Slide Group

Blank Slide



Sermon Editor Slides



Subtitle: Trading the Myth of Personal Ownership for the Joy of Grateful Stewardship

Scripture: 1 Chronicles 29:10–19 *(Companion Reading: Psalm 65:1–4, 9–13)*

Series: Overflowing with Gratitude — The Anatomy of a Thankful Faith (Week 5 of 6)

Main Idea: When we recognize that all greatness, wealth, and breath belong to the sovereign Lord of heaven and earth, our thanksgiving moves beyond words into joyful, open-handed generosity.

Short Pulpit Summary: Remembering that every breath, gift, and resource belongs to the Lord compels us to open our hands to Him in unreserved, joyful generosity.

Introduction

Open your Bibles with me this morning to **1 Chronicles chapter 29**, beginning in **verse 10**.

Four days from today, dining tables across our neighborhoods will fill with family, laughter, and steaming plates. Lord willing, heads will bow, hands will join, and sincere words of thanksgiving will rise toward heaven. Yet as we step into

Week 5 of our autumn series, God’s Word moves thanksgiving out of the realm of polite dinner-table vocabulary and presses a searching question straight into our open palms:

What Happens to our Grip



What happens to our grip on earthly possessions, plans, and control when genuine gratitude settles deep inside our souls?

Trace with me how intentionally the Scriptures have built toward this morning over the past four Sundays:

Four weeks ago in Week 1 ("The Root of Gratitude" — Colossians 2:6–7), we examined the Root beneath thanksgiving: because the Father rescued us from darkness and anchored our lives in Jesus Christ, overflowing gratitude is the natural fruit of a settled walk of faith.

Three weeks ago in Week 2 ("The Amnesia of Abundance" — Deuteronomy 8:7–18), Moses diagnosed the Drought that quietly dries up thanksgiving during seasons of plenty: full barns and comfortable houses breed forgetful hearts whenever we imagine our own strength built our prosperity.

Two weeks ago in Week 3 ("Thanksgiving on the Frontlines" — 2 Chronicles 20:14–22), King Jehoshaphat showed us how trust praises God before the breakthrough arrives—sending choirs of thanksgiving to the front of the formation while opposing armies were still marching up the valley.

Last Sunday in Week 4 ("The Ten-Percent Return" — Luke 17:11–19), Dr. Luke pressed us with what happens after Jesus answers our cry for mercy: while nine healed men received the gift and kept walking, saving faith turned one Samaritan around to fall in worship at the Savior's feet.

Now this morning in Week 5 ("From Your Hand We Give to You" — 1 Chronicles 29:10–19), King David answers what happens to everything we hold - once we stand in awe before the Giver: grateful faith trades the exhausting myth of personal ownership for the deep joy of open-handed stewardship.

Consider, near the darkest trough of the Great Depression, in 1931 and 1932, a forty-four-year-old self-taught ironworker who had left formal schooling after seventh grade stood staring straight into bankruptcy. **R. G. LeTourneau** had taken on a brutal highway-excavation subcontract leading toward the Boulder Dam—later renamed Hoover Dam—and his losses mounted so rapidly that his company sank deep into debt with employee payroll running weeks behind.[1] Facing financial ruin alongside his wife Evelyn, LeTourneau came to a decisive spiritual reckoning: he realized he had been operating his workshops, his patents, and his contracts as though they were his private kingdom, and he resolved to keep his missionary commitments and yield his entire enterprise to God as its true Partner and Owner.[2]

Within a few short years, LeTourneau's welded heavy earthmoving scrapers and pneumatic-tired machines reshaped global construction—ultimately accounting for roughly seventy percent of the heavy earthmoving machinery deployed by U.S. and Allied forces during World War II.[3] Yet what astonished onlookers even more than his three hundred patents was what R. G. and Evelyn did in 1935: they organized the LeTourneau Foundation—what he fondly called *"the Lord's Treasury"*—irrevocably dedicating more than ninety percent of their corporate stock and earnings to gospel missions and Christian education while living happily on the remaining ten percent.[4] Whenever baffled business peers pressed him to explain how he could surrender so much of his fortune, LeTourneau famously flipped their premise upside down. The real question was never what portion of *his* money he decided to hand over to God, but what portion of *God's* money he felt justified in keeping for himself.[5]

Nearly three millennia before LeTourneau ever fired up a welding torch—around 970 BC—an aging King David stood before the assembled tribes of Israel in Jerusalem at the twilight of his forty-year reign.[6] Spread across the royal courtyard lay a staggering heap of gold, silver, bronze, iron, cedar, and precious stones poured out voluntarily to construct a Temple David himself would never live to enter. Yet not a single syllable of self-congratulation crossed David's lips. Instead, he lifted his gaze toward heaven and prayed the foundational truth I want us to carry into Thanksgiving week:

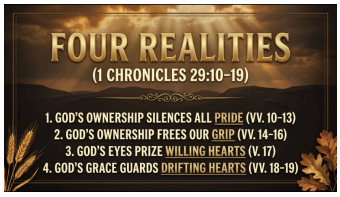
ConMain Idea: Remembering Tha…



Remembering that every breath, gift, and resource belongs to the Lord compels us to open our hands to Him in unreserved, joyful generosity.

As we walk verse by verse through David's final public prayer in **1 Chronicles 29:10–19**, notice a striking structural shift built straight into the Hebrew text. Across verses 10 through 16, David mentions **hands** (יָד — *yād*) four times and never once mentions the heart; then across verses 17 through 19, he never mentions hands again and speaks **five times** about the **heart** (לֵבָב — *lēbāb*). That two-part movement unfolds in:

Four Realities



Four Realities:

God's Ownership Silences All Pride (vv. 10–13).

God's Ownership Frees Our Grip (vv. 14–16).

God's Eyes Prize Willing Hearts (v. 17).

God's Grace Guards Drifting Hearts (vv. 18–19).

In a moment, we are going to, with your patience, look first at verses 10 through 13, where David confronts us with the truth that...

I. God's Ownership Silences



I. God's Ownership Silences All Pride (1 Chronicles 29:10–13; Psalm 65:9–11)

But before we read verse 10, step back for one moment and feel the emotional weight of the courtyard scene in verses 1 through 9. God had informed David bluntly that because he had shed much blood as a warrior-king, his young son Solomon—not David—would build the house of the LORD (1 Chron. 28:3). Think about how easily human ego curdles when someone else gets to cut the ribbon on our lifelong dream! A small-hearted monarch would have closed the treasury vaults and muttered, *"If my name isn't carved above the entrance, let Solomon raise the funds himself."*

David did the exact opposite. Out of sheer devotion to the house of his God, he contributed from his personal royal fortune 3,000 talents of Ophir gold and 7,000 talents of refined silver (29:3–4). Moved by his example, Israel's tribal heads and commanders stepped forward voluntarily with another 5,000 talents and 10,000 gold darics, 10,000 talents of silver, 18,000 talents of bronze, and 100,000 talents of iron (29:6–7)—representing roughly two hundred forty metric tons of gold and over five hundred metric tons of silver, easily worth billions of dollars in modern bullion value![7]

Pause over one fascinating historical marker tucked inside verse 7 about those **10,000 gold "darics"** (אַדַּרְכֹנִים — *'ădarkōnîm*). Because the Persian gold *daric* was not minted until King Darius I (522–486 BC)—centuries after David—skeptics occasionally stumble here. Yet under literal-grammatical-historical study, this is neither error nor legend: while writing to returned Jewish exiles living in the modest Persian province of Yehud around 450–400 BC, the Chronicler deliberately converted David's ancient gold weights into the contemporary coinage his post-exilic readers carried in their own pouches,[8] much like I just did by comparing to metric tons and billions of dollars. A weary, stripped-down remnant with no Davidic king on the throne needed to see that **joyful worship** and **generous stewardship** were not dependent upon imperial edicts, nor was it considered personal loss. It was seeing that this joyful worship and generous stewardship—not imperial clout, affluence, or power— is that which defined Yahweh's covenant people!

Yet with mountains of precious metal gleaming under the Jerusalem sun, nobody in the courtyard pats himself on the back.

It seems strange that no one was saying, "Look at all I gave" or "Look how much I sacrificed."

Look at verses 10 and 11, where...

I. A. Beholding God's Unrivaled m…



A. Beholding God's Unrivaled Majesty Dethrones Every Earthly Boast (29:10–11)

1 Chronicles 29:10–11 "*10 So David blessed the Lord in the sight of all the assembly; and David said, "Blessed are You, O Lord God of Israel our father, forever and ever. 11 "Yours, O Lord, is the greatness and the power and the glory and the victory and the majesty, indeed everything that is in the heavens and the earth; Yours is the dominion, O Lord, and You exalt Yourself as head over all."*

Look first at the covenant name David invokes in verse 10: literally, *"Blessed are You, O LORD, (אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ — 'ĕlōhê Yiśrā'ēl 'ābînû) God of Israel our father, from everlasting to everlasting."* Notice the grammar closely: matching verse 18 (*"God of Abraham, Isaac, and Israel, our fathers"*), the appositive *"our father"* specifically identifies their forefather **Jacob**—Israel.[9] Why does an aged monarch standing at the peak of Israel's golden age point the assembly back to Jacob? Because Jacob once fled across the Jordan River as a penniless fugitive holding nothing but a wooden walking stick (Gen. 32:10)! Before David utters one word about gold or silver, he reminds the whole nation that every ounce of their prosperity traces straight back to the faithful covenant God who lifted a wandering shepherd into a nation!

Then in verse 11, David thrusts two short Hebrew words to the very front of the clause for unmistakable possessive emphasis: **לְךָ יְהוָה (*Lĕkā YHWH*)—"To You / Yours, O LORD!"**[10]

Not mine.

Not Solomon's.

Not ours.

Yours!

And upon the brow of Yahweh, David sets a —

Fivefold Royal Diadem



Fivefold Royal Diadem:

The Greatness (— haggĕdullāh)—immeasurable magnitude, in divine being and saving acts;

The Power (— wĕhaggĕbûrāh)—unconquerable warrior might, before which every enemy crumbles;

The Glory (— wĕhattip'eret)—radiant beauty, outshining the finest priestly garments or royal crowns;

The Victory / Splendor (— wĕhannēṣaḥ)—enduring preeminence and permanent triumph, long after human empires turn to dust;

And the Majesty (— wĕhahôd)—weighty sovereign honor that commands the hush of heaven itself.[11]

Watch how relentlessly David widens the camera lens in the second half of verse 11: literally, *"Indeed, everything (כֹּל — kōl) in the heavens and on the earth [is Yours]!"* **Eight times** across verses 11 through 16—and **ten times** inside David's spoken prayer—he hammers home that sweeping Hebrew word **כֹּל (*kōl*)—"all / everything."** From the farthest star cluster spinning in deep space down to the topsoil under your shoes, the machinery in your shop, and the next heartbeat pulsing in your chest, God has never deeded away a single square inch of His universe. Earthly rulers and corporate executives constantly scramble to promote themselves, yet Yahweh alone stands as הַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ (*hammitnaśśē' lĕkōl lĕrō'š*)—the One exalted supremely as Head over all!

And look at how that cosmic sovereignty lands squarely in our everyday livelihoods in verses 12 and 13, as we see...

I. B. Recognizing That Since Ever…



B. Recognizing That Since Every Resource Flows From His Hand It Moves Us to Grateful Praise (29:12–13; Ps. 65:9–11)

1 Chronicles 29:12–13 "12 "*Both riches and honor come from You, and You rule over all, and in Your hand is power and might; and it lies in Your hand to make great and to strengthen everyone. 13 "Now therefore, our God, we thank You, and praise Your glorious name."*

Do you hear the deliberate theological echo of Week 2? Back in **Deuteronomy 8:17–18**, Moses warned prosperous Israelites against the deadly amnesia of looking at full bank accounts and whispering, *"My power and the strength of my hand made me this wealth."* Right here in verse 12, David answers Moses' warning head-on—repeating twice the exact Hebrew phrase **וּבְיָדְךָ (*ûběyādĕkā*)—"and in Your hand!"** Riches (עֹשֶׁר — *'ōšer*) and honor (כָּבוֹד — *kābôd*) proceed from Your presence; You rule over all; in *Your hand* lie strength and might; and in *Your hand* alone rests the power to raise anyone up or make anyone strong!

Listen clearly: Scripture honors diligent labor (Prov. 10:4; 2 Thess. 3:10). If you studied late into the night for your credentials, clocked in before sunrise, managed your household with discipline, and worked faithfully with your hands—thank God for integrity and grit! Yet stop and ask the deeper question: Who designed the mind that learned that trade or gave you that drive in the first place? Who kept your lungs drawing clean air this morning? Who placed you in a time, place, and web of opportunities you never engineered for yourself to bring you where you are right now? He does not want you to be like anyone else, nor does He require anyone else to be like you. He has made you, just as you are, to do what He has designed you to do. Just remember, it is all for Him — His purpose, His plan, His timing, His way, for His glory.

That is why we paired **Psalm 65:9–13** with this passage this morning! Using the very same Hebrew root for enriching (עָשַׁר — *'āšar*) that stands behind *"riches"* in 1 Chronicles 29:12—and the same verb *"prepare"* (כּוּן — *kûn*) that threads through verses 16, 18, and 19—David paints God's ownership in vivid agricultural color.[12]

Psalm 65:9–11 "9 *You visit the earth and cause it to overflow; You greatly enrich it; The stream of God is full of water; You prepare their grain, for thus You prepare the earth. 10 You water its furrows abundantly, You settle its ridges, You soften it with showers, You bless its growth. 11 You have crowned the year with Your bounty, And Your paths drip with fatness.*"

Look at what David sees when he walks past a golden grain field: the farmer can sharpen his plowshare and walk straight furrows until his shoulders ache, yet unless *"the stream of God"* (פֶּלֶג אֱלֹהִים — *peleg 'ĕlōhîm*, v. 9) waters the ridges, softens the hard clods with showers, and crowns the turning year with divine bounty (עִטַּרְתָּ שְׁנַת טוּבֶךָ — *'iṭṭartā šĕnat tôbātĕkā*, v. 11), not a single stalk of wheat will ever bend in the wind!

Once that truth sinks from our heads into our bones, verse 13 becomes the only sane response left on earth. David links two continuous Hebrew participles: *"Now therefore, our God, we are continually thanking (מוֹדִים — mômdîm) You and praising (וּמְהַלְלִים — ûmĕhallĕlîm) Your glorious name!"* Notice that the root behind *"thank"* (יָדָה — *yādāh*) means **open-handed public acknowledgment**—confessing aloud that every good thing came from above.

Self-Made Pride Cannot Survivie



Self-made pride cannot survive one honest look at the Sovereign Hand that holds your next breath.

And the moment God's ownership silences our pride, watch what it immediately does to our clenched fingers in verses 14 through 16, because it will confirm that...

II. God's Ownership Frees Our Grip



II. God's Ownership Frees Our Grip (1 Chronicles 29:14–16)

Why do so many people—including genuine followers of Christ—grip money, schedules, homes, and outcomes with white-knuckled tension? Because deep down, we buy the exhausting fiction that we are the ultimate owners of our lives—and owners live under crushing pressure to protect "their" empire! Look at how verses 14 through 16 break that spell and pry open our fists in two deeply liberating ways.

First...

II. A. Remembering Everything Co…



A. Remembering Everything Comes From His Hand Turns Giving Into Privilege, Not Loss (29:14)

1 Chronicles 29:14 "14 "*But who am I and who are my people that we should be able to offer as generously as this? For all things come from You, and from Your hand we have given You*."

Let's not hurry past the astonishing humility of David's opening question: *"Who am I, and who are my people, that we should retain strength (כִּי־נֶעְצַר כֹּחַ — kî-naʿṣōr kōaḥ) to offer freely (לְהִתְנַדֵּב — lĕhitnaddēb) like this?"* Instead of asking "Why me?" in times of hardship and loss, David is asking "Why Me?" in the midst of intense blessing. Think about how the world celebrates major fundraising milestones. When a university or civic campaign surpasses its target, buildings get renamed, marble donor plaques get bolted to the foyer wall, and speeches applaud the generosity of the patrons.

David turns the world's applause upside down! He is not marveling at how impressively generous Israel has been toward God; he is marveling in stunned humility that God granted needy mortals both the **means** and the **willingness** to participate in His kingdom work at all! Even the strength to open our hands is itself a gift of grace!

And right at the close of verse 14 sits the diamond at the center of our entire sermon: **כִּי־מִמְּךָ הַכֹּל וּמִיָּדְךָ נָתַנּוּ לָךְ (*kî-mimmĕkā hakkōl ûmiyyādĕkā nātannû lāk*)—**

---

1 Chron. 29:14 For From You Co…



"For from You comes everything, and from Your hand we have given to You!"

Decades ago, C. S. Lewis illustrated this exact dynamic with a charming picture of family life: a little child approaches his father asking for a coin so he can go buy his father a birthday present.[13] When our own children or grandchildren were tiny and eager to surprise Edy or me on a birthday or Christmas morning, they didn't have jobs or checking accounts of their own. Where did the gift come from? A parent quietly slipped bills into their small fingers so they could experience the beaming delight of handing a wrapped gift back! Does the father end up financially richer from that transaction? Of course not! Yet the father's heart swells with joy at the love, trust, and glad participation of his child.

Beloved, God never invites His people to give because heaven is running short on operating capital—He owns the cattle on a thousand hills and needs nothing from human hands (Ps. 50:10–12; Acts 17:25). When we give generously to advance the gospel, strengthen His church, or lift a struggling neighbor, we are never losing what belongs to us; we are stepping into the humbling privilege of placing back into our Father's service what His generous hand placed into ours first!

And watch the second reality in verses 15 and 16 that loosens every tight fist as we see that...

II. B. Remembering That Our Day…



B. Remembering That Our Days Are Like a Passing Shadow, Releases Our Cling to Earthly Goods (29:15–16)

1 Chronicles 29:15–16 "15 "*For we are sojourners before You, and tenants, as all our fathers were; our days on the earth are like a shadow, and there is no hope. 16 "O Lord our God, all this abundance that we have provided to build You a house for Your holy name, it is from Your hand, and all is Yours*."

Pause and let the shock of verse 15 register! Here stands King David—ruling in Jerusalem, his kingdom secure from Dan to Beersheba, surrounded by royal officials and military commanders. Yet how does the king describe himself before God? He borrows the exact legal vocabulary of Yahweh's land covenant in **Leviticus 25:23**—where God declared that the land must never be sold permanently because *"the land is Mine,"* and Israel lived upon it as **גֵּרִים (*gērîm* — resident aliens / sojourners)** and **תּוֹשָׁבִים (*tôšābîm* — temporary tenants)**.[14] Even inside his cedar palace, David confesses: *"Lord, I don't own Jerusalem; I am a temporary caretaker living under a short-term lease on Your estate!"*

Think about a caretaker hired to manage a sprawling country estate for a single season. The owner hands him the keys to the tractor, the pantry, and the ledger, saying, *"Enjoy the grounds, feed your family well, and use my resources to care for the neighbors and keep the estate thriving."* How foolish would that caretaker be if he spent his short season locking the pantry, refusing to share a single bushel of grain, and scratching his own initials into the stonework as though the deed bore his name—when his lease ends at sundown!

Now look closely at the second half of verse 15, because English translations can trip us up here. Many Bibles—including the NASB—translate the closing words literally as *"our days on the earth are like a shadow, and there is no hope (וְאֵין מִקָּוָה — wĕʾên miqweh)."* Hearing *"no hope"* in a sermon might sound grim until you check the Hebrew context! David is **not** denying eternal life or resurrection hope beyond the grave. Tied directly to *"our days on the earth are like a shadow (כְּצֵל — kaṣṣēl),"* מִקָּוָה (*miqweh*) here denotes **no expectation of earthly permanence—no abiding, no pausing the lengthening evening shadow of mortality!**[15] "No hope," is pointing to our personal enduring ownership as water in our hands that is there for a moment, but will soon fall through the cracks to another.

Walk outside late this afternoon as November sunlight drops behind the trees in Gloucester County, and watch your shadow stretch swiftly across the lawn until dusk erases it altogether. That is every earthly title deed we hold! Within a few brief decades, every house key on our rings, every vehicle title in our filing cabinets, and every retirement balance bearing our names will pass cleanly into someone else's hands. Look at the sheer freedom verse 16 brings when we face that honestly:

Illusionary owners live perpetually anxious, guarding fading shadows they cannot keep;

Grateful stewards breathe deeply and open their hands—delighting to invest temporary abundance (v. 16) into eternal kingdom work that will still shine long after our earthly shadows vanish!

Now watch that sharp structural pivot in the Hebrew text as we step into verse 17. Four times in verses 12 through 16, David spoke of **hands** (יָד — *yād*); now in verses 17 through 19, hands disappear completely, and five times David points straight to the **heart** (לֵבָב — *lēbāb*)—showing us third that...

III. God's Eyes Prize Willing Hearts

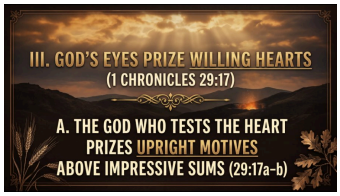


III. God's Eyes Prize Willing Hearts (1 Chronicles 29:17; Psalm 65:1–4)

God is never impressed by outward religious theater. Two people can write the exact same figure on an offering check—one quietly fishing for human admiration, avoiding guilt/giving into duty, or hoping to strike a bargain with heaven, and the other overflowing with humble love for the Lord.

Look first at the opening clauses of verse 17, where David reminds us that...

III. A. The God who Tests the Heart



A. The God Who Tests the Heart Prizes Upright Motives Above Impressive Sums (29:17a–b)

1 Chronicles 29:17 "17 "*Since I know, O my God, that You try the heart and delight in uprightness, I, in the integrity of my heart, have willingly offered all these things...*" Let's stop there in the verse for a minute or 2.

Don't miss the razor-sharp metallurgical wordplay David weaves into verse 17! Earlier in verse 4, David contributed 7,000 talents of *refined* silver—precious metal assayed in a crucible to separate pure silver from hidden slag. Now in verse 17, David uses the Hebrew participle **בֹּחֵן (*bōḥēn*)**—the exact refiner's verb for testing and assaying gold or silver—not for the precious metals piled in the courtyard, but for the **human heart (לֵבָב — *lēbāb*)**![16]

When the Lord of heaven looks across a congregation on Sunday morning, His eyes do not scan the balance sheets to measure the tonnage in the chest; He applies the refiner's touchstone to the **motive inside the giver's chest!** What brings genuine delight (תִּרְצָה — *tirṣeh*) to our holy God is **מֵישָׁרִים (*mêšārîm*)** and **יֹשֶׁר (*yōšer*)**—straightness, unvarnished sincerity, an undivided motive free of crooked self-promotion or reluctant arm-twisting.

Think of the deep encouragement—and sobering searchlight—that casts over every seat in this room. Whether the Lord has entrusted you with royal abundance like King David or two tiny copper coins like the poor widow Jesus praised in the Temple treasury (Luke 21:1–4), heaven's scale never measures size first;

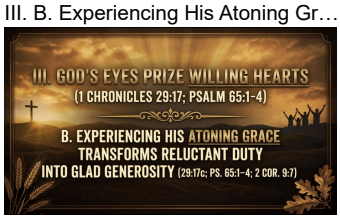
God Weights the Uprightnesss



God weighs the uprightness of a surrendered heart infinitely above impressive sums!

And look at the closing clause of verse 17 alongside **Psalm 65:1–4** to discover *what* actually melts a reluctant, duty-bound heart into gladness.

III. B. Experiencing His Atoning Gr…



B. Experiencing His Atoning Grace Transforms Reluctant Duty Into Glad Generosity (29:17c; Ps. 65:1–4; 2 Cor. 9:7)

1 Chronicles 29:17, "...so now with joy I have seen Your people, who are present here, make their offerings willingly to You."

Seven times across chapter 29, the Chronicler repeats that reflexive Hebrew verb **הִתְנַדֵּב (*hitnaddēb*)**—giving freely, spontaneously, from an inward, uncoerced willingness—and links it repeatedly with **שִׂמְחָה (*śimḥāh*) —"joy!"** (29:9, 17).[17] Nobody in Jerusalem was grumbling under a royal tax assessment; the courtyard rang with gladness because Israel wasn't being squeezed—they were overflowing! That joy came when they saw all that God was going to build before their eyes with all that they willingly gave back to Him out of that which He already owned.

Where does gladness like that come from? Turn back for a moment to the opening verses of David's companion psalm, **Psalm 65:1–4**.

Psalm 65:3–4 "3 *Iniquities prevail against me; As for our transgressions, You forgive them. 4 How blessed is the one whom You choose and bring near to You To dwell in Your courts. We will be satisfied with the goodness of Your house, Your holy temple.*"

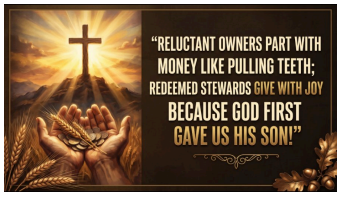
Notice where David starts *before* he ever mentions rainstorms, grain, or harvest bounty in verse 9! He begins with **atoning grace**: when our sins overwhelm us, God Himself **forgives / atones for them (אַתָּה תְכַפְּרֵם — *'attāh tĕkappĕrēm*, from כָּפַר — *kāpar*, "to cover / make atonement")**, and welcomes chosen sinners near to dwell in His courts and feast on the goodness of His house![18]

There is the secret engine of biblical generosity!

Legalistic, guilt-driven religion always gives stingily and resentfully, hoping a donation will bribe God or purchase His favor, or at least look good to those who might see what I give. Grace-forgiven sinners give gladly *because* God Himself has already covered their guilt and welcomed former rebels into His presence!

And standing on this side of Calvary in the New Covenant Church, we behold the glorious fulfillment of everything David's stone Temple merely foreshadowed. A thousand years after 1 Chronicles 29, David's greater Son, the Lord Jesus Christ, did not merely donate gold from a royal treasury; though He was infinitely rich, for our sake He became poor, pouring out His own lifeblood on the Cross to make final atonement for our sins so that through His poverty we might become spiritually rich forever (2 Cor. 8:9; Heb. 9:11–14). That is why the Apostle Paul echoes David's exact stewardship theology in **2 Corinthians 9:7–15**: each believer is to give as purposed in the heart—not reluctantly or under compulsion, because God loves a cheerful giver, and He who supplies seed to the sower enriches us for every generosity that overflows in thanksgiving to God—all rooted in His indescribable gift of His Son!

Relictannt Owners Part



Reluctant owners part with money like pulling teeth; redeemed stewards give with joy because God first gave us His Son!

Yet before we close our Bibles and head toward Thanksgiving dinner, notice how sharply David turns in verses 18 and 19. Right at the emotional high-water mark of Israel's generosity—when most leaders would pronounce a celebratory benediction and adjourn the meeting—David suddenly drops into urgent, sober intercession. Why? Because David knows our fourth and final reality...

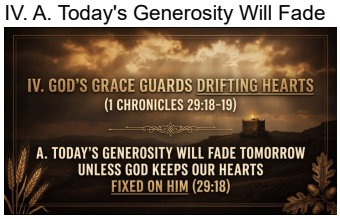
IV. God's Grace Guards Drifting



IV. God's Grace Guards Drifting Hearts (1 Chronicles 29:18–19)

An old shepherd-king who bore the scars of his own moral failures understood human frailty far too well: **high moments of spiritual generosity never maintain themselves on autopilot!** Look first at verse 18, where David teaches us that...

IV. A. Today's Generosity Will Fade



A. Today's Generosity Will Fade Tomorrow Unless God Keeps Our Hearts Fixed on Him (29:18)

1 Chronicles 29:18 "18 "*O Lord, the God of Abraham, Isaac and Israel, our fathers, preserve this forever in the intentions of the heart of Your people, and direct their heart to You*;"

Pause over that striking Hebrew phrase in the middle of verse 18: **יְצַר מַחְשָׁבוֹת לְבָב (*yēṣer maḥšĕbôt lĕbab*) —"the frame / intent of the thoughts of the heart."** Just one chapter earlier, David reminded Solomon that the LORD searches all hearts and understands every *"intent of the thoughts"* (1 יֵצֶר מַחְשָׁבוֹת, Chron. 28:9). Yet the **only earlier place** in the entire Hebrew Bible where all three of those exact nouns lock together into one construct phrase is **Genesis 6:5**, where Moses described humanity before the Flood—saying every *"intent of the thoughts of his heart"* (יֵצֶר מַחְשְׁבֹת לִבּוֹ) was only evil continually![19]

Do you see why David reaches for that sobering Genesis vocabulary right after Israel's finest hour? David knew that apart from God's active preserving grace, the very same covenant people rejoicing around the offering chests on Sunday can slip straight back into spiritual amnesia, grumbling, and tight-fisted self-absorption by Tuesday afternoon!

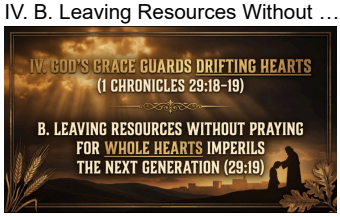
So David fires two urgent Hebrew imperatives toward the throne of grace:

"Guard / preserve this forever!" (שָׁמְרָה־זֹּאת לְעוֹלָם — šāmrāh-zō't lĕ'ôlām) — This was not about the wealth, but about the heart focus. Keep this open-handed, God-centered posture alive inside the very bent of our inner thoughts!

"And establish / direct their heart toward You!" (וְהָכֵן לִבָּבָם אֵלָיִךְ — wĕhākēn lĕbābām 'ēlêkā) — Look at that verb (כּוּן — kûn) again! In verse 16, Israel prepared (הֲכִינוּנוּ — hăkînônû) timber and bullion for God's house; in verse 18, David confesses that only God Himself can prepare and steady (וְהָכֵן — wĕhākēn) the wandering human heart! Warm Thanksgiving feelings evaporate before the leftovers disappear unless we ask the Lord daily to anchor our affections firmly on Himself.

And finally, watch David turn his eyes from the assembled congregation directly toward his young son Solomon in verse 19, sounding a vital warning for every parent, grandparent, and church member here today:

IV. B. Leaving Resources Without …



B. Leaving Resources Without Praying for Whole Hearts Imperils the Next Generation (29:19)

1 Chronicles 29:19 "19 *and give to my son Solomon a perfect heart to keep Your commandments, Your testimonies and Your statutes, and to do them all, and to build the temple, for which I have made provision.*""

Listen closely to the tender, fatherly Hebrew wordplay David weaves around his son's name: *"To **Solomon** (שְׁלֹמֹה — Šĕlōmōh), give a **שָׁלֵם (šālēm)** heart"*—a **whole, complete, undivided heart**![20] Notice the exact order of David's petition: *first*, an undivided heart to keep God's commandments, testimonies, and statutes; and *only second*, to build **הַבִּירָה (*habbîrāh*)**—a Persian-era royal loanword denoting a grand citadel or palace-sanctuary (1 Chron. 29:1, 19), underscoring that the Temple was the earthly palace of Israel's true Great King![21]

Then let the sobering historical postscript of **1 Kings 11:4** echo quietly in our ears. David left Solomon unimaginable gold, peace on every border, and detailed blueprints for the Temple—and as long as Solomon walked in wholehearted obedience, Israel flourished. Yet decades later, amid staggering wealth and political compromise, Scripture delivers its tragic verdict using David's exact adjective in reverse: *"his heart was not wholly devoted (לֹא־הָיָה לְבָבוֹ שָׁלֵם — lō'-hāyāh lĕbābô šālēm) to the LORD his God, as the heart of David his father had been."* Without an undivided heart preserved by grace, yesterday's stockpiled gold became tomorrow's snare!

Moms, dads, grandparents, and leaders in our church family: working faithfully to pass down a debt-free legacy, a strong local church, and solid opportunities to the generation behind us is noble—just as David prepared (הֲכִינוֹתִי — *hăkînôtî*, v. 19) lavishly for Solomon. Yet handing our children and grandchildren material prosperity without earnestly praying for—and modeling before them—**undivided hearts (לֵבָב שָׁלֵם — *lēbāb šālēm*)** leaves them rich in gold and timber, yet spiritually vulnerable where eternity actually counts!

Conclusion:

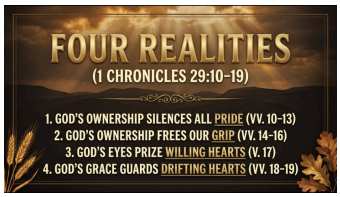
As we walk out of this room today and toward Thanksgiving Day this Thursday, carry David's prayer straight from 1 Chronicles 29 into your home, your budget, and your family table:

Main Idea: Remembering that eve…



Remembering that every breath, gift, and resource belongs to the Lord compels us to open our hands to Him in unreserved, joyful generosity.

Four Realities



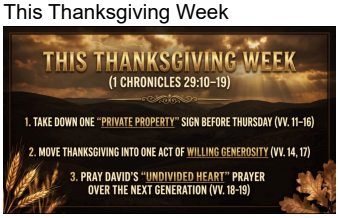
God's Ownership Silences All Pride—dethroning every boast because every breath, harvest, and resource flows from His sovereign hand (vv. 10–13; Ps. 65:9–11).

God's Ownership Frees Our Grip—turning giving into joyful privilege rather than personal loss as temporary caretakers whose earthly days pass like an evening shadow (vv. 14–16).

God's Eyes Prize Willing Hearts—assaying upright motives above impressive sums as His atoning grace in Christ transforms reluctant duty into glad generosity (v. 17; Ps. 65:1–4; 2 Cor. 8:9; 9:7).

And God's Grace Guards Drifting Hearts—driving us to pray daily that He will keep our affections anchored on Him and grant undivided hearts to the generation coming behind us (vv. 18–19).

This Thanksgiving Week



Let's step out of this room and put **1 Chronicles 29:10–19** into practice in three tangible ways this Thanksgiving week:

Take Down One "Private Property" Sign Before Thursday (vv. 11–16):Name one specific area—your holiday calendar, your home, your car, or a tightly guarded future plan—where you have been carrying the anxious weight of an owner rather than the quiet peace of a caretaker. Open your hands and hearts before the Lord in prayer this afternoon and confess verse 14 aloud over it: "Lord, all things come from You (מִמְּךָ הַכֹּל — mimmĕkā hakkōl), and what sits in my hands belongs wholly to You."

Move Thanksgiving From Dinner-Table Words Into One Act of Willing Generosity (הִתְנַדֵּב — hitnaddēb, vv. 14, 17):Don't let gratitude end when the Thanksgiving dishes are cleared. Purpose quietly in your heart—without guilt or compulsion, straight out of joy in Christ's atoning grace (Ps. 65:3; 2 Cor. 9:7)—to invest freely from what God has placed in your hand, whether strengthening gospel ministry through His church, quietly lifting a financial burden for someone in need, or opening your table in warm hospitality.

Pray David's "Undivided Heart" Prayer Over Yourself and the Next Generation (vv. 18–19):Whether your children, grandchildren, or younger believers in our church family sit right across your table this Thursday or live miles away, go beyond thanking God for food and health. Pray verses 18 and 19 by name: ask the Lord to guard (— šāmar) your own heart from post-holiday drift, and plead with Him to give the generation rising behind us a לֵבָב שָׁלֵם (lēbāb šālēm)—a whole, undivided heart anchored in Jesus Christ!

Footnotes

R. G. LeTourneau, Mover of Men and Mountains: The Autobiography of R. G. LeTourneau (Englewood Cliffs, NJ: Prentice-Hall, 1960; repr., Chicago: Moody Press, 1967), ch. 1; see also Darren Dochuk, "'God Is My Partner': An Evangelical Business Man Confronts Depression and War," Church History 80, no. 3 (2011): 619–48, and Karl Zinsmeister, "Building Builders," Philanthropy Roundtable (Summer 2017).

LeTourneau, Mover of Men and Mountains, ch. 1; Albert W. Lorimer, God Runs My Business: The Story of R. G. LeTourneau (New York: Fleming H. Revell, 1941), chs. 6–8.

Zinsmeister, "Building Builders"; LeTourneau, Mover of Men and Mountains, passim.

Lorimer, God Runs My Business, notes LeTourneau's 1935 organization of the LeTourneau Foundation as "the Lord's Treasury," placing over 90 percent of company stock into irrevocable charitable trust for missions and Christian education.

Summarizing LeTourneau's well-documented personal stewardship maxim recorded across his public addresses, biographical accounts (Lorimer, God Runs My Business), and memoir reflections (Mover of Men and Mountains).

On the historical setting of David's final assembly in Jerusalem (ca. 970 BC) and its literary placement concluding 1 Chronicles, see J. A. Thompson, 1, 2 Chronicles, New American Commentary, vol. 9 (Nashville: Broadman & Holman, 1994), 193–98; and Martin J. Selman, 1 Chronicles: An Introduction and Commentary, Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1994), 255–61.

Based on standard ancient Near Eastern talent weight estimates (~30–34 kg / ~66–75 lb per talent), 8,000 talents of gold (29:4, 7) equals roughly 240–272 metric tons and 17,000 talents of silver equals roughly 510–578 metric tons; see Thompson, 1, 2 Chronicles, 195–96.

Roddy Braun, 1 Chronicles, Word Biblical Commentary, vol. 14 (Waco, TX: Thomas Nelson / Word Books, 1986), 281–82; Selman, 1 Chronicles, 257–58; and Sara Japhet, I & II Chronicles: A Commentary, Old Testament Library (Louisville: Westminster John Knox Press, 1993), 507. On the Masoretic spelling (’ădarkōnîm) in 1 Chron. 29:7 (cf. Ezra 8:27), see Biblia Hebraica Stuttgartensia (BHS), ed. Karl Elliger and Wilhelm Rudolph, 5th ed. (Stuttgart: Deutsche Bibelgesellschaft, 1997), and Ludwig Koehler and Walter Baumgartner, The Hebrew and Aramaic Lexicon of the Old Testament (HALOT) (Leiden: Brill, 2001), s.v. .

Japhet, I & II Chronicles, 509–10; Selman, 1 Chronicles, 259; Braun, 1 Chronicles, 283–84.

On the emphatic fronted possessive lāmed (, dativus possessivus) in 1 Chron. 29:11, see Bruce K. Waltke and M. O'Connor, An Introduction to Biblical Hebrew Syntax (Winona Lake, IN: Eisenbrauns, 1990), §11.2.10d.

Lexical nuances of , , , , and follow Francis Brown, S. R. Driver, and Charles A. Briggs (BDB), The Brown-Driver-Briggs Hebrew and English Lexicon (Peabody, MA: Hendrickson, 1996), and HALOT; see also Braun, 1 Chronicles, 284.

On Yahweh's covenant enrichment () and agricultural preparation () in Psalm 65:9–13, see Derek Kidner, Psalms 1–72, Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1973), 231–33; and Allen P.

Ross, A Commentary on the Psalms: Volume 2 (42–89), Kregel Exegetical Library (Grand Rapids: Kregel Academic, 2013), 426–32.

Adapted in summary from C. S. Lewis's well-known birthday-present analogy in Mere Christianity (New York: Macmillan, 1952; repr., San Francisco: HarperOne, 2001), Book III, Chapter 11 ("Faith").

On David's direct echoing of the land-tenure theology of Leviticus 25:23 (), see Japhet, I & II Chronicles, 511; Selman, 1 Chronicles, 260; and Thompson, 1, 2 Chronicles, 197.

On (miqweh) in 1 Chron. 29:15 denoting lack of earthly permanence/abiding rather than denial of afterlife hope, see BDB, 876; HALOT, s.v. ; Braun, 1 Chronicles, 285; and Selman, 1 Chronicles, 260.

On (bāḥan) as metallurgical testing/assaying applied metaphorically to divine inspection of the heart (), see BDB, 103; HALOT, s.v. ; and Thompson, 1, 2 Chronicles, 197–98.

On the sevenfold repetition of Hithpael (hitnaddēb — vv. 5, 6, 9 [2x], 14, 17 [2x]) denoting uncoerced, joyful willingness in 1 Chron. 29, see Selman, 1 Chronicles, 257–61; and Waltke and O'Connor, Biblical Hebrew Syntax, §26.2 (reflexive/voluntary Hithpael).

On (kāpar, Piel "atone / forgive") as the theological ground of access to God's courts in Psalm 65:1–4, see Ross, Commentary on the Psalms: Volume 2, 420–24; and Kidner, Psalms 1–72, 230–31.

On the intertextual link between in 1 Chron. 29:18 (cf. 1 Chron. 28:9) and in Gen. 6:5, see Japhet, I & II Chronicles, 512–13; and Braun, 1 Chronicles, 285–86.

On the deliberate paronomasia between (Šĕlōmōh) and (lēbāb šālēm, "whole/undivided heart") in 1 Chron. 29:19 (and its tragic reversal in 1 Kings 11:4), see Selman, 1 Chronicles, 261; and Thompson, 1, 2 Chronicles, 198.

On (bîrāh, "citadel / royal palace-sanctuary") as a post-exilic loanword highlighting Yahweh's kingship in 1 Chron. 29:1, 19, see HALOT, s.v. ; and Japhet, I & II Chronicles, 504, 513.

Full Bibliography of Sources Cited

Primary Biblical Texts & Reference Works

Aland, Barbara, Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger, eds. Novum Testamentum Graece (NA28). 28th rev. ed. Stuttgart: Deutsche Bibelgesellschaft, 2012.

Brown, Francis, S. R. Driver, and Charles A. Briggs. The Brown-Driver-Briggs Hebrew and English Lexicon (BDB). Peabody, MA: Hendrickson Publishers, 1996.

Elliger, Karl, and Wilhelm Rudolph, eds. Biblia Hebraica Stuttgartensia (BHS). 5th ed. Stuttgart: Deutsche Bibelgesellschaft, 1997.

Koehler, Ludwig, and Walter Baumgartner. The Hebrew and Aramaic Lexicon of the Old Testament (HALOT). Translated and edited under the supervision of M. E. J. Richardson. Study ed. 2 vols. Leiden: Brill, 2001.

Waltke, Bruce K., and M. O'Connor. An Introduction to Biblical Hebrew Syntax. Winona Lake, IN: Eisenbrauns, 1990.

Exegetical Commentaries

Braun, Roddy L. 1 Chronicles. Word Biblical Commentary, vol. 14. Waco, TX: Word Books / Thomas Nelson, 1986.

Japhet, Sara. I & II Chronicles: A Commentary. Old Testament Library. Louisville: Westminster John Knox Press, 1993.

Kidner, Derek. Psalms 1–72: An Introduction and Commentary. Tyndale Old Testament Commentaries. Downers Grove, IL: InterVarsity Press, 1973.

Ross, Allen P. A Commentary on the Psalms: Volume 2 (42–89). Kregel Exegetical Library. Grand Rapids: Kregel Academic, 2013.

Selman, Martin J. 1 Chronicles: An Introduction and Commentary. Tyndale Old Testament Commentaries.

Downers Grove, IL: InterVarsity Press, 1994.

Thompson, J. A. 1, 2 Chronicles. New American Commentary, vol. 9. Nashville: Broadman & Holman Publishers, 1994.

Historical, Biographical & Literary Sources

Dochuk, Darren. "'God Is My Partner': An Evangelical Business Man Confronts Depression and War." Church History 80, no. 3 (September 2011): 619–48.

LeTourneau, R. G. Mover of Men and Mountains: The Autobiography of R. G. LeTourneau. Englewood Cliffs, NJ: Prentice-Hall, 1960. Reprint, Chicago: Moody Press, 1967.

Lewis, C. S. Mere Christianity. New York: Macmillan, 1952. Reprint, San Francisco: HarperOne, 2001.

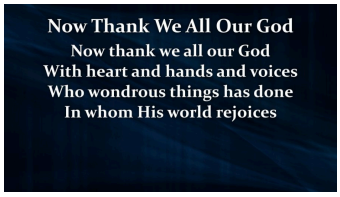
Lorimer, Albert W. God Runs My Business: The Story of R. G. LeTourneau. New York: Fleming H. Revell, 1941.

Zinsmeister, Karl. "Building Builders." Philanthropy Roundtable (Summer 2017).

Sermon Editor Slides

After Sermon

Now Thank We All Our God



Blank Slide



Slide Group

Post-Service Loop

8 slides in 8 items • 1m, 29s

God-Bless

