

# The Way to His Mansion of Rest

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**Bible Text:** John 14:1-6; 1 Chronicles 29:10-17

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Let us pray.

*Dear heavenly Father and most gracious and holy Lord, we praise thy name this morning, Lord, and thank thee for this time to be together, for returning us, Lord, from the trip that thou hast given us, bringing everyone back here today. We ask that thou would be the Ridgeways on their way back today. Be with Tim's family also this morning, Lord. Lord, we ask now that thou would just unite our hearts in worship of thee, Lord, that thou would empty me now and fill me with thyself, that thou would be pleased to bring forth thy gospel so thy sheep would be fed, that thou would come to our souls and meet us this morning, Lord. Meet us in our needs. Meet us with thy love. Meet us with the essence of thee. Lord, may you increase in our lives this day to the praise and glory of thy holy name. In Jesus' name I pray. Amen.*

I think one of the things that I am learning and have learned in the school of the Lord Jesus Christ is that weariness in this life come a lot more from the Spiritual battles, the battles with the flesh and the Spirit, than the physical ailments, than the... than the things that come along in our life that trouble our bodies, although they are mighty and they can certainly be very troublesome to us, but I believe that the... the struggles that go on in the inner man, the struggles that go on with the flesh are those that leave the deepest scars and the bruises and... and there are many, many things that we are troubled about in this life. And we never know... we never know what is going to come into a day. We know that God is the one who holds that day and that day is in his Son and all the providences that he brings in our life we are told that they work for good.

Most of the time and all of the time we don't see that. We don't see that until the Lord makes us to lie down in that green pasture. He makes us to see and enlightens our eyes and opens our hearts by the power of himself to show us his goodness in all things.

I want to begin today—and most of our focus will be in the 14<sup>th</sup> chapter of John, not the whole thing, actually just the beginning of it. This chapter is very dear to the children of God because it is the promise of the comforter to come. It is the promise and the gift of Christ to his people, that they would be indwelt by the Holy Spirit, the third person of the trinity, that he would teach and lead us to Christ. He would teach us all things of the Lord Jesus Christ.

But in John chapter 14 we begin this way this morning, with a command.

“Let not your heart be troubled.”<sup>1</sup>

I have to agreed with Robert Hawker who said that God’s commands are his enablements. There is no way that our heart cannot be troubled until it is put at rest by the Lord Jesus Christ. Until we are gathered at his feet we are troubled about many things. Martha was cumbered about many things, but the Lord showed and revealed to her that there is only one thing necessary and that necessary thing is himself.

The child of God is cumbered about many things in this life. We are troubled about our health. We are troubled about our flesh that rises up. We are troubled about the flesh we see in our loved ones. We are troubled about the unbelief that we see in our loved ones. We are troubled about many things in ourselves, because we know ourselves more than anyone else does. And the things that we struggle against and struggle mightily with, the Lord knows them, too.

And he tells us this morning and begins this chapter, this glorious chapter with, “Let not your heart be troubled.”<sup>2</sup>

It is truly a blessing when the Lord reveals that to you, that there is no trouble in him, that he has worked everything out, that it is finished truly means it is finished. This is where our trouble ends.

It is an amazing thing that where Christ spent his dying moments, his most agonizing moments and that cross is where I think all the understanding starts to unfold in the child of God’s life. Paul said that, “I preach Christ crucified.” I pray that I preach Christ crucified because where it ended in Christ saying, “It is finished, it really began for you and me.” It began there in this life. How is it that we wrestle and we are troubled with many things, but yet it was finished on the cross. And the Lord begins in our life to apply that perfect finished salvation to his children. As we are cumbered about many things and as we are running and striving to many things, the Lord weans us from that attitude. He starts to mortify that and put it to death in the child of God so that the more that life goes on, the Lord Jesus Christ is life. And the less we become more in the viewing or the idea that we have any part in it. Do we have any part of this procuring anything or adding to any part of salvation? That is when our heart is not troubled.

Our heart is not troubled when the rest of this verse says, “Ye believe in God, believe also in me.”<sup>3</sup>

It is... it is that understanding that when Christ was on the cross and he was under the weight of our sin and he was under the weight of paying the law in the... in the perfect, in

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<sup>1</sup> John 14:1.

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.

his perfect obedience, he was... and also under the weight of God's justice. As a Lamb that was led to the slaughter he opened not his mouth.

The only uttering and murmuring that he would do would be prayers for his people. It would not be a complaint against what the Father's will was for him. I think of this and when the Lord applies this to my soul, when he applies what Christ has done for me to my soul it is the only way I cannot be troubled. Faith is a gift of God. To believe in the Father and to believe in his perfect plan of salvation and even in the sending of his most beloved Son there is truly a gift of faith. To believe that Christ laid down his life for me in the wretchedness of my sin, past, present and future, it overwhelms me. It overwhelms me because just to be given a glimpse of my sin, I think, what a... what a daunting task it was to die for those sins. But then when I think of my brethren—and I use that term to describe the sand of the seashore, the stars of the heavens that the Lord said—to think of that many people and all of the sins that were committed in the mind and committed outwardly, that the Lord Jesus Christ died for every one of them, to know that he was under that weight, to know that that weight and the anger of the Father for every one of those sins, the pouring out of his just wrath upon those sins, this is the weight that my Savior was under. And to be able to say that he is my Savior this morning, is where my heart cannot be troubled. It is where the Lord leads me to say that, “Ye believe in God, believe also in me.”<sup>4</sup>

Believe that the Father's plan of election was perfect. Believe that the Son's dying was perfect. Believe that the Holy Ghost is now teaching and leading and in the sufficiency of Christ everything is. And that is where rest is for the child of God.

Let not your heart be troubled today. It is an enabling of God to be able to do so.

“Ye believe in God, believe also in me.”<sup>5</sup>

It is quite a promise of victory what the Lord gives us now.

“In my Father's house are many mansions.”<sup>6</sup>

You know, I... I looked at that word this morning “mansions” and I think about when the Holy Ghost authored this work. It is not like you and I think of mansions today. When we think of that and we hear mansions, the first thing that comes into our mind are the mansions that we have seen that man has built so mightily, so beautifully, so magnificently. And the thought... and Jesus says here, “In my Father's house there are these dwellings. There is this place of abiding for you.”

In this place our Lord is not a slum Lord. These places that he has, this place for us in eternal bliss that he has gone, it says here, “If it were not so, I would have told you. I go to prepare a place for you.”<sup>7</sup>

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<sup>4</sup> Ibid.

<sup>5</sup> Ibid.

<sup>6</sup> John 14:2.

The Lord in all of his, “It is finished,”<sup>8</sup> in all that he has done for his children, in the ascension, in the going to sit at the right hand of the Father, has prepared a place for us. Do you understand that “prepared” is in the past tense? He is not preparing. We are not to add or to look for a preparing. It is prepared for the child of God. This is rest. This is showing the child of God that our faith and our stronghold is not here in this earth.

It is a blessed thing when the Lord says, “Let not your heart be troubled.”<sup>9</sup> We are troubled about so many things here on this earth. So what does Jesus do? He takes us now from the earth to the heavenlies. He said, “Why would you troubled about the things here? I have prepared a place for you. I have prepared a place for all of my children.” And it is not just a place. It is a mansion.

“In my Father’s house there are many of them. I wouldn’t say this if it wasn’t true and I have prepared the place for you. I have gone and just as I have finished your salvation here on earth, I have finished your place in heaven. Nothing you will add to it. Nothing that you can do to merit a better place here on earth to lay up in heaven.”

No. The Lord has done it. It is perfect and it is finished.

“I go to prepare a place for you.”<sup>10</sup>

And what a beautiful place it is. What a happy moment of bliss. And I use the word “moment” because these times of communing with the Lord don’t seem to last as long as we want them to. They never do. But the fulness of them, when the Lord shows us this place that he has prepared, the place and... and look at all the secondary things. The secondary... what I call secondary things is no sin, no death, no pain, no suffering.

And you say, “Well, wait a minute. If those are secondary, what is primary?”

Himself. Himself is primary. He has prepared a place of eternal abiding and union of unbreakable, uninterrupted union with he, the Father and the Holy Ghost.

Faith won’t be needed here. This place that the Lord has prepared for his children is a far better place and I know. I know that when people die here on earth, I know that that is one of the favorite things to say about the people here on earth. Well, they have gone to a better place. It is cliché. It has been used to so much that everybody says it. It doesn’t matter what the person did. I am sure there was somebody over Hitler so that when Hitler died said the same thing. But to the child of God it is real and it is true. And he has prepared a better place, because even in the glimpses of heaven that we do have down here and we will, we will. We will experience that down here.

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<sup>7</sup> Ibid.

<sup>8</sup> John 19:30.

<sup>9</sup> John 14:1.

<sup>10</sup> John 14:2.

I was looking at one of the sermons last night that was preached in the past by our pastor and one of the write ups in it and it struck me. You know, I remember him preaching it. It wasn't that long ago, but yet in the write up if you don't enjoy him here, there is no way you will enjoy him in heaven. How true that is.

Do you understand what a hopeless life this would be if we didn't have communion with the Lord here, if we didn't have union with him here, if all we had was to look forward to something that we knew nothing about, but we have a glimpse. We have just a little understanding of what that is when the Lord comes and meets us where we are here. We know what it is when the Lord opens our eyes to show us that our sin has been put away. That is where freedom is. That is where no bondage is. And that is where the greatest act of love is when the Lord brings that down to the soul of a child of God.

He has prepared a place for you. Do you see how personal that is in verse two? Is it personal to you this morning? Has the Lord said to you, "I go and prepare a place for you?" Has it shown you that there is a place that he has laid up for you?

"And if I go and prepare a place for you, I will come again."<sup>11</sup>

You see, he ushers us into that place where there is nothing here for us to do. There is nothing here for us to procure and find a way to get to this place, see? He comes and he fetches his people. He comes with the chariot and he brings them home and he says, "If I go and I prepare this place for you, I will come again and receive you unto..." What? Myself. The glorious prize of being in him, the glimpses that we have here on earth, the prize is that unbreakable communion with him.

"I go and I will come."

Where is the sting of death? It is gone.

"O death, where is thy sting?"<sup>12</sup>

You, when the Lord takes to you the third heaven to show you this, there is no fear of death. It is gone. It is swallowed up in his victory. It is swallowed up in him coming up from the grave. And in his resurrection we have life.

"I am the resurrection, and the life."<sup>13</sup>

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."<sup>14</sup>

What a glorious place to be. What a glorious place to be taken.

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<sup>11</sup> John 14:3.

<sup>12</sup> 1 Corinthians 15:55.

<sup>13</sup> John 11:25.

<sup>14</sup> John 14:3.

Truly for the child of God here on earth these glimpses and these times of communing with the Lord are so precious. We are the Church in the Song of Solomon who does not want it to end, who calls upon the Lord and looks for him in the streets. We search as much as we can to find this communion. But the blessedness to the child of God is when he gives us the gift of patience. The fruit of the Spirit is patience to wait upon him. And in his perfect time and in his perfect way and in his perfect providential providing, he provides those times. He provides that coming away. He provides himself.

But down here it is broken because of sin.

I say I believe wholeheartedly that I am dead to sin, but I don't believe that sin is dead in me. There is a constant warfare.

What a blessed promise.

“And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.”<sup>15</sup>

And here is verse four that tells us something. There are many who preach. There are many in the pulpits today that would stand and say that there is no way that the child of God knows that he is a child of God. And he won't know until he moves off of this life.

Well, I don't believe that. I believe that the Lord communes with his saints here and I believe he gives them that lively hope. But that hope is so strong that no man can take it from him. And that hope is an assurance, but it is not grounded in you. It is grounded in him.

And in verse four he says, “And whither I go ye know.”<sup>16</sup>

Do you know it today? Do you know where he is? Do you know that he ascended on the right hand of the Father? Do you know that as Stephen was stoned and he looked up into the heavens he saw Christ standing? He saw Christ standing not seated on the throne, but standing, showing his power over the situation, showing that he had everything in his hand and everything that he had provided for Stephen?

Stephen was not left without his Lord, even with the rocks hitting him in the head, even with the teeth gnashing on his arms and his body. He wasn't left alone. There is no separation for the child of God from his Lord.

“And whither I go, ye know, and the way ye know.”<sup>17</sup>

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<sup>15</sup> Ibid.

<sup>16</sup> John 14:4.

<sup>17</sup> Ibid.

That is odd, isn't it? As much as we struggle with sin, as much as we struggle with self, that last statement there, "And... ye know, and the way ye know."<sup>18</sup>

Lord, we know the way?

But isn't that one of the biggest struggles here in life, working out something in ourselves, striving with the law and against the law? But yet you say we know.

Thomas represents me in the next verse. And he saith unto him, "Lord, we know not whither thou goest."<sup>19</sup>

What do you mean, Thomas? I have told you how many times that I am going. I have told you that I am going and I am... I am going to lay down my life for my friends. I have told you that on the third day I will rise again.

But, "We know not whither thou goest; and how can we know the way?"<sup>20</sup>

How can we know the way? Lord, how is it that us, these people who are cumbered about so many things, how can we know the way? Our unbelief or the burden of sin, the bondage of the law, the specter of death, all of these things were cumbered about in this life. How can we know the way? How can we know which way we are to go?

And left to ourselves it is a very good question. I have asked it many times.

Lord, in myself, even as righteous as I believe that I am at times, which is horrible, how can I know the way? What is the way, Lord?

I want to share a passage with you this morning. I want you to hold your finger there and I want you to turn to Isaiah 38. This is shortly after Hezekiah was given the 15 years, after the Lord blessed him with 15 more years here on earth.

I want you to follow here. Let's see, where am I beginning? Let's begin in verse nine.

"The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness."<sup>21</sup>

This is when he was promised the 15 years, but it is spiritual. It is spiritual to the child of God. It is when we are sick in sin. But we have been recovered by the precious blood being applied by the Holy Spirit. Our conscience has been clean. Listen to what he says.

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<sup>18</sup> Ibid.

<sup>19</sup> John 14:5.

<sup>20</sup> Ibid.

<sup>21</sup> Isaiah 38:9.

“I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said, I shall not see the LORD, even the LORD, in the land of the living.”<sup>22</sup>

Is this not the despair that the child of God cries?

“Where are you, Lord? How will I know the way?”

I shall behold man no more with the inhabitants of the world. Mine age is departed, and is removed from me as a shepherd’s tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me. I reckoned till morning, that, as a lion, so will he break all my bones: from day even to night wilt thou make an end of me. Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward.<sup>23</sup>

How can I know the way?

But then grace intervenes. Listen to the witness of the Spirit.

As Hezekiah says that, he found looking upward, immediately something miraculous happens.

“O LORD, I am oppressed; undertake for me.”<sup>24</sup>

That is a heaven born prayer. That is a prayer of the saint. That is a prayer of the child of God who is brought to the end of himself. It is the same picture in the parable of the prodigal. How is it as he is sitting there slopping the pigs, how is it that he came to himself? Do you think he communed with himself?

Paul said, “I didn’t commune with flesh and blood.”

How is it you think that all of the sudden this one that served the world and spent all his sumptuous living in the world came to himself? How is it that Hezekiah as he mourned and he said, “I am not even worthy to walk this land, I have lost God, I have lost all communion. I have lost everything...”

I mean, did your soul cry out as your read these words? How do we get here? This is grace. This is the Lord bringing his child up.

I read a sermon a couple of weeks ago by [?] and he mentioned this little prayer and he said, “You know, I have looked and I have searched the Scriptures and I believe in my heart,” and I agree with him today that the prayers of the saints are short. They prayers of

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<sup>22</sup> Isaiah 38:10-11.

<sup>23</sup> Isaiah 38:11-14.

<sup>24</sup> Isaiah 38:14.



the saints are, “Lord, undertake for me.” The prayers of the saints are brought because they are authored by him. When Jesus showed us the model prayer it wasn’t a long prayer and yet he preached against the long prayers of pretence and man showing and standing in front of everybody and being a tinkling cymbal. But to the child of God that is brought here, what else can you say?

Lord, I am oppressed. My soul is heavy. Undertake for me. Lord, if this battle is to be won, you must fight it.

It is what the Lord showed Nehemiah. I will fight for you.

It is what the Lord showed Joshua. I am the captain of your salvation.

It is what the Lord showed Abraham. It is what the Lord shows all of his children that he has fought the battle, that he has went before us. And we will never, never gain a victory going in ourself.

“O LORD, I am oppressed. Undertake for me.”<sup>25</sup>

These are the words of Hezekiah. Now back in our text we come back to Thomas.

“Thomas saith unto him, Lord, we know not whither thou goest.”<sup>26</sup>

Thomas, yeah, he was a doubter. We like to laugh at Thomas. Oh, Thomas, you doubted everything. I am right there with him. I can’t throw as tone at Thomas. He has got the same disposition I do. I doubt everything.

Our Lord has got to show me. I am going to lop off that deadness of unbelief. I am going to lop off that deadness of unbelief. And the only way I don’t have unbelief is his favor.

“Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?”<sup>27</sup>

Now I am pretty sure that everybody in here knows this next verse. And I am pretty sure if you are God’s child, that he has ministered to you through this verse. It is so full. It is the answer to: How can we know the way? It is the answer to life. It is the answer to what is truth and what is error. And the answer is himself.

“Jesus saith unto him, I am the way.”<sup>28</sup>

Listen. We have worked out many ways. We have thought in our minds many ways. Bunyan wrote of ways that... that could get up to the door, but yet be a trap door to hell.

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<sup>25</sup> Isaiah 38:14.

<sup>26</sup> John 14:5.

<sup>27</sup> Ibid.

<sup>28</sup> John 14:6.

Those are our inventions that we have sought out. We have sought many ways. We have sought out free will. We have sought out keeping the law. We have sought out many ways to make God something that conforms to our image. And we have done that to find our way.

How will we know the way?

The Lord must speak it to your soul that he is the way.

I want to share with you or read with you very quickly Hebrews chapter nine. As I was looking.... I am not going to read the whole chapter, but in Hebrews chapter nine I want to begin. It is a contrast between what the Lord gave Moses and what the Lord gave his Son, what the Father gave his Son. And then we are going to begin in verse 11 after hearing what was given through Moses.

This is the way, by the way.

Hebrews nine verse 11.

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?<sup>29</sup>

How is it? He is the way that purges your conscience from dead works. He is the way that shows you how to serve the living God. And this yoke is easy and this yoke is a yoke of love.

“I am the way.”<sup>30</sup>

“And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.”<sup>31</sup>

That is the way. The way is through the Son. It is the only way. We could go all throughout this word and show, Lord willing, Spirit willing, Spirit illuminating, how this Word testifies of Christ from Genesis to Revelation, of him being the way, the only way. Putting down the creature and exalting the Lord Jesus Christ. He is the way.

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<sup>29</sup> Hebrews 9:11-14.

<sup>30</sup> John 14:6.

<sup>31</sup> Hebrews 9:15.

You say, “Well, that is good, because I don’t know the way. I am with Thomas. I must be shown the way.”

But he is not just the way. He is also the truth. We had learned earlier in John one that “The law was given by Moses, but grace and truth came by Jesus Christ.”<sup>32</sup>

Later in the same chapter in chapter eight he says, “ And ye shall know the truth.”<sup>33</sup>

Now, I love the word “shall” because it is always in reflection of his power. His power says it is done. It is one of those words that comes out of, “It is finished.”<sup>34</sup> Shall. Shall is the power that he has worked out. Shall is what he has done for his kingdom and then we walk therein. We are empowered to walk therein.

“And ye shall know the truth.”<sup>35</sup>

The truth is Christ and the truth shall set you free. Freedom is in Christ alone and that freedom will come to every child of God as they are applied, as they shown the Lord Jesus Christ as being all truth.

But he is also the life. Also in John one we saw, “In him was life; and the life was the light of men.”<sup>36</sup>

The only light that any man has in this dark world is the life of Christ. And he is that light. He is the way, the truth and the life.

Paul said that, “ I live by the faith of the Son of God.”<sup>37</sup>

It is by his faith. It is by him that we have everything. It is by him that all things consist. It is by him and the opening of his storehouses that his children are provided for in this life and the one to come. But he is the way, the truth and the life.

But then he says something at the end of the way, the truth and the life that is very emphatic. And it is very much instructional to us today that “No man cometh unto the Father, but by me.”<sup>38</sup>

There is no other way.

Look over in John 10 real quick, just thumb back with me.

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<sup>32</sup> John 1:17.

<sup>33</sup> John 8:32.

<sup>34</sup> John 19:30.

<sup>35</sup> John 8:32.

<sup>36</sup> John 1:4.

<sup>37</sup> Galatians 2:20.

<sup>38</sup> John 14:6.

Look at verse nine.

“I am the door.”<sup>39</sup>

This is the way. This is the truth and the life. This is no man can come to the Father but by me. By me, I am the door. By me, if any man enter in, he shall be saved. There is salvation in no other name. There is no other name given under heaven whereby men may be saved. It is in the Lord Jesus Christ.

“I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.”<sup>40</sup>

Wherever we go in this life the Lord is with us. Wherever we go, we are fed because he doesn't leave us. Now with the Lord saying that he is the only way, that means there is no mixture of another way. There is no mixture of law and grace. There is no mixture of works and faith. There is no mixture of goats and sheep. There is no wheat in with the tares. The Lord knows the way. The Lord is the way and is the only way, himself.

He is the door. He is the only way. And this is where I stop today. I stopped in verse six to be the focal point.

“I am the way, the truth, and the life: no man cometh unto the Father, but by me.”<sup>41</sup>

I pray the Lord is your way, your truth and your life today. He is all in all to his children. He is my all in all.

I want to share with you the words of David as I leave you this morning and these words are found in 1 Chronicles 29. And these really ministered to me this week. I don't remember how I got here. I know it was the Lord's providence in bringing me here. I don't remember how I got to 1 Chronicles 29, but thou knowest.

Now David, this is the last time he addresses the assembly. The Lord has revealed to David that Solomon will build his temple and David is greatly humbled. And in verse 10 it says:

Wherefore David blessed the LORD before all the congregation: and David said, Blessed be thou, LORD God of Israel our father, for ever and ever. Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and

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<sup>39</sup> John 10:9.

<sup>40</sup> Ibid.

<sup>41</sup> John 14:6.

praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? <sup>42</sup>

Who are we, Lord? What have we done? We have backslid. We have served other gods. Lord, what is it? What makes us different?

Look at what his answer... look what he says.

“For all things come of thee, and of thine own have we given thee.”<sup>43</sup>

Do you know what that means? That the love that we give him is the love that he gave us, that the faith that we have is the faith that he gave us. The grace that we live by is the grace that he gave us. That is what David was left to say.

Oh, Lord, everything under the heavens is yours. Everything. This is the king now. This is a humbled king. Everything that we willingly offer, Lord, what we are offering is yours. It is your work. If we have any faith it is your faith. And the Lord honors his faith. And if we have any love, Lord, it is your love. And the Lord blesses his love. And, Lord, if we have grace that has set us apart from all these other people, it is because it is your grace.

You know what I love about that? There is no creature in that. David is so humble. He sees nothing but his sovereign Lord. He sees nothing but, “All things come of thee, and of thine own have we given thee.”<sup>44</sup> That’s it. We have nothing.

Naked I came into this world. Naked I leave this world. I leave with nothing. I am not taking anything with me. I am a stranger and a pilgrim in this life. Praise be to God. that is what he is going to say.

“For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. O LORD our God, all this store that we have prepared to build thee an house for thine holy name...”<sup>45</sup>

All this that, Lord, you have given us to build this house unto you cometh of thine own hand.

Oh, but didn’t we cut down the tree and didn’t we hew it into some? Didn’t we make this rock and shape it into... doesn’t man have something...?

No, it is all of thee.

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<sup>42</sup> 1 Chronicles 29:10-14.

<sup>43</sup> 1 Chronicles 29:14.

<sup>44</sup> Ibid.

<sup>45</sup> 1 Chronicles 29:15-16.

Lord, if we got power it is from you. Lord, if we got strength, it is from you. Lord, if we have any unction, it is from you.

“O LORD our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things...”<sup>46</sup>

How did David get there? He was willing in the day of God’s power. It shows his total dependency upon his Lord. How else can I be willing, Lord? It is your faith. It is your love. It is your grace.

“And now have I seen with joy thy people, which are present here, to offer willingly unto thee.”<sup>47</sup>

Oh, what a joy it is to see the brethren dwell in unity, to see the same spirit move across the people of God, to see the same love of the same storehouse being opened in the same grace, in the same faith to be given to our dear ones that we love so dear here on earth.

Oh, may the Lord speak to you this day. May he speak to you through these words, the words of his holy words and show you his sufficiency and our need for him.

*Dear heavenly Father, most gracious and holy Lord, add thy power, add thy clarity, add thy strength, add thyself to the glory of thy holy name. In Jesus’ name I pray. Amen.*

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<sup>46</sup> 1 Chronicles 29:16-17.

<sup>47</sup> 1 Chronicles 29:17.