

David's Legacy

The Life of David

By Chris Hand

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Crich Baptist Church
Market Place, Crich
Derbyshire. DE4 5DD (UK)

Website: www.crichbaptist.org
Online Sermons: www.sermonaudio.com/crichbaptist

We are drawing towards a close in this series that began for us here at Crich Baptist a fair few months ago and we are looking at the life of David. We've seen some of the main features of his life. We've skimmed over and have omitted some detail, homed in on certain major themes or as best as we can discern them, and had to leave other things unsaid perhaps for another day.

Well, this is the penultimate sermon in the series and we'll be looking at David's last words, God willing, next week, but as we move towards the conclusion of his life in our reading 1 Kings 2:1-4 that we read a moment ago, the title then of the sermon tonight is this, "David's Legacy." David's legacy. Legacies are something which politicians towards the end of their political careers give thought to, so we understand what are they going to be remembered for, what are they going to leave behind. Well, rightly we might observe often quite a mess but they try to leave their messes a little tidier and in their last years perhaps they try to sort out some of the intractable problems which had eluded their political acumen to solve and try to leave some significant event or something that they could be remembered by, maybe hoping that we'd forget much the rest of it which they may have left by way of their legacy and not one that they're happy to be reminded of. So politicians, well, I guess all of us really would like to leave a legacy, just meeting there the gifts we might leave to our children, relatives, friends, charitable causes, whatever, but what we will be remembered for, the people that we were, the kinds of things which we extolled, how we prioritized things, what were the emphases of our life. Sometimes, of course, might rather embarrassed to know what some of those emphases were, what people would remember us for, it wouldn't be too flattering, but the better things maybe, what will be remembered for.

And here is David and as we read here in 1 Kings 2:1, "Now the days of David drew near that he should die," and he knew it, knew that time was approaching. Let none of us be fooled, use that word, fooled by the promises, if you like, of government or National Health Service or anybody else that somehow they're going to be able to preserve us from all harm, keep us all safe and the rest of it. They won't be able to do it. There are some things sooner or later our mortality is the fact and unless the Lord returns, we each and every one of us will have to face that moment and only we will be able to face this in that way. Nobody can face it for us, can't say somebody else will step in and say, "No, you go

on for another 20 years. I'll take that hit for you." No, we all of us will have to be there at that place and hopefully ready.

But inasmuch as that is where David found himself now and thinking very much about what I will leave behind. We've seen some of his worst moments, how scripture records these and he'd be very anxious that all of those kinds of troubles would be avoided by any that came after him, and that they would learn from his own lips perhaps of his own shame and the misery and the wretchedness that his sins, the mistakes that he made had left. And here he is now and he's not the king going out to fight battles anymore, he's had to stand back from that kind of act of service where the people themselves insisted that he should. He used to go out before the army and lead them back but that time has now passed and we find him instead laying foundations for the future, very very much thinking about the future.

I suppose all of us do in one way and when we're younger we're thinking about the future that is our future, the things that we will do, but when we get older it's not so much our future because we can see that the years are receding and life expectancy tells us what it tells us, and we may have these comorbidities and everything else that seems to be the thing that we talk about these days, but there is conditions which are limiting which tell us that perhaps we're not going to be that much longer here on the earth. Laying foundations then for a future generation, not for ourselves but for others, and trying to ensure that those foundations in the future can be as solid and as secure as possible and this is what we find David doing here.

He's got Solomon, his son, the one son that God has singled out that should be his successor and how he's suffered from the behavior of his sons, and how much disappointment and grief that they had caused in their ambitions, but now here is Solomon who is to be the man to occupy that position. And we learn from the word of God, there's many many chapters we could have read of the preparations that he is making on all kinds of matters but especially, especially to do with the temple. There are places there and were we to turn, as it were, to the parallel account, many ways it's a different account in Chronicles but nevertheless parallel some of the events we have here. 1 Chronicles 22:5, "Now David said, 'Solomon my son is young and inexperienced, and the house to be built for the LORD must be exceedingly magnificent, famous and glorious throughout all countries. I will now make preparation for it.'" And we read, "So David made abundant preparations before his death." He's preparing. He's not going to see that building. He knows he's not going to see that building but he's making preparations for it and he's going to be instructing Solomon as to how he should build it, the plan, the design. That's also given here to David and he passes it on to his son Solomon. Again, he's not going to see the fruition of it, he's not going to see the furnishings, he's not going to see the building erected in its wonderful layout and its beauty. No, but he's ensuring that it is built as God has shown him the plan.

Chapter 23, we have him there in 2 Samuel but in 1 Chronicles rather chapter 23, the divisions of the Levites. He's busy on that, working out the priests, their rotas, getting them organized in their various divisions, their duties assigned to them. Then later on, 1

Chronicles, we're still staying there for the moment, chapter 24, the divisions of the priest as well as the Levites and the whole tribe of Levi and now homing in on the family of Aaron and his descendants who had the particular responsibilities, ensuring the sacrificial system was properly conducted and how to, then, being the high priest with all the very special work and roles that he had.

But beyond that, David again, his interest there turns in chapter 25 to the musicians, the people that would offer worship on behalf of Israel, being positioned in the temple, have their particular work, the instruments they would use. And the names, the names of the various appointments and particular people, sons of Asaph, for instance, that are to have a very prominent role in that.

Then in chapter 26 of 1 Chronicles, the gatekeepers. More names, where they're organized, their shift patterns and rotas, the various reliable people who were to be part of the guards, as it were, the temple to make sure that what happened in there, no violence could break out, none could act there contrary to what the law was for. The temple.

Then in chapter 27 of 1 Chronicles, it's the military divisions. There is his army, having them all organized. All of it for the future, the various people. It's not going to be David doing this but he wants to ensure that the people who come after him will do a very very good job.

The various tribes, too, and their leaders, they're all organized in their way. And the instructions now to Solomon, staying in 1 Chronicles at the moment, chapter 28, and verses 1 to 2. "David assembled at Jerusalem all the leaders of Israel: the officers of the tribes and the captains of the divisions who served the king, the captains over thousands and captains over hundreds, and the stewards over all the substance and possessions of the king and of his sons, with the officials, the valiant men, and all the mighty men of valor." There's a list what's all of these people to hear what's to follow. "Then King David rose to his feet and said, 'Hear me, my brethren and my people: I had it in my heart to build a house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made preparations to build it.'" Then he goes on to say that he was not to be that person but Solomon is. The people should get behind him and encourage him in that work.

So to all that assembled company laying foundations, ensuring that after David has gone nearing the end of his life, that what follows is built upon as good a foundation as David is able to lay. So other chapters as well in that whole section of Chronicles and elsewhere in other parts of 2 Samuel, David's preparations for what would happen after he had gone, looking beyond himself, looking to the future and making preparations for that.

Now my first heading: remembering future generations. Remembering future generations. Well, we think about remembering past generations and we think of them and we can put names and ancestors, family trees, whatever else there, and our forebears here at the church and how the church is represented here among us tonight and we can name some of the great servants of God and past pastors and preachers. But what about

the future? We can't see them. We can't see their faces. We don't know their names. We can't sort of flesh them out in the way that we can what's gone before obviously, but we remember them even though we don't know them, even though we can't see them. We don't know their names. We don't know what will be their gifts, their strengths, their weaknesses, the challenges that they will face but we should be thinking much about them and preparing for them beyond ourselves and as we get older, most particularly beyond ourselves.

How easy as we get older that the world can get narrower and smaller and we're more taken up in our health and our own life and just keeping it going in that way and endless rounds of appointments and seeing doctors who are forever wanting to investigate what we've got now and new conditions that we keep managing to find, and that can become life, it can become gradually quite narrow and we're taken up much with these things. And here's David and beyond that in his own body beginning to sort of give way under him and his weakness that was coming, but he was thinking about the future and he was thinking about it in a very very farsighted way. And as we can see in the list of things that were matters that were detaining him and filling his mind, that spoke much about the man himself and his priorities. He was spiritual, he was thinking about future things pertaining to the glory and the honor of God and ensuring that as he, the man after God's own heart, had sought by his own practice and by his own example, by his own worship and how he lived, when he's at his best we know that his failures were there, but it's showing to others what it means to glorify and honor God. While he cannot control the future, he cannot put, as it were, his heart automatically into Solomon or into the rest of the people, the gatekeepers, the musicians, the Levites, whoever, but he can do all that he can to try to ensure that the foundation that he himself has laid, how he has conducted himself as king, how he has conducted himself as a man of God should be there in the future, that he will leave as far as he can a legacy that will ensure that that is continued then by others, that others will see what David has left to them and realize that that is how to honor God, that is how to glorify him, that David's heart and soul is in those things, in those practices, in the details, in the arrangements, and that that will teach them much about the God David loved and that we, all of those who followed him, should love as well.

So so much of it was taken up with God's house, with this temple building which David, as we read, was not to be the man to build it. He had been a man of blood. There had been so much warfare, as it were, and still continuing need for defense. It would be for others in more peaceful settled times to have, then, the time and the deliberation of mind to give fully to the building of the Lord's house and that is to be Solomon's particular task.

1 Chronicles 22, just reading further on, verse 6, "Then he called for his son Solomon, and charged him to build a house for the LORD God of Israel. And David said to Solomon: 'My son, as for me, it was in my mind to build a house to the name of the LORD my God; but the word of the LORD came to me, saying, "You have shed much blood and have made great wars; you shall not build a house for My name, because you have shed much blood on the earth in My sight. Behold, a son shall be born to you, who shall be a man of rest; and I will give him rest from all his enemies all around. His name

shall be Solomon, for I will give peace and quietness to Israel in his days. He shall build a house for My name, and he shall be My son, and I will be his Father; and I will establish the throne of his kingdom over Israel forever." So from that David then says, "Now, my son, may the LORD be with you; and may you prosper, and build the house of the LORD your God, as He has said to you."

And David, we could read this in 1 Chronicles 28, had already obtained much of the material that would be needed, an abundance of supplies that Solomon then could find that already he's well advanced, already ahead of everything there and able then to implement those things. It's so important the house of God, so important what would happen there, the conduct, the nature of it, what was being communicated. And we understand then in the economy of that time, that the worship had more of an outward aspect and that there were things to be gleaned from the building and its shape and its majesty. David already said it's to be a glorious, a magnificent building.

Well, we're very pleased with our new roof and I'm all about that again, aren't I there, and the mortar and all the rest of it there. Well, we can't quite match what David is building here and the gold and all the various other substances that would be there, but that was for that time, that was communicating something there making a statement in a way in which we in new covenant times worshiping in spirit and in truth are not required to follow in that way, has a more inward expression that we apprehend these things by faith without the need of outward adornments and assistance to our senses. We have communion with simplicity, that there is given to us for our outward senses and baptism as well that is conducted with real water and real full immersion and such an experience as that. But for the most part it is simple and unadorned, that we worship God in that appointed way.

So for us in our generation, has worship is and how it's to be conducted and how it's not to be conducted, what's permissible, what's not permissible, and regulative principle and all other things like this, but we must be careful that we do pass on to future generations. Personal convictions and how we conduct worship here, well, we have the COVID rules and regs which make it all a bit lopsided and curious and eccentric for the moment. We're looking forward, aren't we, to a few Sunday's time and moving on. But to try to conduct it with simplicity and with hymns that uphold there the glory of God expressed in words that perhaps at times some hymns are a bit dated and maybe need to be retired from the canon, as it were, but still plenty of things written which carry timeless truth. There are new hymns that also convey that same truth but then with music and with its absence this evening but in a normal way with music, again there's a vex issue if ever there was, what music we can use, should use, shouldn't use in a worship service. And we have our own convictions on that and we here, don't we, we err towards a more conservative view on it and what music is appropriate and what isn't, but that would be my personal conviction, my own concerns about the more modern music idiom, what it's conveying, what it's leaving behind by way of a legacy there, and my own concern that it's perhaps building in a longer term weakness, a difficulty that will perhaps grow as generations pass on. And we're a little bit too taken with the emotions of things, building a relationship with God that's still a little too weighted towards the emotions.

So there we have thoughts but whichever conviction we come to, whatever conclusions that we reach, thinking about what we're doing now, how is that going to influence others. Are we leaving a good model. There is David designing the temple, charging Solomon how it's to be done but we haven't got such a fine edifice as the temple to leave behind and though buildings are not the main preoccupation, they might wonder at it when you speak to me, yet what is the conduct of our worship. David had great concern for that, that future generations would be left by way of legacy.

Our second heading: good order. Good order. The gatekeepers, the priestly divisions, all of the military and how they're arranged there, rota systems, who is number 1 and who is number 2 and the list goes on. They are real people. David would have known many of them by name himself or knew of them and was able therefore to account for them, and then to their names in this list, in this carefully well-ordered system that he was leaving behind him. Good people doing the right thing, the right people chosen for a particular task to be relied upon, maybe good gatekeepers, they wouldn't be sloppy, they wouldn't be off duty when they should be on duty, or negligent when called upon really to be vigilant. They're reliable and good people.

Well, for us there, exercise there of who knows what the years are and now near to retirement or whatever else that I might be, but I don't sort of spend the days there working out sort of gatekeepers and hundreds and thousands of people that might be able to do it. We haven't got the hundreds and the thousands. We're stretched in that we were thinking about the other Sunday, weren't we? But we want to leave good order. Boundaries, doctrines that we would have preached here, doctrines that we don't want preached here, things where we draw a line and say, "No." We post the gatekeepers and so that doesn't come in here. We don't want that kind of thought or that kind of emphasis. We want good standards. Well, sometimes there and things that I've heard, the kinds of standards that people allow themselves and these are pastors sometimes allow themselves astonishing, they thing that they are permitted.

So the need for that guidance, what's permissible, what is not permissible and extolling the place of holiness. A huge subject indeed and when you break it down what it's actually saying in the detail of it hugely important in how we carefully apply it to our lives. But a zeal for it, a desire for it, not a kind of way in which there the 10 Commandments, well, let's try and push those away maybe and live a freer life there, that we're able to dispense with the laws and the rest of it there. Well, indeed, much of the law of Moses has now been superseded, true enough, but the moral aspects have not and we'll find plenty in the New Testament that speaks of them often.

But whereas we can't guarantee what posterity will do, can't foresee what decisions that they might make when facing challenges, how they'll respond to them, but as best we can with the lights that we have with the foresight or rather lack of foresight as we survey the dangers, the threats of the present day, and try to understand them, then we try to leave for future generations not problems, that they'll look back and say, "Well, why did you do that? Why didn't you speak about that more often? Why didn't you write about that and

leave us something by that that we could see, oh, that's important, we should be on our guard there?" And we aim, don't we, there as best we can not to fail future generations by having been off guard, not vigilant, not watchful, and failing in a way in that sort of watchman responsibility.

We seek to have as we're able to regenerate church membership. Nobody is infallible, nobody can read everybody's heart. Sometimes people present very well and then prove to be disappointing. But we aim, don't we, there to have church that are born again people and life therefore who have the Holy Spirit, who come to good decisions and wise judgments on whatever might be needed. Confessions of faith that we have and hold ourselves to and we have future generations seriously consider and really only change if they've got very very good reason to think to do it.

And appointing people to office or not appointing people however it might be, that we're seeking to leave behind something there of good order as always with the long-term in view, it's got to be. This is a long long work and whenever the Lord will return, well, we don't know that day, do we? Well, it may be a way off yet and we really have to think what are we going to leave for successive generations, putting it in plural, and then assuring that what we do now, the kinds of practices we leave, the order that we have established, the rules, the confessions of faith, set something helpful for them in the future, doesn't leave them problems. So as I say, they're going to look back at us and say, "Well, why didn't you see that coming? Why weren't you vigilant there? Why weren't you discerning on that matter and left us exposed to something? You didn't guard against that here or put something in your constitutions or whatever there?"

It's very much at the moment a live issue for us as the church here as we move towards being these wonderful CIO's, a charitable incorporated organization. Now there's something indeed to ponder but rather detail in it and we're going to get the detail right to ensure that we are able to leave something that is functioning biblically solidly and soundly for the future.

Now my final heading: instructing people. So it's David's legacy, wasn't it, to leave good order surely, to have the arrangements for God's house secure and water-tight as possible, but here he is and particularly with Solomon, isn't it, in 1 Kings 2 as we've read there, he is with Solomon as David nears the end of his life instructing him, teaching him, getting him close to him. And you can feel, can't you, that knowing that he's soon going to die there is he charges Solomon, his son, he places upon him obligation. He gives to him, "These are your duties." And it always comes, doesn't it, more urgently from somebody who knows they're not here for long. This is to be taken seriously, I may not get a chance to say this to you again. Listen carefully. And it's now to impart trivia, is it, or things of little moment. It's the big things, the important things, what are you to take away from these last days or years, however long it is, of my life.

So much of it as we see there in 1 Kings, look verse 3, "And keep the charge of the LORD your God: to walk in His ways, to keep His statutes, His commandments, His judgments, and His testimonies, as it is written in the Law of Moses," and why, "that you

may prosper in all that you do and wherever you turn." Well, that is always instruction to give but to leave a legacy for anybody, then tell them this is your book. Read it. Do it. Follow it. The law of Moses then, yes, we know now we have further revelation, we've got a New Testament with God's explanations, details about the Lord Jesus Christ. That's the best legacy we can give to anybody, make them to be followers of the word of God. Here are the statutes, here are the commandments all in here, all in these pages. So, so much, a lifetime, beyond a lifetime of study and of absorbing, digesting the implications of what it's teaching. To impress that, indeed our dying day is to impress that. Well, that is a good legacy to leave behind, that people should be lovers of the word of God.

In this, too, why the kinds of people that we should be, and notice this in turning to a few other illustrations of it, but as David says in verse 2 of 1 Kings 2, "I go the way of all the earth; be strong, therefore, and prove yourself a man." Can send that and say be strong therefore and prove yourself a woman, a woman of God. Be strong. There is the word of God but if we hold it with a limp wrist, if we are lackadaisical with it, don't really bring much to it, that word we're going to follow will require courage to be able to stand in a generation hostile to it, perhaps increasingly hostile to it. We need to be strong. We're going to need strength from heaven and here David is impressing this upon Solomon, the need for him to be strong.

1 Chronicles 22, again see here the way in which he insists on these things. Speaking from verse 11 then going to come to verse 13 where he says it, "Now, my son, may the LORD be with you; and may you prosper, and build the house of the LORD your God, as He has said to you. Only may the LORD give you wisdom and understanding, and give you charge concerning Israel, that you may keep the law of the LORD your God. Then you will prosper, if you take care to fulfill the statutes and judgments with which the LORD charged Moses concerning Israel. Be strong and of good courage; do not fear nor be dismayed." Saying the same thing. He kind of repeats himself at other times and why? Because it's important. He's wanting to impress this as the word of God and he's saying, "And you'll prosper. If you follow that word, you take that to heart, you will prosper. God will bless you. It may be hard and you may have to take a stand, you may need to be courageous, not give way to fear, but there will be blessing to follow." And he insists on that being the case and impresses Solomon upon his mind that he should take that very very much to heart.

Or 1 Chronicles 28, again similar things that he's saying here, verses 9 and 10, "As for you, my son Solomon, know the God of your father, and serve Him with a loyal heart and with a willing mind; for the LORD searches all hearts and understands all the intent of the thoughts. If you seek Him, He will be found by you; but if you forsake Him, He will cast you off forever. Consider now, for the LORD has chosen you to build a house for the sanctuary; be strong, and do it." Now it is again that encouragement, be strong and do it. And you can imagine David, well, weakened by age but Solomon would have been left under no misapprehension that his father meant this, that it was coming through to him very very strongly and that he was to hear it and to do it, to be loyal to God, to seek him with all his heart.

Well, that's what David had done and that's where I finish now, that as David impresses these things, there's the word of God, there's his truth, seek him with all your heart, be loyal to him, don't forsake him, you will prosper. And to do it, you'll need to be strong, you'll need to be obedient, you'll need to be strong against your fears and not be dismayed by the opposition that you get. And one of the best ways to enforce that argument, to put that point of view over strongly is for ourselves to be doing those selfsame things to the end of our days. When we're younger, full of energy, can be more convincing in that way and may come, in some senses, more easily to us, but though when we're older and more tired and weary, well, it's perhaps a little harder at times to sustain quite that level of zeal except that we must, except that we have to, to our dying day continue to commend Christ to people, to our children, to our grandchildren, to anybody, that if we're wanting to impart to them a legacy, take God seriously, take his word seriously, be strong, then we ourselves must be taking his word seriously and being loyal to him and seeking him with all our heart that it may be seen that we're actually meaning it, that we're true. Where this is important and it's still important to us, we aren't able to do the things we once did, can't have the same energy we once had, but there is still that willing heart, that willing mind that he speaks to Solomon about.

So there are some simple lessons that we are ever-mindful of, that to make the Christian faith credible to those who come behind us, that we've got to live it credibly all the time through into old age, not retiring from it, not giving ourselves time off duty or whatever it might be, but showing that we still are following him, still love his word, still his statutes and his decrees, and that is our life, that is more than our necessary food to us, and showing that by the people that we are, that we're seeking to be strong. We're not giving way to fear. We're not being dismayed. We've still got willing hearts. The flesh might be weak but the spirit is still willing.

So do we think what legacy are we leaving behind? What are people concluding about us? What do they think that we are about as people? Do they think as they see us, they hear us, "Ah, that Bible is important to you, isn't it? And that Jesus Christ, you seem to think a lot about him and his death on the cross." Are they getting that? Are we seeing that? Is that what they're seeing? Is that what they're hearing? Do they realize that we're seeking to be holy? That we want to be actually different from this world and different in our treatment of people and taken up with what they're taken up with and stressed about what they're stressed with? We've got bigger views and bigger designs, bigger projects that we're part of. Do they get that from us? Is that the legacy that were we to be taken now that we would leave behind and that would be the impression that your life and my life would have left upon others when we're no longer here to speak for ourselves? David's legacy. Our legacy.

DAVID'S LEGACY

(Sermon Summary)

Reading: 1 Kings 2:1-9.

We often hear that politicians, towards the end of their careers, turn their thoughts to the legacy they will leave behind them. They are concerned about how they will be remembered. David was also much taken up with the legacy he would leave behind him after he had died. As he nears his own death, it is not the time now to be absorbed in battles or conquests against enemies. He wants to lay foundations for the future. He is looking to the time after he has gone.

It is noticeable that David is very busy at this stage of his life making all kinds of preparations. It is there in his words to his son, Solomon, who is to succeed him as king. We can see the preparations that he is making in 2 Samuel 22-29. In 1 Chronicles 22:5 he has the building of the temple in view and instructs Solomon about that work. In 2 Samuel 23 he is arranging the Levites. Then he leaves the priests in good order in 2 Samuel 24. In 2 Samuel 25 we learn of his work in organising the musicians. Then his mind is on the gatekeepers in 2 Samuel 26, the military divisions in 2 Samuel 27 and further instructions regarding the temple in 2 Samuel 28.

So we see that David was looking beyond himself to the future, making preparations for future government and worship, as well as investing time in key people like his son, Solomon.

1. Remembering future generations.

It is very easy to be so absorbed in the present that we forget the future. Our world can narrow down to 'My health', 'My finances', and 'My interests'. David had wider concerns and was more far-sighted. Those things that were closest to his heart had to do with the honour and glory of God. He wanted things to be in place so that future generations would learn to honour and glorify God as well.

The priority of God's house was very clear in David's thinking. It was to be Solomon's task to actually build it (1 Chronicles 22:6-10) but it was in David's heart that it should be built. He spent time obtaining the necessary materials and had in mind the plan of it (1 Chronicles 28:11-12). This shows to us how important the whole matter of worship is. In all David's thinking, he wanted to preserve the proper worship of God and to have the right people in position to make sure that this would be well conducted in the future.

The worship of the temple was to be characterised by dignity and to be according to Scripture.

It is still important today what we leave behind, as a legacy, by way of the nature of the worship that we offer. Often the Bible ministry may be sound but the worship is looser and more appealing to the emotion than it should be. While it may seem to be appealing, it is creating long-term weakness in the church of the future, as it makes judgments to be made on the basis of feelings, making the basis of our relationship with the Lord rely too much on feelings and being often a gateway to worldliness. We need to think carefully about what we are leaving behind us.

2. Good order.

David's concern to have the gatekeepers and priestly divisions organized shows his concern that there should be good order after he has died. This teaches us that the church needs to have boundaries, good discipline and standards. There are to be rules as to what is to be permitted and what is not. There is no guarantee that our posterity will value the things that we leave behind to them but we owe it to them, and to the Lord, to do our best with the legacy we leave behind us.

We are ever mindful of the need to try to ensure that the membership of the church is truly regenerate. We have in place a Confession of Faith. We look to ensure that appointments to office are good. We do not aim at success or popularity today but have a longer-term view.

3. Instruct people.

David spends a lot of his time in his latter days instructing people, especially Solomon. We learn the kinds of things that David wants his son to be (1 Chronicles 22:11-13; 1 Chronicles 28:9-10; 1 Chronicles 28:10). David wants his son to have a willing heart, to be obedient, to have courage and not to be afraid. Those things that we want our children to have must be the things that we ourselves display. David has to ensure that he is still demonstrating those kinds of qualities in his old age. These are qualities that we seek to teach to our children, to young people, to all people. Sometimes that is what we are called to do, to impart some basic and simple lessons to help others in the future.

So it is good to ask ourselves what kind of legacy we are leaving behind us. We have a building that we hope will serve future generations of worshippers. What else will we leave behind for them? What kind of people are we known to be now? And is that the legacy we want to leave behind us?