

Recap

Wearing a linen ephod, David was dancing before the Lord with all his might, while he and all Israel were bringing up the ark of the Lord with shouts and the sound of trumpets.



Recap

Lessons from David and the Ark

We must prepare ourselves before we come into Gods presence



Recap Songs of Ascent

The city of Jerusalem is situated on a high hill. Jews traveling to Jerusalem for one of the three main annual Jewish festivals traditionally sang these songs on the "ascent" or the uphill road to the According to some traditions, the Jewish priests also sang some of these Songs of Ascent as they walked up the steps to the temple in Jerusalem. Psalms 120-134

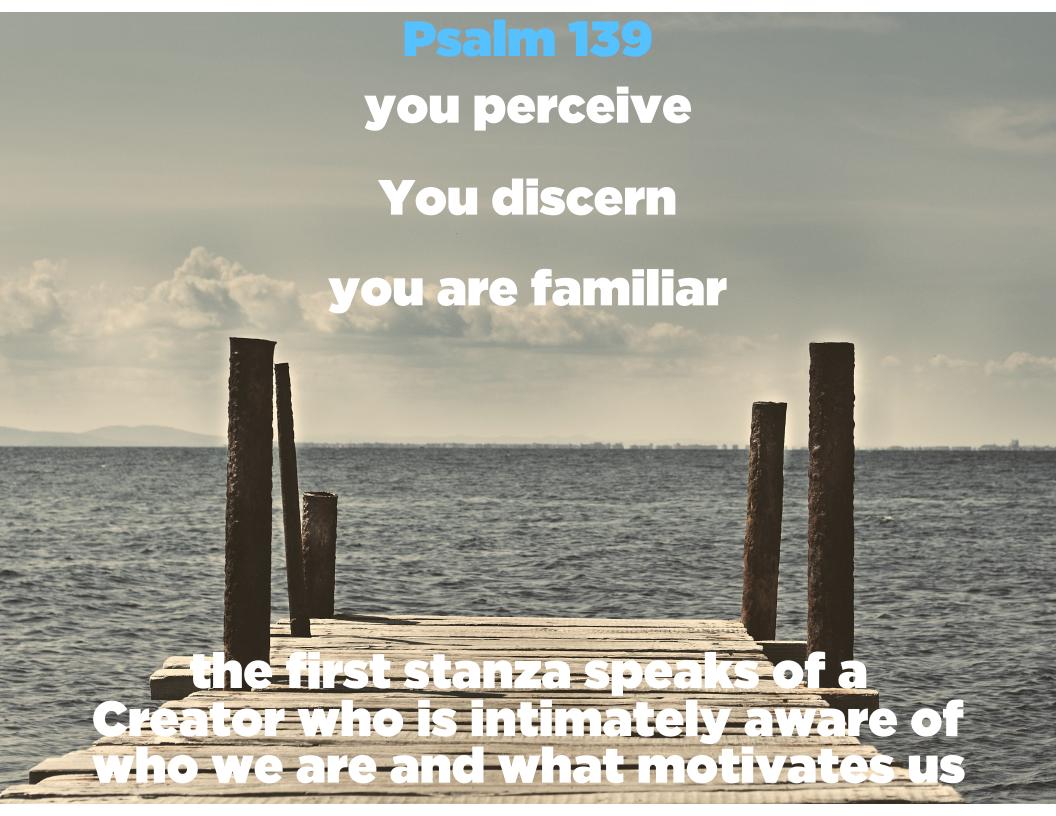
Three Questions and a Truth Let God discover me Let God find me Let God see me Let God lead me



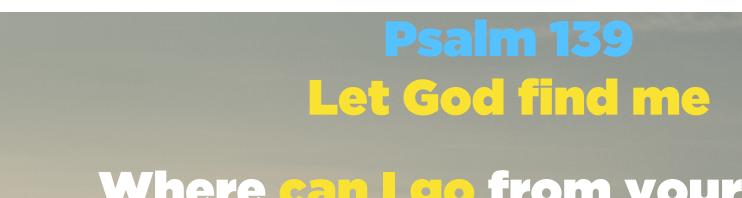


You have searched me, Lord, and you know me. vs 1

The Hebrew word for "searched" is the word, "to dig." The word means, "You dig into me and therefore you know me." Uncovering what is hidden no matter how deep it is buried







Where can go from your Spirit?
Where can like from your presence vs 7



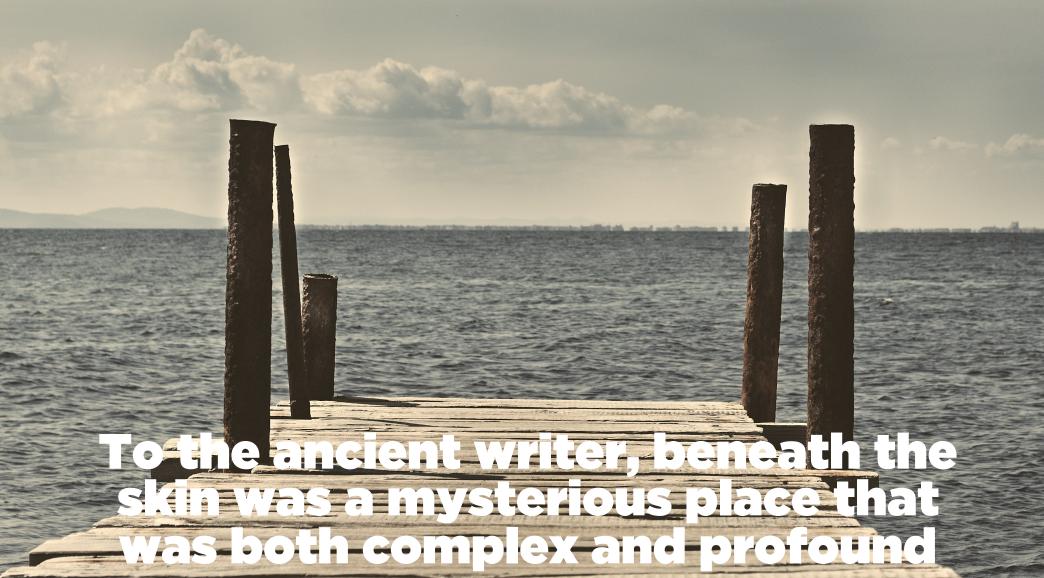


Oh! I have slipped the surly bonds of earth And danced the skies on laughter-silvered wings; Sunward I've climbed, and joined the tumbling mirth Of sun-split clouds -- and done a hundred things You have not dreamed of -- wheeled and soared and swung High in the sunlit silence. Hov'ring there, I've chased the shouting wind along, and flung My eager craft through footless halls of air. Up, up the long, delirious, burning blue I've topped the wind-swept heights with easy grace Where never lark, or even eagle flew And, while with silent lifting mind I've trod The high untrespassed sanctity of space, Put out invanant and touched the face of God. FINE GILLEY DIE MAD GERRENGE 1968



Psalm 139 Let God see me

For you created my inmost being vs 13



Let God see me

How precious to me are your thoughts, God! How wast is the sum of them! Were I to count them, they would outnumber the grains of sand—when I awake, I am still with you. VS 17-18

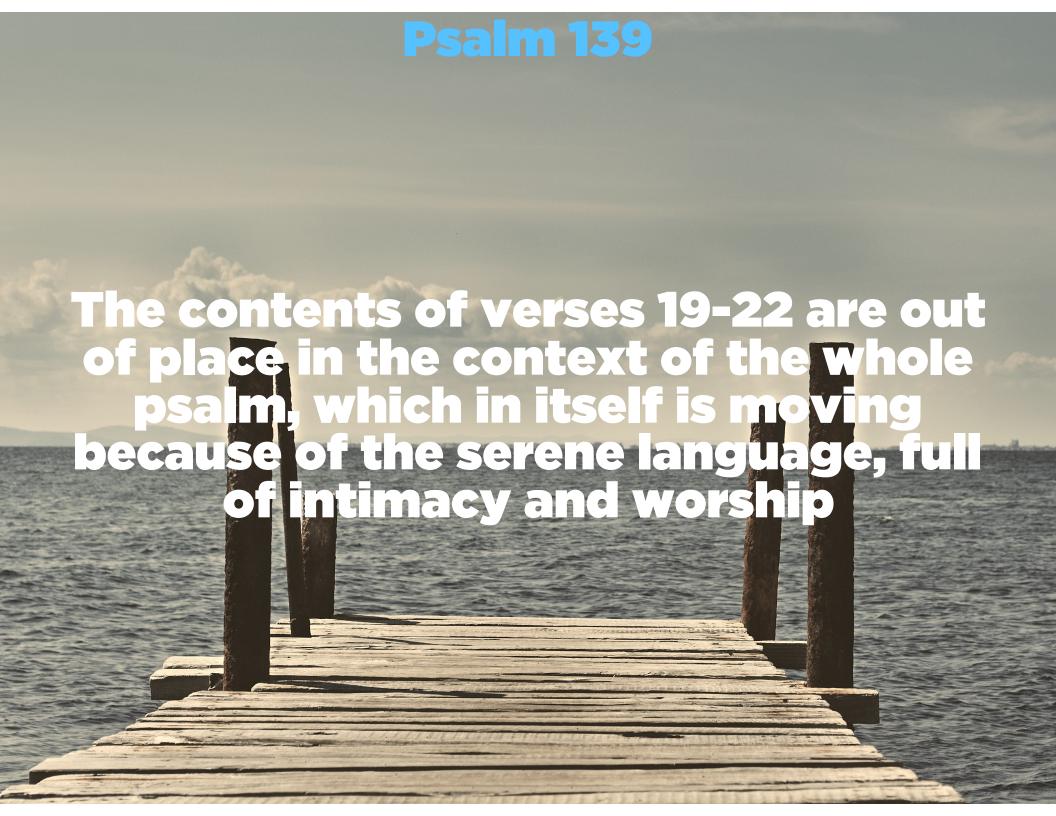
the last two verses of the third stanza move us now from our "self" contemplation and prepares the reader for a sudden jolt



If only you, God, would slay the wicked! Away from me, you who are bloodthirsty! vs 19

They speak of you with evil intent; your adversaries misuse your name. vs 20

Lord, and abhor those who hate you, Lord, and abhor those who are in rebellion against you? I have mothing but hatred for them; I count them my enemies. 122



Despite what we might think at first view, the text does not contain an outburst of personal feelings of revenge and hatred of a vindictive man. Neither does the total hatred against the enemy expressed by the poet function as an obscure source of violent fanaticism by which he sanctifies the aggression against other human beings. To the poet, hating the enemy is primarily the reverse of his turning and dedication to **God.** In these words he confesses that he radically turns his back to the world of violence ('bloodthirsty men') and wickedness (rebellion against God).



The arrogant cannot stand in your presence. You hate all who do wrons Psalm 5:5

hate those who cling to worthless idols; as for me, I trust in the Lord Psalm 31:6

"The wrath of God...is his steady, unrelenting, unremitting, uncompromising antagonism to evil in all its forms and manifestations."

Lohn Stott, The Gross of Christ

When we displace God's anger towards sin, what are we asking God to do? What are we asking Him to overlook? Are we forgetting that sin is the cause of every form of brokenness on this planet, and that in every sin, there is a victim that cries out for justice.

