

The Ark Brought to Jerusalem

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[0 : 0 0] I saw recently a heading that had come from the Commonwealth Games, and it was, The Many Faces of Kate Middleton. Now, straight away people will say, well, I didn't know she had a lot of faces. Well, she doesn't. She only has one face. But what it was doing was that obviously the royals, they get photographed a lot. And what they were doing was they were taking photos, as is always the case, and she has a very, what we would call, an expressive face. She shows what she thinks. And that's what our faces tend to do. Our faces tend to show what we're thinking, what we're about. And some of the photos would show her being really happy, delighted, anxious, shocked. There was one even when she was watching boxing and she was covering her eyes, looking out like that. So that's what it was meaning, the different faces. As we say, there's only one face, but different expressions, different reactions. It's the same for ourselves. Our face will often show what we feel. Today, people text one another. And quite often at the end of their text, they might put a happy face or even an angry face. You can put all kinds of different faces at the end of it. There's one kind of face which is a bad face to have. And sometimes we can say of people that they're two-faced. And you'd say to yourself, how can a passion be two-faced? Well, obviously, they only have one face. But what that means is that a passion will say something nice to your face and then say something bad behind your back. And that's a horrible thing. That's what when a passion is two-faced. That what they're saying to you is not what they really think at all.

The Bible talks about God's face. And a lot of people find that strange. How do we, what about, how does the Bible talk about God's face? Well, the Bible, first of all, tells us to seek God's face.

And indeed, when we've gathered here today, that's one of the things we're doing. We're actually seeking God's face. But the Bible says that God's face can be either against us or for us.

In the Psalms, it says that the face of God is set against those who do wickedly.

And that's where you have that idea of a face that is stern. It's like the idea of being absolutely displeased. It's as if there's somebody who is against. And that's an awful thought that God is against. So that's what it says, that the face of God is set, it's set against those that do wickedly.

[3 : 1 9] But then the other side is true. The Bible also tells us that God's face is towards, that God's face is for those that he loves. And in fact, it is something that we should pray about and pray for, that God's face would be upon us and shine on us. In fact, one of the prayers, it's a great prayer, that it's in fact a blessing. And you find it in Numbers and chapter 6. And this is what we call the Aaronic blessing or Aaron's blessing. And very simply, what it says is, may the Lord bless you and keep you.

The Lord make his face shine upon you and be gracious to you. The Lord lift up his countenance, again, which is really his face upon you and give you peace. So when God's face is for you and God's face is towards you, he's bringing his grace and his peace. And that's what we will all want. So you make sure you ask the Lord that his face will be for you, bringing his grace and his peace. Let's sing again in Psalm 132. And again from the Scottish Psalter. And we're going to sing verses 1 to 8.

Psalm 132. It's on page 422. David and his afflictions all, Lord, do thou think upon how unto God he swear and vowed to Jacob's mighty one. I will not come within my house nor rest in bed at all, nor shall mine eyes take any sleep, nor eyelids slumber shall. Till for the Lord a place I find where he may make abode, a place of habitation for Jacob's mighty God. And so on to verse 7 and 8. We'll go into his tabernacles and at his footstool bow. Arise, O Lord, into thy rest, the ark of thy strength and thou. These five stanzas on page 422, Psalm 132. David and his afflictions all.

Amen. Amen. Amen. Amen.

Amen. He needs me, nor I live sombered child.

[6 : 53] Till for the Lord a place I find, where He may make a home, A place of competition, Archer God's mighty God.

Lo, at the place of Ecrata, Of it we understood, And we did find it in the fields And city of the woods. We'll go into its carnacles And at its roots to burn Arise, O Lord, into thy breast, Thou brought thy strength and love.

Let us turn to 2 Samuel chapter 6. 2 Samuel chapter 6. And we'll read the first 15 verses. 2 Samuel chapter 6.

In the ESV, that's on page 310. 2 Samuel chapter 6. And we read from the beginning To the end of verse 15. David again gathered all the chosen men of Israel, Thirty thousand.

[9 : 05] And David arose and went with all the people Who were with him from Judah To bring up from there the ark of God, Which is called by the name of the Lord of hosts, Who sits enthroned on the cherubim.

And they carried the ark of God on a new cart And brought it out of the house of Abinadab, Which was on the hill. And Uzzah and Ahio, the sons of Abinadab, Were driving the new cart with the ark of God.

And Ahio went before the ark. And David and all the house of Israel Were making merry before the Lord With songs and lyres and harps and tambourines, Castanets and cymbals.

And when they came to the threshing floor of Nacon, Uzzah put out his hand to the ark of God And took hold of it, For the oxen stumbled.

And the anger of the Lord was kindled against Uzzah, And God struck him down there Because of his error. And he died there beside the ark of God.

[10 : 14] And David was angry Because the Lord had burst forth against Uzzah. And that place is called Perizuzah to this day. And David was afraid of the Lord that day.

And he said, How can the ark of the Lord come to me? So David was not willing To take the ark of the Lord Into the city of David. But David took it aside To the house of Abedidim the Gittite.

And the ark of the Lord remained In the house of Abedidim the Gittite For three months. And the Lord blessed Abedidim And all his household. And it was told King David, The Lord has blessed the household of Abedidim And all that belongs to him Because of the ark of God.

So David went and brought up the ark of God From the house of Abedidim To the city of David with rejoicing. And when those who bore the ark of the Lord Had gone six steps He sacrificed an ox and a fattened animal.

And David danced before the Lord With all his might. And David was wearing a linen ephod. So David and all the house of Israel Brought up the ark of the Lord With shouting and with the sound of the horn.

[11 : 36] And so on. God bless to us this reading Of his holy word. Let us sing now from Sing Psalms Psalm number 48. Psalm number 48 in Sing Psalms 48a Which is on page 63.

As we have heard So have we seen God's city will endure The Lord Almighty evermore His city keeps secure We contemplate your steadfast love Within your house, O God For like your name Your praise extends Through all the earth abroad And all that you do is righteous, Lord Mount Zion's joy is great And Judah's towns rejoice As they your judgments celebrate Round Zion walk And count her towers View every citadel So that the children yet unborn Her story you may tell For God the Lord Who is our God Forever will abide He is our God forevermore And to the end Our guide These verses Five stanzas 48 Eight to the end As we have heard So have we seen What sinned

They will endure The Lord Almighty The Lord Almighty Evermore The Lord Almighty Evermore His city Keeps secure We contemplate Your steadfast love Within your hearts O Lord For like your name Your praise extends Through all the earth abroad O Lord Now Hans And to the arts And to the arts Rejoice As they Know Do not come to rejoice as they your judgment celebrate.

From Zion, walk and counter dirt, you may be seated again, so that to children yet unborn her story you may tell.

[15 : 09] For God the Lord to his circle forever with the light.

He is our God forevermore, and to the end our night.

Let's turn for a little to the chapter we read in 2 Samuel. 2 Samuel chapter 6. And we read it, verse 11.

And the ark of the Lord remained in the house of Obedim the Gittite for three months. And the Lord blessed Obedim and all his household. Now as we know, David was a quite exceptional believer.

But while he was an amazing believer, and termed a man after God's own heart, he was also a sinner.

[16:27] And David, like us all, made his mistakes. This chapter is one that highlights one of the big mistakes that David made, or where David got it really wrong.

And when we read the chapter initially in our first reading of it, we don't understand how David got it wrong. Because in its first reading, it seems that everything that David did, he did with all his heart. He was completely sincere. He wanted, and it was only right, to get the ark back to Jerusalem. David, of course, was now established.

This was, he had now become king, and he had established himself firmly over the whole nation. And it was only right that the ark should come home.

And so, at first reading, it may seem complex, and we can maybe identify a little with David and say, no wonder David was angry, he was upset, he was confused, all these things.

[17:31] But when we come to look at it more closely, we see that there are lessons to be learned. Because David, in this, was really careless.

As a man of God, David, one of the great things that so often set David apart, was how David frequently consulted the Lord. In fact, in the previous chapter, if I say, take on the Philistines, we find that David, for instance, if we go to the end, go to verse 23, and when David inquired of the Lord, this is whether they should go and fight, the Lord said, you shall not go up, go round to the rear and come against them that way.

So you see, this was a pattern of David's life, was consultation with God. He looked to the Lord, found out what God wanted of him, and he did it.

And of course, that is the basic requirements of our Christian life. But sadly, like David, that's not always what we do. And that's what this chapter is really about, that David got it wrong.

And it's a lesson to us individually, it's a lesson to the church, that we're not to take our ways and our standards from the world round about us, but that we are to base our whole Christian life, everything, upon what God has revealed to us.

[19:04] It might be very, I don't know, it might be very drawing to follow other ways, or to do other things, but if it's contrary to God's word, then it won't last.

It may appear to be successful, but it won't last. And I think that's one of the things that we learn from this, that God's work must be done in God's way, otherwise it won't prosper.

It cannot. It might flourish for a little, in the same way as in the parable of the sower, the seed that fell on stony ground, it flourished for a little, but it didn't last.

And so we find this is what is happening here. Now, we remember what happened with regard to the ark. The ark had been captured during the time of, when Eli was the priest.

Remember how Eli had two sons, Hophni and Phinehas, and they were very wicked. Eli, I believe, was a good man, but Hophni and Phinehas were not. And Israel were fighting the Philistines, and they were being defeated.

[20:18] So in desperation, they decided that they would take the ark out of the tabernacle, and that they would take it to the field of battle, thinking that this would help them to win, which was more superstition than anything else.

And in what they did there, they did everything wrong, and of course, they were defeated in battle, and the Philistines captured the ark, which to them was the ultimate trophy. And they took it to their own temple, and brought the ark beside their god Dagon, but God began to trouble the Philistines so badly, and there were so many things going wrong, and so much illness amongst them, that they said, we're not going to keep this.

This thing is just, we cannot keep the ark. And, I'm not going into that story, but it was sent back, and they sent it back, and it came to a place, Kirijath-Jerim, and the ark stayed there for a long time. So now that David has established himself as king over the whole nation, he now says, right, the ark has to come back.

Now, that was correct. In that, David was not wrong. And, again, David, of course, is such a remarkable person.

[21 : 35] For instance, the thoughts that David had about God, and towards God, and God's God, they were always good thoughts. For instance, David wanted to build, he was looking at the beautiful palace he had, and he was saying, it's not right that God's ark, that the presence of God, is in a tent.

I want to build God the most beautiful house. Now, the idea was a right one. It came from a good heart. But remember how God said to David through the prophet, your idea, your thought is a good one.

But because you are a man of blood, a man of war, a man who has shed so much blood upon the ground, you're not going to build the ark. But your son, Solomon, who will be a man of peace, he will build me the temple.

And it's here we see something of the, just how gracious David was. Because this is his idea, to build a temple, it's, he could say, this is my brainwave, this is my dream, this is my idea.

And God says, no, you're not going to build it. Humanly speaking, you might think, oh David, we might go into a huff, and say, oh well, if that's it, if I'm not going to build it, that's it. But no, David, David is so thrilled with what the Lord is saying.

[23 : 00] And he says, right Lord, I want to make every preparation. And so David starts building up this huge fund, and contributing himself, and gathering from the people, making every preparation, as if he himself was going to build it.

But he was never going to see it. But that's faith. And that's the way we should operate. David wasn't looking for the glory himself. He wanted the glory to be God's.

He was only pleased that it was going to happen. And that's how we should be in a Christian life. It's not about us. And that's one of the things that David so often teaches us in his life.

That he learned that. It's not about me. It's about God. That's what made David such a great man. Is that he had such a heart for God. He was God-centered.

He wanted the glory of God to be demonstrated throughout his life, and all that was happening in national life. Now, of course, we know that David at times got it wrong.

[23 : 59] But he was human. But when you look at his life, it was a marvelous life. It was an amazing life. But here, David got it wrong. And as we say, where he got it wrong was that he didn't consult with the Lord.

Now, David, of course, we see here that the two gathered all the chosen men of Israel, 30,000. David's going to make this a spectacular homecoming for the ark.

And you'll notice also that it's a new cart they get. And again, humanly speaking, you'd say, well, you're right, David. David's idea was, I'm going to transport this ark, and I'm going to get the very best.

It's going to be the best ark, so it's the best cart. So he gets this brand new cart that's never been used. And I would imagine it would be set out beautifully in order to take the ark home.

But he's got it wrong. Because if we ever are to follow up a precedence about the ark of God being transported in a cart, the only people who ever transported the ark of God in a cart were the Philistines.

[25 : 09] Israel weren't to transport the ark of God in a cart. God had made it very clear to them that there was a particular way that the ark of God was to be transported.

So this is where David got it completely wrong. Now remember, the ark was a, it was a small, really, box of wood that was enclosed in gold, covered in gold.

And there was a cherubim at either end. There was a mercy seat over it. It was three and a half feet long, and two, well, if we're going to put it in meters, it was 1.1 meter long, and it was 7, or 0.7, against 0.7, 0.7 high, 0.7 wide, and 1.1 meters long.

And this ark symbolized the presence of God. And in the ark, we're told in Hebrews, there was a pot of manna, there was Aaron's rod, which had budded, and there was the tablets of stone with the Ten Commandments.

And this symbolized the presence of God. It was in the Holy of Holies, and nobody was to go into its presence, apart from the high priest once a year.

[26 : 30] And, of course, there were times when it was to be seen, and times where it had to be handled. That was only when it was being transported from one place to another.

And that's what happened, like in the time in the wilderness journey, when Israel would move from one place to another. And God gave very clear instructions as to how the ark was to be transported.

And it was to be covered with a curtain of badger skins. And it had to be carried on the shoulders. There were like hoops attached to it, and wood-like beams. And it was the Kohathite, only Kohathites from the Levites, the priests were the only ones who were allowed to carry the ark on their shoulder. No other way. So it's really quite amazing how David, this man of God, just, it's like he throws everything that God had ever said aside. [27 : 38] And he says, Oh, well, we're going to get the ark back. Let's do it. I'm going to do it the best way I can think possible. I'm going to get this really good ark. 30,000 people. We're going to go down, and it's going to be such a celebration.

Right and wrong. As we said, David's motive was good, but his way of doing it was wrong. As we said, the ark symbolized the presence of God, his holiness, his majesty. And so, as we say, David did everything wrong. It's Warren Wiersbe, speaking about this, he says very pointedly, God's work must be done in God's way, if it is to have God's blessing. The fact that all the leaders of Israel agreed to use the cart, didn't make it right. And we've always got to remember that, that even although everybody will say, ah, this is right, if God says it isn't, then it's wrong. And this is where David, it's a lesson that David had to learn. So here we are, the cart is making its way back, and there's celebration, and there's music, and dancing, and it's just a time of celebration.

[28 : 54] And David is dancing before the Lord. Remember in the next section, when the ark finally comes back, and Saul's daughter, his wife, despised David because of his dancing.

It's very interesting, she is called not David's wife, but Saul's daughter. Why? Because she had the spirit, the spirit of Saul in her heart. She didn't recognize what David was doing. David was, he was dancing, but he was doing it with his heart. It was by faith. It was an expression of his joy, of his gratitude to God. And so, it was by faith he was doing that.

But anyway, here is the ark, it's coming back. And the oxen stumbled, and the ark shook on the cart, and this man, Uzzah, who was driving the ark, he did what you and I would automatically do. He put out his hand to steady the ark, in case it fell off. And I'm sure if I had been there, and I was driving the ark, the cart, I would do the same.

[30 : 02] It's your automatic reaction, to put your hand out, to keep it from falling. But it tells us, that when he put out his hand to hold of it, because the anger of the Lord was kindled against Uzzah, and God struck him down.

That was quite a frightening moment. This word, kindled, means to cause fire to burn. That's where we get our word kindlers from. And it's, God's, anger, is beginning to burn.

He is, and he is showing here, something that, we really have to try and understand. He's showing his holiness, his purity. Every so often, God will demonstrate, his holiness and purity.

There were times, and it's interesting, when you go through the Bible, you will find that there were particular times, that God acted like this. They were like, at the, at the beginning of times.

For instance, shortly after the whole construction, of the tabernacle was set up, we find Aaron's two sons going in, to worship.

[31 : 18] And they did it all wrong. And God struck them both down dead. And he told Aaron, he wasn't even to mourn, for his sons. It was a fearsome demonstration, demonstration, of God's holiness.

When Israel were entering, into the land of promise, you remember how, Achan, took what was forbidden. And, it was only a wedge of gold, and some clothes.

But God had said, nobody was to take, what was, what he had devoted, what was set apart. Normally, they were allowed, the spoils of war.

And remember how, Achan and everything, it was stoned, and burnt with fire. It was, it seemed extreme. But God is demonstrating, at these particular points, it's the same with, remember, in the New Testament church, right at its very beginning.

Remember, Ananias and Sapphira, how they lied. And God struck them down, both dead. You see, it's at these points, it's like at new beginnings, where God is saying, look, I am who I am.

[32 : 29] I am the holy God of Israel. And so, it's in a very powerful, graphic way. And here again, in the establishment, of the Davidic kingdom, of David's kingdom, God is demonstrating again, his

holiness, and his purity, and who he is.

But we see David's reaction. And how does David react? At first of all, there's anger. David is angry. He's indignant before God. And it's quite interesting, how David is angry before God.

And then he becomes confused. Because you see, all these things. And you know, David is actually judging God, at this moment. Because David's got it all wrong.

David, verse 8, David was angry, because the Lord had burst forth, against Dusa. And then David was afraid, of God. And you know, when, when things happen, in our lives, sometimes our world, it might not be as dramatic, as that.

But in our world, sometimes things happen, as Christians. emotions. And we go through, every kind of emotion. And you can say to yourself, I can follow David there.

[33 : 43] I know, what it is to be angry, before God. Angry with God. David, David was angry, because the Lord, had burst forth. And then David, was afraid, of the Lord.

This fear, that David had, of the Lord, is not the kind of fear, that he normally had. The normal fear, that David had, was a fear, motivated by love. It was one that, was reverent, and bowed down, before the Lord.

This was, he was scared of God. First he was angry, then he was scared, then he becomes confused. And this has all happened, because David, didn't do, what God was really, requiring of him.

And very often, you see, David would have taken, a wee bit of time, and it's often the same, with the Sheddles. As God deals with us, sometimes it takes time, for us, to hear, what God is saying.

It was like that, in the time of Joshua, when, after Achan had stolen, what he shouldn't have taken. And then Israel, went out to fight Ai. Israel got defeated.

[34 : 54] And we find Joshua, and he's, again, he's just like David. And he's complaining, he's angry before God. Oh Lord, what are you doing? This is an embarrassment, to us.

The enemies of, Israel are now going to say, oh, we're going to defeat them. But God doesn't leave Joshua, in the way that, he leaves David, for a while, to discover.

God dealt right away, with Joshua. God said to Joshua, get up, he said. Israel hath sinned. And sometimes, now, you and I know, that when difficulties, and trials, come into our life, we've said it so often, when we're dealing with Martha, we're dealing with the death, of Lazarus, when you look at the book, of Job, we're not to, automatically tie, tragedy, and sorrow, and pain, into our life, because we've gone wrong.

If we do that, then we have a, completely false, understanding of God. And God doesn't deal like that, with us. But there are times, like this, when, who, here's David, who is the leader of the people, and he has got it, completely wrong, because, he's just doing, what he wants to do.

And God has come in, and intervened, and shown him. And of course, it takes time, for David, really to, to understand. And David, as he, would say, and other times, remember how he, how he asked the Lord, to put a, a muscle, over his mouth, lest he speak, unadvisedly, with his lips.

[36 : 30] I wonder, if he penned that, after a time like this. Because, when it says, David was angry, because of God, I wonder, what David actually, was saying before God.

He's a very passionate man. And you know, that's one of the, the lovely things, I find about the Bible, is it's honesty. It's real honesty. Because here is, here is one of the men of God.

And we see him reacting. You know, it doesn't paint, it doesn't always paint, the good people in the Bible, in roses. It shows them, what they're really like, warts and all.

And it shows David, angry before God. And he's wrong, in his anger, before God. But you know, we've, as I said, we've gone through, all the different, kind of emotions. And I sometimes say to people, you know, who say, you know, I feel angry.

Well I said, you're not the first person, who's felt angry. Because we find, it in the Bible. You know, when you go to the Psalms, some of the things, that you find, written in the Psalms, as the Psalmists, have poured out their heart.

[37 : 34] I, I would never say, that before, before God. There is a daring, there is a, a frankness, a brutal honesty, sometimes, that's coming out.

And that's part of, what makes the Psalms, so precious, so powerful, in the fullness, of its experience. But anyway, here's David, and he's facing this, and he's saying, how on earth, how can the ark, of the Lord, come to me?

You see, it was, it was a dark moment, for David. Because he couldn't imagine, being king, over the whole of Israel, and the ark of God, not being in its, proper place.

And so, poor David is here, in the dark. He went back to Jerusalem, all alone. And the ark of God, went to this house, to this man, Obedidim, who, who kept it, this man, Obedidim, who was a, a Gittite, for three months.

But then we find, these amazing verses. Verse 11, And the ark of the Lord, remained in the house, of Obedidim, the Gittite, for three months. And the Lord, blessed Obedidim, and all his household.

[38 : 52] For these, three troubled months, that David had, where he was angry, scared, confused, God was blessing, the house of Obedidim.

And the word, of course, came back to David. And that's why David then, when he heard, that Obedidim, was being blessed. It was then, we haven't gone through, the whole, the whole thing. We find, of course, when David does eventually, bring it back, bring back the, the ark, that he does bring it back, the right way. It was, we read that it was carried.

Verse 13, And when those who, bore the ark of the Lord, had gone six steps, then, he, David, offered a sacrifice. But I want us, just as we conclude here, to see, the blessing of God, on this house, on this man, Obedidim.

God blessed, Obedidim, that's what it says, and all his household. For three months, this man, was being blessed, spiritually, and temporally.

[40 : 01] Because God's presence, was there. Emmanuel, God with us. And you know, my friends, that it is the most wonderful thing, to have the, Emmanuel, God with us, the Lord Jesus, in our, in our heart, and in our home.

And if Jesus, is in our heart, and in our home, irrespective of what may happen, and the things that do happen, we are still being blessed.

The fullness of blessing, is often not discovered, until the end. Because we go through, our ups and our downs, our life, is like a graph, with regard to what we see, the circumstances we go through, good things, painful things.

But you know, to have, God's peace, we, we mentioned there, to the young folk, the Aaronic blessing, in Numbers chapter 6, peace.

And there was, even as Israel traveled, the ark traveled, and here was, the Lord spoke to Moses, saying, speak to Aaron, and his son, saying, thus, shall you bless, the people of Israel.

[41 : 10] You will say to them, the Lord bless you, and keep you, the Lord make his face, to shine upon you, and be gracious to you, the Lord lift up his countenance, upon you, and give you peace.

And you know, my friends, that's a blessing, that comes with Jesus Christ. That's a blessing, that comes upon us, when Jesus comes into our heart.

And it's a blessing, that comes upon us, when Jesus comes into our home. Ask yourself today, is Jesus, in my heart, and in my home?

If not, then ask him, even today, that he will become, king of your heart, and Lord of your home. Let us pray. Lord our God, we pray, that as we've come under your word, that we may humble ourselves under it.

May we realize, that it is teaching us, great truths, and we pray, for the wisdom, to learn, and to understand. Forgive us, Lord, our self-centeredness.

[42 : 15] Forgive us, O Lord, the times, when we are maybe, too opinionated. Forgive us, O Lord, for when we're ready, even to put your way aside.

Forgive us, Lord, for so often, what we are in our shelves. But we also give thanks, Lord, that you're patient with us, and that our lives, are full of new beginnings.

It was like a new beginning, for David. Three months, he was, three months, he had darkness, but then again, he had the light, and the great joy. Lord, fill our hearts, with light, and joy.

Be near to us, we pray, and bless the cup of tea, in the hall afterwards, and bless us, and take us to our home safely, for giving us all our sin, in Jesus' name.

Amen. Our concluding psalm, is again this one, Psalm 132, and we go back to the Scottish Psalter, and this is Psalm 132, and we're going to sing from verse 13.

[43 : 17] This, of course, is a psalm that is, that is speaking about David, speaking about the ark, speaking about God's presence. Verse 13, For God of Zion hath made choice, there he desires to dwell.

This is my rest, here still I'll stay, for I do like it well. Her food I'll greatly bless, her poor with bread will satisfy, her priests I'll clothe with health, her saints shall shout forth joyfully.

There will I make David's horn, to bud forth pleasantly, for him that mine anointed is, a lamp ordained of I, as with a garment I will clothe, with shame his enemies all, but yet the crown that he doth wear upon him flourish shall.

Psalm 132, from verse 13, which is on page 423, For God of Zion hath made choice. For God of Zion hath made choice, may he desire to dwell.

For God of Zion hath made choice, for I do like it well.

[44 : 45] For God of Zion hath made choice, Christchurch OfeX, The church's age shall shine for joyfully, and there will I make David's heart to God for blessed me.

For in the night anointed is a man for in the light.

As with a kind that I will know, with shimmy's heavenly song, but yet the crown that he doth wear upon him perish shall.

Now may the grace, mercy, and peace of God the Father, Son, and Holy Spirit rest and abide upon each one of you now and forevermore. Amen. Amen.