

# I/II Samuel

## “The Centrality of Worship”

### II Samuel 6

Okay, well, tonight we're going to be looking at II Samuel 6. And the title is a centrality of worship. But it's, a little bit more than that. It's the day when David was finally fully established as King, and he wanted to have God's presence, not just God's worship, God's presence at the centerpiece of his reign, in his life as the King of Israel. And he went about it the wrong way at first, and the result was disastrous. And then he went about it the right way, and the result was good. And so we learned many lessons, including the lesson that, an urgent desire and a custom. Custom is not always God's way. So if we would, let's look at II Samuel 6:1-21. So the Word of God says the following.

*<sup>1</sup>David again gathered all the chosen men of Israel, thirty thousand. <sup>2</sup>And David arose and went with all the people who were with him from <sup>u</sup>Baale-judah <sup>v</sup>to bring up from there the ark of God, which is called by the name of the LORD of hosts <sup>w</sup>who sits enthroned on the cherubim. <sup>3</sup>And they carried the ark of God <sup>x</sup>on a new cart and brought it <sup>y</sup>out of the house of Abinadab, which was on the hill. And Uzzah and Ahio, <sup>1</sup>the sons of Abinadab, were driving the new cart, <sup>4</sup>with the ark of God, <sup>2</sup>and Ahio went before the ark.*

*<sup>5</sup>And David and all the house of Israel were celebrating before the LORD, with <sup>z</sup>songs <sup>3</sup>and lyres and harps and tambourines and castanets and cymbals. <sup>6</sup>And when they came to the threshing floor of <sup>a</sup>Nacon, Uzzah <sup>b</sup>put out his hand to the ark of God and took hold of it, for the oxen stumbled. <sup>7</sup>And the anger of the LORD was kindled against Uzzah, and <sup>c</sup>God struck him down there because of his error, and he died there beside the ark of God. <sup>8</sup>And David was angry because the LORD had broken out against Uzzah. And that place is called Perez-uzzah <sup>4</sup>to this day. <sup>9</sup>And David was afraid of the LORD that day, and he said, “How can the ark of the LORD come to me?” <sup>10</sup>So David was not willing to take the ark of the LORD into the city of David. But David took it aside <sup>d</sup>to the house of Obed-edom the Gittite. <sup>11</sup>And the ark of the LORD remained in the house of Obed-edom the Gittite three months, <sup>e</sup>and the LORD blessed Obed-edom and all his household.*

<sup>12</sup> And it was told King David, “The LORD has blessed the household of Obed-edom and all that belongs to him, because of the ark of God.” <sup>f</sup>So David went and brought up the ark of God from the house of Obed-edom <sup>a</sup>to the city of David with rejoicing. <sup>13</sup> And when <sup>h</sup>those who bore the ark of the LORD had gone six steps, <sup>i</sup>he sacrificed an ox and a fattened animal. <sup>14</sup> And David <sup>i</sup>danced before the LORD with all his might. And David was <sup>k</sup>wearing a linen ephod. <sup>15</sup> So David and all the house of Israel brought up the ark of the LORD with shouting and with the sound of the horn.

<sup>16</sup> As the ark of the LORD came into the city of David, Michal the daughter of Saul looked out of the window and saw King David leaping and dancing before the LORD, and she despised him in her heart. <sup>17</sup> And they brought in the ark of the LORD and set it <sup>l</sup>in its place, inside the tent that David had pitched for it. <sup>m</sup>And David offered burnt offerings and peace offerings before the LORD. <sup>18</sup> And when David had finished offering the burnt offerings and the peace offerings, <sup>n</sup>he blessed the people in the name of the LORD of hosts <sup>19</sup> and distributed among all the people, the whole multitude of Israel, both men and women, a cake of bread, a portion of meat, <sup>o</sup>and a cake of raisins to each one. <sup>o</sup>Then all the people departed, each to his house.

<sup>20</sup> And David returned to bless his household. But Michal the daughter of Saul came out to meet David and said, “How the king of Israel honored himself today, <sup>p</sup>uncovering himself today before the eyes of his servants’ female servants, as one of the <sup>a</sup>vulgar fellows shamelessly uncovers himself!” <sup>21</sup> And David said to Michal, “It was before the LORD, <sup>r</sup>who chose me above your father and above all his house, to appoint me as prince <sup>q</sup>over Israel, the people of the LORD—and I will celebrate before the LORD.

Thus far the reading of God's Word. Let's pray one more time, heavenly father, and we pray that we would take your word to heart that we would hear all the lessons eventually. and some of them tonight about the centrality of your worship in our lives. We pray in Jesus name, Amen.

You may be seated.

I overheard a conversation one day. It went like this. Total strangers were talking at lunch nearby, and two older men were giving advice to a younger man, and they were telling him what mattered most. And the first man said, the most important decision you'll ever make in

your life is whom to marry. If you marry the right woman, it's bliss. If you marry the wrong woman, misery. The right woman gives you children who are delights. Little angels, the wrong woman. They'll be monsters. Pick the right woman. So the first man said. Second man said no. Career. Choosing the right career is the most important decision you will ever make. The right career offers you the financials to build. It will let you marry the ideal wife and give you the ideal children. It'll give you the right hours, right friends, right connections to make your life a joy forevermore. Choose the right career. Now. This is very, very ordinary human wisdom. Actually heard somebody once say buying the right house is the most important decision you'll ever make. And I thought, that's a narrow vision of life. But the Bible says, of course, the most decision, the most important decision we will ever make is whom will you serve?

Choose this day whom you'll serve. Joshua says, choose this day whom your Lord will be. And that became David's number one priority. We can see this in the passage before us. Now you know, we've been going through Second Samuel and taking swaths and sometimes slowing down. But if you have read Samuel, you know that Saul died in chapter 30-31, his lamentation.

And then slowly, over the next number of years, David became the king of the south. And then and then in chapter five, he becomes the king of the entire nation. And as it happens, a series of events occur that make it, make it easy for him to, to rule. Well, all Israel comes to him and they say to him, you're the one that led Israel in and out.

You're the one that protected us. Even the days of Saul. You are the king. We now come before you. That's the first thing to happen. The second thing that happened is that David obtained an excellent capital city, Jerusalem, which was not the capital city of Israel until his day, a city that was well defended, well guarded, and that had a perfect location for defense of a capital city.

And the city came into his hands. The King of tire became his ally and built a palace for him. Also in chapter five. Later in chapter five, the Philistines not once but twice, rose up against David, thinking we've had our way with the Israelites, let's crush David before he gets going. And once and twice the Lord defeated the Philistines, giving him substantial peace over his chief enemy.

And now, at last, at the end of chapter five, he is established politically. He's established militarily, he's established geographically, and now he wants to be established spiritually. The nation had come into a period of disarray. You know that Saul was violent. It didn't really care about the things of the Lord as he should have. And among other things, he showed that by attacking the priests of God, which we studied a couple months ago by killing many of them in a town named Nob.

And he also attacked the prophets of God back in first Samuel chapter 19. So they were scattered. And David wants to bring them together to end the dispersion of the leaders of Israel.

Now, one of the things he wants to do is to gather not just the leaders, the priests, the prophets. He's going to put the Levites to use as well.

He's going to use the Levites to bring the Ark of God back into Israel. Now, if you know your Bible history, do you know where the Ark of God has been? Jim Alexander I know that you know, but does anybody but Jim Alexander know where the Ark of God has been? The Israelites foolishly took the Ark of God into battle, thinking of it as a sort of a charm or a talisman or some kind of, of, of device that would force God to defend his name because his name is on his ark, and give them victory over the Philistines, and for their arrogance and their unbelief and their manipulation, they suffered defeat.

And the Philistines thought, oh, we have we have the ark of the God of our great enemy. Let's put it in the temple of Dagon, their chief god, and we'll put it there to show that the god of Israel is beholden to the God of the Philistines, and he'll serve our God. And it didn't work out that way. Dagon fell down. He lost his head. He lost his hands. And the people who are living nearby got, tumors and all sorts of distress came their way. And they decided, we got to get rid of this, and they got rid of it, in a way that they thought would shame God and shame the people of God.

What they decided to do was to load the cart, load a cart, put the ark on it, and then take some cows that had been deprived of their calves would be unruly, would not want to go straight, and then and then put no one in charge of the cart, and just waited for the cart to tip over, and the ark to fall on the ground and to their mind demonstrate that, the ark of God is nothing. Well, it didn't work that way. The animals went straight in the direction of Beth-shemesh against all expectations and stopped first and stayed there for decades, almost forgotten. But David didn't forget. The Ark of God represents the presence of God and the power of God, and the name of God and the and the acts of God, which you talk about in just a moment.

And it really represented God's presence itself. It says in numbers, chapter ten, verse 36, that over the ark Moses prayed, arise, O Lord, and let your enemies be scattered, and let those who hate you flee before you. And then when the ark moved in the wilderness, for example, he said, return, O Lord, to the 10,000 thousands of Israel.

So the ark represented God's nature, God's presence, and it did so in a variety of ways. It's called the throne of God. It's called the presence of God. It represents God as priest and his priests. Because the blood of the covenant was poured out of the ark. So God intercedes for us. The priests show that the ark showed that.

And then there's also the king. The nature rise. Oh, God, rise from your throne. His nature is the warrior defender of his people. But also God is the prophet because the Ten Commandments, the law of God, was placed inside the Ark. So we have God as king, us as prophet, as priest, and

also a shepherd and provider, because inside the ark is the man that God gave the people of Israel in the wilderness.

So the ark represents God in his presence and his manifest blessings to the world. That's why David thought it was so important. Why I will tell you. It seems to me that it broke David's heart that no one for about seven decades had sought to bring the ark with all that represented back to Israel. And so he begins with this task of gathering his people and bringing the Ark of God, and making it the centerpiece of his home, his capital, his life as King of Israel.

That's why we revere David. Son of David. Is a name of Jesus, a positive name because of these instincts, these beliefs that David had and that we, of course, should have ourselves, the presence of God will be central to his kingship. The word of God in the Decalogue inside the ark will be central. Worship will be central even as it is to our life.

I hope, and can be more and more so. David has political success, military success. He also now wants to be successful, if I can use that word or God centered spiritually. But things don't always unfold the way we think. And I've got a little, guide about the way the chapter unfolds and it's going to pop up on the screen.

I think any moment. Bringing up the Ark. all right. We've got a little bit of a glitch. I'm just going to talk you through it. And, and there's a poetic nature to it, which is why I wanted it to pop it on the screen. Maybe we'll get it. Maybe we won't. It goes like this in chapter six verses.

I'm going to do it with my hands like this. It goes one, two three, four, one, two, three, four. That's the way the chapter unfolds. So bringing up the Ark, chapter six verses 2 to 4 with joy. Some point and then tragedy. David reacts in fear and anger. That's the next sub point. But God blesses the house of Obadiah them.

So the ark comes up with joy. Then tragedy. David's upset. And God blesses. Next God teaches David what he did wrong. He brings up the ark again. Again there is joy and trouble. Again there is a response of worship and a blessing. So it's parallel passages. Okay. What happens in the parallel? It goes like this David goes to the town of Gath.

Yeah, it's only a few miles from the Philistine border. So he brings not only prophets and priests and Levites, but he brings 30,000 men because the Philistines are right there. So he wants to be strong, and the 30,000 men come forward, and they're going to move the ark. And David knows that no one is supposed to touch the ark of the covenant.

It's the one thing Hollywood got right in that movie. Don't touch the ark. And so he says, okay, I'm not going to touch the ark. But he did something interesting. He lived his life by custom instead of the law of God. Now a lot of customs are good and a lot of customs contain great wisdom. But custom is not the law of God.

And so it was a custom in those days. You can find it here and there in the Bible that when you want to honor someone, a king, for example, you give him a horse that no one has ridden on, or you use some implement that no one has touched. And so he met. He offered up a cart that was new.

Nobody had used it. He thinks this is the way I'm going to honor God in the Arcanist presence. And we're loading the cart. We're going to carry it on a cart. That's what the Philistines did. You carry things on carts. The problem is, is not what God said. What God said is that men should carry the ark, and there should be four men by the four corners of the ark.

It wasn't a very big object, and there would be poles. There would go through little circles. You've probably seen the pictures. If you study the Bible lot, you're the evening service people. You've seen it. There's a ring here, a ring here, a ring here, ring here. And you slide the poles through and you have two men on each side and a total of four.

And they carried on their shoulders so that there is a human making sure the ark isn't going to fall, not an animal. And the men are separated from the ark. But David acted according to custom instead of the word. Been a lot of decay in the land of Israel by this time. Perhaps he didn't know, and they begin to celebrate.

And they got lyres and harps and tambourines and symbols and horns. It says later on, and everyone's excited. And then the oxen stumble, and the ark begins to fall. And a man named Uzzah had been designated to help with the movement, reached out his hand and touched the ark and died at once. And we think to ourselves, this is one of the hardest things in the whole Bible to understand, to explain.

How could God strike a man down for doing what any man would ordinarily do? It would be a horrible thing for the ark of God to fall on the ground. And so he stopped it. Anybody would do that? Yes. And anybody would be wrong. Because, to put it bluntly, is I can. A human hand is dirtier than dirt.

Dirt is dirty, but it's not sinful. It's not evil. It's just dirt. And the human hand is the hand of a human. And all humans are sinful. And he reached out and touched that which he ought not to touch. Now you may say, well, that's I mean, it's just everybody would do that. That's our that's our impulse. It's true.

Let me just tell you something. We have many faculties. We have minds. We have bodies, we have wills, we have emotions. And they sometimes come together what we call instincts or impulses. And every human faculty is good and God given. And every human faculty is falling. So the fact that you have an impulse does not mean it's a good impulse.

Let me put it to you this way. Has anybody ever yelled at you? Raise your hand if somebody yelled at you, did you want to yell back? Raise your hand if you wanted to yell back. At some point in your life. I see some people who never wanted to yell back, let me give you another try. is there anybody here who has never been tempted to yell back, stand up and say, I have never been so tempted?

All right, so everybody has been tempted to yell back when somebody else are you? But the fact that you are interested, you have an impulse to yell back does not mean you should yell back. How about this if you're hungry and it's been quite a while, and there's delicious food in the foods right there, and you just have to wait ten more minutes as anybody here ever had an impulse to just grab a piece of cheese or bacon or, you know, a delectable slice of roast beef or maybe, maybe some cherries and some grapes.

Has anybody had that impulse? Has anybody ever indulge that impulse? Sure. Does that mean you should indulge that impulse? No, it does not. Now, if they said to you, hey, we know you're hungry. Go ahead. You can take it. But. But impulses are no more pure than anything else. We have to control our impulses as surely as we have to control our tongue and our mind and our emotions and everything else.

Now, we may say that, beyond this, that God can protect his honor, can't. And God has decided that it would be better for the ark to fall in the ground and for a human against his express commandments to touch the ark with his hand. And so we read in six seven the Lord's anger burned against us because of his irreverent act.

And the Lord struck him down, and he died there. So we question our instincts, and we realize that when we do these things that are sinful, God sometimes, sometimes at a crucial moment, makes it clear that this crucial moment of his grace is also a moment where he's law stands. You might remember that shortly after Pentecost, acts chapter two, there was a man and his wife, Ananias and Sapphira, who were joining with everybody else and giving gifts to God.

And he said, I sold all my land, and I'm giving you all the proceeds. And he had sold his land, but he didn't give all the proceeds. And God said, I'm, I'm going to strike you down for lying at this crucial moment in history, at this moment of new beginnings and and sacred power, this lying, this needle is proud deception.

It's going to be disciplined. God doesn't discipline us as our sins deserve most of the time. Praise him. Give him thanks. But a crucial moments. God does discipline as rigorously as we would all we deserve give thanks. We shouldn't be shocked at us at night. We should be shocked that God is so merciful and so rarely gives us the judgment that we deserve according to his law.

Well, David was stricken by this event. Of course he took responsibility for it. He took he took it into account at a human level. He had invited disaster. That's not what a leader should do. What

a leader should do is make it easy for his people to succeed. good leader. And I'm confident that Scott read. Pastor read will be a good leader.

Good leaders put their people in a position to thrive and to obey by teaching and leading and guiding good leaders. Don't leave the people to do whatever they think is right. Put it on a cart. Why not? Seems like a good idea. Good leaders remove obstacles to success for their people. They seek structures that will promote godliness, make it easier for us to do the right things.

David did not do any of those things. Now, this is a technical term that we use in our circles called the regulative principle. The regulative principle says that in all matters touching worship, you do as God commands. And if there's no command that connects to what you're going to do, you shouldn't do it, no matter how interesting it may seem.

Which is why you know, there are churches, liberal churches that do things like have interpretive dance during the middle of a worship service. And I'm not against dancing, David dance, but not as a part of a worship service or with ribbons and, you know, moving around. And somehow this is supposed to be a sign of God moving among us.

The Lord doesn't tell us to do that. And so we don't do it. Now.

We see it a different way. If, if a three year old child wants to give a t shirt with unicorns and rainbows and princesses on it to her father for Father's Day, who would think that's acceptable? You could. That could be done. Three year old unicorns, princesses and rainbows. Father's day. Yes, but what about a 30 year old giving her father unicorns and princesses and rainbows?

We might not be as excited about that. We want to do what pleases the one we wish to honor, and we should honor God in the way that he wants to be honored. Now, when we worship, we worship him in the way he teaches us to worship him. So we do things in this church that are commanded in the Bible, like declare his salvation.

We're told to do that in His Word. And so we do. We're told to sing a new song to the Lord, to sing his praise, for he's done marvelous things. He's made his salvation known. We're told to confess our sins. We are told to declare our faith. We are told to pray. That's. That's why our worship services have the shape that they do.

Even our announcements, even our announcements, which are what do we call them? We call them ministry opportunities for prayer. They're not announcements. They are not announcements. There are ministry opportunities for prayer. And it's not a joke. It's not a label. And some of them are doxology moments. We are praising God for what he did in our missions conference.

For example. We're not just talking about stuff, we're talking about things that God wants us to talk about. That's worship. That's what David missed. We put a different way. You're the evening



people. You're wonderful. You're marvelous. I thank God for you. None of you would ever say this, but many people come to church occasionally at the beginning of their Christian walk or when they're searching things out.

Believe a worship service has two parts the preliminaries and the lecture. Right, I missed them. I don't know how many times I've heard the phrase from people or new Christians, and they think they're making me happy. They say, well, I missed the preliminaries, but I heard the sermon. It's not what it's called. It's not called the preliminaries. It's called praising God.

It's called praying. It's called confessing our faith, confessing our sin. There's a rhythm. We talked to God. God talks to us. That's the most basic rhythm, so to say. The preliminaries. I'm. And they think they're complimenting the preacher, but actually they're insulting God. Because God wants to hear from us and we want to hear from him. That's the fundamental, basic shape.

He wants to hear our praises. Our prayers are confession of sin are confession of faith, and us making logical announcements. That's God's purpose. Well, David does discovered his error. And, the Lord instructed him in the second time around, after God broke out in this way, David gets it right. And he does not live in fear. He doesn't.

He doesn't say, this is going to work. He sees the sign that obeyed him is blessed by God, that that the ark is a curse and generally does his homework. And he comes to the conclusion that I should not fear God. I'm going to say a word about this. the Lord tells us in Isaiah chapter eight, verse 12, and also in first Peter that we did get our fears right.

We did fear the right things. Do not fear. Isaiah says, what they fear, fear the right things. Do you know that the first people who sailed across the oceans when the boats were able to go greater distances, had various fears? They feared scurvy. That's a good fear. They were afraid of running out of food and water. They're afraid of getting lost.

That's a sensible fear. They feared shipwreck and storms, sensible fears. They also feared the giant men would crush their ship in their hands. Not a good fear, not a sensible fear. They feared that there would be boiling water around the equator. Not a good fear. And they feared that they would sell off the edge of the earth. Also not a wise fear.

Get your fears right and David gets his fears right and. He moves the ark the way you're supposed to move it. This time it's a little bit different. It says David took it. The ark inside of the house of Obed need him to get tight. The ark remained there for three months. The Lord blessed him so he knows that he can go forward.

And then it says that did exactly what the Levites were supposed to do, carried the ark on poles. That's first Corinthians. First Chronicles 16 explicitly says, David got it right. And then after

taking six steps, he says, I'm going to offer a sacrifice for the sins we committed that last time. And the sins were we were guilty of, I'm going to sacrifice a bull, another fattened animal.

And it's a way of saying, Lord, we have sinned, and we've repented and we've grieved, and so heal us, which is a good thing to pray. And his distress, his anger over God's anger had melted away. And I point this out because even people who worship God can come to church angry at God. Can't be angry God about losing a job or about getting sick.

The best place to take your anger to God is to the presence of God. David was upset. He was angry, but then he repented and his fear and his anger turned to joy. How much joy? So much joy that he began to dance. What do you think? We clapped today? We have a tendency in this church to clap for the choir. I have nothing against clapping for the choir. I want to let me say it again. I have nothing against clapping for the choir, but I think there may be other occasions when we can clap. Also. Yes. So today, for example, we clapped after we voted for our new pastor and we may clap for other things we express with our body the joy that we feel within us. And David danced. He danced mightily. He was a physical man. He danced mightily. And as he danced, his wife, one of his wives, his wife saw him dancing out of the window. And it says he despised. She despised him in her heart. You know, people can snap. People can rearrange their entire view of somebody in one minute. I thought, you're my friend, I reminded me, I thought I loved you.

Now I hate you. That's what happened to Michal. We don't know exactly why, but on this occasion, as commentators point out, on this occasion, Michal is suddenly called the daughter of Saul. She was always the daughter of Saul. But now they call her that. Why? I think it's because Saul always showed an interest in appearances when Samuel called him to repent back in first Samuel 15, Samuel had a word to say, and Saul said, let's go out together. So no one sees as a problem between us. What counts more to Saul and maybe to his daughter is appearance is one theologian wrote it this way. He knows he's taking a guess. He said it this way. David comes home tired but exhausted from worship and dance, and Michal rose to meet him. I'm going to emphasize it again. This is somebody's guess about what happened. She rose to meet him with every wisp of hair in place, her garments smooth and clean, her makeup perfect, and looked him up and down and thought disgusting. A king leaping around in public with his undergarment showing. That's what a linen effort was. It was underwear and she said, inappropriate for a king.

Now, friends, you need to know that appearances matter, but not all that much. Appearances matter, but not all that much. David is called handsome. Abigail is called beautiful in the Bible, and you can get about 5 or 6 other people whose appearance is described in the Bible, and that's about it. And 1200 pages. They get 5 or 6 references to appearances, shows us that appearances matter, but not much.

Don't make your judgment based on appearances. Michal despised and she lived without God's favor from that day forward, she said, you embarrassed yourself, David said. A dance before the Lord. And David was right. Now, David wasn't just right to dance. If you compare, if you're the kind of person who goes home and wants to read more Bible passages, read First Chronicles 13, 14, 15, and 16 which describe these events in more detail.

And if you read them, what you'll find is that those chapters have some of the songs that they sang on this occasion, and those songs have excerpts from Psalms 24, 96, 105, and 106, all of which were written by David. In other words, David wrote four songs that made it into the Bible for this occasion. So he didn't just dance, he wrote music.

We sang music. New songs. As one of the songs says, sing a new song to the Lord for wonders. He has done. Now. David wrote new songs and as you know, I believe we live in the golden age of him today, and we're hearing new songs all the time. But I want to tell you that we've always been writing new songs, and we've often felt that the old songs get a little bit stale.

And there was a young man a while ago, his name was Isaac, pretty common name these days. And after church, one day he went to his pastor, who was also his father, and said, dad, our church sings poor melodies. I'm quoting now poor melodies with ungainly lyrics, and they have too little of Christ. It's strong words to tell your dad when you're 19 years old.

And his father was outraged and he said, well, listen, if you don't like our hymns, why don't you try writing some? And so he did, and he wrote a song and his whole church sang a new song the very next week. And everybody said, that's a great song. Let's sing it again next week. And he started churning out songs. You may have heard of this guy Isaac, his last name is What's the year was 1692. He wrote a couple of thousand hymns and we sing many of them to this day. In celebration of this very matter, we are going to sing one of those songs, Joy to the world. We're going to sing it in just a minute. You are you going to lead us, John? Somebody else. Somebody else is going to lead us. Oh, there we go. Thank you. We're going to sing, George. Are we going to sing it with a guitar? And we're going to sing a new song with a new instrument. All right. Very good. Is anybody going to be upset or angry or distressed?

I hope not, and if they are, they're going to repent, right. Because the Lord wants us to sing new songs. Beautiful songs, and to express ourselves through new songs, through dancing, through exaltation and of course, brothers and sisters, when we sin, we also express ourselves by repenting. And when we repent, we know that God's favor is restored. We can sing, we can dance.

We can express our faith with joy and confident, free of fear of God's judgment, free of any thought of his wrath, worshipping him the way he wants us to worship.

Let's pray. And the father, I do ask that you would give us joy in expressing our faith in formal worship and maybe privately in our homes. May we live your way. May we sing new songs. May we sing them with joy. May we embrace what you're doing in us in so many ways. Including songs of worship. We ask it in Jesus name.

Amen.