

# 1 Chronicles 16

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[ 0 : 0 0 ] But the outline is right down here.

So tonight we'll be in 1 Chronicles 16. We did get the 15th chapter in there. So we're 1 Chronicles 16, and that's where we'll be. We will look at the entire chapter together tonight.

I know it's lengthy, but again, it bears keeping it in that one big chunk so that we can see in its proper context. Let's go to the Lord in prayer, and then we'll get right into the Word with one another.

Father, again, thank you so much just for the joy of being together. We thank you for the privilege of opening up the pages of your Word and pray, Lord, as we read it and we study it with one another, that we would be challenged, not only challenged, but, God, we would be conformed more and more to your image.

And, Lord Jesus, help us to see not only the wonder of our salvation, but the wonder of our Savior. So we pray as Scripture speaks to our hearts and minds that our lives would be shaped and molded by it.

[ 1 : 0 5 ] You would be glorified and honored through it, and we ask it all in Jesus' name. Amen. All right, let's get ourselves in context. If you go back, 1 Chronicles 13 is the recounting of the story that is recorded for us there in 2 Samuel.

Again, there's some overlap, right? 2 Samuel, 1 Chronicles, 1 and 2 Kings, 1 and 2 Chronicles, there's definitely some overlap. And so we covered a lot of the chapters, the first nine chapters, in one big swoosh, which is because there's a genealogy, there's a listing of the people, and it kind of set the scene for us.

And we've kind of slowed down a little bit now, and we're kind of going back over things we have seen. It's been some time because it's been some time since we've been in 2 Samuel, just to be honest. And some of us may not have been present when we heard that.

But it is when David decides, hey, we need to move the Ark of the Covenant back. It hasn't been the land. We haven't sought it during the time of Saul. So full context, when Samuel was still judging and ruling as the judge, he's the last judge, I was so excited.

I had a young man walk up to me today this morning, actually before church, and he said, Mr. Billy Joe, I learned that Samuel was a judge. He learned it at home, so kudos to you guys. So thankful for that.

[ 2 : 1 9 ] They came and just said, and I said, you're right, he's awesome. He was the judge, the last judge to rule, you know. So first of the School of the Prophets, the last judge. I'm so excited that you learned that. And, you know, so here it is.

Samuel was there during his days, you know, the priest's son, Eli's son, takes the Ark of the Covenant into the battle against the Philistines, gets captured, and it's there. So the whole time during the reign of Saul, they never sought to bring the Ark back.

David said, we need to bring the Ark back. It's been gone for over 20 years. So they bring it back, or they attempt to bring it back. They do it the same way the Philistines had sent it back to the land. They put it on a new cart. Uzzah reaches out his hand and dies.

And David learned what it was to fear the Lord God then, this holy reverence. It says, for David was afraid. He was angry. He was upset at himself. And they left the Ark for three months at the house of Obed-Edom.

We'll meet him in just a moment. And so then we go. David gets houses built in 14th. And in chapter 15, he builds his houses with the things that are being provided for. And he does it the right way.

[ 3 : 17 ] They bring the Ark back. And so that's what really the 15th chapter is about, is they're bringing the Ark back and putting it in the tent that David has established there in Jerusalem, which sets the scene for us in the 16th chapter.

Now, there's some variances here in these accounts between the records of them in 2 Samuel and the records of them in 1 Chronicles. Really, the variances in the naming of the individuals and the Levites and the names that are not so easy always to say.

But they're there for a purpose. And we'll understand it. But there's also some variances in this chapter, really, that's pretty amazing to look at. So we'll see it together. It says, It says,

And all the people said,

I want you to see this evening, a people of praise. A people of praise. We looked at the reality that when the Ark of the Covenant came back into Jerusalem, there was this praise that was going before it.

[ 8 : 22 ] He had the right people. If you go back and you look over the 15th chapter, you will see that David did things finally the right way, right? In that three-month period, so much has changed. He had preparation.

He prepared a place to bring the Ark. Prior to that, it's like they were just going to bring it, and it was going to end up wherever. Who knows? But before this, before they went, actually did it the right way. He prepared a tent for it. And he had the right people.

He prepared them. They had consecrated themselves and set themselves apart. They were holy before the Lord. He had the Levites come, and all the Levites there. And they were there singing. And he gave them the instruments.

And prior to that, in the 13th chapter, we've seen this really distinguishing mark that it's not really the energy we bring when we come before the Lord. Because it says in the 13th chapter that they sang loudly.

They proclaimed all of their might. But it doesn't matter if they were doing it with all of their might. They weren't doing it the proper way, right? They did not come through the proper channels. Now the Levites, they're playing the instruments.

[ 9 : 18 ] And David is rejoicing. Even the garments, if you check that in the 15th chapter, it says that David was wearing linen garments. And that should strike us because he had put on the robes of the priest.

And if you go back to the book of Exodus, and you see that God says the priest should wear linen. And he tells them they should wear linen so that they wouldn't sweat when they came into his presence, right?

It was to set them apart, to remind them they were in the presence of the Holy One. So when you think about that, David not only had the right people, he had prepared a place for them. Now he had even changed his garments, right?

He was dressed to be in the presence of God. And now he's rejoicing and worshiping. And that extends even to the 16th chapter. And now the nation, the people, become a people of praise.

You know, we don't get caught up so much in it. In the 1 Chronicles telling of it, as we do in 2 Samuel 1, you remember that David's wife, Saul's daughter, Michael, looks out the window and sees him dancing before the Lord stripped down.

[ 10 : 19 ] And she said, oh, you made a fool of yourself. And he said, well, I'd gladly make a fool of myself to rejoice. Sometimes the chronicler records that, that she saw him and had disdain, but just leaves it there. Like, that's not the main point, right?

We don't need to focus on that. We don't need to look at her disdain or how she's bringing it down, because he immediately moves to the next chapter of the praise that is just going on. So I want you to see this, people of praise.

The first thing that we notice is that praise overflows those around us. Praise overflows to those around us. David, we know from the scriptural accounts, is really lost in his worship.

Sure, he is dancing before the Lord. He's celebrating before the Lord. But then he comes, and they put the ark into the tent that has been prepared for it. So again, there's this designated place.

And they put the ark there, and it says, and David offered all these offerings. He gave the sacrifices and the peace offerings and those atonement offerings. And he offered these offerings. But isn't it amazing, because it's like, okay, we're here worshipping.

[ 11 : 19 ] Remember what the ark is. The ark of the covenant is a representation of the manifestation of God's presence. That's all it is, right? It was to contain the jar of manna, the rod of Aaron that budded, and the two tablets of stone with the Ten Commandments.

And then above it was the propitiation seat that had the cherubim on it with its wings. And they were to put the blood on the top of the ark of the covenant. And it's really telling. We understand it when we went through Exodus.

Is that it contained the law. And above the law was the glory of God, the Shekinah glory. But between the presence of God and the law of God was the blood of the sacrifice.

So that's why it says that Jesus is our propitiation, right? That's what that was called, the propitiation seat. And it's through the blood that the law is reconciled. Man is reconciled according to the law to be in the presence.

And so it's here. And there's all these sacrifices. We notice that too. That wasn't present in the 13th chapter. There were no sacrifices being made. It was like, hey, should we go get the ark?

[ 12 : 24 ] Yeah, let's go get the ark art. Let's go get it and bring it back. When they go get it the right way, they take a few steps. They make a sacrifice. They get into Jerusalem. They make a sacrifice. They're coming through the blood.

But it doesn't stop there. Praise is not confined or the worship is not confined to that one moment or that one locale. Because it says after he did that, David gave and he blessed.

He turned around and blessed all the people, everybody that was there. And he gave to each one of them a loaf of bread and a portion of meat and raisin cake to each one. He extended that blessing, right?

He's providing for it. And now look at what it says. You have to go all the way to the end of the chapter. That's why we read the entire chapter. And then all the people departed each to his house. And I know there's a lot between there.

We'll get to that in just a moment. But get this scene. David has just come in with all the Levites. The musical instruments are playing loudly. He is lost in worship and praise so much so that his wife looks upon him with disdain.

[ 13 : 24 ] It is a very public spectacle. He doesn't really care because it's about the presence of God. The presence of God is manifest among them. The sacrifices are offered.

And then he turns and he blesses the people because he's been in the presence of God. And they take that blessing back to their home. Every home is affected by the praise that has just went on.

Praise overflows to those around us. When we are a people of praise and a people of worship, people around us are affected by it.

When we are not, they are affected by it as well. Because it has been rightly declared is that we cannot be in the presence of God, lost in adoration and praise and worship of God, and at the same moment have a problem with our fellow man.

Genuine praise overflows to those around us. And every home is affected here by this praise.

[ 14 : 35 ] And it's astounding when we see that. It says, and then David went to go bless his own home. Now, we know that when he went into that home, was not blessed because his wife was not of the same heart and same mind.

We get that. But that's not what we're focusing on here. Because it is the blessing that has flowed. When we genuinely worship and praise the Lord God, it overflows to those around us.

It's just a natural byproduct of praise. Second, we see that praise is an ongoing reality for the people of God. Praise is an ongoing reality for the people of God.

This amazing thing has just happened. Preparation has went into it. We don't know how long. But we know that as soon as he got back, David had to begin making these preparations. Because the tent's prepared.

The Levites are prepared. The garments are changed. The sacrifices are there. I mean, if they made a sacrifice as soon as they took about five steps, then they had to have the animals for that sacrifice already in waiting. Right? So everything is going on.

[ 15 : 39 ] The priests are there. And we could have said, wow, that was a great service. Let's go home. Right? We've got it back. For 20 years, they haven't consulted the ark. For 20 years, it's been over here. And they've just left it there in Kirith Jureen.

But now it's back. And we say, wow, I'm glad we got that done. What a service we had today. Every home was affected. But David didn't stop there. And the chronicler who writes the book of Chronicles, we know there are two groups of people, really, that are very important.

One, it's David and the lineage of David. And the second one are the Levites. That's why many people believe that it is a Levite who's writing this. We don't know for sure. I think it's probably Ezra or someone from the scribble tradition of Ezra, just because it seems to fit to that timing.

This is one of the last books. This is last in the Hebrew scripture. But it is written, probably 1 and 2 Chronicles is written right before the book of Malachi.

So really right at the end of what we would call the Old Testament history. And so that's why in Hebrew scripture it is at the very end of their Old Testament. But it's during that time that it's there. But the Levites are very important because it is David who establishes this Levitical order.

[ 16 : 48 ] And we begin to see that here because it says, After he blessed everyone, he blessed their homes, and they go back home. He says, He appointed some of the Levites as ministers before the ark of the Lord, even to celebrate and to thank and praise the Lord God of Israel.

So David is going to establish this praise and this practice of praise, right? It's not enough just to have one service that, I'm glad we did that, the presence of God is back. No, God is deserving of our ongoing worship.

So he establishes the people that God has called to do that. And he names these people. Asaph is in there and all these names that are listed, people that would play the instruments. And they're there and it tells us that they are put in place so that they would work.

And it says in verse 37, So he left Asaph and his relatives there before the ark of the covenant of the Lord to minister before the ark continually as every day's work required.

Praise is a daily exercise. It says, Is every day's work required? Now this isn't the work that is before the altar.

[ 17 : 50 ] Because he tells us here, by the way, this is the only place in scripture where we find out where the altar was when the ark of the covenant was being moved. We don't find it in 2 Samuel.

Because it tells us that he leaves these people, Asaph and his relatives, here before the ark so that they may offer praise with their instruments and their singing and their rejoicing. But verse 39 says, He left Zadok the priest and his relatives the priest before the tabernacle of the Lord with the high place, which was at Gibeon.

So that's where the altar, that's where the sacrifices were, still at Gibeon. So he left that portion over there. He divided them. The priests are to work at the altar over here. So they're over here in the high place in Gibeon.

And there's work to be done over there. But the blood is just a part of the relationship with Yahweh. Because the name being used continually here in this passage is Yahweh.

Capital L, capital O, capital R, capital D. You see that in your scripture if you're reading. I know a lot of us now have a legacy standard. If you have a legacy standard, it actually says Yahweh.

[ 18 : 53 ] It is because it is reflecting the covenant name of God. And this is the covenant God they're worshipping and celebrating. And so part of that covenant is the sacrificial system.

Well, that's where the priests are left over here to maintain that. But also part of that is the worship and praise portion. The instruments and the songs and the adoration.

And there are those who are doing it as the day requires. It is pretty telling, right? That the people of God praise God on an ongoing basis.

It is not a one-time event. It is not a once-a-week event. It is not a twice-a-week event. It is an ongoing daily reality for the people of God.

To be lost in praise. That doesn't mean we're always doing it. This is not a corporate gathering of all of the people. But it is the ongoing reality of the people.

[ 19 : 50 ] Because God is deserving of our praise. What is the purpose of man? Well, if you want to find the purpose of anything, you have to find the first time it's mentioned in Scripture. It's called the law of first mention.

Right? You understand that? The goal and the purpose behind marriage is the law of first mention. That one man and one woman be joined together. That's the law of first mention. So, how does God respond to sin?

Well, we go to the first time sin is mentioned in Scripture. And the very first way we find God responding to sin is He reaches out to man. He approaches man. He comes to man. He atones for the sin of man.

He sheds the blood of an animal. God does. He provides garments to cover their shame and their sin. So, how does God respond to sin? Sure, there's judgment. But there's also mercy. We see that in law of first mention.

What's the purpose of man? It tells us very early in the page of Scripture to obey the Lord God with all their heart and to worship Him with all their being. Man was created to worship. We are a worshipping creature.

[ 20 : 47 ] One reality that we find is that all people in all places at all times worship something. They always do. There has never been discovered a people group that does not worship.

You say, well, what about the agnostic who says they don't know? Well, they're worshipping their intellectualism, right? Or those who profess to say this. They are worshipping themselves. All people of all places in all spaces and times worship.

Because that's what we're created to do. And it is an ongoing reality. And here we see David establishing this. That if we are a people created to worship. Then let's ensure that the worship we're giving is the worship that is extended to the one deserving of it.

And he does that. And he sets the people apart and aside for that reality. But here, this is, I only have three tonight, by the way. And here's the third one. It's the best one. It's the bulk of all of it. Okay?

So, praise overflows to those around us. Praise is an ongoing reality of the people of God. And number three, it's the thing that really just stands out to you. Praise is an outcome of knowing the character of God.

[ 21 : 54 ] Praise is an outcome of knowing the character of God. Right there in the middle of this chapter, the bulk of this chapter is offset in its type. And it is a hymn of praise. And you read that and you're like, man, what a song.

You know the reality is, though? By the way, Miss Christie, if anybody ever gets on to you for blending songs together, this is a good place to point to them. Because in this portion of Scripture, there are three psalms put together.

It is a portion of three different psalms. I'll give them to you. Psalm 105 is the first portion of it. And you can break them apart. Let me help you break them apart.

This is a Sunday night, so we can do this, right? It says, oh, give thanks to the Lord. That starts the beginning. And if you go to Psalm 105, you can see it starts the same way. But it goes all the way down to verse 22.

Do not touch my anointed ones and do my prophets no harm. Right? That actually breaks halfway through Psalm 105. There's some other things to Psalm 105. If you go read that, he speaks of the apple of my eye.

[ 22 : 54 ] Don't touch them. But then there's this transition. This sing to the Lord. That's the introduction of the next psalm, which is Psalm 96. And it introduces there a second psalm of sing to the Lord.

And then we keep going down and we go a little bit further. And we find out here when we get in verse 34 where it says, oh, give thanks to the Lord. See this?

There's this repetition. We, oh, give thanks. Sing. Oh, give thanks. These are transitions. So that third one there is a portion of Psalm 106. Now, when I realized that, I was like, wow, that's amazing.

Why would they put these together? And what's going on here? And what did I tell you? Anytime you read a portion of Scripture, you need to take it in its context, right? You need to take it in its context. So we're not here removing the sovereignty of God to move the hand of man to write the word of God, the inspiration of Scripture.

But we're also understanding that the author of Chronicles is writing after the Babylonian captivity. And if you read these Psalms, 105, 96, and 106 were already recorded.

[ 24 : 03 ] And so are we reading? And it possibly could be. As soon as they brought the ark back, is this what they sang? Did they sing this as a congregation? Or is the author here breaking out into spontaneous praise with the realization of the presence of God?

And it's kind of telling. Because, see, he stops a little bit short in Psalm 105. It's amazing if you go read Psalm 105 where he stops short.

He stops short of speaking about God's deliverance out of the captivity of Egypt. Psalm 105 really is declaring God's glory and strength and mighty in how he brings them out of Egypt.

He stops short of that. And then he goes right into the next Psalm, Psalm 96, and is proclaiming God. And if you read this in its wording, now I don't want to read it all to you again, there is not so much a focus on one nation, the people of Israel.

It is the focus on all the nations. Because these Psalms, when you put them together, are reflecting the character of God and how God is drawing the nations to himself. And now the reason I want you to think about this for just a moment is because we think this passage is all about the Ark of the Covenant.

[ 25 : 13 ] But it's not. The one that's writing this is writing in the time when the Ark of the Covenant is no longer present. Now I know we had this discussion in our men's study.

There are people still looking for the Ark of the Covenant. There are people that think it's in a building over in Ethiopia and there are guards that stand outside all day long and won't tell you what's inside there.

And there are people who think the Ark of the Covenant is still in existence and there's been a lot of exercise about this. But I can just go ahead and tell you the Word of God has already told us what happened to the Ark of the Covenant. It may not spell out for us exactly what is there.

Many people believe that when Nebuchadnezzar came in and he burned the temple, the Ark of the Covenant was burned along with it. But there was a prophet that was prophesying during those days when Nebuchadnezzar was coming in.

He was living there in Jerusalem. You remember who he was? He's the weeping prophet. Jeremiah, right? In Jeremiah chapter 3, it's easy for you to remember.

[ 26 : 15 ] Jeremiah 3, 16, by the way. In Jeremiah 3, 16, Jeremiah is spoken of, if you go back a few verses in that third chapter, Jeremiah speaks of how Israel has fallen away.

The Lord is, he's quoting the Lord. The Lord says, they did treacherously. They did awful. They scattered their abominations. But he said, but then treacherous Judah did worse than Israel. So I thought that Judah would look and see what happened to Israel because they've been carried away.

But they did worse. But he says, so call back my people. And he's talking about their restoration. And then something amazing happens. Now, Jeremiah is writing about the time Nebuchadnezzar is going to come in, right?

And he's writing about this time. And it says in John, I mean, Jeremiah 3, 16, see, you want to say John 3, 16, but it's the other J3, 16. Jeremiah 3, 16. He says, but the day will come, and he's quoting the Lord, where the people will not say, seek the Ark of the Covenant.

Now, listen to this. For it will not be rebuilt. Now, for God to declare that it would not be rebuilt implies that it had to be gone.

[ 27 : 24 ] Nor will they say to rebuild it. Because what is the Ark about? It is about the manifestation of God's presence. And it is about the manifest.

Now, let's just go there, okay? So turn with me. I know we don't normally do this. Go with me to Jeremiah. I'll give you a minute to go there. You don't know this. Well, Tricia knows this. And my kids probably don't remember this.

But in my young days of preaching, you had to bring a lot of bookmarks with you. I'd have you turn into about 15 different passages. Because I always thought that it was my job to validate what the Word of God said and to prove to you that it actually said it.

Then I learned really quick that that's not my job. My job is to declare the Word. And you, like the Bereans, are to search the Word. That's freeing, by the way. But anyway, so let's turn to Jeremiah.

Some passages are worth seeing. Let's start in the 15th verse, right? Because this is after he's saying in verse 14, Return, O faithless sons, declares the Lord, for I master over you.

[ 28 : 25 ] So he's calling his people back, not the faithful ones, but the faithless ones, the ones who have failed. He says, Then I will give you shepherds after my own heart. This is God speaking. Who will feed you on knowledge and understanding.

Look at verse 16. It shall be in those days when you are multiplied and increased in the land, declares the Lord. They will no longer say the ark of the covenant of the Lord. And it will not come to mind.

Nor will they remember it. Nor will they miss it. Nor will it be made again. Why? Look at verse 17. At that time they will call Jerusalem the throne of the Lord.

And all the nations will be gathered to it. To Jerusalem for the name of the Lord. Nor will they walk anymore after the stubbornness of their evil heart. What is he saying? He said, I will not manifest my presence above an ark.

I will manifest my presence among my people. Right? I will call them back to myself. And I will manifest my presence among my people in Jerusalem.

[ 29 : 25 ] Now think about this. The author of Chronicles is writing to the people of God. Who have returned back to Jerusalem. And the God who says, I'm going to manifest my presence among my people.

At that moment, he breaks out into praise. And if you read that hymn of praise. It is a hymn of praise about the strength of God.

The power of God. God drawing the nations to himself. That the world would give up their false gods and their idols. And that even all of creation is declaring.

The heavens declare it. The sea roars it. The trees proclaim it. And the nations are drawn to themselves. Sounds a lot like Jeremiah 3.16 and following.

Because friend, listen to me. Praise is not a result of a place. Praise is a result of a person.

[ 30 : 25 ] And it is the character of God that leads to the praise of God. It is a reflection on who he is. I believe that as God moves this author.

And he's writing the word of God. We are reminded. He is praising. And they may have sung this song. And we're not saying that they didn't. When they brought the ark in. But the one who's writing this.

Can just as equally sing this song of praise. Because it is not praise for the ark. It is praise for the God who manifests his presence above the ark.

It is praise for the Lord God who is awesome and true and powerful. Read it again. Oh, give thanks to the Lord. Call upon his name. Make known his deeds among the peoples.

Sing to him. Sing praises to him. Speak of all his wonders. Glory in his holy name. Let the heart of those who seek the Lord be glad. Seek the Lord in his strength. Seek his face continually.

[ 31 : 22 ] Remember his wonderful deeds which he has done. His marvels and the judgments from his mouth. Oh, seed of Israel his servant. Sons of Jacob his chosen ones. He is the Lord our God.

His judgments are in all the earth. Remember his covenant forever. The word which he commanded to a thousand generations. The covenant which he made with Abraham. And his oath to Isaac. He also confirmed it to Jacob for a statue.

To Israel as an everlasting covenant. Saying to you I will give the land of Canaan as the portion of your inheritance. When they were only a few in number. Very few and strangers in it. And they wandered about from nation to nation.



And from one kingdom to another people. He permitted no man to oppress them. And he reproved kings for their sake. Saying do not touch my anointed ones. And do my prophets no harm. The character of God is a covenant keeping God.

And he preserves his people. So as they're coming out of the Babylonian captivity. They say oh he's preserved his people still. Keep going. Sing to the Lord all the earth.

[ 32 : 22 ] Proclaim good tidings of his salvation from day to day. Tell of his glory among the nations. His wonderful deeds among all the peoples. For great is the Lord and greatly to be praised.

He is also to be feared above all gods. For all the gods of the peoples are idols. But the Lord made the heavens. Splendor and majesty are before him. Strength and joy are in his place. Ascribe to the Lord oh families of the peoples.

Ascribe to the Lord glory and strength. Ascribe to the Lord the glory due his name. Bring an offering and come before him. Worship the Lord in holy array. Tremble before him all the earth.

Indeed the world is firmly established. It will not be moved. Let the heavens be glad. And let the earth rejoice. Let them say among the nations the Lord reigns. Let the sea roar and all it contains.

Let the field exult and all that is in it. Then the trees of the forest will sing for joy before the Lord. For he is coming to judge the earth. If we would have continued in Psalm 105. We would have been faced with the deliverance of the people out of Egypt.

[ 33 : 22 ] But the author here stops. He introduces this psalm. And this is a psalm that reaches to the nations. Why? Because they have just come out of Babylon. A land full of false gods and idolatrous worship.

And it is a land in which God is calling the nations to himself. By the way. How do the nations know the king is coming? Numbers 24 17. Where was that recorded and where was it kept? In the halls of the Babylonian courts.

Because there was a man named Daniel there who deposited one of those books. All the nations need to know of the salvation and the glory. Because the king is coming to judge the world. But we go on.

That's the character of God. Oh give thanks to the Lord for he is good. For his loving kindness is everlasting. Then say save us. Oh God of our salvation. What did he say? Call to the faithless one to return to me.

And I will manifest my presence among them. He says call out to him. And gather us. And deliver us from the nations. To give thanks to your holy name. And glory in your praise. Blessed be the Lord the God of Israel.

[ 34 : 22 ] From everlasting even to everlasting. Praise reflects the revealed character of God.

And when God manifests his presence. Through the revelation of who he is. Praise is the natural outcome of that. We don't have to have an ark.

We don't have to have a temple. But we have to have the manifestation of the presence of God. How do we have that? One more grand telling event.

The last time Jesus stood on Temple Mount. You remember that? The last time he stood on Temple Mount. He is there. And there's something telling him. Which he says that if we look over it.

We miss it. And he is there. And he's talking to his disciples. And it tells us in scripture. That he tells them. That the glory of God has departed from the temple.

[ 35 : 20 ] It says. And then he turned and walked away. When Jesus walked away. The presence. He is the manifestation. Of the presence of God. And as he walked away.

The presence of God. Was walking away from the temple. Before its last and final destruction. We're not looking for an ark. To be set in a tent. We're not looking for a temple.

To be built on a hill. We're looking to the Savior. Who is the manifestation. Of the presence of. God with us. And we live. As the outcome of that.

In a life. Of a people of praise. May that praise. Ever flow from our lips. For the glory of the king. And the benefit. And may every home. Be blessed.

As it goes back home. Then all the people departed. Each to his house. And David returned. To bless his household. What a blessing. To be a people of praise. Let's pray.

[ 36 : 15 ] Father. We can't praise you enough. We rejoice. In who you are. Lord Jesus. When we consider the sacrifice. Which you have made for us. The price of redemption.

The blood that is shed. The blood that stands before us. And holy God. In which the author of Hebrews says. We come boldly. Before the throne. We rejoice.

We praise you. And adore you. Not for what you have done. But for who you are. You are deserving. Of our adoration. You are deserving.

Of our worship. May our lives. Be lives. Of testimonial praise. May those around us. Be influenced by it. Not that we may be known.

But Lord Jesus. That you may be seen. And may it be for your sake. And yours alone. We ask it all. In the sweet name of Jesus. Amen. Thank you guys.

[ 37 : 09 ] Really appreciate your time. This evening. Appreciate it.