

Amen. What a day. If you have your Bibles, turn with me to second Samuel, chapter six. Welcome to the Bridge Fellowship. My name is Jared.

I serve as one of the pastors here. If this is your first time with us, I'm just so grateful that you would join us. The reason we're all here is we exist to see a gospel movement that would reach every person in the hill country and is carried to the ends of the earth. We really do believe that Jesus changes everything. And we want everyone to know and experience the good news of Jesus Christ.

And so if this is your first time, like Stuart said, we'd love to meet you. We, we have a gift for you. We just want to say thanks for coming to a gym and a cafeteria all on a Sunday morning. We're just so grateful that we get to celebrate this together. Like I said, your Bible is in Second Samuel, chapter six.

Today is an interesting text, but I just woke up this morning about 4 o' clock to leave Middle school retreat to get here so we could preach. And I think my voice is about to go because I turn into a bit of a banshee whenever we get to middle school retreat. I have the time of my life. And this morning, as we kind of look at this, I'm reminded of 23 years in ministry, most of that in student ministry. I've been to about 23 middle school retreats and there's something true about middle school students.

It might be true about us as well. I really think there's three types of students when you get to a middle school retreat. Three types of students. The first type of student that I see is the student who shows up with a lot of joy but no obedience.

Like, they show up pretty pumped and so they get off the bus. They left all homework behind. They won't even think about it until they get back. They are so excited to be there. They are the first to wake up, they're the last to go to sleep.

They are having the time. They're the loudest in worship. They raise their hands. In fact, they are the reason that we put in our do not pack list. Don't bring bottle rockets or hairspray with lighters, right?

Like, they are the ones who are just the type that are like, I have all the zeal in the world. It's just I'm not really obeying. Now there is the student who comes. That is two things. They're filled with joy and they're filled with obedience.

It's wild. This student, when they get to retreat, they're filled with joy and they're filled with obedience. They're certainly having the time of their life. They are engaging in worship, taking notes even when the old guy is preaching. And.

And when the leader says lights out, they actually turn the lights out and go to sleep. Now, I know every one of you are thinking, he's talking about my kid. I'm not. I'm not talking about your kid, because I met that kid once. And they don't even go to this church.

But there's the kid who's filled with joy and obedience. And then there is always. And this is true in our lives, but there's always the third type of student. And that student is generally, you know, they've got the hoodie over their head. Head, their arms are folded, they're sitting back in the back.

And you ask them, hey, are you having fun? And they say, my parents made me come here. Right? It's one of those things of like, it's kind of begrudging submission of my mom and dad. Sign me up.

And I think we're going to. You know, I'm here, but I'm not really wanting to be here. So it's kind of like they're at retreat, but they're not really at retreat. You know what I'm saying? They don't really want to be here, but they're there.

And so it kind of turns into some criticism and that sort of thing. But whenever I've kind of been growing in my own life, I'm realizing that at one time, you know, as a student pastor, now as your pastor, I'm realizing. I'm not sure that there's much of a difference between us and middle school students. I think even in this room, you could probably find these three categories sitting in three different chairs. Today, I think when we come to worship, there are these kinds of feelings that we see in three different kinds of groups.

And today we're going to look at what David does. We've been looking for the last, I don't know, maybe six or seven weeks at the rise of David. Now, for the next four weeks, we're

looking at King David, the reign of David, and we're looking at what David does at the very beginning of his reign. So he's defeated the Philistines, which is amazing. That's out there. But David decides. What we're going to do first is in here, we're going to bring the ark back, and that worship is going to be central. We're going to bring God to the center of all that we do and when David does that, we see these three people in the story, these three people who have zeal without obedience. We see the type of people who have joy and obedience, and we see people who have dignity without delight is what I see in the story. Now, frankly, if you're looking at like, okay, if we take all of Second Samuel, we can only pull four weeks. This is actually a difficult one to unpack. And so you're need to follow me a little bit. But I think there's deep truth for us, especially in the society we live in today when it comes to worship and putting God at the center of our lives and our churches. But I think there's these three types of things that we're going to see. So I'm going to try to get be a little bit creative for a minute.

Okay? The way I want you to remember this is number one, there's the cart, which you don't know what that is yet, but I'll explain it. There's the cart which explains zeal without obedience. And then there's the dance, which is joy with obedience. And then there's the window, which is dignity without delight.

And I am wondering if you kind of consider the students. I wonder which one you fall into, which category you fall into this morning. Which one I fall into, frankly, because I'm a fellow sojourner. And as we look at our lives, what is in our lives that's stirring in us? And just so you know, like, the big idea that I have for us this morning is when we've been changed by the gospel, we can't help but respond when God saves us.

When the gospel's taken root, we can't help, but our lives transform and our response change. We don't stay the same, we change. And so today, what I want us to look at is which kind of person are you in this particular story? So let me jump in, I'm gonna try to explain it, and then I'll try to be practical at the end. I First or second Samuel, chapter six, verse one.

David again gathered all the chosen men of Israel, 30,000. And David arose and went with all the people who were with him at Bailey, Judah, and brought 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. I want you to underline that doesn't seem significant, but it is on a new cart and brought it out of the house of Abinadab which was on the hill, and Uzzah or Uzzah, it really doesn't matter how you say it. I'm gonna say Uzzah cause it feels better.

Uzza and Ohio. That is the correct translation, Ohio. The sons of Abinadab were driving in a new cart with the Ark of God. And Ohio went before the Ark and David and all the house of Israel were celebrating before the Lord. There were songs and lyres and harps and tambourines and castanets and cymbals.

And when they came to the threshing floor of Nacon, Uzzah put his hand out to the Ark of God and took hold of it because the oxen stumbled and the anger of the Lord was kindled against Uzzah. Then God struck him down there because of his error. And he died there besides the Ark of God, beside the Ark of God. And David was angry because the Lord had broken out against Uzzah. And that place was called Perez Uzzah to this day.

And David was afraid of the Lord that day. And he said, how can the Ark of 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 Obed Edom the Gittite. And the Ark of the Lord remained in the house of Obed Edom the Gittite for three months.

And the Lord blessed Odom, Eden and all of his household. Now I think that as you're doing your normal Bible reading plan, this gets a little bit confusing. In fact, if you have non believing friends that this is something they're going to throw against you. And so I want to help us navigate it for a minute while sticking to my point. But you've got to picture the scene here. There's 30,000 men, women and children is in addition to, there's a lot of people in the middle of the street. And King David is leading this procession like this is a party, this is musicians are playing, this is harps, this is tambourines, this is cymbals, this is singing. This is literally a national celebration. They just beat the Philistines. David is now king.

And right in the middle of the celebration there's a serious problem. Like it goes really south, really quick. In verse three, they says they put the Ark of God on a new cart. Now here's the thing. If you're just reading in your normal Bible reading plan without maybe a commentary and thing helping you, this actually sounds reasonable.

Putting the Ark on a New cart kind of sounds reasonable. Why? Well, I think probably the Ark was heavy. If you consider what all is in it, the Ten Commandments and Aaron's staff and all, that's probably heavy. And so they probably wanted to put it on a cart.

And they have a lot of distance to travel. Why not let oxen do the work? Why do we have to do this? Let's let the oxen do it. And then if you consider it, like, even the detail, it's not an old cart, it's a new cart.

That's pretty cool. Like, they probably made a really nice cart. And I don't know all the details that went into it, but I know the Ark was really intricate. Maybe this cart was just as intricate as well. But here's the problem when it comes to the new cartoon.

God had specifically instructed them to carry the Ark, not put it on a cart. God's word was never, never said, put it on a cart. He said, you gotta carry it. And so I'll give you a little background. You don't have to turn there.

Numbers, chapter seven. When Moses distributed carts among the Levites, he gave none to what was called the Kothalites. Now, the Kothalites in Numbers, chapter seven says, because they were charged with the service of the holy things that had to be carried on their shoulders. So these Levite priests, the way the Ark was supposed to be carried was to be carried on shoulders, not carried on a cart. The issue here is this.

God had been clear. He was not confusing. He was not trying to be coy. He was being very honest that this is how it's supposed to happen. The ark was to be carried by designated Levites using poles.

And no one was to touch the Ark. It's the holy things. So here's the thing, like, and, you know, I'm just gonna do a little bit around, and then we'll be done. Where did we get the cart idea? From the Philistines?

Not from God's people. It came from the Philistines. In 1st Samuel 6, when the Philistines returned the Ark, they put it on a new cart. And so Israel is looking at this of like, well, that's pretty smart. We don't have to carry it.

It's on a cart. So David was borrowing a method from people who do not know God. The most important thing, the Ark of the Covenant, this thing that is supposed to show us the power and show us the presence of God, is now being used in a different way as the Philistines. So the issue is, like, it's convenient. Yes.

It's even a little efficient. We could let oxen do it. And in some ways it's kind of impressive. It's a cart rather than poles. But here's the problem.

It's not obedient. It's just not obedient. It's not what God called them to do. So here's the wrestlemania. And this is just kind of culturally my observation.

When I read this text, I do believe they were incredibly sincere. I see really deep sincerity. But here's the problem. It's possible to be sincere and be sincerely wrong, especially in our culture. Like we have this idea that as long as I'm sincere, then it's right.

That's not true. In fact, you should doubt your feelings all the time. You should take your feelings against God's word. They're doing a really important thing. They're bringing the ark back.

They're just not obeying God. They're not obeying the way he wanted them to do it. And then comes verse six. And this is probably where if you have non believing friends, this is the arrows they throw at you. The oxen stumble, the cart shifts a little bit.

Uzzah reaches out to steady the ark, which sounds reasonable. And all of a sudden, God strikes him down. All of a sudden, this God that sometimes can be used of like this angry God strikes him down. And suddenly the music stops, right? And there's a dead man next to the ark.

Now this is a difficult passage. It's one you have to wrestle with. However, when you wrestle with it, which I just want to encourage you, you need to wrestle with the text. Don't just listen to what other people say. Like, how could a good God do this?

Yes. But actually, if you do a little digging, you only have to dig about 6 inches to see the truth. You only have to dig just a little bit to see, you know, was Uzzah just trying to help? And I do notice that David's struggling a little bit too. He became angry and then he started questioning. Then he became afraid. But here's what I want you to understand. There's a little bit of background of family. Uzzah, his father's house, his dad is the one who held the Ark. So Yuzzah's been around the ark for a very long time.

And so here's my big observation to this. He's become familiar with it. Like the ark has just become familiar to him. It's like living in his living room. He sees it all the time.

And here's what I would want us to consider. Sometimes familiarity with holy things can bring casualness to a holy God. Sometimes when we become so familiar with the holy things of God, we can bring a casual nonchalantness, if that's a word, to the holy things of God. One of the things in the commentary I was reading was R.C. Sproul.

He said something interesting that I think it was a powerful observation. He said Uzzah apparently assumed his hand was cleaner than the dirt. And what he's trying to get at, what R.C. Sproul's trying to get at is the ground had never sinned against God, but Uzzah had. So the issue here is that God is not being petty.

The issue is that sinful people had treated his holiness in casually. So here's what I want to ask. When it comes to bringing worship back to the church, bringing a holy awareness back to the church, do we walk in with a casual nature on Sunday mornings? Do we come in just sort of. And sometimes it's really is.

For those of you who've been in church for a very long time, this is hard for us because you've become so familiar with the story of David. You've become so familiar with the words of scripture. You've become so familiar with prayer. You've become so familiar with the songs. Like you knew because he lives.

And there's something in you that's sort of like, I love this song. But you don't really remember the depths of the words of the song. Maybe it's because we come become so familiar with it later. In First Chronicles 15, David acknowledges that only the Levites were to carry the ark. That he was didn't follow the instructions.

Guys, I just need to tell you, when it comes to worship, we are to come to worship with a holy awareness of who God is, that he is a holy God who's made a way for us to be in right relationship with him again through Christ. And so there should be a weight and a gravity. And I know that our church has an interesting culture because we love coffee and we love hospitality, and it should be laid back. You don't call me pastor. You call me Jared.

There is a casual nature, and I think it's important. It's not a bad thing. But when it comes to the holy things of God, when we worship, let's remember who God is, that he's instructed us, he's guiding us. He is the Lord of lords that we should revere. Revere him as God.

Now here's what's cool. There is. There's they're full of zeal, right? There's sincerity, but they're not obeying God's word. We need to capture that.

But then there's another part that kind of happens here. David shows us something different. David, after this happens, he goes back to the word of God and he realizes his error, and then he corrects it. And then this next part is where we oftentimes go when it comes to instruction for worship. But here's what happens.

The ark is then taken to Obed Edom's house, and it remains there for three months. And God blesses Odom Edom. That's a hard thing to say. You should name your son Odom Edom. But here's what happens.

God blesses this household. And David begins to understand that the presence of God is not something to run from, that the presence of God is something to treasure. This is something to worship. He is someone to worship. He is somebody to give our lives to.

And this is where David responds. And this is where I want us to consider. How do we respond? Verse 12. And it was told to King David, the Lord has blessed the household of Obene Edom and all that belongs to him, because the Ark of God.

So David went and brought up the Ark of God from the house of Odeb Edom to the city of David with rejoicing, filled with joy. With rejoicing. And then when those who bore the ark

underline that, here we go, bore the ark. There's no more cart of the Lord had gone six steps. He sacrificed an ox and fattened an animal.

And a fattened animal. This is interesting. Stick six steps. I'm not really sure why, but this is really important that he sacrifices after six steps. It's like when you go on a road trip, Dads, and you back out of the driveway and you're like, you know what?

This is a good stop. Everybody go take a breath, right? Like, it's like, what a. This is so fast. This is what he does.

It's all of a sudden, we're going to sacrifice. This is important. And then David danced before the Lord underline this with all his might. And David was wearing a linen ephod. I'll explain what that is.

So David and all the house of Israel brought up the ark of the Lord with shouting and with the sound of the horn. So three months later, David hears that God has blessed Odeh Edom and so he decides to bring the ark to Jerusalem again. Here's what's interesting about this. It's Actually, the same ark. It's the same destination, except there's a completely different approach.

It's been informed by God's word. Verse 13. When those who bore the ark of the Lord had gone six steps, he sacrificed an ox and a fattened animal. Notice the difference? Those who bore the ark.

That means there's no more cart. This time they're following God's word of what they're supposed to do in worship. The Levites are carrying it on their shoulders as God commanded them to do. And after six steps, the most beautiful part is David offers a sacrifice. And David is making a statement.

His statement is this. The celebration stopped for the sacrifice. Not only did he come back to God's word, there's a sacrifice. It's remembering what God has done on our behalf. The reason we worship all together is because the shed blood of Jesus Christ so that we might be free.

And here's what I see. There's rejoicing, yes, but there's also reverence. There is celebration, but there's also obedience to God's word. These two things have to come together. And then comes one of my favorite verses in all of David's story, verse 14.

And David danced before the Lord with all of his might. This is one of my favorite expressions whenever it says with all his might. Because David is not dancing before the Lord half heartedly. He's not concerned about what everyone thought. In fact, David is the most popular person in this whole place.

He's the king of Israel. He has armies at his side, he's got servants, he's got all the money you could ever imagine. But on this day, this king isn't concerned about looking impressive. He doesn't care what everyone else thinks about him, as Bernie often does. And he opens his hands and he dances before the Lord.

He's not the. The thing he's concerned about is honoring God. That's what he wants to do. He wants to honor the one who saved him. So he sets aside his ordinary display of the robe.

So he takes off his robe and he puts on a simple linen ephod, which is a garment associated with priestly service. So in essence, what this means is the king takes the posture of a servant before the Lord, knowing that even though he's king, he is not God. And. And whatever you find yourself today, you have to realize you are not God, but there is a God who loves you, who saved you. And so we express that through worship.

Now, as he dances, here's the thing. What changed between the first procession and the second, like between these two, the first one and the second one. What changed? Was it the music? Did the music change all of a sudden?

We went contemporary and no longer traditional? No. Was it the crowd? Was it now a different crowd that was more filled with the spirit? And they loved to raise their hands?

No. David learned to worship according to God's word, that it is spirit and its truth. David, in his obedience, didn't make his worship colder. He didn't become a chosen frozen. What David did was he.

This truth made his worship richer. When he was in the Word, it made his worship richer. So here's what I want you to know. Truth doesn't kill your passion. Truth gives your passion a real foundation.

That's what it does. When the truth of God's word goes deep into our heart, it changes the way we see things, which we're able to respond accordingly. We grow in trust of who God is, because his word is true. When I was, you know, very first son was born. His name is Caden. When Caden was born, I'm a new dad, and I'm doing all the new dad things. And our neighborhood had a pool and Caden would kind of walk around and I'd try to teach him how to swim and that sort of thing. And sometimes he had. You remember the. Or we used to have the floaty.

That's like the chest thing and the arms. But sometimes we take that off and I'd bring him in the pool and I'd kind of teach him how to swim. But there was what my dad did, which is what my granddad did, which is like, hey, go stand on the side of the pool without your floaties on and jump to me. And I would back up a little bit more. And what was interesting was the very first time he did it, he stood there and he was excited.

He's a naturally excited person, like I am. But he was really hesitant, like, very hesitant. And so I had to talk him kind of off the ledge, if you will. Like, hey, you can trust me. I got you.

You can trust me. And so he was really hesitant. He wouldn't really do it. And so it took a long time, but eventually he hesitantly jumped. And then I caught him.

And his laugh was like a squeal. It was one of the coolest things for like a year and a half year old kid. And so I go put him over on the side. I'll never forget this, but I'm kind of moving back.

And it was like he ran and just jumped without even thinking about it, like, almost drowned.

Himself, right? Because he was so confident that his dad was going to catch him. Now, whenever we consider God's Word and God's in His Word in our hearts, we grow in trust in his character. And the longer we grow in his trust, we grow in our worship because he is faithful.

We grow in our response.

Because the more clearly we understand his holiness, the more amazing his mercy becomes to us, the longer we live. I think the cross is supposed to get bigger in our eyes. It's supposed to grow in this awareness of My sinfulness and his holiness. And he made a way. He made a way for me to be in right relationship with him again.

That should grow in us a reason to expressively worship the Lord. Now, here's the thing, and this is where everybody gets uncomfortable. And I don't want you to be uncomfortable, but it doesn't mean that every Christian needs to worship the exact same way, right? Like, there's sometimes there's these expectations that we all do the exact same thing at the exact same time. That's not how it works.

Some of you are naturally expressive. Like, you actually laugh at my jokes, See? And it wasn't even a joke. You are a naturally expressive person. And because you're a naturally expressive person, you kind of cry easy.

It shows. You try to hide it and that sort of thing. Maybe you sing with both hands raised like you are the life of the party. And you're a naturally expressive person. And naturally it's going to express itself that way for some of you.

You are way more reserved than that. In fact, that one time I said something really, really good. The most expression I've seen in you in six years is you raised your left eyebrow. And I'll take that. Right?

Like, you're like, oh, that was the most. But you're naturally more reserved. We are totally different personalities in the large church, which is totally great. Those are all right. The issue is that God has made us with different personalities.

It doesn't mean we all have to dance. It doesn't even mean that whether or not you dance is more godly or not. The issue is this. Does God have your heart? That's the issue.

Does God have your heart? Do you see what God has done on your behalf? Here's the thing I don't want you to do. Don't let your personality be used as an excuse for spiritual indifference. Don't let your personality be used as an excuse for spiritual indifference.

When the Spirit opens our eyes to the beauty of Christ, there should be a natural response.

And oftentimes we'll say things like this. Well, I'm just not really a naturally expressive person.

And one of the things that I just get a little bit tired of is when preachers are like, but do you watch football? And then when they thing and you're like, you yell and like, you're a naturally expressive person.

And I'm like, okay, all right. But there's other things that, like, more real, like when your grandkids walk in the room, like, what do you feel? Or when the news comes from the phone that the scan is all clear, You're a naturally expressive person. What I'm trying to get at is when the gospel takes root in our heart and you really have been saved by the blood of Jesus, it should do something in here. It should grab hold of your heart.

And David worships before the Lord with all of his might. But so is somebody in this story as he's worshipping with all of his might. There was someone in the story who doesn't appreciate it. Appreciate it. In fact, this one person watched the whole thing and actually became disgusted that David would worship with all of his might.

And she wasn't even in the street. She's actually looking out a window. So verse 16 is where I want us to look. The ark of the Lord came into the city of David. And Michael, the daughter of Saul, was looked out of the window and saw King David leaping and dancing before the Lord. And listen, she despised him in her heart. And they brought the ark of the Lord and set it in its place inside the tent that David had pitched for it. And David offered burnt offerings and peace offerings before the Lord. And when David had finished offering the burnt offerings and the peace offerings, he blessed the people in the name of the Lord of hosts and distributed among all the people the whole multitude of Israel, both men and women, cake of bread, a portion of meat, and a cake of raisins to each one. And all the people departed, each to his house.

And David returned to bless his own household. Now listen, when worship stirs in your heart, it blesses others, not just in the church, but in your home. But Michael, the daughter of Saul, came out to meet David and said, how the king of Israel honored himself today, uncovering himself today before the eyes of his servants and female servants, as one of the vulgar fellows, shamelessly uncovering himself. And David said to Michael, it was before the Lord, underline that this is a definition of worship. Who chose me above your father and above all his house to appoint me as prince over Israel.

The people of the Lord, and I will celebrate before the Lord. I will make myself yet even more contemptible than this. And I will be abased in your eyes, but by the female servants of whom you have spoken. By them I shall be held in honor. Listen to verse 23.

This is how the chapter ends. It's interesting. And Michael, the daughter of Saul, had no child the day of her death. So the ark entered Jerusalem. Michael, if you picture this, the daughter of Saul looked out of a window.

Let's pretend it's a second floor window. She saw David leaping and dancing, and he's praising the Lord with all of his might. And the Bible says she despised him and in her heart. So if you picture it, the streets are filled with celebration. Everyone's excited that the ark is here. God's presence is among us. The king is rejoicing, the people are shouting. But in above the street, Michael is looking down from a window. And listen, she's not celebrating, she's criticizing. Where others see joyful worship, she sees an embarrassing display.

And notice how the writer identifies her. I actually think this is really important. Not simply as David's wife, which she is, but repeatedly as Michael, the daughter of Saul. And if you remember Saul's words in 1st Samuel 15, he said, this is a demand. Honor me now before the elders of my people.

What he's saying there is. He is very deeply concerned about his image. He wanted everyone to look at him positively. And all of a sudden, his daughter sees David behaving the way she considers undignified. Here's what's interesting about Michael.

Here's the interesting thing about you and sometimes even me. It's possible to be close to the activity of God and still miss the joy of God. It's possible to be in the close the activity of what God is doing and still miss the joy of his people, to be in community, to be worshipping with others. You see, you can actually be in this room. You can be in small group, you can know the songs.

You can actually understand the depths of theology and parcel Greek and Hebrew and. And still have a very cold heart. And those who have a very cold heart when it comes to Christianity, they live on Twitter. They just want to throw arrows at everything, Bridge, family. What I want you to know is the window is the worst seat in the house.

The window is the absolute worst seat. Why? Because the window gives you a view without actually participating. It gives you a view of everything around you, but you're not actually involved. You can observe and you can criticize without ever humbling yourself and participating in what God has done with God's people.

Meanwhile, David is offering sacrifices, he's blessing people, he's distributing food to the multitude. And his worship is spilling over to generosity, which, by the way, worship isn't just music. It is certainly part of it. But worship is all things. It's in our generosity.

It's when we live in obedience. And then David returns home to bless his household, and who's waiting for him but Michael. And she's not happy. Verse 20. If you can sense the sarcasm, she says how the king of Israel honored himself today.

Do you feel the sarcasm? Which. Sarcasm is not a spiritual gift like I thought it was, by the way. David Responds in verse 21, I want you to write this down and put it on your mirror. It was before the Lord.

Those five words I actually think describe everything. It's before the Lord. David wasn't performing for a crowd. He was worshiping God. This is.

I don't get too snarky, just so you know this, but some of you. I may have been snarky about this. One of the things, it's not a pet peeve. I love you when you do this, but sometimes after worship, you come up to me and say, I really didn't like the worship music. And if you know my response, you've heard it.

It's. That's okay. It wasn't for you. We weren't singing to you. We're singing to God.

We're singing to him. We're reminding ourselves of who he is. And so whenever David is right here before the Lord, he's worshiping God. And he even says he'll become even more undignified if necessary. There's some wordplay in the Hebrew here that's actually fascinating.

I don't want to explain it, but essentially he's saying this, Michael, I would rather be light in your eyes so that God is heavy in mine. I'm not so concerned about what you think that I'm not willing to worship my Lord. I wonder if we are this confident in our response to what God has done in our lives. I wonder if we are this confident to ask the question, who are we really worshiping on Sundays? Who are we worshiping?

Is it what he's done for us? Or is it simply preference? Now, I just want to take a minute, okay? Because this is a very real story that all scripture is true. I want us to talk about Michael for a minute because it has such a sad ending and my pastoral heart is just turning to this.

It says in verse 23 that Michael had no child at the day of her death and that the text doesn't actually explain why. I wish that it did. But we should remember that Michael had experienced real pain. She actually experienced a very hard life at one time. She once loved David and Saul. In his anger and his rage, he took and gave her to another man. And then after that, later, David demanded her return. So she returns to David and her husband is following, weeping that she has been taking away. The thing I know about Michael is her life has been marked by disappointment and loss. Her life is a hard life.

It is not a normal life. She's gone through some very hard things. And here's what I've learned. This is just a little helpful. Sometimes wounded people become guarded people.

And guarded people can become critical people. I say can. It doesn't always have to go this way. Sometimes wounded people can become guarded people and in the guarding can become a critical person. And maybe that's you.

Maybe at one time you had all the joy of the Lord and maybe something happened. Maybe a church disappointed you. Maybe you had a spouse who passed away. Maybe someone betrayed you. Maybe life, as it always does, kicks you in the teeth and wears you down. And little by little, you moved away from the celebration and you found a window. Maybe you found a place where you can just observe. I just want you to know God sees your hurt. He really does. He's there.

But don't let the people who hurt you rob you from the joy that belongs to you in Christ Jesus. You can forgive. Like we talked about last week, you can forgive. You don't necessarily have to trust. You can build boundaries around that.

You can forgive and be free. But don't let yesterday's disappointment determine today's worship. Don't let what happened determine your worship today. Don't let that stir in your

heart. So when it comes to worship, and I'm out of time, but the thing that I love about this text is it shows us three different types of people.

Now we can come in with the best intentions, but not be walking in obedience. Or we can, as David did, we can just worship with all of our might. Or as time goes on, we can grow in sinister. I wonder where you are today. Maybe are you carrying God on a new cart?

Maybe some areas of your life that you've not fully surrendered to him, that you're not really worshiping in spirit and in truth as you should. Maybe. I wonder if you're standing at the window not truly participating in what God's Called you into. Maybe you're worshiping with all of your might. Not really, honestly, just with your voice, but with your life, a life of worship. I wonder where we find ourselves today. Can I just tell you my heart really quickly for the bridge? This is my heart for us as a gathered church. I grew up in what's called the worship wars. I don't know if you were around in this time, but it's really weird.

Like, there were traditional churches that had their choir robes and they had their organ and they had their piano, and they were like. Like a really big time. And they loved it. They were really pumped about it. And then there were others who were kind of breaking away to go contemporary.

They wanted guitars and drums, that sort of thing. And it really. Everybody became very passionate, very angry and started talking. I think those wars are over. I think they should be like, we want our songs to glorify God.

That's what we want. But in our culture, I'm seeing something a little bit different today. Jesus tells us that God desires those who worship in spirit and in truth, that these are to be together. And what I see today is you have churches that I call big T, little S, meaning big truth, small spirit. These are the type of churches that love theology, that love being in the Word.

They love doctrine. They love seeing everything about how all this works together. Yet their hearts can grow cold and not expressive of what God has done in their lives. And then there's the other side. There's the big S, little T of big spirit, where all kinds of passion, but we really don't even look at the Word.

There's no truth. Both are in error. Jesus says God desires those who worship in spirit and in truth. And my argument in this is the issue today is not that we need to kind of balance these two things out. We need both.

We need both of these to be filled with the Spirit, with the passion of the Lord in our hearts, rooted and grounded in the truth. If you were to know my assessment, I think we're a big T, small S church. I just think it's what we are. It's kind of where we live. Kind of afraid of what people might think about us if we truly expressed worship.

It's okay. Just want you to be aware of it. I'm asking, has the Lord done a work in your heart that you can see? Not that I'm participating in the activities of God. Like, I know God.

I've been saved by him. He's reconciled me. My eternity is secure. And if that's True. I can't help but dance before the Lord.

I can't help to give him all I've got with all of my might. I'm not saying you perform. Do not pretend, do not perform. I'm just saying, does God have your heart? Because when he has your heart, you can't help but worship.

And worship is more than just a song. It's the way of life. It's through our generosity. It's through our obedience. This is what I want for our church.

To not have a balance of spirit and truth, to have both. We need the spirit. We need truth. And when we do that, when we're truly changed, a lost and dying world, can't help but say, I need some of that. Because everything I'm looking for does not fill me like that does.

I want us. What I'm praying is that we would be filled with the Holy Spirit because of the truth of God's word. That we stand on this because of that. That filled fuels our worship. So in this next song, I don't know where you're standing.

Maybe you're trying to worship with a new cart. Maybe you're standing at the window. Maybe you've been worshiping with all your might. In this next song, I'm going to ask you, Lord, to do this. Lord, would you stir my affections for you, whatever that looks like.

Even if I'm a reserved person, I want to make sure that I have my heart connected to yours. To abide in Christ. This is what I'm asking. In this next song, maybe Lord, can do something in

your heart that stirs us in preparation for communion, to remember what Christ did on our behalf. And if you need someone to pray with in this next song, the prayer team will be around the room.

They'd love to pray with you about anything. Maybe even if your heart has grown cold, you have to pray. Lord, would you soften my heart with the truth of your word? I'm not sure where you need to respond, but I'm going to ask us to do it. Father, thank you for this truth.

Thank you for your word. I pray that our lives might be different. For in your name we pray. Amen.