

*Celebrating Sacred Joy*  
*i.e., Supernatural Biblical-Spiritual Joy*  
Part 27

(Points I. and II. and all sub points see previous note sheets)

*Himself*  
*by*  
A.B. Simpson

*"Once it was the blessing, Now it is the Lord;  
Once it was the feeling, Now it is His Word.  
Once His gifts I wanted, Now the Giver own;  
Once I sought for healing, Now Himself alone.  
Once 'twas painful trying, Now 'tis perfect trust;  
Once a half salvation, Now the uttermost.  
Once 'twas ceaseless holding, Now He holds me fast;  
Once 'twas constant drifting, Now my anchor's cast.  
Once 'twas busy planning, Now 'tis trustful prayer;  
Once 'twas anxious caring, Now He has the care.  
Once 'twas what I wanted, Now what Jesus says;  
Once 'twas constant asking, Now 'tis ceaseless praise.  
Once it was my working, His it hence shall be;  
Once I tried to use Him, Now He uses me.  
Once the power I wanted, Now the Mighty One;  
Once for self I labored, Now for Him alone.  
Once I hoped in Jesus, Now I know He's mine;  
Once my lamps were dying, Now they brightly shine.*

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***Once for death I waited, Now His coming hail;***

***And now my hopes are anchored, Safe within the veil."***

III. **Why** It Is Important for Believers to **Attain** and **Maintain** and **Manifest** Supernatural Biblical Spiritual Joy (A Life of Pure Delight in God) and the fourth reason

[ Points A. through C. and all sub points see previous note sheets ]

D. Because A Life of Pure **Delight** in God **Enhances** the **Quality** of One's Earthly Life and Spiritual Life cf Acts 5:29-42; Acts 16: 21-34; 2 Cor. 7:1-4; Philippi. 1:25; 4:4 cf 4:11-13; 1 Thess. 1:6; Heb.10:32-34

[ Points 1. Through 3. And all sub points see previous note sheets ] that we have seen thus far from

4. **Conversion** of the Jailer and the Members of His Household cf Acts 16:30-34

[ Points a. through f. see previous note sheets ] and the answers of Paul and Silas which completely

g. The Answer Ignored the Jailer's **Perceived** Need of Immediate, Present, Physical Deliverance from the Wrath of Paul and Silas' God and Addresses the **Real** Needs of the Jailer and Those of His Household Which Were Not Physical but **Spiritual** and Included:

- 1) Knowing That Because God Is **Holy** (Set Apart from All Others in Perpetual, Perfect Purity; Ensuring the Absolute Absence of Any Moral Imperfection in God's Essence or Nature, Thoughts, Purposes, Plans or Deeds ) He and the Members of His Family (and You and I) Must Be **Holy** as God is **Holy** cf 1 Pet. 1:14-16; Lev. 11:44-45; 19:2; 20:27, 26; 21:8; More Verses on God Being **Holy** cf 1 Sam. 2:2; 6:20; 2 Ki. 19:22; Psalm 5:4; 7:9, 17; 9:8; 11:7; Psalm 15:1-2, 22:3; 24:5; 47:8; 71:19, 22; 78:41; 86:8, 10; 89:16; Psalm 89:18, 35; 93:5; 96:10, 13; 97:2, 16; 99:3, 5; 103:1, 6, 17; Psalm 105:3, 42; 106:47; 108:7; 111:3; 113:5; 116:5; 119:7, 40, 75; Psalm 119:106, 123, 137, 142, 144, 160, 164; 19:172; 129:4; Psalm 135:5; 143:1, 11; 145:5, 7, 17; 147:5, 19; 143:11; 148:13; Prv. 9:10; 30:3; Isa. 1:4; 5:16, 19, 24; 6:3; 10:17, 20; 12:6; 17:7; Isa. 29:19, 23; 30:11, 12, 15; 31:1; 37:23; 40:20, 25; 41:14, 16; Isa. 43:3, 14, 15; 45:11; 47:4; 48:17; 49:7; 54:5; 57:17; 60:9, 14; Jer. 50:29; 51:5; Ezk. 39:7; Hosea 11:9; 12:1; Habk. 1:12; 3:3; Acts 1:5, 8, 16; 2:4, 32, 38; 3:14; 4:8, 4:31; 5:3, 32; 6:3, 5; 7:51, 55; Acts 8:15, 17, 18, 19; 9:17, 31; 10:38, 44, 45, 47; 11:15, 16, 24; Acts 13:2, 4, 9, 35, 52; Rm. 1:17; 2:5; 3:5, 21-22, 25-26; 5:5; Eph. 1:13; 4:30; 5:1; Rev. 4:8; 6:10; and That They Are (and we are) to Serve in God **Holiness** and **Righteousness** cf Psalm 100:2; Lk. 1:75; Rm. 6:18; 12:1

[ Point a) see previous note sheets ]

(2)

- b) To **Maintain** Supernatural Biblical Spiritual Joy Believers Must Carry on Life **Seeking** the Lord, as They Live in the Sphere of **Present, Practical, Personal, Relational Holiness**: with the Lord Which Requires Believers to Resolve by the Grace of God and the Empowerment of the Holy Spirit to Have a *Firm, Fixed State of Mind That Is **Determined** to Put on the **New Man** and Stop the Process of Conforming Oneself to the Thinking of the Present Age and Instead Begin the Process of Continuing to Have One's Self Transformed by the Renewing of the Mind by the **Word** of **God** and Living Life In the Realm of the **Dominating** Influence of the New Man Living on the Basis of Grace, by Faith in and Aligning One's Thoughts, Motives, and Deeds with the Norms, the Standards, and the Precepts of the Word As Those Who Are Set **Apart** to God* cf Ex. 19:6; Lev. 20:24, 26; Nu. 15:40; 20:12; Nu. 27:14; Deut. 7:6; 14:2; Deut. 14:21; 23:15; 26:19; 28:9; Josh. 24:19; 1 Chr. 15:12, 1 Chr. 15:14; Jn. 17:17, 19; Acts 20:32; Rm. 1:2; 19, 22; Rm. 7:12; 12:1; 15:13, 16; 1 Cor. 6:19; 7:34; 2 Cor. 6:6; 7:1 2 Cor. 13:13; Eph. 1:4; 4:12; 5:27; Philipp. 2:15-16; Col. 1:22; 1 Thess. 3:13; 4:3-4, 7; 5:23; 2 Tim. 2:21; Heb. 3:7; 10:14-15; 1 Pet. 2:5, 9, 11-12; 3:15; ; 2:21-22; 2 Pet. 3:11
- c) To **Maintain** Supernatural Biblical Spiritual Joy Those Who Have Been Given *Permanent, Perpetual, Imputed Positional Holiness / Righteousness* and Have **Resolved** to Have Their Lives Dominated By *Present, Practical, Personal, Relational Holiness with the Lord* and Must Continue **Seeking** the Lord and Remain Actively **Involved** in the **Process** Which Keeps **Advancing** Present, Personal, Practical Relational Holiness **Forward** and Keeping Them in the *Personal Relationship Sphere of the Presence of God ( i.e.; Having God Actively Participating in One's Life as One Communes with the Lord* cf 1 Cor. 1:9; 2 Cor. 6:14-7:1; 2 Cor. 13:14; 1 Jn. 1:3-7 by means of Receiving the Teaching of the **Word**, Reading, Studying, and, Meditating Upon the **Word** of God (Psalm 1:1; 12:6-7; 19:7-8; 104:34; Psalm 108:7; 119:14, 16, 24, 35, Psalm 119: 47, 70, 77, 92 111, 143, 62, 174; Jer. 15:16; Mt.13:20; Jn. 15:11; 17:13) Communing , with God Regularly in **Prayer** cf Psalm 28:6-7; Jn. 16:24; Philipp. 1:3-4; 1 Thess. 5:16 and Having **Relationships** with Other **Believers** cf Psalm 34:2; 119:74; 133:1; Acts 2:46; 12:14; Rm. 16:19 1 Cor. 16:17; 2 Cor. 2:3; 7:7, 13; Philipp. 2:17-18, 28; 4:10; 1 Thess. 3:9; 3 Jn. 3; **WILL** Continue to **Maintain** and Be Able to **Manifest** Supernatural Biblical Spiritual Joy (*i.e.; a Genuine Delight in God Because of One's Complete Trust in God to Be in Control of All the Circumstances of His / Her Life at All Times Firmly Believing He Will Work All Things to His / Her Ultimate Spiritual Well-Being and to God's Glory*) cf

Gen. 50:20; Ru. 1:16-17; 2:12; 4:13-22; Psalm 4:5; 5:11; 7:1; Psalm 9:10; 16:8-9; 21:6-7; 33:21; 86:2; 141:8; 143:8; 144:2; Jer. 17:7-8; Dan. 3:1-30; 6:1-28; Acts 2:28 2 Cor. 1:8-10

- i. The **Relational** Personal Presence of God = God's Active, Present, Participation in the Believers Life /S NOT A **MYSTICAL EXPERIENCE** but a **REAL** Part of **Regular** Daily Life for Believers Who Continue Engaging in **Communion** with God the Father, Jesus Christ, Who is God the Son and the Holy Spirit by Means of the **Word** of God, **Prayer** and Having Relationships with Other **Believers**; and Facilitates Believers **Maintaining** Supernatural Biblical Spiritual Joy and Enables Believers to **Manifest** Their Delight in the Lord cf 1 Cor. 1:9; Ex. 33:11; Nu. 12:6-8; Deut. 34:10; Psalm 19:8; 119:74,111, 114, 162; Jer. 15:16; Mt. 13:20; 23:30; Lk. 5:2:1-10; Jn. 15:11; 16:24; Acts 2:28, 46; 1 Cor. 1:9; 2 Cor.6:14-7:1; 7:13; 8:23; 13:14; Philipp. 1:3-4; 1 Thess. 5:16; Heb. 4:16; 13:5-6; 1 Jn. 1:3-7
- ii. Believers Can and Are to Have a Participatory, Private, Personal, Partner-Like **Relationship (i.e.;** Participation of the **Lord** with Them in Their Lives; Which Gives Them Supernatural Biblical Spiritual Joy and This Is Expressed by the Use of the Word **Fellowship / Communion** the Greek Word Family κοινωνία,(koinonia) κοινωνός, (koinonos) and κοινωνέω (koinoneo) cf Mt. 23:30; Lk. 5:10; Rm. 15:27; 1 Cor. 10:20; 2 Cor. 1:7; 6:14; 8:4, 23; Gal. 2:9; Gal. 6:6 Philipp. 4:15; Philem. 17;Heb. 2:14; 10:33; 1 Pet. 4:13; 5:1; 2 Pet. 1:4 2 Jn. 11; and by the Examples of the Original Apostles and Old Testament Believers Joseph cf Gen. 39:2, 21; 41:16, 25, 32; Gen. 50:19-20; Moses Ex. 4:5, 12, 15; 33:11, 14 Deut. 34:10; Joshua cf Josh. 1:9; Hannah cf 1 Sam. 1:26-27; Job cf Job 22:27; David Psalm 16:8-9; 17:5, Psalm 17:8-9; 18:1-50; 21:6; General Precept Psalm 133:1; the Corinthian Believers cf 1 Cor. 1:9; 2 Cor. 13:14; the Believers at Philippi cf Philipp. 1:5; 2:1; All Who Believe the Gospel of Jesus Christ cf 1 Jn. 1:1-7

[ Summary statement concerning the words translated **Fellowship / Communion** (κοινωνία = koinonia; κοινωνός = koinonos and κοινωνέω = koinoneo) This Greek Word Family in the Context of a Believer Having **Fellowship or Communion** with God Denotes the **Participatory, Private, Personal Partner-Like, Intimate Relationship** Between the Believer and God the Father and the Lord Jesus and God the Holy Spirit cf 1 Cor. 1:9; 2 Cor. 13:14; 1 Jn. 1:1-7 ]



[ Two concepts expressed by the word **Fellowship / Communion** (κοινωνία = **koinonia**) being used in conjunction with the **Greek Preposition** μετά = **meta** translated 'with' in 1 Jn. 1:3. the combination of these two words in the context of a believer having **Fellowship** or

**Communion** with God Conveys: **CLOSE PERSONAL ASSOCIATION** Between the Believer and God Jn. 14:20, 23; 15:5; 17:3, 21, 23, 26; Rm. 7:4; 8:10; 1 Cor. 1:9; 13:14; 2 Cor. 6:14-16; 11:2; Col. 1:27; 1 Thess. 5:10; Heb. 13:5-6; James 4:8<sup>a</sup>; 1 Jn. 1:7-9; 2:6; 24; 3:1, 6, 24, 26; 4:13

And the **SUPPORTIVE HELP** of God in the life of the believer cf Ex. 18:4; Duet. 33:29; 1 Sam. 7:12; 2 Sam. 22:36; Psalm 3:3; 10:14; 27:9; 28:7; 33:20; 37:40; 42:5; 46:1, 5; 49:25; 50:15; 54:4; 63:7; 70:5; 71:12; 86:17; 91:14-15; 94:17; 115:9, 10, 11; 118:13; 119:86, 173; 121:2, 5; 124:8; 139:10; Isa. 50:7, 9; Jn. 14:16; Acts 12:3-11; 18:10; 23:11; 26:22; 27:23-25; 2 Cor. 1:3-4, 8-10; Philipp 4:13; 2 Tim. 4:17-18; Heb. 4:16; 13:6 ]

- iii. God Wants His People to **Seek** His *Relational Personal Presence* the People of Israel Are Exhorted to **Seek** the **Face** of the Lord 1 Chr. 16:11; 2 Chr. 7:14; David Is Told to **Seek** God's **Face** Psalm 27:8; The Psalms Exhort People to **Seek** the Lord and The One's Who **Seek** The Lord Will Be Blessed Psalm 119:2; Rewarded cf Heb. 11:6; One of the of Purposes of The Second Advent of Jesus Is That People of All Nations Might **Seek** the Lord cf Acts 15:17; More Passages on Seeking the Lord cf Deut. 4:29-31; Psalm 9:10; 34:10; 63:1 119:10; Prv. 8:17; Isa. 55:6-7 Jer. 29:13; Lam. 3:25; Acts 15:27

## **The Historical Background and Events That Preceded the Penning of This Psalm: The Capture and Return of The Ark of the Covenant**

Recorded in 1 Sam. 4:1-7:2; 2 Sam. 6:1-11; 1 Chr. 15:16-16:1-3

1 Chr. 16: 11 Is a Part of a Song (Psalm) of Worship  
and Expresses What Constitutes an Integral Aspect of True Worship of God in Spirit and Truth  
the Psalm Given to Asaph  
1 Chr. 16:7 and Is Recorded 1 Chr. 16:8-36

*Then on that day David delivered first this psalm, to thank the Lord, into the hand of Asaph and his brethren:" 1 Chr. 16:7*

*"Give thanks unto the Lord, call upon His name, make know His deeds among the people. Sing unto him, sing psalm unto Him, talk ye of all His wondrous works. Glory ye in His holy name; let the heart of them rejoice who seek the Lord." 1 Chr. 16:8-10*

**"Seek<sup>1</sup> the Lord and His strength, seek<sup>2</sup> His face<sup>3</sup> continually."**

1 Chr. 16:11

## Turning on the Language Light:

**Observation #1:** The verse uses two different Hebrew words for 'seek' and two different stems. The first <sup>1</sup> 'seek' שׁוּׁר = **daresh** = **kal stem**, **2<sup>nd</sup> Person, Plural Imperative** the **command** is to every Israelite, every single member of the community

is being **commanded**. Seeking the Lord is not something that was optional from God's viewpoint. He **demand**ed that His people seek Him.

"וְרָשׁ fut. O

pr. TO RUB, TO BEAT, TO TREAD, TO TRAMPLE with the feet, like the Syriac ܬܪܫ to tread or **beat a path**" Wilhelm Gesenius and Samuel Prideaux Tregelles, *Gesenius' Hebrew and Chaldee Lexicon to the Old Testament Scriptures* (Bellingham, WA: Logos Bible Software, 2003), 209.

**Observation #2:** The Meaning of שׁוּׁר = **daresh** = **to beat a path** expresses the people of God are to **regularly, frequently** seek Him

**Observation #3:** שׁוּׁר = **daresh** "(kal) **have a relationship**, formally, seek, i.e., **join in a relationship** as an extension of seeking the presence of a person so as to **relate to them** in some way." James Swanson, *Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)* (Oak Harbor: Logos Research Systems, Inc., 1997).

**Observation #4:** 'Seek'<sup>2</sup> שׁוּׁר = **beqish** = **Piel Stem**, = **Intense** active action and **Imperative** mood; this is a **Command** and for God's people this is an absolute must!

"2. The fundamental idea of Pi'ēl, to which all the various shades of meaning in this conjugation may be referred, is **to busy oneself eagerly with the action** indicated by the stem." Gesenius' Hebrew Grammar Edited and Enlarged By E. Kautzsch Translated by A.E. Crowley

**Observation #5:** The Word '**Seeking**', the Hebrew Word שׁוּׁר = **beqish** being in the **Piel** Stem and the word also being used in 1 Chr. 16:10 expresses that the people of God are to be **Earnestly, Actively** Involved **in Joyfully** in worshipping Him!

**Observation #6:** The word '**Seeking**' the Hebrew word שׁוּׁר = **beqish** implies the 'seeking' goes beyond simply locating God it denotes 'Seeking' to have a **Relationship** with Him.

**Observation #7:** The use of the word '**Face**' the Hebrew word (פָּנֶה = paneh) will **Underscore** the 'Seeking' is to have a **Relationship** with God and God's Personal, active involvement in one's life.

- i) The Scriptures Use the Word '**Face**' (פָּנֶה) = '**pane**h' **Figuratively** to Express the Idea of God's The '**Favor**' / '**Grace**' of God and His **Relational** Personal Presence and His Present Active **Personal Involvement** or **Participation** in the Lives of His People cf Gen. 3:8; 4:14, 16 Ex. 33:11,14; Nu. 12:6-8; Deut. 4:27, 29; 5:4 Duet. 34:10; 1 Chr. 16:11; 2 Chr. 7:14; 30:9

Psalm 24:6;31:16; 41:12; 67:1; 80:3, 7, 16, 19  
Isa. 63:9; Zech. 8:21, 22

**Observation 8:** The word '**Continually**' the Hebrew Word תָּמִיד = **thamid**: denotes **Non-Stop** seeking.

**Observation #9** The use of the Adverb תָּמִיד = **thamid** with the verb in the piel stem stresses the **Perpetuity** of **Seeking** a Personal Relationship with God and Expresses That the Relationship Is to **Continue Growing** cf Lk. 2:40, 52; Jn. 17:3; Eph. 4:13; Col. 1:9-10; 2:6-7; 1 Thess. 3:12; 1 Tim. 4:13-15; Heb. 6:1; 1 Pet. 2:2-3; 3:18

# The Ark of the Covenant



# The Historical Background and Events That Preceded the Penning of This Psalm

The returning of the Ark of the Covenant to the people of Israel and the Ark being brought to Jerusalem, after having been captured by the Philistines. The capture of the ark and the ark finally being brought to Jerusalem is recorded and can be followed in chronological order by reading: 1 Sam. 4:1-7:2; then 2 Sam. 6:1-11; followed by 1 Chr. 15:16-16:1-7. The Psalm Begins at 1 Chr. 16:8 and continues to 1 Chr. 16:36

The **Ark of the Covenant** had been in Kiriath-Jeraim for 20 years where it wound up after being captured by the Philistines at the second battle in **Ebenezer (see maps attached)**. The first time the two enemies met on this battlefield the Israelite army had been routed by the Philistines. Something like 4,000 Israeli soldiers died in first battle. *"And the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle and encamped by beside Ebenezer: and the Philistines encamped in Aphek. And the Philistines put themselves in array against Israel, and when they joined battle, Israel was smitten before the Philistines; and they slew of the army in the field about four thousand men."* 1 Sam. 4:1-2

After this devastating defeat someone in the Israeli army came up with the bright idea of bringing The Ark of The Covenant from **Shiloh (see maps attached)** to Ebenezer believing if they had it in their midst, they would surely defeat the Philistines. *"Let us fetch The Ark of The Covenant of The Lord out of Shiloh unto us, that when it cometh among us, that, when it cometh among us, it may save us out of the hand of our enemies. So, the people sent to Shiloh that they might bring from there The Ark of The Covenant of The Lord of hosts, Who dwelleth between the cherubim: and the two sons of Eli, Hophni and Phinehas, were there with the Ark of the Covenant of God. And when The Ark of The Covenant of The Lord came into the camp, all Israel shouted with a great shout, I so that the earth rang again."* 1 Sam. 4:4-5 This was an exceedingly horrible decision, as can be seen in 1 Sam. 4:10-11

*"And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there, fell of Israel thirty thousand footmen. And the Ark of God was taken; and the two sons of Eli, Hophni and Phinehas were slain."* 1 Sam. 4:10-11 The Ark of the Covenant of God was no longer in the land of Israel. His people had lost possession of The Ark of the Covenant of God, which represented His presence among His people and His holiness. The dreaded enemy of Israel, the pagan Philistines had taken The Ark of The Covenant of the Lord as a part of their spoils.

If the people of Israel were in mourning, heartache after the loss of The Ark of The Covenant of the Lord, surely the woes and the misery of the Philistines were about to become even worse. The first thing to take place after the Philistines brought The Ark of The Covenant of God to **Ashod (see maps attached)** should have been a sign to the Philistines that this piece of the spoils which they had taken from the battlefield of Ebenezer was going to spoil life in their land. We read these words in the first six verses of 1 Samuel chapter 5. *"And the Philistines took The Ark of the Covenant of God and brought it from Ebenezer unto Ashod. When the Philistines took The Ark of God, they brought it into the house of Dagon, and set it by Dagon. And when they of Ashdod arose early on the next day, behold, Dagon was fallen upon his face to the earth before the ark of the Lord. And they took Dagon and set him in his place again. And when they arose early on the next morning, behold Dagon was*

*fallen upon his face to the ground before The Ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him. Therefore, neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day. But the hand of the Lord was heavy upon them of Ashdod, and He destroyed them, and smote them with tumors, even Ashdod and its borders."* 1 Sam. 5:1-6

The Philistines, who thought they had gained a great spoil at the battle of Ebenezer in taking The Ark of the Covenant of God found that they were the ones being plundered. The only saying fool me once shame on you, fool me twice shame on me, might be applied to the leaders of the men of Ashdod. Dagon falling down before The Ark of the Covenant of God once, they might have been coincidence but the second time, with only the stump of the dumb idol being left and the physical afflictions being suffered by the people of Ashdod, must be the anger of the God of Israel for taking The Ark of the Covenant of God as a battle prize.

The political leaders of Ashdod decided that the better part of valor was to get The Ark of the Covenant of God out of their city and sent it to **Gath (see map)**. While this decision might have been beneficial for the people Ashdod, it was devastating for the men of Gath as 1 Sam. 5:9 reports. *"And it was so that, after they had carried it about, the hand of the Lord was against the city with a very great destruction; and He smote the men of the city, both small and great, and they had tumors in their secret parts."* 1 Sam. 5:9 The people of Gath responded very quickly to the ravages inflicted upon them and sent The Ark of the Covenant of God out of their city and to **Ekron (see map)**.

Apparently by this time the Philistines recognized having The Ark of The Covenant of God in your city was asking for ruination. In the account recorded in 1 Samuel chapter 5 we read: *"Therefore they sent the ark of God to Ekron. And it came to pass as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about The Ark of The God of Israel to us, to slay us and our people. So, they sent and gathered together all the Lords of the Philistines, and said, Send away The Ark of The God of Israel, and let it go again to its own place, that it slay us not, and our people; for there was a deadly destruction throughout the city. The hand of God was very heavy there. And the men that died were not smitten with tumors; and the cry of the city went up to heaven."* 1 Sam. 5:10-12.

The people of Ekron offered the first wise counsel concerning how to deal with *The Ark of The Covenant of God*. *"Send away The Ark of the Covenant of the God of Israel, and let it go again to its own place; . . ."* 1 Sam. 5:11<sup>a</sup>. After The Ark of the Covenant of the Lord had been in the land of the Philistines for seven months (see 1 Sam. 6:1); a counsel of the political leaders, the priests, and those who practiced divination was called and to determine what should be done with The Ark of The Covenant of God.

It was still unclear in the minds of these men whether everything that had happened in their cities where The Ark of the Covenant of God had been during the previous seven months was happenstance, purely coincidental, a run of bad luck or the result of the wrath of the God of the people of Israel. It is hard to believe how foolish and darkened the mind of unbelievers can be to the workings of the one true God, the mighty God of the heavens and the earth but the supposedly best minds among the Philistines just weren't sure and verses 7-11 we learn what learn came to this conclusion. *"Now, therefore, make a new cart, and take two milk cows, on which there hath come no yoke, and tie the cows to the cart, and bring their calves home from them. And take The Ark of the Lord and lay it upon the cart; and the jewels of gold, which ye return Him for a trespass offering in a box by the side of it; and send it away that it may go. And see if it goeth up by the way of its own*



border to **Beth-shemesh (see map)**, then He hath done us this great evil; but if not, then we shall know that it is not His hand that smote us; it was a chance that happened to us. And the men did so; and took two milk cows, and tied them to the cart, and shut up their calves at home. And they laid The Ark of The Covenant of the Lord upon the cart, and the box with mice of gold and the image of their tumors.” 1 Sam. 6:7-11

What the two cows separated from their nursing calves did, should have left no room for even an iota of doubt in the minds of the Philistines that indeed the hand of God had been heavy upon them for having taken possession of The Ark of the Covenant. The Scriptures reveal that ‘. . .the cows took straight to the way of Beth-Shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-Shemesh.” 1 Sam. 6:12 The Ark of the Covenant of God was once again in the land of Israel and among the people of Israel.

The initial response of the people of Beth-shemesh to the wonder of the returning of The Ark of The Covenant of God; which was surely pleasing to the Lord you can read about in 1 Sam. 6:13-15; the people committed the egregious sin against God of lifting the lid of The Ark of The Covenant of God. Their sin resulted in an immediate outpouring of the wrath of God, for the violation of His holiness. A number of people were stricken to death. The intense discipline at the hand of God made the men of Beth-shemesh realize that their actions were a violation against the holiness of God. “And the men of Beth-shemesh said, Who is able to stand before this holy God? And to whom shall He go up from us?” 1 Sam. 6:20. The people of Beth-Shemesh reached out to the people of **Kiriath-Jeraim (see map)** and asked them to take the Ark of The Covenant of God. I do not know why word was sent to Kiriath-Jeraim, asking people of that city to take The Ark of the Covenant of God from Beth-Shemesh to their city as opposed to Jerusalem which was closer or any other city. the I can only offer this possibility, location, location, location. The reason might have been because Kiriath jeraim as described by modern archaeologist as being “. . .located in a commanding spot in the Judean highlands.” *Ancient Israel Studies International MA in Ancient Israel Studies* The Lester and Sally Entin Faculty of Humanities Tel Aviv University website

*“A hill with a view . . .According to the recent preliminary report “Excavations at Kiriath-Jearim near Jerusalem, 2017,” which was published in 2018 in the annual peer-reviewed Semitica journal, the hilltop “commands a sweeping view of large stretches of the coastal plain and the Mediterranean coast (from Jaffa to Ashkelon) in the west, the western neighborhoods of modern Jerusalem in the east and the Judean Mountains in the southeast.” Biblical site tied to Ark of the Covenant unearthed at convent in central Israel Excavation uncovers a unique, monumental structure previously unknown in the region. Was it a shrine — or the site of David’s triumphant parade of the legendary ark?”*  
By AMANDA BORSCHER-DAN 10 January 2019, 8:05 pm

Perhaps, and again I can only offer this as possible explanation, but the reason the men of Beth Shemesh reached out to the people of Kiriath jeraim is that they believed the terrain and elevation between 2171 feet and 2,459 feet with commanding view might have been the safest nearby site for The Ark of The Covenant of God to reside. Should the Philistines or any enemy of the people of Israel attempt to attack Kiriath jeraim the residents of the town would know in advance and could remove The Ark of the Covenant of God for safe keeping, lest it fall into enemy hands a second time. Also, the distance between the towns of Beth-Shemesh and Kiriath-Jeraim were less than thirteen and one-half miles making the transportation of The Ark of the Covenant of God a relatively short trip.

What can be stated with certainty is that: “. . .the men of Kiriath-Jeraim came and fetched up The Ark of The Lord of the Lord and brought it into the house of Abinadab in the hill, and sanctified Eleazar,

*his son, to keep The Ark of the Lord. And it came to pass, while The Ark abode in Kiriath-Jeraim, that the time was long; for it was twenty years: and all the house of Israel lamented after the Lord."*

1 Sam. 7:1-2 The handling of The Ark of the Covenant of God was done with the utmost of respect, regard for the holiness of God. Prior to The Ark of the Covenant of God being placed into the hands of Eleazar to take care, he underwent a ritual cleansing by the men Kiriath-Jeraim. Once again, I can only offer a possible reason why The Ark of the Covenant of God was taken to the home of Abinadab and entrusted to the care of his son Eleazar. Perhaps Abinadab and his son Eleazar might have been Levites.

We can turn from possibilities concerning The Ark of the Covenant of God by turning the pages of our Bibles to 2 Samuel chapter 6. In verses 1-11 we learn of David's botched attempt to bring The Ark of the Covenant of the Lord from the home of Abinadab and the care of Eleazar to Jerusalem. David in his zeal to bring The Ark of The Covenant of God to Jerusalem and place it in the tent he had erected for it, failed to consider the instructions given in the Word of God concerning transporting The Ark of The Covenant of God and the holy requirements which had to be met for the undertaking. Based on 1 Chr. 15:1-2 David learned what wrong the first time and followed the Word of the Lord when making the second attempt to bring The Ark of the Covenant of God from Kiriath-Jeraim to Jerusalem. *"And David built houses for himself in the city of David, and prepared a place for The Ark of God, and pitched a tent for it. Then David said, None ought to carry The Ark of God but the Levites; for them hath the Lord chosen to carry The Ark of God, and to minister unto Him forever. And David gathered all Israel together at Jerusalem, to bring up The Ark of the Lord unto its place, where he had prepared for it. And David assembled the children of Aaron, and the Levites."* 1 Chr. 15:1-4

God honored this move, helping the Levites bring The Ark of The Covenant successfully to Jerusalem and placing it in the tent David had pitched for The Ark of The Covenant of God to be housed. You can read about the successful, joyful moving of The Ark to Jerusalem in 1 Chr. 15:16-29 When The Ark of the Covenant of God arrived in Jerusalem there was a great celebration as is recorded in 1 Chr. 16:1-3: *"So they brought The Ark of God and set it inside the tent that David had pitched for it; and they offered burnt sacrifices and peace offerings to God. And when David had finished offering the burnt offerings and the peace offerings, he blessed the people in the name of the Lord. And he dealt to every one of Israel both man and woman, to everyone, a loaf of bread, and a portion of meat, and cake of raisin."* 1 Chr. 16:1-3

This was followed by instructions to some of the Levites to serve the Lord before The Ark of the Covenant of the Lord and give thanks, praise to God for the return of The Ark. They were also to make all things ready to lead the people in worship, praise, and thanksgiving of God for the return of the Ark. When those Levites were ready, they began praising God before the tent in which The Ark of the Covenant of God was dwelling. The men used musical instruments, cymbals, and trumpets to let everyone in Jerusalem know preparations for the people together to worship the Lord were finished. Read 1 Chr. 16:4-6. Then David came to the tent with the first of the psalms or songs of praise and thanksgiving the Holy Spirit had stirred his heart and carried his mind to pen for the purpose of leading the people in praise and thanksgiving of the Lord.

*"Then on that day David delivered first this psalm, to thank the Lord, into the hand of Asaph and his brethren:"* 1 Chr. 16:7. The psalm begins in verse 8 with these words *"Give thanks unto the Lord, call upon His name, make known His deeds among the people."* 1 Chr. 16:8 The psalm continues on and finishes with verse 36. *"Blessed be the Lord God of Israel forever and ever. And all the people said, Amen, and praised the Lord."* 1 Chr. 16:36



It is these events that give birth to this psalm of praise and thanksgiving. This is the context for verse 11 which I expound in this message on Supernatural Biblical Spiritual Joy. *“Seek the Lord and His strength His face continually.”* 1 Chr. 16:11.

The believer who earnestly, eagerly, intently continues to pursue the Lord and His relational Personal presence will be walking in obedience to the Word of God. That believer will know the blessedness of Supernatural Biblical Spiritual Joy. This can be seen in these passages of Job 33:26; Psalm 4:6-7; 16:8-9, 11; 21:6; 27:8; 45:15; 63:5-7; 105:3; 119:35; Isa. 63:9; Acts 2:28. Some of these passages will be taught in the next message.







