

The background is a solid brown color. In the center, there is a faint, circular emblem. Inside this emblem, there is a golden cross at the top, a red heart in the middle, and an open book at the bottom. The text is overlaid on this emblem.

Psalm 15

Who Can Dwell With God?

Psalm 15

- Context - A Catholic Commentary on Holy Scripture conjectures that this and Psalm 24 were both written to celebrate bringing the Ark of the Covenant to Mount Zion
 - The Ark of the Covenant – Ex 25:9-22
 - Shiloh – I Sam 1:3, 2:12-17, 22-25, 4:2-4, 10-11 (Jer 7:3-15)
 - The Ark is returned to Keriath-jearim – I Sam 5, 6:7-14 (In the one hundred thirty second chapter of The Dialogue of Justin with Trypho (middle second century), Justin Martyr states that this event was to glorify the name of Joshua (Jesus).), 19 (A few Hebrew manuscripts read <70>; most Hebrew manuscripts and Septuagint <50,070>) - 7:2

David Fetches the Ark

- II Sam 6:2-11 – Why was Uzzah killed?
 - Probably not a giant capacitor as some propose
 - q.v. I Chron 15:13, Ex 25:9-15, Num 4:5-6, 15, 7:6-9
 - It is not enough to serve God; we must serve him his way - cf. Luke 6:46, Matt 15:3-9; Mark 7:6-9, Deut 12:29-32, Lev 10:1-3
 - Again, the surrender of our wills – Saint Anthony of Padua
 - But God seems like a bully!
 - More than obedience at work here. God can take care of Uzzah. He used this event to demonstrate the need for awe and reverence - not because He desires worship for His sake but so that we humans realize there is something far greater and more important than we are
 - How do we approach liturgy? Like Americans who are all equal with God?
 - Genuflection, Reverencing the altar

Conscience

- But Uzzah wasn't acting in good conscience to do good?
 - Conscience is inviolable but also must be formed and educated
 - Conscience formation cuts both ways
 - Often applied to those ignorant (willing or otherwise) of Church social teaching
 - Those who attempt to enforce truth without grace also need to form their consciences more perfectly
 - Conscience does not necessarily excuse one from the consequences of being and doing wrong
 - There are still objective consequences to sin – Luke 12:47-48

Psalm 15

- The Context – II Sam 6:12-15, I Chron 15:1-3, 11-28
- Is 33:14-17, I John 3:2, Matt 5:8
- v2 – Sojourn with God - cf. Mic 6:8
 - The mountain of the Lord - cf. Heb 12:18, 22-24, 14
- v3 – cf. Gen 17:1
- v4 – cf. Rom 13:10
 - "takes up a reproach" - the sense seems to be to spread information that would discredit one's neighbor

Psalm 15

- v5 - cf. Ps 101:3-8, Tit 3:10-11, II John 10-11, I Cor 5:9-13
 - Yet II Cor 2:5-11
 - LXX - "swears to his neighbor and disappoints him not" versus MT "swears to his own hurt and does not change"
- v6 - cf. Lev 25:35-37, Deut 23:19-20 (though this appears to refer to lending to those in poverty - Deut 15:1-4, Neh 5:1-11 - and not for investment), Matt 5:42