

The Restoration of the **WORSHIP OF THE PSALMS** in the Twentieth Century Church

Lessons prepared by the International Worship Symposium Directors:

Rev. Barry Griffing

Rev. Larry Dempsey

Rev. David Fischer

Rev. Steve Griffing

Living Word Institute of Worship

2200 E. Colorado Blvd.

Pasadena, CA 91107

Living Word Bible College © 1985

www.zionsong.com

The Restoration of the **WORSHIP OF THE PSALMS** in the Twentieth Century Church

Lessons prepared by the International Worship Symposium Directors:

Rev. Barry Griffing

Rev. Larry Dempsey

Rev. David Fischer

Rev. Steve Griffing

Living Word Institute of Worship

2200 E. Colorado Blvd.

Pasadena, CA 91107

Living Word Bible College © 1985

FOREWORD

This material was prepared for the course curriculum at the Living Word Institute of Worship offered at Living Waters Temple in Pasadena, California and was written by the Directors of the International Worship Symposium listed below.

This curriculum is part of a training program in worship and praise leading to a Certificate of Biblical Worship awarded by the Institutes of Worship certified by the International Worship Symposium.

This TEACHER'S MANUAL covers four separate 8 hour courses offered during several terms of the Institute of Worship. The students themselves would have separate note sets for each of the four classes included in this manual, and these note sets can be obtained from the address below.

CONTRIBUTING AUTHORS

Rev. Barry Griffing
The Tabernacle Church
ZIONSONG Publisher
364 Trier Rd.
Palm Bay, FL 32907

Rev. Larry Dempsey
Royal Priesthood Ministries
1519 N. Ross #B
Santa Ana, CA 92706

Rev. David Fischer
Associate Pastor, Living Waters Temple
Dean, Living Word Institute of Worship
2200 E. Colorado Blvd.
Pasadena, CA 91107

Rev. Steve Griffing
Fountain Gate Ministries
2501 Custer Rd.
Plano, TX 75075

Cassette tape albums of Part I: "The Worship of the Psalms", Part III: "The Tabernacle of David I", and Part IV: "The Tabernacle of David II", have been prepared by Rev. David Fischer. Each album consists of 6-7 hours of teaching and thoroughly covers the note sets for these classes.

The tape albums, this Teacher's Manual, and separate student notes for each of the four classes included herein are available by writing Living Word Institute of Worship below. A price list is available upon request:

LIVING WORD INSTITUTE OF WORSHIP
2200 E. Colorado Blvd.
Pasadena, CA 91107
818-577-2812

The INTERNATIONAL WORSHIP SYMPOSIUM assists local churches in establishing Institutes of Worship by providing materials, expertise, on-site visits, etc. Various relationships are available to the local church from certification to simple associate membership. Information on these services can be obtained from the IWS Chairman, Rev. Barry Griffing (address listed above).

TABLE OF CONTENTS

Page

PART I: THE WORSHIP OF THE PSALMS I

by Rev. David Fischer

The Tabernacle of David	2-4
The Forms of Worship of the Psalms	5-8
The "Sound of Many Waters": Spontaneous Praise	8-10
The Prophetic "Song of the Lord"	10-13
The Ministry of Instruments	13-15
The Ministry of Dance in Scripture	16-18
The Role of Pageantry and Processions in Worship and Warfare	19-21
The Pastoral Role in the Restoration of Davidic Worship	21-22

PART II: THE WORSHIP OF THE PSALMS II

by Rev. Barry Griffing

Three Categories of Worshipers	24-25
Biblical Qualifications of Appointed Worshipers	26-28

by Rev. Larry Dempsey

The Sacrifice of Praise: Our Priestly Ministry	29-31
--	-------

by Rev. Barry Griffing

The Sacrifice of Praise: The Vow of the Worshiper	32-34
---	-------

by Rev. Steve Griffing

The Sacrifice of Praise: Spiritual Warfare	35-39
The Spirit of Prophecy: The Role of Skill in Anointed Worship	40-42
The Spirit of Prophecy: The Corporate Expression	43-45

by Rev. Larry Dempsey

The Worship Leading Team	46-49
------------------------------------	-------

PART III: THE TABERNACLE OF DAVID I

by Rev. David Fischer

The Prophetic Anointing upon Samuel	51-52
The Path of the Ark in Israel	52
Tradition Vs. Revival: Saul vs. David	53-54
The Struggle between Tradition and Revival: Jonathan	55
David's Reign over Judah	56-57
David's Reign over all Israel: Bringing Back the Ark	57-59
David's NEW Tabernacle and NEW Priesthood	59-62
The Leadership Structure of David's Tabernacle	62
The Forms of Worship in David's Tabernacle	63
King David's Missionary Spirit and New Testament Vision	64

PART IV: THE TABERNACLE OF DAVID II

by Rev. David Fischer

The Glory of the Worship of Solomon's Temple	66-67
The Revivals of Davidic Worship in the Old Testament	68-70
Davidic Worship Forms in the New Testament Church	71-73
The Bondage of Tradition in Church History	73-75
The Liberty of Davidic Worship in Present Day Churches	75-77

INTERNATIONAL WORSHIP SYMPOSIUM
COURSE CURRICULUM

THE WORSHIP OF THE PSALMS I

*... the wave of praise and worship
sweeping across the Church of Jesus Christ
in this present generation!*

by Rev. David Fischer
Living Word Institute of Worship
LIVING WATERS TEMPLE
Pasadena, California

Living Word Bible College © 1985

THE WORSHIP OF THE PSALMS I

- I. King David instituted a brand new order of worship in his day by placing the Ark of the Covenant within a new Tabernacle on Mt. Zion and by ordaining a new priesthood of singers and musicians to worship and praise the Lord before the Ark continually. I Chronicles, chapters 15 & 16.
 - A. This new Tabernacle of David came into existence at the same time that the more traditional, ritualistic ceremonies were being observed in the Tabernacle of Moses at Gibeon, to the north of Zion. I Chronicles 16:37-39.
 - B. The services in the Tabernacle of David were marked by singing, rejoicing in the dance, clapping for joy, shouting, worshipping with instruments and prophesying new songs of the Lord; the services in Moses Tabernacle maintained the ancient rituals of lighting candlesticks, burning incense, setting forth bread, etc.
 - C. During King David's reign, God spoke prophetically that He had forsaken the ceremonialism of Moses Tabernacle and had chosen instead the praise and prophetic worship of the Tabernacle of David in Mt. Zion.
 1. "...he forsook the tabernacle of Shiloh, the tent which he placed among men (Tabernacle of Moses)...but chose the tribe of Judah (praise), the mount Zion which he loved (site of the Tabernacle of David)." Psalm 78:60,68.
 2. What the priesthood ordained by Moses was performing in ritualistic symbolism (burning incense, candles, etc.), the priesthood of David in Zion was experiencing in a real prophetic fulfillment of such symbols (the spiritual incense of worship/praise with spirits set aflame by the prophetic anointing).
 - D. King David received a "New Testament" prophetic revelation that what God wanted was not animal sacrifice (ordained under Moses), but the sacrifice of praise (instituted by David).
 1. PSALM 50:13-14: "Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving."
 2. PSALM 51:16,15: "For thou desirest not (animal) sacrifice, else I would give it; thou delightest not in burnt offering...O Lord, open thou my lips and my mouth shall shew forth thy praise."
 3. PSALM 69:30,31: "I will praise the name of God with a song, and will magnify him with thanksgiving. This also shall please the Lord better than an ox or bullock that hath horns and hoofs."
 4. David's understanding of what pleased the Lord agrees with the New Testament: "By him (Jesus Christ) therefore let us offer the sacrifice of praise, that is the fruit of our lips giving thanks to his name." Hebrews 13:15.

THE WORSHIP OF THE PSALMS I

- E. The priests in the Tabernacle of Moses could never pass beyond the veil into the Holy of Holies where the Ark of the Covenant was, but had to perform their ceremonial acts out in the holy place, outside the veil.
 - 1. What made things worse was that during the ministry of Samuel the Ark of the Covenant was captured by the Philistines and upon its return was never replaced by King Saul into the Holy of Holies, so all during the reign of Saul and David the Levitical priesthood in the Tabernacle of Moses were performing their rituals with nothing "behind the scenes" (behind the veil)! The Holy of Holies was empty!
 - 2. The Shekinah Glory of God now rested on the Tabernacle of David in Zion where the Ark of the Covenant was relocated.
- F. In the Tabernacle of David, worshipping singers and instrumentalists praised God "continually before the Ark of the Covenant" (I Chronicles 16:4-6), an unheard of liberty, which was forbidden in the Tabernacle of Moses.
 - 1. Because of David's love for the Lord, God allowed David and his priesthood in Zion to experience a simple truth: we come before the Shekinah Presence of God not by ritual and ceremony but by a heart relationship with the Lord which is established in worship and praise.
 - a. PSALM 100: "...come before his presence with singing...enter into his gates with thanksgiving and into his courts with praise..."
 - 2. God allowed King David and his worshipping priesthood to experience this "New Testament" understanding of worship and praise a thousand years early, because of David's love for the Lord.
 - a. David still had to maintain the sacrificial system ordained by Moses, and it was still functioning in Gibeon during his reign, for the final sacrifice of Christ had not yet been offered; yet God allowed his Zion priesthood to also experience the glory of His presence through praise and worship in a "New Testament" way.
 - b. Thus the Psalms are not an outmoded "old covenant" form of worship, but are glorious expressions of praise and worship for the New Testament Christian today!
- II. The New Testament establishes the Davidic principle of the sacrifice of praise as the means by which we now experience the Presence of the Lord Jesus Christ, as we worship Him in Spirit and Truth (Word).
 - A. IN SPIRIT: Worship and praise is the New Testament means by which we are continually filled with the Holy Spirit.

THE WORSHIP OF THE PSALMS I

1. "...be filled with the Spirit (how?)...speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Ephesians 5:18-19.
- B. IN TRUTH (WORD): Worship and praise is the New Testament means by which the Word of Christ dwells in us as believers!
 1. "Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another (in seminars, sermons and classes?) in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Colossians 3:16.
- C. King David and the New Testament are in agreement concerning the ministry of praise and worship in the life of the believer:
 1. NEW TESTAMENT: "By him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to his name." Hebrews 13:15.
 2. KING DAVID: "O Lord, open thou my lips and my mouth shall shew forth thy praise." Psalm 51:15.
- D. Certainly the New Testament expects us as Christian believers to worship God according to the Psalms of the Old Testament, for even though the Psalms are in the Old Testament, they are not of it!
 1. The Psalms is the most prophetic book of the Old Testament in that it is quoted more, directly and indirectly, in the New Testament than any other book (294 times!) in the Old Testament.
 2. It is in the Psalms that we find the first outburst of missionary vision as King David sang prophetically what he saw in the Spirit, as the Lord showed him all the nations of the earth praising and magnifying the God.
 3. Certainly, then, the forms of worship in the Psalms are normative standards of worship and praise for all nations and are to be enjoyed by the church world-wide.
 - a. PSALM 117: "O Praise the Lord all ye nations; praise him all ye people."
 - b. PSALM 72: "Yea, all kings shall fall down before him; all nations shall serve him...His name shall endure for ever...and men shall be blessed in him; all nations shall call him blessed." (v. 11,17).
 - c. PSALM 86: "ALL nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name." (v.9).
 - d. PSALM 22: "ALL the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee." (v. 27).

THE WORSHIP OF THE PSALMS I

III. The forms of worship found in the Psalms enable the people of God to express the full range of spiritual feeling in worship and praise, both individually and collectively, so that the Glory of God is manifest in them and the Love of God is expressed through them.

A. We believe that the ministering priests in David's Tabernacle were led into the full range of these worship expressions by the Holy Spirit and that as they sang psalms prophetically, the Spirit of the Lord sang through them how He wanted to be worshiped.

1. This could be the reason why a pattern for the Tabernacle of David was not revealed to David in advance, as it was to Moses; the Spirit of the Lord revealed principles of how to praise the Lord step by step as they worshiped.

2. When we read instructions in the Psalms, such as, "Clap your hands, all ye people; shout unto God with the voice of triumph" (Psalms 47:1); "Lift up your hands in the sanctuary and bless the Lord" (Psalms 134:2); and "Let them praise his name in the dance," (Psalms 149:3), we are reading Holy Spirit inspired commandments on how God is to be worshiped.

3. These commandments are to supercede our religious traditions, for tradition only serves to inhibit and prohibit our liberty in worship.

B. The visible acts of praise and worship found in the Psalms (and in all Scripture!) involve the use of our voice, our hands and our whole beings.

THE VOICE

1. SPEAKING: "Let such as love thy salvation say continually, The Lord be magnified" (Psalm 40:16); "the voice of them that shall say, Praise the Lord of hosts" (Jeremiah 33:11).

a. In this fashion declarations can be made about the greatness of God and such statements could be also put to music and could be sung as praise.

2. SINGING: "Sing praises to God, sing praises; sing praises unto our God, sing praises...sing ye praises with understanding." Psalm 47:6,7

a. Singing is the most prolific form of praise and it also accompanies other praise expressions, such as clapping, lifting hands, dancing, etc.

b. It is instructive to realize how often the prophetic word was sung instead of simply being spoken and how often music was ordained to accompany the prophetic flow.

(1) The Psalms ("poems set to notes of music") are the most prophetic portion of scripture, quoted more often in the New Testament than any other book.

(2) Elisha needed the music of the minstrel before the prophetic anointing would begin to operate. II Kings 3:15-19

THE WORSHIP OF THE PSALMS I

(3) The schools of the prophets prophesied along with musical instruments. I Samuel 10:5

(4) Apparently Ezekiel prophesied in song regularly. Ezekiel 33:32

3. SHOUTING: "Shout unto God with the voice of triumph...God is gone up with a shout" (Psalm 47:1,5); "Shout for joy, all ye that are upright in heart" (Psalm 32:11). See also Psalm 35:27; 132:9,16.

- a. Shouting is the expression of the highest feelings of exuberance and often accompanies victory in warfare, the vanquishing of a foe, or overcoming an enemy; this is a type of the spiritual victory that the church may experience in victorious praise when the power of the enemy is defeated and there is a powerful excitement expressed in shouting.
- b. Shouting is often also the spontaneous release of great joy which may be experienced in times of worship and praise, as the soul and spirit of the worshiper leaps in response to the presence of the Lord.

THE HANDS

1. CLAPPING HANDS: "Clap your hands all ye people" (Psalm 47:1); "...the trees of the field shall clap their hands" (spoken figuratively of us as trees of righteousness, Isaiah 55:12; 61:3)

- a. Of all the forms of worship in the Psalms, clapping is mentioned least, and yet it seems to be the form of worship most easily accepted by people.
- b. Sometimes clapping the hands has a derisive effect of scorning and despising an enemy. Nahum 3:19.
- c. Clapping usually expresses joy and rejoicing and is a universally accepted manifestation of approval; it is proper for the church to approve and applaud the magnificent Presence of God, even more proper than expressing our approval for mere human accomplishments such as in music and sports.

2. LIFTING HANDS: "Lift up your hands in the sanctuary and bless the Lord" (Psalms 134:2); "I will lift up my hands in thy name" (Psalm 63:4).

- a. In lifting up our hands toward heaven we are expressing with our hands what we are doing with our souls, lifting them up to the Lord desiring fellowship and communion with Him.
- b. The lifting of hands is one of the most beautiful forms of worship; we can sense our being stretching forth to God.

(1) The Hebrew meaning for the word "heart" has a wide application to include emotions, will and mind, meaning the "center" of our lives; what a beautiful application of this meaning can be made from Lamentations 3:41: "Let us lift up our heart with our hands unto God in the heavens."

THE WORSHIP OF THE PSALMS I

3. PLAYING INSTRUMENTS: "Sing unto him a new song; play skillfully with a loud noise" (Psalm 33:3); "Praise him with the sound of the trumpet... with the psaltery and harp...with the timbrel...with stringed instruments and organs...upon the loud cymbals...upon the high sounding cymbals." (Psalm 150)

- a. The hands are used to play many sorts of musical instruments in praise to the Lord that fall into categories such as strings, woodwinds, brass and percussion instruments.
- b. Strong's Concordance offers this meaning of the Hebrew word "zamar", which is the root word for the Hebrew word for "psalm": "to touch the strings or parts of a musical instrument, i.e. play upon it; to make music accompanied by the voice..."
- c. Instruments were used in the Tabernacle of David to worship God; the following statements are made about instruments in scripture:

(1)"And the priests waited on their offices, the Levites also with instruments of music of the Lord, which David had made to praise the Lord...when David praised by their ministry..." II Chronicles 7:6

(2)"And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet, for so was the commandment of the Lord by his prophets." II Chronicles 29:25.

POSTURE

1. STANDING: "Bless ye the Lord, all ye servants of the Lord which by night stand in the house of the Lord..." (Psalm 134:1); "Praise ye the Lord... ye that stand in the house of the Lord" (Psalm 135:1,2).
 - a. There were no seats in the Tabernacle of Moses or in David's Tabernacle or in Solomon's Temple; the priests ministered at attention, on their feet, ready and alert to do the service of the Lord.
 - b. The congregation also stood at attention: "The priests sounded trumpets before them, and all Israel stood." II Chronicles 7:6
2. DANCING: "Let them praise his name in the dance" (Psalm 149:3); "Praise him with the timbrel and dance" (Psalm 150:4).
 - a. Dancing is one of the most prolific forms of worship and rejoicing in all of scripture, with many references to the dance and leaping for joy in both the Old and New Testaments.
 - b. There are 8 different Hebrew words, stemming from 5 different Hebrew root words, which are simply translated "dance" in the King James Version; the richness of the Hebrew language encompasses the full range of dancing in praise and worship, including leaping and skipping for joy, dance compa-

THE WORSHIP OF THE PSALMS I

nies moving in circles and lines, and twisting and twirling with all one's might! (See study to follow in this lesson set on the ministry of the dance in worship.)

3. BOWING, KNEELING: "O Come, let us worship and bow down; let us kneel before the Lord our maker." Psalm 95:6

- a. Bowing and kneeling is a sign of submission and respect to the majesty of a royal figure, how much more to the Lord God Jehovah!
- b. Sometimes the majestic presence of the Lord is so awesome, our response is to bow over upon our faces: "And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement and worshipped and praised the Lord..." II Chronicles 7:3

- C. The forms of the worship of the Psalms are not dead ceremonial ritual, for they give expression and liberty to the worshiping congregation; there is life in the worship of the Psalms!

- 1. God dwells in such praise and worship: "But thou art holy, O thou that inhabitest the praises of Israel". Psalm 22:3

- D. Sometimes the different forms of worship (singing, dancing, playing instruments, etc.) blend together in glorious, majestic processions of praise in the sanctuary! "They have seen thy goings O God, even the goings of my God, my King, in the sanctuary. The singers went before, the players on instruments followed after, among them were the damsels playing with timbrels..." Psalm 68:24,25

- IV. In addition to the forms of worship in evidence in the worship of the Tabernacle of David, the most significant factor in the services was the prophetic Voice of the Lord that sounded forth in the praise, worship and the new songs born by the Spirit among the worshiping priesthood.

- A. It was revealed in a psalm of David that the Shekinah Presence of God came and dwelt in the atmosphere of worship and praise of the people of God: "But thou art holy, O thou that inhabitest the praises of Israel." Psalm 22:3.

- 1. Psalm 22, the great psalm of the crucifixion, contains the revelation, later interpreted in Hebrews 2:11,12, that the Spirit of Christ is praising the Father through the worshiping congregation!

"I will declare thy name unto my brethren (as Jesus did to his disciples); in the midst of the congregation will I praise thee." Psalm 22:22

- B. The apostle John sees Christ standing in the midst of the candlesticks (the seven churches, Revelation 1:20) and he hears the voice of the Lord coming from the seven churches which had the sound of many rushing rivers.

THE WORSHIP OF THE PSALMS I

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man...and his voice as the sound of many waters." Revelation 1:12,13,15

1. The voice of the Lord praising the Father in the midst of the church is actually the sound of many waters, or rivers of praise, coming forth from the church as Christ sings to the Father through the Spirit in the church!
2. Each worshiper who has been filled with the Holy Spirit brings rivers of praise into the worship service!

"He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water...this spake he of the Spirit..." John 7:38,39

- a. When all the worshipers blend their rivers of the Spirit in praise and worship, the corporate effect is the sound of many waters of praise flowing out of the church to the Father and this praise becomes the voice of the Lord which the apostle John heard issuing out of the candlesticks.

"Blessed is the people that know the joyful sound..." Psalm 89:15

3. There is a characteristic sound associated with the revival of Davidic worship today which is caused by the spontaneous praising and worshipping of the people of God, which is an undifferentiated sound, a blending of of many voices (rivers), with each person praising the Lord in words of praise which proceed out of their own hearts.
 - a. This sound is associated with the glory of God, which is the sound that Ezekiel heard in his vision of God's glory moving in the living creatures:

"This was the appearance of the likeness of the glory of the Lord... I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, as the voice of speech, as the noise of a host (the undifferentiated sound of a crowd!)" Ezekiel 1:28,24
- B. Ezekiel saw a vision of the glory of God returning to the people of God in the last days, and as the glory of God filled the house of the Lord, it was associated with the sound of a praising host:

"And, behold, the glory of the God of Israel came from the way of the east: and his voice was like the noise of many waters...and the glory of the Lord filled the house..." Ezekiel 43:2,5
1. As the glory of the Lord is being restored in His church in the present day, the sound of many waters of praise is again being heard in the house of the Lord.

THE WORSHIP OF THE PSALMS I

- a. During the outpouring of the Holy Spirit in the great Pentecostal Azusa Street revival which occurred in 1906 in Los Angeles, there was often heard the "heavenly choir", or the "singing in the Spirit" of the congregation.
- b. As decades passed, spontaneous praise in the Pentecostal movement became limited for the most part to outbursts of excitement, shouts in tongues and handclapping for a few seconds after a time of singing choruses.
- c. As the worship forms of the Psalms were taught and reintroduced in this generation in Spirit-filled churches and the prophetic anointing of the Holy Spirit has been reexperienced in worship and praise, the spontaneous sound of many waters in praise has become more glorious and beautiful, leading into extended times of singing in the Spirit in the midst of congregational worship.
 - (1) Congregations first learned to worship spontaneously (that is, each one using their own words of praise in harmony with the whole congregation) by continuing to sing in the Spirit after the conclusion of a chorus in the same key in which the chorus was written; the instruments simply continued flowing in the same key and the congregation harmonized in spontaneous worship and poured out words to the Lord out of their own heart.
 - (2) In recent years, the Lord has led musicians to beautify the times of spontaneous praise and worship by introducing patterns or cycles of two or three different chords of music, regularly changing and providing a background for a more melodious and beautiful worship expression together in the Spirit.
 - (a) In effect, this chord progression spontaneous worship is more akin to choruses and hymns, which alter usually at least three chords in regular patterns to provide more beauty and variety in the music.
 - (3) Certainly, the Holy Spirit is enabling musicians and worship leaders today to follow the injunction of David: "...make his praise glorious" Psalm 66:2
- C. We believe that the Lord wants the church to experience the fulfilment of the prophetic promise in Zephaniah, that God would actually sing over his people and flow through them in songs of praise!

"...he will rejoice over thee with joy, he will rest in his love, he will joy over thee with singing." Zephaniah 3:17
- D. When the Spirit of the Lord is flowing through a congregation as the sound of many waters, there is available in the meeting a prophetic anointing in the Holy Spirit that brings forth "new songs" or "songs of the Lord" in the service, songs that are spontaneously born of the Holy Spirit with prophetic content to teach and direct the congregation according to God's purpose.

THE WORSHIP OF THE PSALMS I

1. The Psalms is the most prophetic book in the Old Testament in the sense that it is quoted more times in the New Testament than any other Old Testament book (over 294 direct and indirect quotes).
2. As the musicians and singers of David's Tabernacle worshipped God, the Spirit of the Lord moved upon them to bring forth new songs of the Spirit.
 - a. PSALM 33:3: "Sing unto him a new song...play skillfully with a loud noise."
 - b. PSALM 40:3: "...he hath put a new song in my mouth, even praise to our God. Many shall see it and fear, and shall trust in the Lord."
 - (1) Here is evidence that the actual prophetic anointing which brought forth the new song evoked awe and fear in those that heard it in a manner comparable to the effect of prophecy in the New Testament church which caused people to repent in awe of God. I Corinthians 14:24-25
 - c. PSALM 144:9: "I will sing a new song unto thee, O God, upon a psaltery and an instrument of ten strings will I sing praise to thee."
3. These new songs born of the Spirit are included in the category of "spiritual songs" mentioned in the New Testament. Ephesians 5:19; Colossians 3:16
4. These new songs of the Spirit are either expressions of the "voice of the bridegroom" or the "voice of the bride". Jeremiah 33:10-11
 - a. "Again there shall be heard...the voice of joy, and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that shall say, Praise the Lord of hosts..." Jeremiah 33:10-11
 - b. The voice of the bridegroom is the prophetic voice of the Lord Himself singing to His church, including Psalms sung in the first person, spoken by God Himself: "Hear, O my people, and I will speak, O Israel, and I will testify against thee; I am God, even thy God." Psalm 50:7
 - (1) In this manner we see the prophetic Spirit testifying to the church: "For the testimony of Jesus is the spirit of prophecy". Revelation 19:10
 - c. Also included in the prophetic Psalms are songs of the church to the Lord, or the "voice of the bride" speaking to the bridegroom.
 - (1) These Psalms are sung by David or another psalmist to the Lord and have prophetic application in scripture to all the people of God, speaking for us all: "The Lord is my shepherd..." Psalm 23:1
 - d. In the church today we have both types of new songs of the Lord in evidence: songs of the bridegroom (Jesus singing to the church) and songs of the bride (the church responding to the Lord in song).

THE WORSHIP OF THE PSALMS I

5. Prophecy was often sung in scripture and accompanied by musical instruments.
 - a. Elisha found it necessary to involve music in his prophetic ministry on the following occasion: "But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him..." II Kings 3:14.
 - b. During the time of Samuel, singing prophets were accompanied by instruments:

"...thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them, and they shall prophesy (or "they shall be prophesying...") I Samuel 10:5,6
 - c. In the Tabernacle of David, those who played musical instruments were moved upon by the Spirit of prophecy: "...who should prophesy with harps, with psalteries, and with cymbals..." I Chronicles 25:1
 - d. Even the Presence of God was associated with instruments! "God is gone up with a shout, the Lord with the sound of a trumpet." Psalm 47:5
 - e. Ezekiel could have prophesied in song: "And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument..." Ezekiel 33:32
 - f. Portions of the book of Isaiah appear to be songs (see chapter 12).
 - g. The Psalms themselves are prophetic songs, full of details revealed by the Holy Spirit, such as the crucifixion psalm, Psalm 22:
 - (1) "My God, my God, why hast thou forsaken me?" Psalm 22:1
 - (2) "I am poured out like water, and all my bones are out of joint" Psalm 22:14
 - (3) "They pierced my hands and my feet" Psalm 22:16
 - (4) "They look and stare upon me, they part my garments among them, and cast lots for my vesture." Psalm 22:17,18
 6. In the present day church new songs are prophetically born by the Holy Spirit in the midst of spontaneous praise and worship.
- NOTE: A praise and worship time would be appropriate here, encouraging the students to be released in songs of the Lord in the midst of the worship.
7. New songs of the Lord can bring personal release to people, either collectively or individually, as people sing their own deliverance or that of others!
 - a. The Psalms are full of songs which begin with an honest declaration of a personal problem facing the psalmist and end with a victorious testimony of deliverance.
 - b. The song of the Lord is to continue until the purpose of God is finished, until the burnt offering is consumed. II Chronicles 29:27-29

THE WORSHIP OF THE PSALMS I

PROBLEM: Psalm 3:1: "Lord, how are they increased that trouble me!
Many are they that rise up against me..."

VICTORY: Psalm 3:3: "But thou, O Lord, art a shield for me, my glory
and the lifter of my head..."

b. The Psalms are therefore not flippant "positive thinking" tunes which ignore real problems; they are dynamic expressions of real life experiences which "tell it like it is".

(1) They express the gravity of the problem in the life of the psalmist and then reveal the spiritual deliverance which occurred in the heart of the singer as the song unfolded!

"Thou shalt compass me about with songs of deliverance." Psalm 32:7

c. In the present day church individuals are being set free as they sing their own deliverance under the anointing of the Holy Spirit.

V. The ministry of instruments is of paramount importance in the worship life of the present day church of Jesus Christ.

A. Musical instrumentation was first created in the being of Lucifer, "the anointed cherub that covereth", in whom was resident rhythm instrumentation ("tabrets") and pitch instrumentation ("pipes"). Ezekiel 28:13-14

B. Secular music was first produced by the family of Jubal, of the line of Cain, who was "the father of all such as handle the harp and organ". Genesis 4:21

C. King David specifically created instruments for the express purpose of worshipping the Lord; he evidently desired to see as many as possible in operation, possibly realizing the greater the number of musicians, the greater the glory of God would be in the worship:

"...four thousand praised the Lord with the instruments which I made, said David, to praise therewith." I Chronicles 23:5

1. These were called "the musical instruments of God" (I Chronicles 16:42) and "instruments of music of the Lord" (II Chronicles 7:6).

2. God specifically commanded David and his priesthood to use musical instruments in praise and worship:

"And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet; for so was the commandment of the Lord by his prophets." II Chronicles 29:25

THE WORSHIP OF THE PSALMS I

3. God also commanded the worshipers in David's Tabernacle to worship Him with all manner of instruments by declaring it in the prophetic Psalms:
 - a. Psalm 98:5,6: "Sing unto the Lord with the harp, with the harp and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King."
 - b. Psalm 150:3-5: "Praise him with the sound of the trumpet, praise him with the psaltery and harp, praise him with the timbrel and dance, praise him with stringed instruments and organs. Praise him upon the loud cymbals, praise him with the high sounding cymbals..."
4. God also indicated in His eternal Word the kinds of instrumentation that should accompany certain of the psalms, by means of the Hebrew words found in the "title" of the psalm:
 - a. PSALM 4: "To the chief musician on Neginoth, A Psalm of David"
 - (1) "Neginoth" in Hebrew implies stringed instruments played with the fingers.
 - b. PSALM 5: "To the chief musician upon Nehiloth, A Psalm of David":
 - (1) "Nehiloth" in Hebrew implies perforated flutes or pipes.
 - c. PSALM 8: "To the chief musician upon Gittith, A Psalm of David"
 - (1) "Gittith" in Hebrew implies a harp.
 - d. PSALM 45: "To the chief musician upon Shoshannim"
 - (1) "Shoshannim" in Hebrew refers to trumpets because of their lily-like shape.
 - e. These titles in the original Hebrew Old Testament are the first verse of the psalm (our King James verse 1 being actually verse 2), thus making these titles part of the inspired Word of God.
 - (1) It is felt that the Spirit of the Lord and the wisdom of the psalmist indicated certain desired instrumentation to accompany the prophetic content of the psalm to enrich its beauty and heighten its impact upon the hearer, even helping the message to sing its way into the heart!
 - (2) In Spirit-led worship in the present day church, when musicians are sensitive to the Holy Spirit, certain instruments or groupings thereof can be led by the Spirit to accompany prophetic "new songs" of the Lord, as also occurred in the days of David.

THE WORSHIP OF THE PSALMS I

6. The "Selah" in the Psalms also involves the use of instruments.
- a. More than just a pause in the flow of words for the purpose of meditation, the Selah was an instrumental interlude to effect a change of atmosphere or mood to accommodate a shift in the prophetic message of the psalm, as is illustrated by Psalm 3:
 - (1) Psalm 3 probably opened with a plaintive accompaniment of flutes or strings to accompany the lyrics: "Lord, how are they increased that trouble me, many are they that rise up against me. Many there be that say of my soul, There is no help for him in God... SELAH"
 - (2) During the Selah at the end of verse 2 the brass and percussion might have begun a victorious sound to accommodate the exciting shift in the flow of the lyrics: "But thou, O Lord, art a shield for me, my glory and the lifter of my head. I cried unto the Lord and he heard me out of his holy hill... SELAH"
 - (3) During this Selah at the end of verse 4 the instruments could have mellowed out and softened in a restful manner after which the psalm continued: "I laid me down and slept; I awaked, for the Lord sustained me..."
 - b. In the present day church during Spirit-led worship, instrumentalists have often played out under the anointing of the Holy Spirit to set the stage musically for a prophetic "new song" of the Lord.
 - (1) After the song is concluded, or there is a pause in the new song, other instrumental "Selahs" can occur, as a new musical direction comes forth from the musicians heralding a change in the flow of the prophetic song that follows, such as from repentance to victory, or from warfare to peace.
 - (2) When the whole congregation is aware that no human agency has rehearsed or directed the flowing together of instruments and voices, but that the Spirit of the Lord has "orchestrated" the whole proceeding, a sense of awe and wonder is produced which redounds to the glory of God!
 - c. It is possible that the Selahs in the Psalms could have been written after the fact, a simple record of how the Spirit of the Lord actually moved spontaneously in the musicians and singers in the Tabernacle of David.
 - (1) What a glorious restoration of Spirit-led music and praise is now available to the church of Jesus Christ, as we are seeing direct evidence of the restoration of the Tabernacle of David which was prophesied in Amos 9:11!

THE WORSHIP OF THE PSALMS I

VI. The ministry of worship and praise in the dance, especially in its festival setting with processions, banners and pageantry, is being restored to the church of Jesus Christ in these last days.

A. The New Testament indicates that the joy of the Lord in the church will increase as the coming of the Lord draws near.

1. The Greek word "agalliao", from "agan" ("much") and "hallomai" ("jump, leap, or spring up"), is found in its noun and verb form over 16 times in the New Testament and is translated in the King James Version as "exceeding joy", "exceeding glad", etc.; but Strong's Concordance tells us that it should be properly translated "to jump for joy".

a. In seventeenth century England, the King James translators could not have visualized leaping for joy in church, but this was an appropriate form of worship in the New Testament church.

2. This strong joy is to be in the church "when his glory shall be revealed" (I Peter 4:13); "agalliao" is translated "exceeding joy" in the King James Version.

a. Many are sensing an increase in the glory of the Lord in the church as we are approaching His coming.

3. We are to be presented before the presence of His glory with "exceeding joy" ("much leaping"). Jude 24

a. This corresponds with the prophetic vision in Song of Solomon 2:8 which describes the Lord returning in the wedding dance!

"The voice of my beloved! Behold, he cometh leaping upon the mountains, skipping upon the hills..."

4. The same word for "much leaping" in the Greek is found in Revelation 19:7 where the marriage of the Lamb is described:

"Let us be glad and rejoice ...for the marriage of the Lamb is come..."

B. There is a tendency in some present day churches to reject the Biblical worship form of the dance because of a negative association with worldly, sensual dancing.

1. In Scripture there are negative examples of dancing as well among the enemies of Israel (Matthew 14:6) and even once among Israel itself (Exodus 32:19), even as music was sometimes perverted (Daniel 3:4-6); yet the Scriptures abound with examples of worship and praise in the dance that brought a liberation to the people of God, and was even commanded by the Lord (Psalm 150:4).

THE WORSHIP OF THE PSALMS I

- c. The following Scripture study on the dance is presented for the research benefit of the student and shows the wealth of teaching on the dance found in the original Hebrew words used for this worship form in the Old Testament:

1. גָּלָה; גִּיל : Gul; Gil: (Gool; Gheel): to spin round (under the influence of any violent emotion), i.e. usually rejoice, or (as cringing) fear: be glad, joy, be joyful, rejoice; to go in a circle.
Psalms 2:11; 9:14; 13:4,5; 14:7; 16:9; 21:1; 31:7; 32:11; 35:9; 43:4; 48:11; 51:8; 53:6; 89:16; 96:11; 97:1,8; 118:24; 149:2; Isaiah 9:3; 16:10; 25:9; 29:19; 35:1,2; 41:16; 49:13; 61:10; 65:18,19; 66:10; I Chron. 16:31; Job 3:22; Prov. 2:14; 23:24,25; 24:17; Song of Sol. 1:4; Jer. 48:33; Joel 1:16; 2:21,23; Hosea 9:1; 10:5; Hab. 1:15; 3:18; Zeph. 3:17; Zech. 9:9; 10:7.
2. חָלָה; חִיל : Chul; Chil: (Chool; Cheel): to twist or whirl (in a circular or spiral manner), i.e. specifically to dance, to turn round, to dance in a circle; also to writhe in pain, especially of childbirth, to travail.
Deut. 2:25; Job 15:20; Psalms 29:9; 55:4; Isaiah 13:8; 23:4; 26:17,18; 54:1; 66:7-9; Jer. 4:19; Ezek. 30:16; Joel 2:6; Micah 4:10; Judges 21:21,23.
חֲחוּלָה : Machol: a (round) dance, dancing, chorus. (from Chul above)
Psalms 30:11; 149:3; 150:4; Jer. 31:4,13; Lam. 5:15
חֲחוּלָה : Macholah: a dance company or chorus, dances (fem. of Machol)
Ex. 15:20; 32:19; Judges 11:34; 21:21; I Sam. 18:6; 21:11; 29:5; I Kings 19:16; Song of Solomon 6:13.
3. כָּרָה : Karah: to dance (whirl); to go or move in a circle
II Samuel 6:14
4. רָקַד : Rekad: to stamp, to spring about (wildly or for joy), dance, jump, leap, skip.
Psalms 29:6; 114:4,6; I Chron. 15:29; Job 21:11; Eccl. 3:4; Isaiah 13:21; Joel 2:5; Nahum 3:2.
5. דָּלַג : Dalag: to spring or leap
II Samuel 22:30; Psalm 18:29; Isaiah 35:6; Song of Solomon 2:8; Zephaniah 1:9.
6. פָּזַז : Pazaz: to leap, to bound, to be light, agile; (associated with root "to separate and purify metals from dross, by means of fire; to solidify as if by refining, be made strong")
Genesis 49:24; II Samuel 6:16
7. חָגַג : Chagag: to move in a circle, specifically to march in a sacred procession, to observe a festival, celebrate (from the idea of leaping and dancing in sacred dances), keep a solemn feast; by implication to be giddy or drunken.
I Samuel 30:16; Exodus 5:1; Leviticus 23:14; Psalm 42:4; Exodus 12:14,17; 23:14; Deuteronomy 16:15. (A derivative of this word is the main Hebrew word for "feast.")

THE WORSHIP OF THE PSALMS I

NOTE: The preceding Scripture study on the dance contains such a wealth of information! What a loss in the King James Version when all this information is hidden by such a bland, generic word "dance"; instead, there should be a richness of the original language preserved, which would reveal leaping for joy, twirling, dancing in companies in circles and lines, processing, etc.

D. The same richness of dance expression is uncovered when one studies the original Greek language of the New Testament, as is presented in the following study:

1. ἀγαλλιάω : agalliao: from agan (much) and hallomai (jump, leap, spring up) properly to jump for joy, exult, be exceeding glad, rejoice greatly; noun form: agalliasis: exultation, extreme joy, gladness.
Luke 1:14, 44, 47; 10:21; Matt. 5:12; John 5:35; 8:56; Acts 2:26, 46; 16:34; I Peter 1:6, 8; 4:13; Hebrews 1:9; Jude 24; Rev. 19:7.

2. ἁλλομαι : hallomai: to jump, leap, spring up.
Acts 3:8; 14:10.

3. ἐξάλλομαι : exallomai; to spring forth, to leap up.
Acts 3:8

4. σκιρτάω : skirtao: to jump, sympathetically move, leap for joy
Luke 6:23; Luke 1:41, 44

5. Χορός : choros: a ring or round dance chorus, dancing, a band of dancers and singers, a circular dance
Luke 15:25

6. ὀρχέομαι : orcheomai: from orchos (a row or ring); to dance (from the ranklike or regular motion)

Matthew 11:17; 14:6; Mark 6:22; Luke 7:32. (This Greek word is used in the Septuagint to translate the Hebrew word for King David's rejoicing in I Chron. 15:29 and II Sam. 6:21.)

THE WORSHIP OF THE PSALMS I

E. Declaring the glory of God in processions and pageantry and worshiping Him in such a majestic way is a Scriptural expression.

1. Psalm 68:24-27 describes a glorious procession in the sanctuary with all the tribes taking part:

"They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary. (Note that the goings of God are manifest through the goings of the worshipers, otherwise they could not be seen!) The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels... There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali..."

2. The march of Israel through the wilderness was a glorious procession, each tribe with its banner standard raised and all of them moving in a predetermined "parade" sequence! Numbers 2:2-34

- a. Each tribal name in Israel meant a spiritual quality, so that the banner standards of the tribes proclaimed truths such as "Praise" ("Judah"), "Joy" ("Asher"), "Judgment" ("Dan"), etc.

3. A most glorious procession of praise must have been the bringing up of the Ark of the Lord to the Tabernacle of David on Mount Zion:

"Thus all Israel brought up the ark of the covenant of the Lord with shouting, and with the sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps...king David dancing and playing..."
I Chronicles 15:28,29

4. At one time in Israel there was even running and praising the Lord going on in the Temple!

"Now when Athaliah heard the noise of the people running and praising the king... behold, the king stood at his pillar at the entering in (note the choreography of this scene!), and the princes and the trumpets by the king, and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of music, and such as taught to sing praise..."
II Chronicles 23:12,13

- a. At this point Athaliah had a reaction common to church traditionalists today, when she saw the restoration of the power and liberty of Davidic worship, for she cried out, "Treason! Treason!" II Chronicles 23:13

5. At the dedication of the great wall of Jerusalem, completed during the Restoration of Jerusalem following the Babylonian captivity, Nehemiah sent two praising companies of worshipers processing on the wall itself, singing praise and giving thanks.

"Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks, whereof one went on the right hand upon the wall...with the musical instruments of David the man of God...and the other company of them that gave thanks went over against them (on the wall)..."
Nehemiah 12:31-40

THE WORSHIP OF THE PSALMS I

6. There was a glorious procession of praise for Jesus as He entered Jerusalem, as people threw their garments on the ground, waving palm branches and giving shouts of "Hosannah!" Mark 11:7-10.
 - a. When the Pharisees asked Jesus to stop His disciples from praising Him, Jesus replied that their response to His Presence was such a primordial response of the Creation to its Creator, that if the disciples were silent, then the stones and rocks "would immediately cry out". Luke 19:39-40
7. There was a glorious procession which went out from Jerusalem to the Jordan river to welcome the returning King David back to his throne, after the revolt of Absalom; the people went to Jordan to "conduct the king" back. II Samuel 19:14-15, 18, 40.
- F. There were also processions of praise in the dance in Israel as a result of victory in warfare and of God's deliverance!
 1. Miriam and the women of Israel "went out...with timbrels and with dances", after the Egyptians were drowned in the Red Sea. Exodus 15:20-21
 2. The women "came out of all the cities of Israel, singing and dancing, to meet king Saul (and David), with tabrets, with joy, and with instruments of music", rejoicing because of Israel's victories. I Samuel 18:6,7
- G. Scripture passages indicate that as the people of God marched in their glorious processions of praise, that the Presence of God was moving with them, only "over" them in the realm of the heavenlies, clearing the atmosphere of demonic spiritual forces and giving victory unto His people.
 1. When David heard the sound of a "going" in the treetops (an evidence of the Spirit of God moving "overhead" in the heavenlies), he was to go forth with his army to victory. I Chronicles 14:15-17
 2. "O God, when thou wentest forth before thy people, when thou didst march through the wilderness... To him that rideth upon the heavens of heavens... his excellency is over Israel, and his strength is in the clouds (heavens)." Psalm 68:7, 33, 34
 - a. The unseen God was moving overhead in the heavenly realm, while the visible people of God were moving upon earth!
 3. In one instance, during the reign of Jehoshaphat, the singers and praisers marched out before the army, praising the Lord, and the Lord fought for them in the heavens:

"And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab and mount Seir, which were come against Judah, and they were smitten." II Chronicles 20:22

THE WORSHIP OF THE PSALMS I

- H. Banners and standards played a part in the demonstration of victory and strength in ancient Israel and are being increasingly used in churches today to display the glory of God in pageantry and processions.
1. "We will rejoice in thy salvation, and in the name of our God we will set up our banners." Psalm 20:5
 - a. As was previously mentioned, each tribe in Israel had its standard displaying the characteristic name of each tribe, which in spiritual application today stands for qualities of the Lord and His church: "Judah" meaning "praise", "Dan" meaning "judgment", "Asher" meaning "joy", and so on through all the Hebrew meaning of the tribal names.
 - b. These banners were displayed while the tribes were encamped and also as they marched in procession through the wilderness and gave a sense of strength and formidability to the enemies of Israel.
Numbers, chapter 2
- I. The majestic display of banners, processions and pageantry reached its highest expression in Israel during the great Feasts held in Jerusalem three times a year, especially during the Feast of Tabernacles or the Feast of Ingathering as Israel rejoiced over the harvest at the end of the year. Leviticus, chapter 23
1. "Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread (Passover: Exodus 12:18-28)...And the feast of... the firstfruits (Pentecost)...and the feast of ingathering (Tabernacles), which is in the end of the year..." Exodus 23:14-16
 2. Families from all the cities of Judah travelled up to Jerusalem during these three great feasts and looked forward expectantly to the rejoicing and the celebration which would occur; it is said that they sang songs of "degrees" or "ascents" as they went up to Jerusalem (Psalms 120-134).
"I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem...whither the tribes go up, the tribes of the Lord...to give thanks..." Psalm 122:1-4
 3. In the present day, God is restoring these principles of the Feasts as "cities of Judah" and other "tribes" (local churches) are beginning to gather several times a year in national and regional worship celebration conferences in which the glory of God is being displayed on a grand scale, and together they are accomplishing something that they never could do separately.
- VI. The key to the restoration of Davidic worship in the local church is the liberty granted to it by the Senior Pastor and other church leaders.
- A. God always moves through ordained leadership.

THE WORSHIP OF THE PSALMS I

1. In the Old Testament it was the great Patriarchs, Abraham, Isaac, and Jacob, or the charismatic judges of Israel, or the great kings who ruled the people.
 2. In the New Testament the apostles and prophets and other church elders who ruled the churches were responsible for the direction of the worship services.
- B. God was so concerned about proper leadership, that He even stopped the glorious procession of King David when he was bringing back the Ark and brought a temporary halt to the restoration process, by smiting Uzza dead for touching the Ark. I Chronicles 13:9,10
1. "...David was afraid of God that day, saying, How shall I bring the ark of God home to me?" I Chronicles 13:12
 - a. David learned that the main reason for the derailment of the parade by God was that the ark was not being transported in a scriptural manner; God wanted His Presence (the ark) resting upon the shoulders of mature priests, not being drawn by oxen!

"...Ye are the chief of the fathers of the Levites: sanctify yourselves and your brethren that ye may bring up the ark of the Lord God of Israel... for because ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order." I Chronicles 15:12-13
 2. God wanted mature, sanctified leadership to bear His Presence.
 3. The "chief of the Levites" also appointed the singers and musicians in the Tabernacle of David. I Chronicles 15:16
 4. In the local church today the Senior Pastoral leadership carries the responsibility for the return of the glory of God into the local church worship, the restoration of Davidic praise and the appointment of singers and musicians.
- C. When the Senior Pastor in a local church does not yet see in Scripture the restoration of Davidic worship in the church, it should not be forced until there is a confirming revelation to the Senior Pastor of these truths.
- D. What an awesome responsibility rests in the hands of the pastors of our churches in this generation; in their hands God desires to place keys of the kingdom that will open the windows of heaven in worship and praise so that the moving of God can occur in the congregation.
1. We need to diligently pray for our church leadership that wisdom and discernment will be granted to them so that greater liberty and the prophetic anointing can be released in our congregations today.
- "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth...behold I have set before thee an open door, and no man can shut it..." Revelation 3:7,8

INTERNATIONAL WORSHIP SYMPOSIUM
COURSE CURRICULUM

THE WORSHIP OF THE PSALMS II

*... the wave of praise and worship
sweeping across the Church of Jesus Christ
in this present generation!*

REV. BARRY GRIFFING

Eastgate Fellowship
P. O. Box 7738
Newark, DE 19714

REV. LARRY DEMPSEY

Royal Priesthood Ministries
1519 N. Ross No. B
Santa Ana, CA 92706

REV. STEVE GRIFFING

Fountain Gate Ministries
2501 Custer Rd.
Plano, TX 75075

LIVING WORD INSTITUTE OF WORSHIP

Barry Griffing
Zion Song Ministry
P O Box 7738
Newark, DE 19714

THE WORSHIP OF THE PSALMS II

LESSON 1: THREE CATEGORIES OF WORSHIPERS

I. In the worship of heaven, we see three distinct categories of worshipers:

- A. Revelation 5:8-12: The worshiping elders: the twenty-four elders sang a "new song".
- B. Revelation 14:3 & 15:2,3: The worshiping musicians: the 144,000 sang a "new song" to the accompaniment of harps; the overcomers sang the "Song of Moses" to the accompaniment of harps also.
- C. Revelation 5:11-13: The worshiping congregation: 100 million angels and "every creature" responded in worship in a "new song".

II. In the worship of Zion, we see that King David, through trial and error, learned that God's "due order" was to gather worshipers to the "prepared place" and divide them into three categories:

- A. In I Chronicles 13, David failed to do three things:
 - 1. He did not divide the worshipers into the three categories.
 - 2. He had not prepared a "resting place" for the ark.
 - 3. He also had not prepared the proper transporting of the ark on the shoulders of sanctified priests.

NOTE: The result of the above was disaster and delay of God's purposes.

B. In I Chronicles 15 David corrected his error by:

- 1. Preparing a place for the ark where worshipers could come and minister continually unto the Lord (which would have been an invasion of privacy, had the ark been lodged in David's house: I Chronicles 13:12-13).
- 2. Preparing Levite-musicians to minister in that place on a continually rotating basis. I Chronicles 16:4; 25:7.
- 3. Preparing sanctified Levitical priests to bear the ark upon their shoulders, a type of prepared spiritual leadership in worship.

III. In the worship of Judah, we see that godly leaders always restored this Davidic pattern of the "due order".

- A. II Chronicles 5:4-6: Solomon assembled the elders, the Levite-musicians, and the congregation to dedicate the new temple.

THE WORSHIP OF THE PSALMS IITHREE CATEGORIES OF WORSHIPERS

- B. II Chronicles 29:20,25,28: Hezekiah gathered the elders (rulers), the Levite-musicians, and the congregation for worship in the restored sanctuary.
 - C. Ezra 3:8-13: Zerubbabel gathered the "builders of the foundation" (a picture of the elder-ministry in the house of the Lord), the Levite-musicians, and "all the people" to celebrate the restoration of the foundation of the temple.
 - D. Nehemiah 8:1-15: Ezra and Nehemiah gathered the elders, the Levites, and the congregation to celebrate the dedication of the wall during the Feast of Tabernacles.
- IV. In the New Testament, we see that the early Church experienced an unusual visitation of God's presence because they were praising God continually, like the Levites in the Old Testament.
- A. Luke 24:52-53: The early Church was birthed on the Day of Pentecost because the disciples returned to the temple to continually bless and praise God.
 - B. Acts 2:46-47: The very first converts of the early Church "continued daily in the temple...praising God".
 - C. Acts 16:25-26: Paul and Silas experienced God's power in a Philippian jail as they ministered unto God all night in prayer and praise.
- V. In conclusion, we see that:
- A. The "due order" of gathering the three categories of worshipers into the "prepared place" is a heavenly and eternal concept.
 - B. There is no "due order" in a church unless it is initiated by the pastor.
 - C. Establishing (or restoring) the "due order" is a key to God's unlimited presence and power, resulting in revival, miracles, and ingathering.

LIVING WORD INSTITUTE OF WORSHIP
THE WORSHIP OF THE PSALMS II

Barry Griffing
Zion Song Ministry
P O Box 7738
Newark, DE 19714

LESSON 2: BIBLICAL QUALIFICATIONS OF APPOINTED WORSHIPERS

- I. God's "due order" of appointing worshipers to minister continually in the house of the Lord is a heavenly eternal truth which spans both the Old and the New Testaments.
 - A. Ezekiel 28:13-19: God created and anointed Lucifer to minister praise in an appointed place in appointed garments with appointed movements. (See also Isaiah 14:11-12.)
 - B. I Chronicles 28:11-19: David appointed singers, players and dancers based on the pattern he had seen in heaven, which was confirmed by the prophets Nathan and Gad. II Chronicles 29:25.
 - C. Revelation 14:2-3, 4:9-11, 15:2-4: Heaven is a place where appointed worshipers minister unto God with singing and movement.
- II. In I Chronicles 15 David applied the lesson that he learned the hard way in I Chronicles 13: God has stiff prerequisites for his appointed worshipers:
 - A. LOYALTY: "None ought to carry the ark but the Levites..." I Chronicles 15:2
 1. "Levi" means "joined".
 - a. In Exodus 32:26 the Levites demonstrated their loyalty to the Lord by joining themselves to Moses.
 2. Appointed worshipers should be joined in spirit to the leadership of the local church.
 - B. LOVE OF GOD'S HOUSE: In Numbers 3:15, 23, 29, 35, we see that the Levites lived closer to the tabernacle than any of the other tribes. I Chronicles 6:31-32
 1. Appointed worshipers will demonstrate a special love for God's house through their punctuality at, proximity to and frequency in the church facility.
 - C. A SERVANT'S HEART: The Levites were willing and able servants of God and God's people. Numbers 8:15-19; I Chronicles 16:37; Numbers 3:7
 1. Appointed worshipers don't only move and minister in the "limelight", but are willing and diligent workers behind the scenes.
 - D. A TEACHABLE SPIRIT: The Levites were to serve under the high priest; young Levites were to learn their craft by being apprentices to the older retired Levites. Numbers 8:19, 23-26
 1. In I Chronicles 25:6-8 we see that the Levites and musicians continued this apprenticeship system.

BIBLICAL QUALIFICATIONS OF APPOINTED WORSHIPERS

E. A SANCTIFIED LIFE-STYLE: Before they could begin their public ministry, the Levites had to go through a specific voluntary cleansing ceremony which included: (Numbers 8:5-7)

1. Sprinkling (studying God's Word daily). Ephesians 5:25-27
2. Shaving their flesh (applying God's Word daily to their behavior). Hebrews 4:12
3. Washing their garments (keeping their attitude untainted by renewing their minds daily). Revelation 3:18
4. According to I Chronicles 15:12-16 David used only those musicians who took the initiative to go through this sanctification process.

III. After applying these special spiritual qualifications, David then began to apply musical qualifications to the prospective appointees.

A. MUSICAL FLEXIBILITY: Notice that Asaph's music ministry included singing, percussion, orchestrating, brass, strings, composing, prophesying and teaching. I Chronicles 15:19; 16:7, 37-42; 25:1; Psalms 73-83

B. MUSICAL VIRTUOSITY: Excellence in musical technique was a hallmark of the Tabernacle of David.

1. Chenaniah "instructed about the song because he was skillful". I Chronicles 15:22.
2. The musicians in David's Tabernacle were "instructed in the songs of the Lord" and were "cunning". I Chronicles 25:7
3. We are exhorted to play unto the Lord "skillfully" with "cunning". Psalms 33:3; Psalm 137:5.
4. We are to study to show ourselves approved unto God. II Timothy 2:15

C. MUSICAL LITERACY: The Levites did more than just play music, they recorded it by writing it down; that is why we have the book of Psalms today. I Chronicles 16:4

1. In David's day the Levites were the only Hebrews who could read or write; today appointed worshipers should develop their music reading skills.

IV. After David sanctified and qualified the Levites, he installed them into ongoing public ministry by the laying on of hands.

BIBLICAL QUALIFICATIONS OF APPOINTED WORSHIPERS

- A. The sanctified Levites did not enter into public ministry until both leadership and congregation laid hands upon them. Numbers 8:9-11
- B. Asaph, Heman and Jeduthun were publicly installed by David, the elders and the people after they had successfully dispatched the assignment of bringing up the ark. I Chronicles 16:4,5, 37-43.
 - 1. Successful fulfillment of an assignment came before appointment. I Timothy 3:10
- C. Note the following eight reasons why most local churches do not develop a scripturally solid music ministry. (Sometimes we develop a positive "Big Picture" from the "negative"!)
- 1. Failure to make corporate praise preeminent over everything else in church life.
- 2. Failure to obey Psalm 150 and utilize all the performing arts as acts of praise and prophecy.
- 3. Failure to design a sanctuary suitable for the sacred use of the performing arts.
- 4. Failure to set an adequate budget for music and the performing arts.
- 5. Failure to insist upon spiritual prerequisites as seen in the ministry of the Levites.
- 6. Failure to insist upon musical qualifications from those who meet the spiritual requirements.
- 7. Failure to ordain as deacons those worshipers who meet both spiritual and natural qualifications for ministry. (In the Old Testament the "priests", as the sons of Aaron, were the equivalent to the "elders" of the church in the New Testament and the "Levites", the helpers of the sons of Aaron, were the equivalent of the deacons of the New Testament church.)
- 8. Failure to establish an ongoing performing arts training program within the local church.
- D. David paid a high price for a place to worship the Lord. II Samuel 24:18-25
 - 1. Are we willing to pay that price today?

Larry Dempsey
 Royal Priesthood Ministries
 1519 N. Ross #B
 Santa Ana, CA 92706

LIVING WORD INSTITUTE OF WORSHIP
 THE WORSHIP OF THE PSALMS II

LESSON 3: THE SACRIFICE OF PRAISE: OUR PRIESTLY MINISTRY

INTRODUCTION: We are all priests unto God and, as such, we need to fully realize the tremendous ministry we have as a praising priest. In these great days of Holy Spirit renewal the Lord is making real to us the meaning, function, purpose and responsibility of being a New Testament priest that offers up "spiritual sacrifices acceptable to God by Jesus Christ". (I Peter 2:5)

I. God gave the plan of the priesthood to Moses.

A. The place where the plan of the priesthood was given was upon Mt. Sinai.

"...came they into the wilderness of Sinai...and there Israel camped before the mount...and Moses went up unto God, and the Lord called to him out of the mountain..." Exodus 19:1-3

B. The conditions of the priesthood were given:

1."...if ye will obey my voice." Exodus 19:5

2."...and keep my covenant." Exodus 19:5

C. The promise of the priesthood was also given:

1."...then ye shall be a peculiar (rare) treasure unto me...and ye shall be unto me a kingdom of priests, and an holy nation..." Exodus 19:5,6

II. The priesthood was meant for all the children of Israel.

A."Thus shall thou say to the house of Jacob, and tell the children of Israel..." Exodus 19:3

B."...these are the words which thou shalt speak to the children of Israel..." Exodus 19:6

C."And all the people answered together and said, All that the Lord has spoken we will do..." Exodus 19:8

III. The children of Israel broke the conditions of the priesthood.

A. They worshipped the golden calf; the condition was broken by idolatry.

1. The children of Israel disobeyed God's voice by making a graven image.
 "Thou shalt have no other gods before me...thou shalt not make unto thee any graven image...ye shall not make with me gods of silver, neither shall ye make unto you gods of gold." Exodus 20:3,4,23

2. The children of Israel broke God's covenant by worshiping the golden calf.
 "...and I will take you to me for a people, and I will be unto you a God, and ye shall know I am the Lord your God..." Exodus 6:5-8

THE SACRIFICE OF PRAISE: OUR PRIESTLY MINISTRY

IV. The priesthood became limited to the tribe of Levi, because of the golden calf idolatry.

A. Moses asked, "Who is on the Lord's side?", and the sons of Levi responded.
Exodus 32:26

NOTE: Just prior to Moses coming back from the mount and dealing with the idolatry of the people, the Aaronic High-priesthood had just been instituted by God as He gave Moses the tabernacle pattern on Mt. Sinai (Exodus 28:1). However, the original intent of God was for all the children of Israel to function as ministering priests. This plan was thwarted by the people's rebellion in making and worshipping the golden calf. At this point the priesthood became selective and limited only to the Levitical tribe (the Levites).

V. The promise of the priesthood is now fulfilled in the church, the New Covenant priesthood of believers.

A. I Peter 2:5: "Ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices..."

B. I Peter 2:9: "But ye are a chosen generation, a royal priesthood..."

C. Revelation 1:5,6: "...unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God..."

D. Revelation 5:9,10: "And hast made us unto our God kings and priests..."

NOTE: When Jesus gave up the ghost at Calvary, the vail in the temple was rent in twain from top to bottom, thus assuring every blood-washed child of God entrance into the holy of holies (His presence) for themselves. It was at Calvary that the New Testament priesthood of all believers was instituted...through His precious blood!

VI. The function of the priesthood was to offer sacrifices; its purpose was to minister unto the Lord by means of those sacrifices.

A. Under the Old Covenant physical sacrifices were offered (animals, birds, meal, etc.)

1. Exodus 28:3: "...that he (Aaron) may minister unto me in the priest's office."

a. Four times in chapter 28 of Exodus God uses the phrase "minister unto me" to describe the ultimate purpose of the priesthood.

B. Under the New Covenant spiritual sacrifices were offered (praise and worship).

1. I Peter 2:5: "Ye...are an holy priesthood to offer up spiritual sacrifices acceptable to God by (through) Jesus Christ."

THE SACRIFICE OF PRAISE: OUR PRIESTLY MINISTRY

2. I Peter 2:9: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar (rare) people that should SHOW FORTH (demonstrate) the PRAISES of him who hath called you out of darkness into his marvelous light."
3. Hebrews 13:15: "By (through) him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name."

NOTE: From Old Covenant to the New Covenant the function and purpose of the priesthood never changed! We are still commanded to minister unto the Lord with sacrifice, or an offering. The Old Covenant sacrifices were animals. Jesus' substitutionary death at Calvary's cross forever abolished the animal sacrifice system. He became our Lamb...the Lamb of God! The sacrifice that God desires today is the sacrifice of praise, the fruit of our lips giving thanks to Him. Thus, when we stand in the house of the Lord and offer up our voice and hands in praise and thanksgiving, we are moving into divine fulfillment of our office and ministry as priests unto God. Hallelujah!

VII. The Bible pattern of praise for the New Testament priestly ministry in the church is found in the Psalms.

- A. The Psalms are the chief depository of Biblical patterns of praise and worship in the church. The early church used the Psalms as a guide book for worship, as did the first settlers of America. In the Psalms, David, Asaph, the Sons of Korah, and others, have given us 9 primary ways in which to express our heart of worship to the Lord in eternal acts of praise.
 1. Three ways to praise with the voice: singing, shouting and speaking praise.
 2. Three ways to praise with the hands: lifting, clapping, playing musical instruments.
 3. Three ways to praise with our bodies: standing, dancing, bowing/kneeling.
*Romans 12:1 (NAS): " I urge you therefore, brethren, by the mercies of God, to present your BODIES a living and holy sacrifice acceptable to God, which is your spiritual service of worship."

CONCLUSION: As a praising New Testament priesthood we draw nigh unto God through our ministry of worship unto Him. He has promised to inhabit (dwell) in our praises (Psalms 22:3). Let us continually remember that praise and worship is not something we do only when our flesh feels like it. Our priestly ministry of praise does not depend on our feelings or emotions. Because we are redeemed by His blood, we are priests. And our God is worthy of praise always. Psalm 50:23: "Whoso offereth praise, glorifieth me..."

LIVING WORD INSTITUTE OF WORSHIP
THE WORSHIP OF THE PSALMS II

Barry Griffing
Zion Song Ministry
P O Box 7738
Newark, DE 19714

LESSON 4: THE SACRIFICE OF PRAISE: THE VOW OF THE WORSHIPER

- I. In Old Testament times, if one received a deliverance, healing or other blessing as a special answer to prayer, he would demonstrate his thankfulness to Jehovah by vowing to regularly bring one of his best bullocks as a freewill burnt offering to the Brazen Altar, usually during the three Feasts of Israel.
 - A. Numbers 15:3: "Make an offering by fire...a burnt offering... in performing a vow...in your solemn feasts...to make a sweet savour unto the Lord."
 - B. Deuteronomy 16:10-11: "And thou shalt keep the Feast of Weeks unto the Lord... with a freewill offering...according as the Lord hath blessed thee; and thou shalt rejoice before the Lord your God..."
- II. David further realized that the regular offering of the animal didn't satisfy the vow; it was the spirit of thanksgiving and praise motivating the animal sacrifice that truly fulfilled the vow (after all, the animal represented the one who had made the vow after receiving God's mercy).
 - A. Psalm 50:14: "Offer unto God thanksgiving and pay thy vows unto the most high."
 - B. Psalm 56:12: "Thy vows are upon me, O God; I will render praises unto thee."
- III. The vow of praise is the only appropriate response for Christians today, because they are "in Christ" and have received His mercy. Romans 12:1
 - A. I Peter 2:9-10: "But you are a...royal priesthood...that you should show forth the praises of Him who has called you out of darkness...which in times past were not a people...who had not obtained mercy."
 - B. Hebrews 13:12-15: Jesus suffered that He might sanctify the people with His own blood..."therefore, by Him, let us offer the sacrifice of praise to God continually, that is, the "fruit" (or "vow") of our lips to give thanks..."
 - C. Jesus was not only the "sin offering", whose blood takes away the sin of the world; He is also that freewill "burnt offering"...a sweet-smelling savour that pleases the heart of the Father. Ephesians 5:2; John 1:29
- IV. When we vow to offer continuous thanksgiving as an on-going part of our Christian lifestyle, we are also allowing the Son to fulfill His ancient Vow of Praise to the Father!
 - A. John 4:23-24: True worship began in the Godhead when the Son (the Truth) began to worship the Father with the help of the Spirit.
 - B. John 1:1-3: Worship was the Son's motive for creating everything!
 1. Revelation 4:11: "...for thou (the Son) hast created all things, and for thy pleasure (the Father's) they are and were created (by the Son)."

THE SACRIFICE OF PRAISE: THE VOW OF THE WORSHIPER

- C. Psalm 22:22,25: In this Messianic Psalm we hear the pre-incarnate Christ speaking in the first person and making the remarkable statement that, when we gather together for praise, we give Him the opportunity to fulfill His vow of praise to the Father!
- D. Hebrews 13:15: "By Him (Christ Jesus) let us offer the sacrifice of praise..."
- E. I Thessalonians 5:18: "Give thanks...for this is the will of God in Christ Jesus concerning you."
- F. Psalm 56:12: "Thy vows are upon me, O God; I will render praises unto thee."
- V. We can fulfill our vow of praise in the following ways:
 - A. Psalm 108:1-3: By fixing our heart (vowing) to praise the Lord in song the first thing in the morning (or anytime!).
 - B. Psalm 66:13: By being gathered into God's house (the church) at the appointed time to praise the Lord. Jeremiah 33:10-11.
 - C. Psalm 61:8 By singing praise throughout the day. "So will I sing praise unto thy name forever, that I may daily perform my vows."
 - D. Psalm 119:164: "Seven times a day do I praise thee..."
- VI. From Psalm 65 we can see that there are many beneficial results that flow from a people that will enter into the vow of praise:
 - A. Answered prayer (verse 2)
 - B. Deliverance from sin and uncleanness (verse 3)
 - C. The visitation of God's latter rain (verse 9)
 - D. The river of God (prophecy and the gifts of the Spirit) (verse 9)
 - E. Corn (revelation of the Word) (verse 9)
 - F. Pastures clothed with flocks (church growth!) (verse 13)
 - G. The joy of the Lord (verse 13)
 - H. The song of the Lord (verse 13)

THE SACRIFICE OF PRAISE: THE VOW OF THE WORSHIPER

- VII. Because praise and worship is to be a vow in our lives unto the Father, the fundamental basis for such praise is not emotion but the decisiveness of our will; Biblical praise is offered because of the decision to do so; not because we are impelled or compelled by the Holy Spirit to do so.
- A. Because true praise is a decision ultimately, it is the act of the human will that pleases the Lord.
1. Psalm 138:1: "I will praise thee with my whole heart; before the gods will I sing praise unto thee."
 2. Psalm 144:9: "I will sing a new song unto thee, O God..."
- B. Since praise is an act of the human will and does therefore not depend upon a special emotion or "leading" of the Holy Spirit, praise can be offered at any time in any place, in fact we are exhorted in Scripture to offer praise continually, just as we are also to "pray without ceasing". I Thessalonians 5:17.
1. Psalm 34:1: " I will bless the Lord at all times, his praise shall continually be in my mouth."
 2. Psalm 146: "While I live will I praise the Lord; I will sing praises unto my God while I have any being."
 3. Psalm 145:1,2: "I will extol thee, my God, O king, and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever."
 4. Hebrews 13:15: "By him therefore let us offer the sacrifice of praise to God continually..."
 5. I Thessalonians 2:13: "For this cause also thank we God without ceasing..."
- C. Praise is to become a lifestyle; it is to become the very atmosphere that we breathe, indeed the atmosphere of heaven itself, whose very surroundings are permeated continually with praise and worship!
- VIII. As we exercise our vow of praise before the Lord, certain wonderful results occur:
- A. As we bless the Lord, He blesses us! "Lift up your hands in the sanctuary and bless the Lord. The Lord that made heaven and earth bless thee out of Zion." Psalm 134:2,3
 - B. As we seek Him in praise and worship, He correspondingly seeks us! "...for the Father seeketh such (worshipers) to worship Him..." John 4:23
 - C. Therefore the desire of God for us to bless Him is so that He can pour Himself out upon us in blessing and anointing, a glorious Divine cycle of communion!

LIVING WORD INSTITUTE OF WORSHIP
THE WORSHIP OF THE PSALMS II

Steve Griffing
Fountain Gate Ministries
2501 Custer Road
Plano, TX 75075

LESSON 5: THE SACRIFICE OF PRAISE: SPIRITUAL WARFARE

The 20th chapter of II Chronicles recounts one of Judah's most spectacular and unusual military victories. Probably most unusual is the fact that instead of using the normal weapons of warfare for this battle, Jehoshaphat employed an army of musicians to spearhead the attack and secured a resounding victory. While it is clear that this victory was the result of sovereign intervention, nevertheless the church musician cannot help but be drawn to this passage, for it must contain some principles regarding the relationship between the musical craft and the ministry of deliverance through worship. In order to fully extract these principles, it seems reasonable that the account of this victory should not be separated from the events that preceded it, but rather should be considered the result of a process that still speaks to us today. Let us now examine each phase of this "Jehoshaphat process", and as the apostle Paul said, let it be profitable to us for "doctrine, reproof and instruction in righteousness". (II Timothy 3:16)

I. PREPARATION AND TRAINING: II Chronicles, chapters 17-19

- A. Chapter 17:1,2: Jehoshaphat initiates a military buildup at the local level "in all the fenced (walled) cities of Judah".
 1. Since "Judah" means "praise", one could liken these cities to local churches where Biblical forms of praise and worship are emphasized and practiced.
 2. Like these walled cities, worshipping churches have a strong defence against the attack of the enemy.
 3. God is also placing spiritual "forces" in our modern day cities of Judah to give them a powerful offence to break down the stronghold of darkness.
- B. Chapter 17:3,4: Jehoshaphat patterned his life and administration after that of David; thus it should not be surprising that singers and musicians would eventually come to the forefront.
- C. Chapter 17:6: Davidic principles produce a zeal for purity in worship.
- D. Chapter 17:7-9: Jehoshaphat launches a national teaching campaign in the cities of Judah.
 1. In the previous generations Judah had been without a "teaching priest" (II Chronicles 15:3), but since Jehoshaphat had begun to restore Davidic principles, God released the ministry of the teacher to instruct the people in the "book of the law".
 2. Likewise in our day of restoration the ministry of teaching is being used to make us aware of our possessions and promises as worshipping believers. As the Spirit and the Word agree, so also Worship and Teaching complement each other.
 - a. Revelation 19:10 links worship with the "testimony of Jesus".
 - b. In Psalm 27:4, one of the things David desired from being in God's presence was to "inquire in His temple".

LIVING WORD INSTITUTE OF WORSHIP
THE WORSHIP OF THE PSALMS II

THE SACRIFICE OF PRAISE: SPIRITUAL WARFARE

3. It is both interesting and vital to note that the Levites were also sent to aid in the teaching of the law. Their chief responsibility was to provide the musical medium through which this teaching was undoubtedly accomplished. Relevant passages to this account are as follows:

- a. Deuteronomy 31:19: Moses uses a song to teach and immortalize the text recorded in Deuteronomy 32.
- b. Psalm 119:54: "Thy statutes have been my song..." David confesses to the Lord, to indicate his effort to hide God's Word in his heart. This practice is also confirmed by Talmudic writers.

R. AKIBA calls for the use of chant in the study of the law, by advising the student that it be: "Chanted every day! Chanted every day!"

(TALMUD BABLI, Sanhedrin, 99b)

R. JOHANA'AH states: "If one reads the Scripture without a melody or repeats the Mishna without a tune, of him the scripture says, "Wherefore I gave them also statutes that were not good." (Ezekiel 20:25)

(TALMUD BABLI, Megilla, 32a)

- c. It can be concluded from these and other writings that the Scripture rarely if ever was rendered without cantillation.
- d. Nehemiah 8:8 is certainly relevant to II Chronicles 17:9, in fact, there can be little doubt that both passages describe the same learning tradition. Here the Chronicler states that "they read in the book of the law of God, distinctly, and they gave the sense and caused them to understand the reading".

Of this passage Alfred Sendrey writes, " 'Reading distinctly' is a clear indication of a rhythmic articulation and melodious inflection of the spoken word, which according to the Oriental conception are indispensable for an expressive declamation."

A. Sendrey, Music in Ancient Israel, London, 1969, p.211

- E. Chapter 17:10: The result of the above preparation was that the kingdoms around Judah feared the Lord and made no war against Jehoshaphat.
 - 1. A general truth that can be extracted from this is that when we order our lives after Davidic principles, we can walk in victory and peace.
 - 2. The forces of darkness are bound by fear of us when we live in covenant relationship with God. Through this national teaching campaign Judah learned to use the high praise of God and the two-edged sword to bind the power of kings (Psalm 149:9). So also we inherit spiritual dominion through God's covenant.
 - 3. One level of maturity in God is to be able to be victorious and to turn back the work of Satan in our lives; but God's perfect will for us is that we walk in peace, never experiencing the struggle to achieve victory:

LIVING WORD INSTITUTE OF WORSHIP
THE WORSHIP OF THE PSALMS II

THE SACRIFICE OF PRAISE: SPIRITUAL WARFARE

- a. Instead of healing we experience Divine Health.
 - b. Instead of deliverance we live in Divine order and holiness.
 - c. Instead of being set free from depression we live a joyous Christian life.
 - d. Instead of praying only during crises we live a life of prayer.
- F. Chapter 17:11-12: Davidic principles brought prosperity to the kingdom (Ps.68:29)
- G. Chapter 18: This chapter describes Jehoshaphat's contribution to God's plan of peace and prosperity. Jehoshaphat erroneously thought that while God's provision was abundant, he still needed extra "insurance" that Ahab could provide. This error almost cost him his life and in fact allowed the situation to arise which brought about the battle of chapter 20!
- H. Chapter 19: This chapter is an account of the personal and national correction of the things that had declined during the episode with Ahab. While Jehoshaphat's relationship with God was completely restored, he would still have to reap the consequences of his disobedience. It should be noted that his personal repentance extended to the rest of the kingdom, restoring a purity of true worship.

II. THE WORK OF GOD TESTED THROUGH BATTLE: II Chronicles, chapter 20

Whenever God does a work of correction or growth in our lives, He always allows that work to be tested by adversity. This testing actually strengthens the work of God in the same way that heat can strengthen steel when properly applied. This is brought about because after we have withstood the test, not only are we convinced that God's work is real and effective, but Satan also is convinced! (Isaiah 48:10)

- A. Chapter 20:1: As in Jehoshaphat's day we are faced with three enemies that can render us ineffective as believers. Satan cannot snatch us from God's hand, but he can make us ineffective, if we do not strengthen ourselves against attack.
1. "Moab", meaning "ease", was the first enemy. Most Christians who are mature enough will admit that lethargy is one of their chief enemies. We can become forgetful of the great things God has done for us, taking our abundant life in Christ for granted. If this attitude persists, we are less likely to share our faith with unbelievers, also our church ministry can become drudgery.
 2. "Ammon" means "a people". Most of our problems cannot be attributed to the devil but stem from our relationship with people, even family or church people!
 3. The third enemy can be called the "catchall", the Bible calls it the "other beside". This enemy represents the unexpected circumstances that often can be the "last straw" which can bring tremendous pressure upon us.
 4. As with Jehoshaphat we are sometimes faced with all three enemies at the same time; this is when our faith is truly put to the test. In verse 3, Jehoshaphat now fears the other kingdoms instead of them fearing him, but God has a prescription for victory, comprised of the following elements:

LIVING WORD INSTITUTE OF WORSHIP
THE WORSHIP OF THE PSALMS II

THE SACRIFICE OF PRAISE: SPIRITUAL WARFARE

B. Chapter 20:3-12: INTERCESSION

1. Jehoshaphat sets his face to seek the Lord. This is the beginning of releasing the power of God to do battle. Jehoshaphat's focus is heavenward throughout this episode. Psalm 24 describes the "generation of them that seek him" as being those who have ascended the hill of God's presence in worship, who have clean hands and a pure heart, and who shall receive the blessing of life promised in Psalm 133. It describes the Lord as being "mighty in battle" on behalf of the praising generation.
2. In his intercession, Jehoshaphat acknowledges God's covenant relationship with His people. In this prayer he invokes both the Abrahamic and Davidic covenants. If we will also acknowledge God's promises in prayer--sending His Word back to Him through the heavens--we begin to make spiritual warfare in advance of the confrontation.
3. Notice Jehoshaphat's great humility in verse 12 as he publicly recognized his complete dependency on the King of kings for the answer to their desperate situation. God is the only true authority and the king is nothing more than a subject who stands as a vicarious symbol of authority for the people's sake. This was the cornerstone of David's reign. In any crisis, we need not know what the solution is, but who it is!
4. Verse 13 describes the moment of greatest tension in this drama. This great prayer of intercession has unified all of Judah, even the families, as they were facing the certainty of total genocide and hideous atrocities unless they experienced a sovereign, miraculous deliverance.

C. Chapter 20:14-17: THE PROPHETIC WORD: DIRECTION FROM GOD

1. God begins to intervene by causing the spirit of prophecy to flow through a musician, a "Levite of the sons of Asaph". This scripture certainly assigns greater importance to our music ministry than we had ever expected, in that our abilities can actually be used to initiate the sound of God's voice in the midst of crisis. This should be the goal of each worship service--to sing a "song of deliverance" to those in crisis. Psalm 32:7
2. Notice that it is GOD who fights our battles!
3. Verses 18 and 19 contain an important key to victory, that is, to worship and thank the Lord for His Word and His presence before we actually see the fulfillment of His plan. This enables us to boldly act upon His Word without fear and doubting.

D. Chapter 20:21: The prophetic word is confirmed and administered by a presbytery of elders.

1. The appointed musicians constituted the cutting edge of the attack. Jahaziel, the one who had given the prophecy, may well have been the first one to test the validity of the prophecy in battle!

THE SACRIFICE OF PRAISE: SPIRITUAL WARFARE

2. Jehoshaphat did not try to direct every aspect of the operation, but called upon the musicians to select the appropriate music. They chose a song of Heman and Jeduthun from the Tabernacle of David. (I Chronicles 16:41)

E. Chapter 20:22-25: THE WAR CRY OF PRAISE

1. Our worship and praise confuses the enemy so that his attack becomes self-destructive. When we praise God in the face of crisis, we bring Him onto the battlefield, because He literally inhabits those praises (Psalm 22:3). Thus it is He who sets up the "ambushment" on our behalf. Our victory is assured by the blood of the Lamb and the word of our testimony. (Revelation 12:11)

III. THE VICTORY CELEBRATION: II Chronicles 20:26-28

- A. The victors assembled in the valley of Berachah ("blessing") and blessed the Lord. They then organized a victory parade back to Jerusalem.
- B. Verses 27-29 describe the delirious joy and great pageantry with which they celebrated God's victory. This is as much a part of the battle plan as the actual confrontation; for in pageantry and celebration they published God's goodness to the nation and memorialized the goings of God to the next generation, thereby preserving the victory. This type of free celebration is not emphasized enough in our churches as a means of maintaining our possessions in God. Verse 29 alludes to the fact that pageantry contributed to maintaining the peace!

IV. CONCLUSION: As worshipers we engage in the process of spiritual warfare. Implicit in this story of Jehoshaphat is the concept that worship and specifically music play a part in each phase of battle.

- A. PREPARATION AND TRAINING: The Jews had a book of war songs that were used for military training, called the "Book of Jasher" (meaning "upright"). Joshua 10:13; II Samuel 1:18. Paul also instructs us in Colossians 3:16 to teach and train one another in psalms and hymns and spiritual songs.
- B. INTERCESSION: There is a definite sound of intercession and longing after God that should be heard at times in our services.
- C. THE PROPHETIC WORD: As indicated in I Chronicles 25:1-3, there can be a prophetic aspect to our music that opens the door to deliverance.
- D. THE WAR CRY: Psalm 47 says that we are to "shout unto God with the voice of triumph". Not all music is for adoration of the Lord. Some music should be specifically constructed to declare the victory we have in Christ Jesus. (Also see Jeremiah 4:19 and Joel 3:16)
- E. THE VICTORY CELEBRATION: This element preserves our dominion, the element of joy in expressive celebration. Nehemiah 8:10 says that the joy of the Lord is our strength. Many other references such as Psalm 126 and Psalm 120 confirm this. Thus we may rejoice with Jehoshaphat over all our enemies.

Steve Griffing
Fountain Gate Ministries
2501 Custer Road
Plano, TX 75075

LIVING WORD INSTITUTE OF WORSHIP
THE WORSHIP OF THE PSALMS II

LESSON 6: THE SPIRIT OF PROPHECY: THE ROLE OF SKILL IN ANOINTED WORSHIP

INTRODUCTION: One of the aspects of worship that is called for throughout the scripture is that of skill. Probably most simply stated is the command of Psalm 33:3: "play skillfully with a loud noise". One of the primary institutions of the Tabernacle of David was that of a Levitical school of music as described in I Chronicles 25:6,7, which produced an ensemble of 288 musicians that were "cunning" in the songs of the Lord.

To the New Testament believer this concept of skill in worship presents somewhat of a dilemma, since our access to the presence of God is not predicated on human effort, but is rather a gift, provided by the grace of God. And yet, to allow our worship to recede into mediocrity and artistic slothfulness seems to go contrary to the admonition of the apostle Paul to do all things "heartily as unto the Lord" and to "study to shew thyself approved unto God". Colossians 3:23; II Timothy 2:15. A closer look at the purpose of skill in the light of Bible principles will help lead to a resolution of this dilemma.

I. Skill brings beauty and excellence to our worship.

- A. Exhortations in I Chronicles 16:29; Psalm 29:2; and Psalm 96:9 call for us to worship "in the beauty of holiness". This actually means in the Hebrew "in the beauty of the holy sanctuary". The house of God was a place of beauty, as celebrated in Psalm 48 and 87.
- B. The reason for God's house to be a place of beauty was that it was a reflection of God Himself.
 1. Psalm 27:4 says that the chief reason for worshipping the Lord is to behold His beauty.
 2. Psalm 50:2 indicates that our place of worship (Zion) should reflect that beauty.
 3. Certainly our music and all the other artistic expressions in the house of God should reflect God's beauty.

II. Skill in any art brings breadth and clarity of expression.

- A. One of the primary differences between the skilled and unskilled musician is that the unskilled musician is usually limited in style and idiom of expression. The skilled musician, on the other hand, is prepared to appreciate and perform a wide variety of musical literature.
- B. The skilled musician will be able to control dynamics, phrasing, and articulation to bring contrast and clarity to the music. We are called as worshipers to make a "certain" sound. I Corinthians 14:8.

THE SPIRIT OF PROPHECY: THE ROLE OF SKILL IN ANOINTED WORSHIP

- C. God is manifold in His person and expression, being perfectly balanced in all the human emotions; thus a musical portrait of the Lord would of necessity require an equivalent breadth and balance of expression. Such a breadth and balance would also require the highest standards of skill and training in order to be brought to full fruition.

III. Skill reflects the cost and value of true worship.

- A. One of the key words in the worship of the Bible is the word "glory". In the Hebrew this word usually means "weight" or "value".
- B. In Psalm 29:2 we are called upon to give God "the glory due unto his name". The worship of the skilled artist has been bought at the cost of many years of diligent study and practice.
- C. In II Samuel 24:24 David refused to bring an offering to the Lord that cost him nothing. Even though our sacrifice is nothing compared to the sacrifice of God's Son, nevertheless God honors the sincere sacrifice of the diligent worshiper.

IV. Skill brings liberty in worship.

- A. One of the themes of the Old Testament is that the songs of Zion cannot flow from one who is in bondage. Psalm 137:1-4; 126:1-4; Jeremiah 33:11.
 - 1. The unskilled musician is "in bondage" to the mechanics of operating his instrument. Skill releases his mind from that bondage so that he can concentrate on what the spirit is saying to the church through his songs. Timidity, due to lack of skill, is one of the primary hindrances to the free flow of the prophetic song of the Lord in our services of worship.
- B. Ezekiel calls for the priests to wear nothing that causes "sweat" in the execution of his office. Ezekiel 44:18. May we as musician/priests develop our skills, bringing an effortlessness to our performances, so that even when challenged to execute the most difficult passages, we can respond by saying "no sweat"!

V. Skill brings authority to worship.

- A. Throughout scripture, skill is one of the requirements for leadership.
 - 1. Daniel and his colleagues were elevated to positions of authority because of their skill and wisdom. Daniel 1:4,17.
 - 2. David guided Israel because of his skill. Psalm 78:72
- B. Chenaniah was given authority to instruct in song because of his skill. I Chronicles 15:22. While he clearly satisfied all the spiritual requirements of the Levite, it was his own skill that distinguished him from the others and qualified him to be called "master of song". I Chronicles 15:27. The same is said of Jahath and Obadiah in II Chronicles 34:12.

THE SPIRIT OF PROPHECY: THE ROLE OF SKILL IN ANOINTED WORSHIP

VI. While skill is called for in our worship, the Bible places certain limitations on what it can produce.

A. Revelation 14:3 speaks of the song that only those which are redeemed from the earth could learn. Subsequent verses describe a standard of personal righteousness that must be maintained in order to sing this new song.

1. Thus it may be construed that skill is necessary but not sufficient to produce the Song of the Redeemed.

B. Job 32:8 sets forth a principle that is applicable here: man has a creative spirit, but without God's inspiration, it lacks understanding and wisdom.

VII. The pursuit of skill engenders Christian character.

A. The regimen of practice produces self-control. It involves bringing our mind and body under subjection. The unskilled worship leader is undisciplined.

B. Skill involves our mind in worship, as called for in Matthew 22:37. The unskilled worship leader is not totally involved with his mind.

C. The pursuit of skill produces patience, because it cannot be achieved quickly. Artistic skill is a lifetime pursuit. Like our walk with God it requires daily maintenance and can be always improved upon. The unskilled worship leader is unwilling to sacrifice his time for the sake of God's house and does not want to seek to improve his skill.

D. The pursuit of skill develops humility. Since excellence in music and other arts cannot be self-taught, it requires subjection to another, who you openly recognize as being superior to yourself. This principle was exercised in the temple. I Chronicles 25:6. Worship leaders who are not willing to submit to training are arrogant, displaying an inflated (and naive) self-image.

E. The Holy Spirit is not a "labor-saving" device. Nowhere in Scripture does the sovereignty of God release us from the responsibility of artistic discipline.

CONCLUSION: Perhaps Martic Luther best summarized the relationship between musical skill and Christian character, when he wrote: "I have always loved music. Those who have mastered this art are made of good stuff, and are fit for any task. It is necessary indeed that music be taught in the schools. A teacher must be able to sing; otherwise I will not so much as look at him." Luther, Werke LXII, 309.

"Next to the Word of God, only music deserves being extolled as the mistress and governess of human feelings...through the medium of music the Holy Spirit placed His gifts in the hands of the prophets; again through music the devil was driven away, as was the case with Saul..." Luther, Opera Latina, Frankfurt, 1873, VII, 552-553.

"When natural music is sharpened and polished by art, then one begins to see with amazement the great and perfect wisdom of God...where one voice takes a simple part and around it sing three, four, or five other voices, leaping and springing round about, marvelously gracing the simple part, like a square-dance in heaven with friendly bows, embracings, and hearty swinging of partners." Luther, Foreword to work by Georg Rhau, 1538.

LIVING WORD INSTITUTE OF WORSHIP
THE WORSHIP OF THE PSALMS II

Steve Griffing
Fountain Gate Ministries
2501 Custer Road
Plano, TX 75075

LESSON 7: THE SPIRIT OF PROPHECY: THE CORPORATE EXPRESSION

Most congregations that have begun to practice Davidic worship principles are beginning to experience in their services a type of extemporaneous music which has come to be known as "the Song of the Lord". This term has been taken from the account in II Chronicles 29:27, which refers to the temple music that accompanied the burnt offering. While our extemporaneous expression indeed falls within the scope of this term, it does not constitute the entirety of the Biblical conception of "the Song of the Lord".

It is generally agreed that the music of the Hebrews was largely improvisational within certain parameters, but statements such as the one found in I Chronicles 25:7 indicate that the Lord's song could also be taught and therefore repeated by others through some kind of rational process. If we accept this concept, our definition of the "Song of the Lord" should include prepared as well as extemporaneous music. Nevertheless, it is the extemporaneous expression that is new to us and thus deserves closer examination and further development, for worship of the Western Civilization has been blessed for centuries by a wealth of wonderfully composed music; but there still seems to exist a need within the heart and mind of the believer for a fresh expression, that brings a bold stroke of spontaneous color to an all too predictable worship canvass.

Satisfying this need for a fresh and spontaneous musical expression is not merely a matter of encouraging improvisational music in our services; because after the novelty of it fades, the improvised music can become even more predictable and redundant than the prepared music. One reason this happens is that the extemporaneous song often never develops beyond the level of an individual expression into that of a corporate expression and participation. The spontaneous part of the worship service consists of a few individuals successively singing or playing songs of praise or prophetic exhortation while the others recede into a position of audience. The musical texture is that of rather austere monody (single line melody) with perhaps the simple accompaniment of a single chordal instrument. Thus the basic musical elements are under the control (or limitation) of one of two individuals at any given time. This being the case, it is understandable why this music would soon exhaust its freshness, since it would probably lack aural contrast that makes music interesting.

One way to avoid this problem is to follow the stylistic principles called for in the Bible, which emphasizes the "Song of the Lord" as being a corporate or concerted sound rather than that of a few. Let us examine some passages from the Bible that provide the basis for this principle.

I. The Bible emphasizes the "Song of the Lord" as a concerted expression. Here are but a few examples.

A. The song of the Lamb. Revelation 14:3

1. This song is characterized as sounding like "the voice of many waters". It is not the sound of a single stream. This same principle is alluded to in passages such as Job 36:27-29 and Psalm 42:7. Here we see that the noise of God's tabernacle is likened to the sound of rushing waters--vast and somewhat mysterious.
2. This song includes orchestral sections playing together. Thus we have the "voice of harpers", rather than that of a single harp.

THE SPIRIT OF PROPHECY: THE CORPORATE EXPRESSION

3. The choral sound, while apparently unified into this new song, is of unparalleled proportions, numbering 144,000!
- B. Other examples of this concerted sound are as follows:
 1. I Chronicles 15:28: "All Israel" was involved in the worship expression.
 2. II Chronicles 29:28: "All the congregation" worshipped.
 3. Psalm 150: All types of instruments were orchestrated in praise to Jehovah.
- II. The song of the Lord is a concerted, corporate expression because it is a function of the spirit of prophecy.
 - A. While its precise meaning is difficult to establish, the quotation from Revelation 19:10, "Worship God, for the testimony of Jesus is the spirit of prophecy", implies a connection between worship, testifying of Jesus, and the spirit of prophecy. Without pretending to solve all the mysteries of this passage, perhaps it could be postulated that as we worship, we bear testimony to the living Christ which carries with it prophetic inspiration. The New English translation makes this connection most clearly: "It is God you must worship, for testimony to Jesus is the Spirit that inspires prophets."
 - B. This postulate is also evident in the fact that the chief musicians of the Jewish temple were referred to as "seers", or those who had understanding in prophetic visions. I Chronicles 25:1-5. It is further stated that these worship leaders "prophesied" with psalteries, harps and trumpets.
 - C. It is clear from accounts such as I Samuel 10:5 and II Kings 3:15 that music was an integral part of the prophets' training and ministry. Martin Luther undoubtedly had these scriptures in mind when he wrote, "Through the medium of music, the Holy Spirit placed His gifts in the hands of the prophets." Opera Latina, Frankfurt, 1873, VII, 552-553.
 - D. One aspect of this spirit of prophecy is that it is intended for a body of worshipers, not just a few chosen vessels.
 1. In I Corinthians 14:31 we read "that all may prophesy". This is consistent with passages such as Numbers 11:29 and Joel 2:28, which indicate God's plan that His people be a prophetic nation.
 2. God wants to place a prophetic cloud upon all people who dwell in Zion, the place of worship. Isaiah 4:5.
 3. In I Samuel 10:10 Saul came among some prophets who had been worshiping with their musical instruments, and he was changed by the atmosphere of God's prophetic spirit, so that he could prophesy with the others.
 4. Therefore when the prophetic song of the Lord begins to flow in worship services, anyone may participate. Thus we ask not, "Do I have a part in this music?", but, rather, "What and when is my part?"

THE SPIRIT OF PROPHECY: THE CORPORATE EXPRESSION

- III. The song of the Lord is a concerted expression because God's music employs all the elements of music to provide contrast and clarity of expression, elements such as:
- A. FREQUENCY OR PITCH: in the song of the Lord the person singing or playing the melody is expressing but one element of that song. Melody is pitches organized consecutively. When pitches are organized simultaneously, it introduces the element of harmony, and in the case of singers and orchestral instruments, requires the coordination of more participants. God has both a melodic and harmonic plan for His songs, which is often revealed to different people in the worship service.
 - B. DURATION: this element has to do with the formal and rhythmic aspects of music. The formal aspect has to do with the timing or length of the various sections of music. The rhythm is established by tempo and meter. Suffice it to say that there is need for variety and balance between slow and fast tempo, and between duple, triple and prime meters. (Prime meters such as 5/8 and 7/4 are rarely used.)
 - C. TEXTURE: this deals with how the elements of pitch relate with respect to time. When the rhythms of two or more simultaneous lines of music are the same, the texture is said to be "homophonic". Most hymns are homophonic, i.e. soprano, alto, tenor and bass all sing with the same rhythm. When the rhythms and shape of lines are dissimilar and independent, the texture is said to be "polyphonic". Contrast in texture adds to the interest and effectiveness of the music.
 - D. INTENSITY: Contrast of intensity or loudness is called "dynamics". Dynamics is sadly lacking in many of our services.
 - E. TIMBRE: This refers to the different tonal colors associated with various instruments and voices. It is important to avoid having all instruments playing constantly, since they will all "wash" together into a single timbre. By giving the various sections opportunity to be heard separately or in pairs, greater tonal expression and contrast can be achieved.
- IV. The Holy Spirit places all these elements under human government and gives us the wisdom to use them effectively.
- A. In I Corinthians 14:32 Paul states that "the spirit of the prophets are subject to the prophets". Thus God places the burden of responsibility on the individual to administer the prophetic message properly.
 - B. Job 32:8 says that God's Spirit gives us understanding through inspiration.
 - C. I Chronicles 25:6 points out that the elements of music were governed under chief musician-prophets in the Jewish temple. This same principle can be applied today as we learn skill in the song of the Lord.
- V. The result of the concerted sound is the glory of God filling the temple. II Chronicles 5:12-14. All the musical elements were united to make "one sound".
- A. God wants to bring clarity and balance to our music by bringing all musical elements under the control of the spirit of prophecy. When God is directing our musical expression under proper leadership, the glory of God will fill our places of worship, as we lift up a rich concerted anthem of praise!

LIVING WORD INSTITUTE OF WORSHIP
THE WORSHIP OF THE PSALMS II

Larry Dempsey
Royal Priesthood Ministries
1519 N. Ross #8
Santa Ana, CA 92706

LESSON 8

THE WORSHIP LEADING TEAM

I. CONCEPT:

- A. God has always used team ministry: Moses, Aaron and Miriam; David, Asaph, Heman and Jeduthun; Jesus and the twelve; Paul, Silas and Timothy. Jesus sent them out "two by two". Luke 10:1.
- B. Team ministry provides an arena wherein expression is broadened and the unique contribution of each team member provides a part of the whole. The potential for creativity is expanded and the visual conception of more than just one individual leading worship encourages greater congregational response and participation in the worship experience. Therefore, plurality of worship leading personnel is one of the keys to a richer participatory worship service.

II. STRUCTURE:

- A. Generally there are from 3 to 9 members on a worship team, depending upon the size of the platform, availability of mics, etc. There is one main worship leader and the rest are the support leaders or "cup-bearers".
 1. "Cup-bearer" is a Biblical word translated as "butler". Genesis 41:9. It designates one who bears the cup of refreshing to the king...who ministers to His majesty. This term is better than designating your support leaders as "back-up singers" or "side singers".
- B. The team stands at mics in an even line across the front edge of the platform, with the main worship leader in the center, usually at the pulpit. In some churches a main worship leader leads at the pulpit, while the other team members are placed obscurely in the background. This provides little visibility of the team and does little to demonstrate the team concept. Team members are not "back-up" or "side" singers. These terms are associated with a show-business oriented method that should not be brought into the House of God.
- C. In larger churches teams can be rotated and scheduled. A monthly schedule can be posted or distributed to the pastor and all the worship ministry personnel.

June, 1985
Worship Team Schedule
Christian Assembly Church:

<u>TEAM:</u>	<u>LEADER:</u>	<u>SERVICES/DATE:</u>
Asaph Team	B. Jones	Sun am: 6/2; 6/30 Wed: 6/12 Sun pm: 6/23
Judah Team	R. Smith	Sun pm: 6/2; 6/16 Wed pm: 6/26
(etc.)	(etc.)	(etc.)

THE WORSHIP LEADING TEAM:

III. QUALIFICATIONS:

- A. "...be thou an example of the believer..." I Timothy 4:12. When we lead worship, we impart to people what we possess. If we possess joy, we impart joy. If we possess holiness of spirit, we impart the spirit of holiness. If we possess the revelation of worship, we impart that revelation to the people. We lead by example. Worship team personnel should have the following attributes:
1. They should be baptized in the Holy Spirit.
 2. They should be committed to faithfully attending pre-service prayer, and all rehearsals and services.
 3. They should be tithers.
 4. They should be a proven member of the local assembly, not a novice; someone that has been in the church for a good length of time (at least 6 months to a year), and has shown a servant's heart and a submissive spirit, able to flow under leadership.
 5. They should be thoroughly "birthed in Zion", understanding the Biblical truths of praise, worship, governmental authority in the church, covenant relationship to the Lord, the Tabernacle of David, the prophetic anointing.
 6. They should be completely free in expressing acts of praise, especially lifting hands, clapping, dancing and singing spontaneous praises. THEY SHOULD HAVE NO HANG-UPS ABOUT THESE WORSHIP FORMS!
 7. They should not be "stars"! No primadonnas, no showbizzy exhibitionism, or Las Vegas floorshow mannerisms. TRUE WORSHIPERS ONLY!
 8. They should be sensitive to the Holy Spirit, able to sing the "song of the Lord".
 9. They should be able to sing harmony parts. The team gives a richer sound when the members blend their voices in harmony at the mics.

IV. PREPARATION AND STRUCTURE OF THE WORSHIP SERVICE

- A. The team leader (the main worship leader) selects the songs for the service well in advance. If you are leading worship on Sunday, you should begin praying and preparing no later than Thursday. It is of vital importance that the team on duty meet sometime during the week to go over the songs, learn any new ones, and to have a meaningful prayer time. PREPARE WITH PRAYER!
- B. Songs should be thematic, related together by theme and sung in the same key where possible. Each song builds upon the other, thereby producing a continuity of worship. Begin with "gate songs". The people must enter at the gate of thanks-

THE WORSHIP LEADING TEAM

giving before they enter the courts with praise. "Gate songs" are generally, but not always, upbeat and joyous, involving physical actions such as hand-clapping to unique rhythm patterns or other expressions. Some excellent "gate songs" are:

"We Bring the Sacrifice of Praise" "I Will Enter His Gates" "He is the King of Kings" "This is the Day" "Come Bless the Lord" "Let Your Spirit Rise Within Me"

C. POSITIVE EXAMPLE OF SONG PROGRESSIONS IN A WORSHIP SERVICE: (Thematically related, tempo flowing from fast and jubilant to reverential and majestic, bringing the worshiper into an awareness of His glorious Presence.)

1. "He is the King of Kings"
2. "King of Kings and Lord of Lords"
3. "All Hail King Jesus"
4. "All Hail the Power of Jesus' Name" *
5. "I Exalt Thee"

* Include hymns among your song selections. To avoid cumbersome hymnals, put the lyrics on a transparency and put it up on the overhead along with your other songs. Remember..."psalms, hymns, and spiritual songs". Colossians 3:16.

D. NEGATIVE EXAMPLE OF SONG PROGRESSIONS IN A WORSHIP SERVICE: (Thematically unrelated, tempo and mood "jerky", creating a sense of scattered thought among the people.)

1. "Within the Veil"
2. "He put Laughing in My Mouth"
3. "They Rush on the City"
4. "Create in Me a Clean Heart"
5. "We Bring the Sacrifice of Praise"

E. We must remember that Zion is a mountain and every worship service is an ascension up to Zion, where God's Presence dwells. Worship is an ASCENDING (into His Royal Courts). Psalms 120-134 are Song of "degrees" or "ascents" and were sung as the priests ascended Zion. Note the continuity of these Psalms. Psalms 120 begins with a prayer for deliverance, a cry from the soul of man,

THE WORSHIP LEADING TEAM

and ends in Psalm 134 with pure worship, a praising of God from Zion with uplifted hands, standing in His powerful Presence.

- F. It distracts from the flow of worship to lead the people in the spontaneous singing of praises (the "new song") after each chorus. Rather, songs should flow one into the other until the people have been led into His Presence and the spirit of praise is obviously upon the assembly. Then lead the congregation into the "new song" and let it burst forth in power and glory! As the musicians then begin to play chord progressions and the high spontaneous praise becomes a "many waters" sound, the worship then takes on a distinct prophetic quality, and the spirit of prophecy falls upon the people, and the Ark of the Testimony (Jesus) comes to Zion (His church) in a fresh revelation of His Glory and Lordship. Hallelujah!
- G. Worship leaders must learn that leading worship is not an opportunity for them to demonstrate their exhortive or preaching ability. The less said, the better. You are there to lead God's people into His Presence as a corporate Body of worshipers. This is your primary function as a worship leader... Don't ever forget this!!!
- H. The worship leader must bear in mind that unity is essential. Whatever expression of praise is initiated by the main worship leader, the rest of the team immediately responds accordingly. If anyone whines, "Well, I can't dance unless I feel like it," they are then exhibiting the fact that they have not yet been "born in Zion" and do not have an understanding of true worship. For the sake of the body, get them out of the team and off the platform! There must be a dismissal of our soulish, fleshly feelings and an acquiring of spiritual discipline that allows our spirit to dictate what our flesh will do. Talk to your soul (feelings and emotions) just like David did:

"SOUL, YOU BLESS THE LORD! ALL THAT IS WITHIN ME (SOUL AND SPIRIT), BLESS HIS HOLY NAME..." Psalm 103:1.

CONCLUSION: In this age of revival, God is raising up worship teams in local churches that will seek after the Lord and desire to worship Him in the beauty of holiness. God said in Isaiah 61:11 that in this day:

"RIGHTEOUSNESS AND PRAISE SHALL SPRING FORTH BEFORE ALL THE NATIONS..."

Indeed, the nations of the earth are being shaken by the mighty power of God as the latter rain falls in abundance all over the world. God is preparing worship teams who are birthed in the principle of righteousness (relating rightly to the Lord and to His Body) and in the principles of praise (the privilege and responsibility as a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ: I Peter 2:5,9; Hebrews 13:15). Worship leaders, let us ascend Zion, the mountain of the Lord, and let us lead the people of God into His most holy Presence.

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." Ephesians 3:21.

INTERNATIONAL WORSHIP SYMPOSIUM
COURSE CURRICULUM

THE TABERNACLE OF DAVID I

*A Study of the Prophetic Anointing from
Samuel to David and the worship ministries of
David's Tabernacle in Zion*

by Rev. David Fischer
Living Word Institute of Worship
LIVING WATERS TEMPLE
Pasadena, California

Living Word Bible College © 1985

TABERNACLE OF DAVID I

Rev. David Fischer
Living Waters Temple
2200 E. Colorado Blvd.
Pasadena, CA 91107

I. King David's prophetic anointing, which culminated in the glorious prophetic Presence of God manifested in David's Tabernacle worship, all began with Hannah.

A. Hannah earnestly sought God for a "man child" and was rewarded by God by the birth of Samuel, who became one of the greatest prophets of all time. I Samuel 1:11

B. Samuel anointed David with oil and prophetically commissioned him to be king of Israel.

C. David was anointed by the Spirit of God from the day that Samuel anointed him with oil, and his music ministry began to be elevated in all Israel. I Samuel 16:13-23

1. This ministry culminated in the glorious prophetic worship of David's Tabernacle.

II. Hannah was able to "get a hold of God" and obtain the birth of her son, the prophet Samuel, during a spiritually dry time in Israel.

A. Eli, the priest, had so little spiritual discernment that he misunderstood Hannah's fervent prayer and thought she was drunk! I Samuel 1:12-16

B. Eli's sons, next in line to the priesthood, were exceedingly evil, committing fornication with the women of Israel and violating procedures of the burnt sacrifices thus "abhorring the offering of the Lord." I Samuel 2:12-17, 22-25

C. In spite of this decadent spiritual atmosphere, Hannah sought God and through the birth of her son, Samuel, wrought a mighty change in the spiritual life of Israel, which culminated in King David's rule!

1. She persevered in her prayers in spite of Satanic opposition to stop the move of God from being born. I Samuel 1:6-7

NOTE: It is this kind of determination which brings spiritual awakening and prophetic worship.

2. As Hannah rejoiced in the Spirit, she received a prophetic revelation of victory in warfare and of King David's future strength and anointing for battle: "The Lord shall judge the ends of the earth; he shall give strength unto his king and exalt the horn of his anointed." I Samuel 2:10

D. Hannah taught her son, Samuel, to worship the Lord and dedicated him to the house of God. I Samuel 1:24-28.

TABERNACLE OF DAVID I

- III. The prophet Samuel began to hear the word of the Lord as a child and soon was established before all Israel as a prophet of the Lord. I Samuel 3:11-21
- IV. Under the sinful reign of Eli's sons, Hophni and Phineas, God allowed the Philistines to do an unprecedented thing--to steal the Ark of the Covenant! I Samuel 4:3-11
- A. At that time the Ark was in Shiloh. I Samuel 4:3
 - B. Israel's faith in God's deliverance was thwarted because of the sin in the priesthood of Israel.
 - 1. Even though Israel shouted with a great shout of victory, God allowed them to be defeated. I Samuel 4:5-6
 - C. "The glory of God departed from Israel, because the ark was taken," even as the glory of God departed from the Christian church following the days of the apostles. I Samuel 4:21-22
- V. God judged the Philistines for capturing the ark and plagued them so much they decided to return it! I Samuel 5:1-12; 6:1,2
- NOTE: The Presence of God brings judgment to the false gods of this world.
- VI. The Philistines returned the Ark on a cart and the men of Bethshemesh received it in Israel.
- A. The men of Bethshemesh violated the presence of God by looking into the Ark and God destroyed 50,070 of them in a great judgment. I Samuel 6:19-20
 - 1. King David later faced the dreadful judgment of God when Uzza died for touching the Ark!
 - a. The Presence of God is holy and cannot be handled unlawfully by men.
 - 2. The men of Bethshemesh were so terrified by the judgment of God that they asked the men of Kirjathjearim to come get the Ark. I Samuel 6:21
 - 3. The Ark remained in Kirjathjearim for a long time, until King David brought it up to Jerusalem.
 - a. King Saul never sought the Ark of God; he is a type of leader who really didn't want the Presence of God to be central in his program.

TABERNACLE OF DAVID I

VII. David's Tabernacle revival of worship and praise was preceded by an order of leadership epitomized by King Saul:

A. Saul knew the prophetic anointing:

1. The Spirit of the Lord came upon Saul and he was "turned into another man," as he prophesied among the singing prophets. I Samuel 10:5-13

2. The Spirit of the Lord gave him mighty victories.
I Samuel 11:4-11

B. Yet Saul did not wholly follow the Lord, but compromised the principles of God's word whenever the pressure became too great from the people or from circumstances around him.

1. He "forced" himself against his own conscience and presumed upon the priest's office by offering sacrifices, contrary to the commandment of Samuel. I Samuel 13:8-13

a. Early in Saul's kingdom, Samuel prophesied that a better king than Saul would arise after him (David). I Samuel 13:14

2. Saul disobeyed Samuel again by keeping alive the king of the Amalekites and the best of the sheep and oxen.
I Samuel 15:1-5, 9-19

a. Saul blamed the people for saving the best cattle for a sacrifice, but Samuel rebuked him by declaring that God wants obedience more than ritualistic sacrifices.
I Samuel 15:20-23

C. In the midst of Saul's reign, the Spirit of the Lord departed from Saul and rested upon David, immediately after Samuel prophesied that David would be the next king of Israel.

1. David was prophetically anointed by Samuel in a setting typical of a New Testament presbytery service (Acts 13:1-3; I Timothy 4:14; II Timothy 1:6,7).

a. He received his prophetic word in the midst of his brethren with the local elders (leadership) present.
I Samuel 16:4-13

2. Immediately after his anointing, David's music ministry began to flourish; as he prophesied and played upon his harp, evil spirits departed from Saul and he was refreshed.
I Samuel 16:14-23

a. It was this prophetic anointing manifest through praise and worship in song upon the instruments that was to remain with David throughout his life.

TABERNACLE OF DAVID I

- b. The praise music that began in David's life as a young man later filled David's Tabernacle with the praises of God when he became king.
 - c. The praising and worshipping choirs and orchestras in David's Tabernacle were simply a magnification in earth of what David saw and heard in the heavenlies as he worshipped God upon his harp in his early years.
 - d. David's desire when he later became king was to "make the praise of Jehovah glorious." Psalm 66:2
3. Just as David's music ministry expanded from his own personal songs to the palace music that refreshed Saul, so his victories expanded from defeating the lion and the bear that threatened his sheep to the defeat of mighty Goliath who had threatened all Israel. I Samuel 17:34-54
- a. Yet the public ministry of David in the palace and in the army was no greater personally than his own private worship and warfare among his own sheep.

NOTE: Music ministries that will some day slay Goliaths and soothe kings are first born in the sheepfold.

VIII. The anointing of God brought great success to David's ministry and Saul reacted in a jealous rage by trying to remove David's influence from all Israel.

- A. David's successes in battle were greater than Saul's and evoked more praises from the people as the women sang and danced for joy with tambourines and instruments of music crying, "Saul has slain his thousands and David his ten thousands." I Samuel 18:6,7
- B. Saul reacted angrily by twice trying to slay David with a javelin (hurling the "word" at him!)(I Samuel 18:10,11; 19:9,10), by sending men to slay him while he slept (I Samuel 19:11-17), and by chasing David through the wilderness with thousands of men to try to kill him.

NOTE: All the future potential power and glory of David's Tabernacle with its prophetic praise and worship and its spiritual warfare which brought victory over all David's enemies was contained in embryonic form in the anointing which rested upon David himself as a young worshipper/warrior. By fighting against David himself, the enemy of praise and worship was attempting to stamp out his future potential for kingdom leadership.

Even in this generation the enemy of God's kingdom is trying to stop the full expression of the power and glory of God from coming forth in prophetic praise and worship by attacks upon individuals in whom resides the potential for such a kingdom manifestation within the church.

TABERNACLE OF DAVID I

IX. In spite of Saul's reaction, the younger generation (typified by Saul's children, Jonathan and Michal) loved David and the anointing that was upon him, and Saul not only had to war against David, he also had to fight David's popularity among the younger ministries in his own house (church).

A. Michal loved David and deceived the assassins sent by Saul to slay him while he slept. I Samuel 19:11-17

B. Jonathan pledged his own soul to David, "for he loved him as he loved his own soul" and he made a covenant with David (I Samuel 20:16-17); Jonathan also knew that David would be the next king of Israel and that he would be second in command with David. (I Samuel 23:16-18

1. Jonathan tried futilely to get the new revival of praise and worship (David) accepted within the established religious structure in Israel (the house of Saul).

a. David was convinced that Saul would not let him live in the palace, but Jonathan had to learn the hard way, for when he stood up for David, Saul cursed him and threw a javelin at his own son! I Samuel 20:27-34

NOTE: Many ministries in traditional religious structures today are responding wholeheartedly to the power and glory of God's presence manifest in Davidic worship and praise, and are eagerly trying to "work it into" the old wineskin of religious tradition. New wine cannot be put into old, hardened wineskins, for it will break them. It must be put into new wineskins which are supple and can move with the fermentation and working of the wine!

2. Jonathan presents to us a tragic picture of a man caught in the middle between two allegiances: his loyalty to his father's leadership (tradition) and his heartfelt response to David's anointing (revival).

a. Jonathan was unable to break his ties with the old order by suffering reproach in David's army, but ended up tragically dying beside his father, thus forfeiting his right to a share in David's throne and kingdom over Israel. (II Samuel 1:4,17,25-27)

X. As the years passed, more and more captains and leaders defected from Saul's order and joined David's revival, and the balance of power slowly shifted from Saul to David.

A. "Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker." II Samuel 3:1

THE TABERNACLE OF DAVID I

- B. The power and victory of praise and worship is seen in Psalms which David wrote during times of attack and opposition in which he was lifted up time and time again through his praise of the Lord until he saw the tide of victory swing over to his own army.
1. PSALM 52: "A Psalm of David, when Doeg the Edomite came and told Saul... David is come to the house of Ahimelech."
 2. PSALM 57: "Michtam of David, when he fled from Saul in the cave."
 3. PSALM 63: "A Psalm of David, when he was in the wilderness of Judah."
 4. PSALM 56: "Michtam of David, when the Philistines took him in Gath."

NOTE: The praise and worship anointing which brought victory to David when he was a hunted fugitive later brought victory to all Israel when he became king.

- XI. Before David was anointed to reign over all Israel, he was anointed king over the tribe of Judah, and his kingdom flourished there for seven years.
- A. "Judah" means "praise"; just as the men of Judah submitted to David's reign, before the rest of the people of God received him, so a remnant of the church today are receiving the Davidic anointing of praise and worship, now directed unto Christ, before it is to be universally accepted in the church at large.
1. Forerunner churches are now moving in the restoration of the praise and worship of David, symbolized by the tribe of Judah ("praise") who anointed David king over them first, before the rest of Israel. II Samuel 2:1-4.
- B. During David's first reign over Judah, Judah came under attack by the other tribes of Israel.
1. The other tribes of Israel had anointed Ishbosheth, the son of Saul, to be their king in opposition to the reign of David in Judah. II Samuel 2:8-10
 - a. "Ishbosheth" means "man of shame"; his other name was "Eshbaal", meaning "man is lord".
 2. When David's reign first began over Judah, the men of Israel under Ishbosheth attacked David and his men in war, just as in this generation when Davidic praise and worship broke out among churches hungry for it (symbolized by the tribe of "Judah", or "praise") these churches came under attack by other tribes (denominations?) in the people of God at large.
 - a. David's men defeated the men of the other tribes with the tragic result that leaders from both sides were slain. II Samuel 2:12-17

THE TABERNACLE OF DAVID I

(1) Even today, warfare within church circles over praise and worship is tragic; leaders are slain by fighting over it, and it is ultimately a futile struggle, because Davidic praise is destined to reign over all the people of God anyway, before the matter is finished.

3. During the seven year perfecting period of David's reign over Judah, the balance of power slowly shifted from Saul's house to David, as more and more people defected from the army of Ishbosheth and came over to Judah.

a. They began to realize that God really was in the anointing of David and his leadership over Judah, and they desired the same reign over their lives.

"Now there was long war between the house of Saul and the house of David; but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker." II Samuel 3:1

B. By the end of David's seven year reign over Judah, the rest of Israel had realized the bankruptcy of their kingdom in comparison to the glory of God upon Judah, and all Israel decided to invite David to reign over them as well.

1. Abner, the general of the army of Ishbosheth, was instrumental in this process; his name means "father of enlightenment". II Samuel 3:9-12

a. Even in this day, enlightenment from the Father of the truths of the scripture is causing many who were in Saul's old order camp to desire the Lordship of King Jesus over them, as they have seen the glory of God upon the churches of "Judah" who are moving in the anointing of Davidic worship and praise.

2. Sadly, some in Judah mistrusted this overture to unity from the other tribes of Israel, and Joab, David's army general, slew Abner, who was genuinely trying to bring the rest of Israel under David's reign!
II Samuel 3:17-27

a. Overzealous defenders of Davidic praise and worship as it has been restored among some in the church today have been so used to being attacked by other church groups that they have developed a "ghetto" complex and mistrust genuine moves of God in other Christian groups to join them in Davidic praise.

3. The final, glorious union of all Israel was accomplished as representatives from all the tribes came to Hebron and anointed David king over them as well. II Samuel 5:1-5

XII. The top priority of David after he was crowned king over all Israel was to bring the ark of God, symbolizing the Presence of the Lord, into the center of the national life of Israel.

THE TABERNACLE OF DAVID I

- A. David captured the city of Jerusalem and its stronghold of Zion and made it his capital city, calling Zion also by the name "the city of David". II Samuel 5:6-10
- B. David then obtained the agreement of all the leadership of Israel to bring the ark of the covenant out of the house of Abinadab and into its new location in the new tabernacle on Zion. I Chronicles 13:1-4
1. In spite of a great parade of praising, rejoicing people who were bringing back the ark, God brought everything to a halt when he struck the driver of the cart transporting the ark dead when he touched the ark with his hand, trying to steady it. I Chronicles 13:8-10
 - a. In church life today we cannot afford to put our hand on anything God is doing by His Presence or we will face the consequences.
 2. David later discovered that God was not pleased because the scriptural principle was not being followed that the ark was only to be carried on the shoulders of qualified priests, not on a cart drawn by oxen. I Chronicles 15:2,12-15
 - a. The Presence of God can only rest on the shoulders of trained leadership; it cannot be carted in on traditional programs of men.
 - b. The Presence of God came back into our worship services after the Dark Ages riding upon the traditional religious carts of various Reformation rituals (that is how we received it back into the church after it went into captivity during the Dark Ages).
 - c. The ark made it part way to Zion on the cart, but the last part of the journey into the fullness of Zion's worship it will have to be carried on the shoulders of trained leadership, sensitive to the Spirit of God, not drawn by plodding oxen who simply pull along the traditional program.
 3. Once David discovered in the scripture the "due order" of transporting the ark, he went again to the house of Obbededom to bring the ark all the way to Zion and to place it in its new tabernacle.
 - a. During the three months that the ark was at the house of Obbededom, God blessed "all that he had". I Chronicles 13:14
 - b. When the ark moved on to Zion, Obbededom successfully underwent the transition from his own "house meeting" blessed of God to a ministry in the public life of the church in Zion: "...and Obbededom and Jehiah were doorkeepers for the ark." I Chronicles 15:24

THE TABERNACLE OF DAVID I

4. "Thus all Israel brought up the ark of the covenant of the Lord with shouting, and with the sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps..." I Chronicles 15:28

a. The experience of joy surrounding the presence of God symbolized by the ark was so great that David "danced before the Lord with all his might". II Samuel 6:14

(1) His wife, Michal, Saul's daughter, despised David for his great rejoicing before the Lord.

(2) She was embarrassed that David "uncovered himself" in front of the maidens of Israel (that is, he divested himself of his kingly robes and was clothed only in the linen ephod of the priests); she felt that the other women of Israel would despise David also. II Samuel 6:16,20

(3) David rebuked her, declaring that he would go to even greater lengths in worshiping the Lord and that he would actually be held in honor by the people for doing so. II Samuel 6:21-22

XIII. King David placed the ark of the covenant in a NEW TABERNACLE in Zion that he had pitched for it, and he ordained a NEW PRIESTHOOD of singers and musicians to worship the Lord continually before the ark. I Chronicles 16:1-7

- A. THE NEW TABERNACLE: Instead of replacing the ark in the Tabernacle of Moses, where it belonged originally behind the veil, David placed the ark within a new Tabernacle! I Chronicles 16:1
- B. THE NEW LOCATION: The Tabernacle of Moses was in Gibeon, several miles to the north of Jerusalem (I Chronicles 16:39; II Chronicles 1:3); David placed his new Tabernacle in Zion, the city of David, an adjunct of Jerusalem (I Chronicles 15:1; II Chronicles 5:2).
- C. THE NEW PRIESTHOOD: David ordained a new priesthood (not outlined in the Levitical books of Moses) to minister in worship and praise before the ark of the Lord, consisting of instrumentalists and singers who moved prophetically by the Spirit of the Lord. I Chronicles 16:1, 4-7
- D. A NEW ENTRANCE INTO GOD'S PRESENCE: The Zion priesthood in the Tabernacle of David ministered "before the ark of the Lord", a practice which was absolutely forbidden in the Tabernacle of Moses. I Chronicles 16:4
 - 1. By allowing the worshipers in the Tabernacle of David to minister before the ark, God was teaching Israel that they could not approach His Shekinah Presence through the types and shadows of Moses' ritual, but instead they could "come before his presence with singing" in the Tabernacle of David. Psalm 100:2,4

THE TABERNACLE OF DAVID I

2. This radical shift in the manner of God's dealings with Israel is prophetically indicated in Psalm 78, where statements are made that God had rejected the Tabernacle of Moses in favor of the Tabernacle of David from that time on:

"(speaking of the idolatrous activity of Israel after they had inherited the land of Canaan)... When God heard this, he was wroth, and greatly abhorred Israel, so that he forsook the tabernacle of Shiloh, the tent which he placed among men (Shiloh was the original location of the Tabernacle of Moses)...but chose the tribe of Judah, the mount Zion which he loved...He chose David also his servant..." Psalms 78:59,60,68,70

3. God allowed King David to receive a "New Testament" revelation a thousand years early, that instead of the animal sacrifices of the Old Testament Levitical order, God really wanted the sacrifices of praise.
 - a. PSALM 50:13-14: "Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving."
 - b. PSALM 51:16,15: "For thou desirest not (animal) sacrifice, else I would give it; thou delightest not in burnt offering...O Lord, open thou my lips and my mouth shall shew forth thy praise."
 - c. PSALM 69:30,31: "I will praise the name of God with a song, and will magnify him with thanksgiving. This also shall please the Lord better than an ox or bullock that hath horns and hoofs."
 - d. This understanding of David concerning praise and worship agrees with the New Testament, not the Old!

"By him (Jesus Christ) therefore let us offer the sacrifice of praise, that is, the fruit of our lips giving thanks to his name." Hebrews 13:15

4. We know that Christ had not yet come in the days of David, and that animal sacrifice was still being offered in the Tabernacle of Moses in Gibeon as a type of the eternal sacrifice on Calvary which was to come, but God still allowed David to enter into His presence in a New Testament manner and come before His glory through praise and worship as a foretaste of our New Covenant relationship through Christ.
 - a. In fact, as if to demonstrate that God had shifted emphasis off the Tabernacle of Moses and onto the Tabernacle of David, He placed His prophetic Spirit upon the worshipers in Zion in a manner unprecedented in the history of Israel.
 - (1) There was no singing, worship or praise under the Levitical system in the Tabernacle of Moses, but in the Tabernacle of David new songs were sung by the Holy Spirit and revelation of the coming Messiah was copiously given! (See Psalm 22:1,13-18)
 - b. The chart on the following page illustrates the types of the Mosaic order being fulfilled in the Davidic worship of the Tabernacle on Zion.

THE TABERNACLE OF DAVID I

E. The types or illustrations of true worship in the Tabernacle of Moses are fulfilled in the Tabernacle of David.

1. Instead of physical candlesticks burning in Moses' Tabernacle, the fire of the Spirit of God burned in the anointing oil of the Holy Spirit in the Tabernacle of David as the spirits of the worshipers were set aflame.
2. Instead of the physical incense in Moses' Tabernacle, the spiritual aroma of praise and worship filled the atmosphere in the Tabernacle of David, and God inhabited such praise. Psalm 22:3
3. Instead of the physical shewbread in Moses Tabernacle, there was a ministry of teaching in the Tabernacle of David. I Chronicles 25:8

F. David ordained skilled, anointed leadership over the musicians and singers in his priesthood of worshipers to teach them and lead them into the Presence of God in worship and praise.

"And Chenaniah, chief of the Levites, was for song; he instructed about the song, because he was skillful." I Chronicles 15:22

"Moreover David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy..."
I Chronicles 25:1

1. The sons of Asaph, Heman and Jeduthun were "under the hands" of their fathers in terms of oversight, leadership and discipline.

"...the sons of Asaph under the hands of Asaph...the sons of Jeduthun... under the hands of their father Jeduthun...And God gave to Heman fourteen sons and three daughters. All these were under the hands of their father for song in the house of the Lord." I Chronicles 25:2-5

- a. Yet being under the leadership of their father did not in any way stifle the anointing but rather liberated it among them, for their sons "prophesied according to the order of the king...who prophesied with a harp..." I Chronicles 25:2,3
 - b. In the proper balance of leadership and anointing in the church today worshipers in the house of the Lord can be under the hands of their pastor and worship leader and can also prophesy according to the order of our King, Jesus!
2. Under leadership also, rotational courses or turns of ministry were allotted so that singers and musicians could all have their opportunity to minister before the Ark of the Lord. I Chronicles 25:8-31
 - a. Pastoral leadership in the church today has the important task of seeing that all worship ministries have the opportunity to function.

THE TABERNACLE OF DAVID I

3. The importance of pastoral leadership in releasing the anointing of God in the church cannot be overemphasized, for the powerful, deep moving of the Spirit and the boundless joy of the Lord needs channeling by wise leadership to accomplish the highest goals.
- G. When King David began the new worship services in the Tabernacle of David with the appointed singers, musicians and even recorders, under proper leadership, the prophetic Spirit of God came upon them and new songs were born. I Chronicles 16:4-7
1. The Psalms is the most prophetic book in the Old Testament, quoted more often in the New Testament than any other book.
 2. As the worshipers in the Tabernacle of David began to praise the Lord the Holy Spirit began to teach them how to worship God by giving prophetic instructions in the new psalms on how to praise the Lord!
 - a. "Lift up your hands in the sanctuary and bless the Lord." Psalm 134:2
 - b. "O clap your hands all ye people, shout unto God with the voice of triumph." Psalm 47:1
 - c. "Sing praises unto God, sing praises, sing praises unto our king, sing praises." Psalm 47:6
 - d. "Praise him with the timbrel and dance." Psalm 150:4
 - e. "O come, let us worship and bow down, let us kneel before the Lord our Maker." Psalm 95:6
 3. In this way the Spirit of the Lord led the worshipers in the Tabernacle of David into ways of worship that were pleasing unto Him and that brought His Glory among them.
- H. There was some spillover of Davidic worship from the Tabernacle of David back into the Tabernacle of Moses in Gibeon, as David sent some priests there to minister in worship and praise. I Chronicles 16:39-42
1. The true prophetic anointing still remained in Zion, however, for God said that he had forsaken the Tabernacle of Moses and had chosen the Tabernacle of David represented by mount Zion. Psalm 78:59,60,68,70
 - a. The ritual of Moses' Tabernacle remained unchanged, and the addition of praise and worship was just an adjunct to the Levitical ceremonialism.
 - b. Even in the present day church there has been a spillover of the restoration revivals of Davidic worship back into traditional ritualistic churches, but it has been rarely allowed to change traditions, being instead often shunted into "afterglow" meetings in the church basement or fellowship hall!

THE TABERNACLE OF DAVID I

2. In contrast to Gibeon, the services in Zion were "new wineskins" which could move and stretch with the Holy Spirit as prophetic songs and worship occurred among the singers and musicians, but the ritualistic traditions in the Tabernacle of Moses had no place for the moving of the Spirit in prophetic gifts.
 - a. In the will of God the Levitical sacrificial order in the Tabernacle of Moses still had to function until Christ, the eternal sacrifice, was offered; but when Christ came and the old order was "done away", then the spiritual worship of the Tabernacle of David remained as the new order of the church of Jesus Christ, where the Holy Spirit was given free reign to move in prophetic manner.
- I. The Psalms of King David are destined to be sung in all the nations of the earth, for David was possessed by the missionary spirit of the New Testament!
1. "Yea, all kings shall fall down before him; all nations shall serve him... all nations shall call him blessed." Psalm 72:11,17
 2. "O praise the Lord all ye nations, praise him all ye people." Psalm 117:1
 3. The missionary impact of Davidic worship was prophesied by Amos, hundreds of years after David's death, as he spoke of how the restored worship of the Tabernacle of David would draw the heathen to the Lord. Amos 9:11,12
 - a. The apostle James quoted this prophecy of Amos, applying it to the ingathering of Gentiles into the Christian church and thus affirming that the church is the fulfillment of the restoration of the Tabernacle of David.

"And to this agree the words of the prophets, as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof...that the residue of men might seek after the Lord, and all the Gentiles..."
Acts 15:15-17
 4. We are seeing the prophetic fulfillment of the prophecy of Amos even more in our day as the church of Jesus Christ, called out of every nation, is again beginning to praise the Lord "according to the commandment of David" the king.
 - a. We are to expect in these last days a great ingathering of the harvest in conjunction with the glory of God being manifest in the church through Biblical worship and praise, as in the days of David and the early church, as the prophetic Spirit of God moves among His people.
 - b. Kings and queens of the earth came to Jerusalem and were overcome by the glory of God they witnessed there...may it be so in our generation as the world is drawn to God's glory in spiritual Jerusalem, the church of Jesus Christ! I Kings 10:6-13; Acts 2:6-12

INTERNATIONAL WORSHIP SYMPOSIUM
COURSE CURRICULUM

THE TABERNACLE OF DAVID II

*The Glory of Solomon's Temple Worship and The
Restoration of Davidic Worship in The Old and
New Testament and in the 20th Century Church*

by Rev. David Fischer
Living Word Institute of Worship
LIVING WATERS TEMPLE
Pasadena, California

Living Word Bible College © 1985

THE TABERNACLE OF DAVID II

I. King David passed on to his son, Solomon, the pattern and materials for a glorious Temple which was to become the final resting place of the Ark of the Covenant.

A. David declared that he had received the pattern, or blueprint, for the Temple "by the Spirit": I Chronicles 28:12

1. "All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern." I Chronicles 28:19

NOTE: The purpose of this course does not include a detailed study of the Temple of Solomon and its typological truth for the church today; our purpose is to present a full description of the magnificence of the Davidic worship and praise which was manifest at the glorious dedication service of the Temple, as an example of the majestic moving of God's Spirit which is potentially available to be manifest in large gatherings of church musicians and singers today.

II. The dedication service of Solomon's Temple presents a high point in Scripture of the awesome majesty of God's Presence coming down upon His people in response to their unity in praise and worship and also provides an example of variety and spontaneity for our worship services today.

A. King Solomon and the congregation of Israel sacrificed animals without number (a spiritual illustration of unlimited sacrifices of praise!) II Chronicles 5:6

B. The priests brought in the Ark of the Covenant (which had been located in David's Tabernacle) and placed it within the Holy of Holies (called the "oracle") in Solomon's Temple. II Chronicles 5:7

1. They drew out the staves from the Ark, indicating that it had reached its final resting place. II Chronicles 5:9

C. The singers and instrumentalists were clothed in white linen (an example of the "righteousness" of the saints, Revelation 19:8), and as the singers and the 120 trumpeters and those who played psalteries, harps and cymbals made "one sound" of praise and thanksgiving, the Presence of God was manifest among them in an unusual way. II Chronicles 5:12-13

D. The house of the Lord was filled with the cloud of His Presence in such a heavy fashion (the Hebrew word for "glory" is "kabod", or "weight": II Corinthians 4:17) that the priests prostrated themselves before His Glory (they could not "stand to minister"). II Chronicles 5:13-14.

E. King Solomon then turned and blessed the whole congregation. II Chronicles 6:1-3

F. The congregation then stood. II Chronicles 6:3

G. Solomon then blessed the Lord publicly and thanked Him for fulfilling His prophetic word. II Chronicles 6:4-11

THE TABERNACLE OF DAVID II

- H. He then knelt upon a bronze scaffold in the sight of all the people, lifted up his hands to heaven and prayed one of the most glorious prayers in the Scripture, calling upon God to hear the prayers of His people who prayed toward His house and to hear and answer the prayers of strangers, who were non-Israelites, so that they would come to know His name and fear Him! II Chronicles 6:12-42
1. Here is an indication of the missionary spirit of David and Solomon and the kind of glory of God upon them which drew kings, queens and ambassadors from all nations to Jerusalem to see this marvelous glory of God and to be changed by it, a foretaste of the life-changing power of Christ Himself which was to be experienced in all nations! II Chronicles 6:32,33
- a. When the Queen of Sheba saw the glory of Solomon's "ascent by which he went up into the house of the Lord" (no doubt a procession of worship, instruments and pageantry), she cried out, "Blessed be the Lord thy God which delighteth in thee!" I Kings 10:5-9
- I. When Solomon finished his magnificent prayer, the fire of God miraculously fell from heaven and consumed the burnt offerings and the sacrifices, and the glory of the Lord filled the Temple once again. II Chronicles 7:1
- J. When the people saw the fire of God fall and the glory of God fill the Temple, they prostrated themselves upon the pavement, worshipping and praising the Lord. II Chronicles 7:3
- K. Then Solomon and the people offered hundreds of thousands of sacrifices again! (another picture of unlimited praise and worship) II Chronicles 7:4,5
- L. Davidic worship and praise was then offered to the Lord by the singers and players on instruments, while all the congregation stood. II Chronicles 7:6
1. Their instruments were called the "instruments of the music of the Lord", and David "praised by their ministry". II Chronicles 7:6

NOTE: What a glorious celebration! What a powerful flow of anointing from one phase to the next, involving singing, playing upon instruments, bowing, praying, worshipping and sacrificing! What a beautiful example of how God wants to move by His Spirit in our worship services today.

Another truth revealed in these passages is that these powerful stirrings and movings of God's Spirit in the people of God take time to "run their course". The glorious celebration of bringing up the Ark into the Temple of Solomon took a full seven days of festival! And then, when the dedication feast was over, they celebrated the Feast of Tabernacles for another seven days--a two week celebration of the Glory of God!

The Feast of Tabernacles was the feast of the seventh month (II Chronicles 5:3) and was also called the Feast of Ingathering or Harvest. It occurred at the end of the year, illustrating the glorious end-time harvest revival that is awaiting the church of Jesus Christ at the close of this age! Will our end-time harvest revival also see the awesome manifestation of the Presence of God which Solomon enjoyed? We believe so! II Chronicles 7:8,9

THE TABERNACLE OF DAVID II

- III. The worship and praise instituted in the Tabernacle of David reappeared in every subsequent Old Testament revival; it was as if the restoration of the Presence of God through repentance and seeking the Lord evoked the response of Davidic worship each time among the people of God.
- A. Since Davidic worship was not ritualistic, it could not be mechanically continued from generation to generation; it depended upon the prophetic moving of the Spirit of God and so died out when revival ceased during times of idolatry in Israel.
- B. Davidic praise was not only evident during times of revival in Israel but also in times of victorious warfare; worship and praise became associated with: REVIVAL and VICTORY in war.
1. VICTORY UNDER KING ABIJAH: "And when Judah looked back, behold, the battle was before and behind, and they cried unto the Lord, and the priests sounded with the trumpets. Then the men of Judah gave a shout, and as the men of Judah shouted...God smote Jeroboam and all Israel before Abijah and Judah." II Chronicles 13:14,15
 - a. The shout of war and the sound of the instruments signaled a great victory for Judah against the ten northern tribes of Israel; Judah won because they "relied upon the Lord" (a faith relationship). II Chronicles 13:18
 2. REVIVAL UNDER KING ASA: " And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul...and they swore unto the Lord with a loud voice, and with shouting, and with trumpets and with cornets. And all Judah rejoiced at the oath, for they had sworn with all their heart and sought him with their whole desire." II Chronicles 15:12-15.
 - a. When the people of Judah ("Judah" means "praise") sought the Lord and renewed the altar (II Chronicles 15:2,8), God met them and caused them to rejoice in praise and worship.
 3. VICTORY UNDER KING JEHOASHAPHAT: " And Jehoshaphat bowed his head with his face to the ground, and all Judah and the inhabitants of Jerusalem fell before the Lord, worshipping the Lord. And the Levites...stood up to praise the Lord God of Israel with a loud voice on high...And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab and mount Seir...and they were smitten." II Chronicles 20:18-22.
 - a. In this well known example of victory through praise, the warfare of Judah was in the heavenlies, as principalities were pushed back by the Presence of God and Judah won the victory; they did not need to depend upon visible weapons.
 - b. The loud praise in evidence that day was an expression of the power of God moving against spiritual forces and establishing the presence of God in the region. II Chronicles 20:19
 - c. Holiness also was involved, as they praised the "beauty of holiness". II Chronicles 20:21

THE TABERNACLE OF DAVID II

4. REVIVAL UNDER JEHOIADA AND KING JOASH: " Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the Lord, and she looked...and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of music, and such as taught to sing praise. Then Athaliah rent her clothes and said, Treason, Treason!...So they laid hands on her, and...they slew her there." II Chronicles 23:12-15

a. Athaliah represented a vestige of Baal worship which remained in Judah through the pollution that came from King Ahab in Israel in the north.

- (1) Athaliah was Ahab's daughter who had married the son of Jehoshaphat, king of Judah; she had become queen of Judah when her husband was killed and she had murdered all of her own sons of David's line except the baby Joash, who had been hidden from her bloodbath.
II Chronicles, chapter 22

b. When the true worship of Jehovah was restored, which had been instituted by King David, with praise, instruments, processions, etc., it appeared to be treasonous and heretical to Athaliah.

- (1) They had lived with religious tradition so long that the real original worship looked like heresy!

- (2) Even today, true scriptural praise and worship looks heretical to "Christian" religious traditionalists, and they cry "Treason!" whenever the powerful praise of Davidic worship breaks out.

5. REVIVAL UNDER KING HEZEKIAH: " And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet, for so was the commandment of the Lord by his prophets..."

"And the Levites stood with the instruments of David, and the priests with the trumpets...and when the burnt offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David king of Israel. And all the congregation worshipped, and the singers sang, and the trumpeters sounded..."

"Moreover, Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord with the words of David and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped."

II Chronicles 29:25-30

a. King Hezekiah had just instituted a time of great cleansing in Judah, as the priests had carried all uncleanness out of the temple. II Chronicles 29:16

b. After the cleansing a great tide of worship and praise broke forth!

THE TABERNACLE OF DAVID II

- c. There was such a great revival that it surprised the king and the people: "And Hezekiah rejoiced, and all the people, that God had prepared the people, for the thing was done suddenly." II Chronicles 29:36
6. REVIVAL UNDER KING JOSIAH: "And the singers the sons of Asaph were in their place according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer." II Chronicles 35:15
- a. Josiah had instituted a great purging of idolatry and had cleansed Judah and Jerusalem, tearing down all the idols and removing idolatrous priests.
- (1) Davidic praise and worship was restored, following the very wicked reign of Manasseh during which time worship and praise had ceased.
7. REVIVAL UNDER ZERUBBABEL: Included among those who left Babylon after the 70 year captivity to return to Jerusalem to restore the Temple worship were "two hundred singing men and singing women". Ezra 2:65
- a. After Zerubbabel had restored the altar and had laid the foundation of the temple, a magnificent revival of Davidic praise and worship burst forth!
- "And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David the king of Israel."
- "And they sang together by course in praising and giving thanks unto the Lord...and all the people shouted with a great shout, when they praised the Lord...for the people shouted with a loud shout, and the noise was heard afar off." Ezra 3:10-13
8. REVIVAL UNDER NEHEMIAH: "And at the dedication of the wall of Jerusalem they sought the Levites...to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries and with harps... with the musical instruments of David the man of God..."
- "And both the singers and the porters kept the ward of their God,...according to the commandment of David, and of Solomon his son. For in the days of David and Asaph of old there were chief of the singers, and songs of praise and thanksgiving unto God." Nehemiah 12:27,36,45,46
- a. Nehemiah is a book of the restoration of the temple at the end of the Old Testament age, and this restoration involved the reinstitution of Davidic praise and worship.
- (1) At the end of the church age, involved with the restoration of the church, we are also seeing a restoration of Davidic praise and worship in fulfilment of Amos 9:11: "In that day will I raise up the taber-

THE TABERNACLE OF DAVID II

nacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old..."

IV. Not only did Davidic worship reappear in each Old Testament revival subsequent to his day, Davidic worship was a part of the New Testament church as well.

A. The apostle James declared that the New Testament church was the fulfillment of the prophecy concerning the restoration of David's tabernacle:

"And to this agree the words of the prophets, as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord..." Acts 15:13-17

1. James was citing Amos 9:11,12 to explain the fact that Gentiles were being saved and added to the church; he was implying that the church was the fulfillment of the restored Tabernacle of David and therefore the Gentiles were being drawn into it.
2. The missionary aspect of Davidic worship is again to be revealed in these last days, for as Davidic worship displays the glory of God in ever increasing ways in our churches, the unsaved will be drawn to the presence of God just as they were in the days of David and Solomon of old and in the days of the early church!

V. If the church of Jesus Christ is the fulfillment of the tabernacle of David, then Davidic worship is certainly appropriate for the church.

A. The apostle Paul stated that he worshiped God according to the Old Testament principles: "...after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets." Acts 24:14

B. It has been clearly established that David received the "New Testament" revelation that God wanted the sacrifice of praise, not of animals:

1. Hebrews 13:15: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name."
2. Psalms 51:16,15: "For thou desirest not (animal) sacrifice, else would I give it...O Lord, open thou my lips, and my mouth shall shew forth thy praise."
3. Psalm 69:30,31: "I will praise the name of God with a song, and will magnify him with thanksgiving. This also shall please the Lord better than an ox or bullock that hath horns and hoofs."

THE TABERNACLE OF DAVID II

C. The New Testament teaches the church to worship the Lord in psalms and hymns:

1. It is how we stay filled with the Spirit: "...be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." Ephesians 5:18,19
2. It is how the word of Christ dwells in us: "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Colossians 3:16.

D. Davidic forms of worship are found in the New Testament.

1. In the visions of the apostle John the elders are often found prostrating themselves before the Lamb, bowing down before His throne. Revelation 4:10; 5:8,14
2. We are exhorted in I Timothy 2:8 to pray "lifting up holy hands"...
3. Rejoicing in the dance is found in the New Testament.
 - a. Jesus commanded his disciples to rejoice when they were persecuted: "Rejoice ye in that day and leap for joy, for behold, your reward is great in heaven." Luke 6:23.
 - b. John the Baptist leaped in his mother's womb for joy! Luke 1:41-44
 - (1) The unborn child responded to the infilling of the Holy Spirit in fulfillment of the prophecy to Zacharias by the angel: "...he shall be filled with the Holy Ghost, even from his mother's womb." Luke 1:15
 - c. Jesus described the occurrence of "music and dancing" in the father's house whose prodigal son had returned. Luke 15:25
 - d. The man lame from birth who was healed by the ministry of Peter and John went walking, and leaping, and praising God throughout the temple! Acts 3:8,9
 - e. A Greek verb "agalliao" and its noun form "agalliasis" is found in the New Testament a combination of 16 times and literally means "very much leaping", or "much jumping for joy".
 - (1) This Greek word in the King James Version is often translated "exceeding joy", etc., for the translators had difficulty conceiving of dancing in church in the year 1611!
 - (2) This Greek word is found in the following references: Luke 1:14, 44, 47; Luke 10:21; Matthew 5:12; John 5:35; 8:56; Acts 2:26, 46; 16:34; I Peter 1:6, 8; 4:13; Hebrews 1:9; Jude 24; Revelation 19:7.

THE TABERNACLE OF DAVID II

- (3) This strong form of joy is often stated in the New Testament to be involved with the coming of the Lord and the increase of His glory in the church in the last days:

"But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory is revealed, ye may be glad also with exceeding joy (much leaping)." I Peter 4:13

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy (much leaping)..." Jude 24

"Let us be glad and rejoice (much leaping)...for the marriage of the Lamb is come..." Revelation 19:7

- (a) This rejoicing in the wedding dances is confirmed by the prophetic vision of Song of Solomon 2:8:

"The voice of my beloved! Behold, he cometh leaping upon the mountains, skipping upon the hills..."

VI. It is a well documented fact in church history that following the glorious days of the early church, the miraculous power and moving of the Holy Spirit all but died out of a church that had become mired in tradition and ceremonialism.

A. This traditionalizing occurred in the Christian church to a great extent after the popularizing of Christianity which was the result of the "conversion" of the emperor Constantine in 311 A.D.

1. There was no screening factor of persecution to keep out people who were not truly converted, and as the church filled up with "baptized heathen" seeking social and political advantage by joining, its spiritual power and glory declined.

a. Isolated cases of the miraculous moving of the Spirit have taken place throughout church history, but never to a great extent in the mainstream life of the church during the period known as the "Dark Ages" leading up to the Reformation.

- (1) This was due largely to the fact that the worship services had become entirely structured and standardized, allowing no free moving of the Holy Spirit in spontaneous worship and the prophetic anointing manifested in gifts of the Holy Spirit.

- (2) Singing in the congregation and in the choirs over the centuries became entirely limited to pre-written and pre-rehearsed songs and music; prayers and audience responses were read by rote and recited from memory.

THE TABERNACLE OF DAVID II

- (3) In this way Christianity was cut off from its moorings in Biblical, Davidic worship and praise, which had allowed the spontaneity of the Holy Spirit and prophetic gifts to be manifest, and instead became locked into proscribed ritualistic religion, even as in Old Testament times, when Davidic worship with its prophetic anointing would die out and ritualism would emerge; this occurred time after time in Israel, as times of revival would be followed by times of ritualism and idolatry.
 - (4) It no longer became possible to conceive of a Christian worship service which approximated the worship services of the tabernacle of David or the New Testament church, of which it once could be said:
 "...when ye come together (for worship services), every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying."
 I Corinthians 14:26
 - (5) The spontaneous moving of the Holy Spirit to bring forth new songs and to move creatively through musicians and singers in an extemporaneous fashion was all but eliminated.
 - (6) Yet even in the liturgies of this traditional period which have come down to the present day there are vestiges of the freedom and liberty which used to be in early Christian worship, as sort of echoes of the past, to be found in the grand liturgical processions of the Catholic and Orthodox traditions and in the antiphonal singing and chants, now limited to prepared music, which are reminiscent of the free moving of the Spirit in Davidic worship in the Christian church.
- D. Even in the Protestant Reformation and in all the denominational traditions which have evolved therefrom, one searches in vain to find any openings in the worship services to allow spontaneous moving of the Holy Spirit to occur and to be manifested among the congregation and platform leadership until the Pentecostal revival during the twentieth century.
- 1. This is in spite of the great outpouring of new songs born of the Spirit which have characterized every restoration revival since the days of Martin Luther.
 - a. Wonderful music has been added to the great hymns of the church in the days of Luther, John and Charles Wesley, D. L. Moody, Charles Finney, and others, but the worship services which have emerged from these times of revival did not continue in the liberty out of which the revival was born, but crystallized into frozen liturgical formats which to this day are as pre-planned and as pre-designed as their more ancient counterparts.
 - (1) This is not to say that the Spirit of the Lord cannot move and anoint preplanned psalms and hymns and that there cannot be measures of life and blessing in traditional Christian worship services.
 - (2) It is to say that the distinctively unique factor of Davidic praise and worship and of the worship of the New Testament church is missing in modern liturgical services of all persuasions, namely the creative, prophetic moving of the Holy Spirit in spontaneous worship and praise

THE TABERNACLE OF DAVID II

which gives birth to new songs of the Lord and the manifestation of spiritual gifts along with the spiritual release and victory which comes to individuals and to the whole congregation in Spirit-led worship and praise.

- (3) Refreshing exceptions to this problem do exist in church history, such as the historical reference below which cites a unique outpouring of the Holy Spirit's anointing in worship and praise among the Moravians in 1727 A.D., but such occurrences are woefully lacking on any wide scale:

"Zinzendorf was quick to perceive and to encourage a gift for hymnody in others...He himself was the master singer of the Moravian Church. He was never happier than when scribbling verses. Many of his hymns were aus dem Herzen gesungen (sung from the heart), extemporized in the Moravian meetings as the need arose from the fullness of his heart. 'Sometimes,' wrote Bovet, 'he would sing a number of verses taken from various hymns, and interspersed with others, composed at the moment, thus producing a kind of lyric discourse--an echo to the voice of the Hebrew prophets--which seems to have produced a profound impression...'"

Lewis, A.J., Zinzendorf, the Ecumenical Pioneer,
Westminster Press, Philadelphia, 1962, p. 168

- E. After centuries of formalism, ceremony and ritual what a glorious change occurred in the mighty Pentecostal revival that began in Topeka, Kansas, in Bethel Bible College, in 1901, and soon came into world-wide recognition through the Azusa Street revival in Los Angeles, California, which began in 1906 and lasted at a high tide of blessing for over three years!

"The writer has contacted many of the preachers and workers at Azusa Street in those early days. The news spread far and wide that Los Angeles had been visited by a sweeping revival after the order of that which struck the world on the Day of Pentecost."

"The conditions that are counted necessary for a real revival were all wanting. No instruments of music were used. None were needed. The choir was substituted by what was called "The Heavenly Choir". This singing service were literally inspired by the Holy Ghost. It was mostly in known tunes, but in words chosen by the Holy Ghost. This was perhaps the most supernatural and amazing thing about the meetings. It was this that convicted the writer that God was in the midst, when he received the baptism two years after this revival. Bands of angels have been seen by those under the power of the Spirit at such times of heavenly visitation. Here was one choir without a discord."

Ewart, Frank J., The Phenomenon of Pentecost,
The Herald Publishing House, Houston, 1947, p. 31



ZionSong Archives

www.zionsong.com

