

THE TABERNACLE of DAVID

Notes and Outlines Written and Compiled by

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(Based on The Tabernacle of David, by Kevin J. Conner)

Syllabus

The Tabernacle of David

1. Introduction—The Old Testament Revealed in the New Testament
2. The Historical Setting of Acts 15—The Council at Jerusalem
3. David's Anointings (chapter 5) [8 pages]
4. The Davidic Covenant
5. The Tabernacle of Moses and the Ark of the Covenant
6. The Preparation of David's Tabernacle
7. The Ark taken into the Tabernacle of David
8. Two Tabernacles: Moses' and David's
9. Walk about Zion
10. According to the Commandment of David
11. Divine Order of Worship
12. The Tabernacle in the Book of Hebrews

LESSON ONE

The Old Testament Revealed in the New Testament

Introduction

“The New is in the Old contained,
The Old is in the New explained.
The New is in the Old concealed,
The Old is in the New revealed.
The New is in the Old enfolded,
The Old is in the New unfolded.”

- 1) The three-fold “opening” that the risen Lord gave to two disciples on Road to Emmaus (Luke 24:26-45)
 - a) They experienced opened eyes (v. 31)—[Opened means to open up completely]
 - b) They heard the opened Scriptures (v. 32). They had opened understanding (v. 45)
 - c) Luke 24:45.
- 2) Christ’s own three-fold division of the Old Testament.
 - a) The Law
 - b) The Psalms
 - c) The Prophets.
- 3) The Law, the Psalms, and the Prophets are as a “sealed book” until the risen Lord unlocks and breaks the seals.
 - a) He must open spiritual eyes.
 - b) He must break open the Scriptures.
 - c) He must open the closed understanding.
 - d) Unless He does, truth in the Old or New Testament will never break forth upon the heart.
- 4) The opening of the eyes speaks of the release from religious blindness and spiritual darkness.
- 5) The opening of the Scriptures signified the unlocking of the truth therein, which the natural or carnal man can never see.
- 6) The opening of the understanding speaks of that light and illumination that comes to the heart in connection with these previous two openings.
- 7) Paul reasoned out of the Scriptures and showed how that Jesus of Nazareth was the prophetic and historical fulfillment of them. Acts 17:1-3.
- 8) Only Jesus, the Lamb of God, can take the seven sealed book as in Revelation—opening the seals, giving understanding (Rev. 5:1-9)
- 9) Only Christ can take away the veil upon the heart when reading the Old Testament.
- 10) 2 Corinthians 3:14-16.
 - a) The we would see Christ and His Church in the reading of the Old Testament—in the Law and the Prophets.
 - b) The Holy Spirit is opening these books to the Church.

Reasons for Studying the Old Testament

- 1) All scripture is given for our benefit.
 - a) 2 Timothy 3:16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: KJV
 - b) The Tabernacle of David is part of those Scriptures.
- 2) The things that were written in the Old Testament were written for our learning that we through patience and comfort of the Scriptures might have hope (Rom. 15:4)
- 3) Jesus said that the Law and the Prophets prophesied (Mat 11:13). *“For all the prophets and the law prophesied until John.” KJV*
- 4) The things that happened in Old Testament history in Israel were for types and ensamples—written for our admonition (1 Cor 10:6, 11)
 - a) 1 Corinthians 10:6. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. KJV
 - b) 1 Corinthians 10:11. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. KJV
- 5) The Scripture speaks of “first the natural and afterwards that which is spiritual” (1 Corinthians 15:46-47).
- 6) The Tabernacle of Moses was given as a shadow, a type, a pattern of the eternal, spiritual, and heavenly realities (The same is true of the Tabernacle of David)
 - a) Hebrews 8:5
 - b) Hebrews 9:23-24.
- 7) The Tabernacle of David sets forth Divine knowledge and truth in a material tent (external form)
- 8) The Old Testament not only reveals things concerning Christ but also that which concerns the Church.
- 9) The whole of the New Testament is a revelation of that which was in the “seed” of the Old Testament.

Passages from the Book of Acts concerning the Law, the Prophets, and the Psalms

- 1) Acts 1:18-20. (The Psalms)
- 2) Acts 2:14-21. (The Prophets). Joel foretold the outpouring of the Holy Spirit in the Last Days.
- 3) Acts 2:22-36. (The Psalms). David spoke of Messiah’s resurrection, and exaltation to the Father’s throne.
- 4) Acts 3:19-22. (The Law). Moses as a Prophet foretold the coming of Christ.
- 5) Acts 3:23-25. (The Prophets). Samuel and all the Prophets that followed him spoke of these days.
- 6) Acts 4:23-30. (The Psalms). David spoke of the Messiah in the Psalms.
- 7) Acts 8:30-35. (The Prophets). Isaiah prophesied of Messiah’s sufferings on the Cross.
- 8) Acts 13:15, 38-41. (The Law and the Prophets). The Prophet Habakkuk spoke of God’s work in Messiah’s times.
- 9) Acts 10:43 (The Prophets). All the Prophets who spoke foretold the sufferings of Christ and the glory to follow.

- 10) Acts 17:2-3. (The Prophets). The Old Testament Scriptures. Paul opened and alleged that Jesus of Nazareth was the fulfillment of the Scriptures (2 Cor. 3:13-16)
- 11) Acts 28:23-31. (The Law and the Prophets). Moses and Isaiah spoke of Christ.
- 12) Acts 15:15-18. (The Prophets). It was the Prophet Amos who prophesied of the Tabernacle of David and the coming in of the Gentiles.

God Did Typically What He Himself would fulfill actually.

- 1) Abraham offering Isaac (Genesis 22).
 - a) God the Father would in due time offer His Only Begotten Son, Jesus.
 - b) The Son of Promise would be raised from the dead.
- 2) The High Priest Aaron.
 - a) Aaron was taken from among men, and to offer both gifts and sacrifices for the nation of Israel.
 - b) In the New Testament, Jesus is both priest and sacrifice.
- 3) The Tabernacle of David.
 - a) God took David to demonstrate actually and typically what He would do actually and spiritually in Christ and His Church.

Key Scriptures Related to the Tabernacle of David

- 1) Samuel (2 Samuel 6:17).
- 2) Isaiah (Isaiah 16:5).
- 3) Amos (Amos 9:11-12).
- 4) Stephen. (Acts 7:45-47).
- 5) James. (Acts 15:16-17).

LESSON TWO

The Historical Setting of Acts 15

The Council at Jerusalem

- 1) Conflict between Jewish believers and Gentile believers.
- 2) The Jews thought:
 - a) The Gentiles should be circumcised.
 - b) The Gentiles should keep the Law of Moses.
- 3) Duality.
 - a) Gentiles must keep Moses and believe in Christ.
 - b) Moses and Christ.
 - c) Faith and works.
 - d) Law and Grace.
 - e) The Old Covenant and the New Covenant.
 - f) Flesh and Spirit.
 - g) Ritual Law and Spiritual Law.
- 4) Issue settled at Council at Jerusalem.
 - a) Consisted of the Apostles and Elders at Jerusalem.
 - b) Much disputation as the matter was debated.
- 5) Verdict.
 - a) The Apostle Peter (Apostle of the Circumcision).
 - i) Recounted how the Lord chose him to go to the Gentiles.
 - ii) Fulfillment of prophetic word that he was given the “Keys of the Kingdom of God.”
 - (1) Peter used these keys on the Day of Pentecost. (God poured out His Spirit)
 - (2) Peter used these keys when he went to the house of Cornelius. (God poured out His Spirit).
 - (a) The Gentiles believed the Gospel apart from circumcision and from the Law.
 - (b) God bore witness by pouring out His Spirit.
 - iii) Upon Peter’s testimony, they of the circumcision were willing to accept the fact of Divine visitation and they rejoiced that God was granting the Gentiles repentance unto life.
 - b) The Apostles Paul and Barnabus (Acts 15:12)
 - i) God confirmed His Word through signs and wonders when Paul and Barnabus ministered to the Gentiles.
 - ii) Barnabus and Paul would be well qualified to testify before the Jerusalem Council how God had saved the Gentiles apart from circumcision and works and ceremonials of the Law; God had saved both Jews and Gentiles by grace through faith.
 - iii) God made no difference in salvation of Jew or Gentile; both were saved on the ground of God’s grace.
 - c) The Apostle James (Acts 15:13-18).
 - i) James along with Peter and John were pillars in the Church at Jerusalem.
 - ii) The transition from the Old Covenant to the New Covenant was painful.

- (1) Peter obeyed the revelation at the first concerning God's grace on the Gentiles but later backed out, fearing the brethren of the circumcision who had come down from James.
- (2) Even Barnabas vacillated, even though he had seen the power of God's grace among the Gentiles. (Galatians 2:13). *And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. KJV*
- (3) Case for circumcision:
 - (a) It was the Seal of the Covenant made with Abraham before the law.
 - (i) Anyone who refused this rite was cut off.
 - (ii) Only a person who was circumcised were in Covenant relationship with God and entitled to the blessings, privileges and promises in this Covenant.
 - (iii) In the Nation of Israel, none could keep the Passover unless they were circumcised.
 - (b) Circumcision was given under the Abrahamic Covenant and confirmed under the Mosaic Covenant; if this was so, then it must continue under the New Covenant.
- iii) In Christ there is neither Jew nor Gentile; only the New Creation.
 - (1) National distinction cease to exist in Christ, in the Church, the Body of Christ.
 - (2) Both are of the true Commonwealth of Israel. (Ephesians 2:11-22)
- iv) James closed the Council with an appeal to the Scriptures. (Acts 15:15-18).
- d) The Conclusion (Acts 15:19-21).
 - i) Four things prohibited to the Gentiles.
 - (1) Abstinence from pollution of idols.
 - (2) Abstinence from fornication.
 - (3) Abstinence from things strangled.
 - (4) Abstinence from blood.
- 6) Letters to the Gentile Churches (Acts 15:22-35).
 - a) Letters sent by the Apostolic team which included Judas and Silas along with Paul and Barnabus.
 - b) Great rejoicing among the Gentile believers.
 - c) Great schism that threatened the Early Church was prevented under Apostolic leadership and revelation.
- 7) Main point brought into focus concerning Amos' prophecy.
 - a) God is visiting the Gentiles to take out of them a people for His Name.
 - b) The words of the Old Testament Prophets agree with this.
 - c) Though speaking of the Prophets, in the plural, James quotes but one Prophet, Amos.
 - d) The purpose of God raising up the Tabernacle of David was for the residue of men (Gentiles) might have the Name of the Lord called upon them.
 - e) It is God who is doing these things.
 - f) These works were known to God from the beginning of the world.

Significance of David's Life

- 1) Certain persons are types of Christ either in character, office, or function.

- a) Adam, Noah, Isaac, Joseph, Moses, Aaron, Samuel, Isaiah, Jeremiah, Ezekiel, Daniel types of Christ either in character, office, or function.
- b) One of the greatest types of Messiah in the Bible is King David.
 - i) His name is mentioned hundreds of times in the Scriptures.
 - ii) David was noted for the outworking in his life as it related to the purposes of God.
- c) The life of David may be divided basically into two periods, shadowing the life story of Messiah, David's greater Son.
 - i) The period of Rejection.
 - ii) The period of Exaltation.
- 2) David's rejection.
 - a) Anointed king by Samuel only after all his other brothers were considered.
 - b) Rejected by Saul.
 - c) David became a fugitive, hunted by Saul and his men.
 - d) Throughout this period, David had two opportunities to slay King Saul.
- 3) David's exaltation.
 - a) He becomes the King of Judah.
 - b) The first 20 years of David's reign is one of victory over enemies, and unification of the 12 Tribes of Israel as a great united Kingdom.
 - c) It is after this exaltation that David sets up the Tabernacle of David.
- 4) The pattern of David's life.
 - a) Anointed as Shepherd to be a King.
 - b) Then the period of humiliation and rejection under the system of Saul.\
 - c) Time of exaltation to the throne of David.
 - d) Building of Tabernacle of David that established the order of worship.

The Pattern of Jesus' Life

- 1) Period of rejection.
 - a) Born in Bethlehem of Judea.
 - b) He was accepted by the common people, but rejected of the religious leaders (they represented the "Saul system" of their day).
 - i) Lost the anointing though standing as the Lord's Anointed.
 - ii) They began to throw the "javelins" of false accusations, hate, envy, and murder at Him.
 - c) Jesus was the Good Shepherd willing to lay down His life for the sheep.
 - d) As David had gathered a riff-raff army of misfits, so did Jesus.
 - e) As David's followers ruled with him, so did Christ's.
- 2) Period of exaltation.
 - a) After His humiliation and death, God raised Him from the dead to His own right hand, highly exalting Him, and giving Him a name above every name (Eph. 1:21-23; Philippians 2:1-12).
 - b) Prophets foretold the sufferings of Christ and the glory that would follow
 - i) (1 Peter 1:10-12)
 - ii) (Revelation 3:21).
 - c) Those who suffer with Him will rule with Him. (2 Timothy 2:12).

- d) After His exaltation to the throne, He begins to build His Tabernacle (the Church that is called by His name).
 - i) Tabernacle refers to a body.
 - ii) The true Tabernacle of God is the Body of Christ; He has come to live inside us.
- e) Jesus is first the Shepherd; after His anointing, experiences the suffering of the Cross; becomes the King of glory.
 - i) He is the greater Son of David.
 - ii) He is the Root and Offspring of David.
 - (1) Matthew 1:1.
 - (2) Revelation 22:16
- 3) Similar pattern in the life of three very significant men of the Scripture.
 - a) Moses—first a shepherd, then a King, then a Builder of a Tabernacle, the Tabernacle of Moses. Rejected, then exalted.
 - b) David—first a shepherd, then a King, then a Builder of a Tabernacle, the Tabernacle of David. Rejected, then exalted.
 - c) Jesus—first a shepherd, then a King, then a Builder of the True Tabernacle, the New Testament Church. Rejected, then exalted.

LESSON THREE

David's Anointings

The Three Anointings of David

- 1) In the midst of his brethren
 - a) 1 Samuel 16:1.
 - b) 1 Samuel 16:12.
- 2) King over the House of Judah
 - a) 2 Samuel 2:4.
 - b) 2 Samuel 2:7.
- 3) King over all Israel. 2 Samuel 5:1-5.

Principles of the Anointing

- 1) It was to be made of principal spices.
 - a) Pure myrrh.
 - b) Sweet cinnamon
 - c) Sweet calamus
 - d) Cassia
 - e) All blended together with olive oil.
 - i) Five ingredients blended together—5 represents the grace of God.
 - ii) Spices were a blending of the sweet and the bitter—olive oil blended them together.
 - iii) The holy anointing oil was very costly.
 - (1) “Gethsemane” means “Oil press.”
 - (2) It was through the costly sufferings of Christ that the holy anointing was provided for the Church.
- 2) It was to be compounded together.
 - a) Speaks of unity and blending from various trees.
 - b) The true anointing is manifest in the unity of the Church.
- 3) It was to be a holy anointing oil before the Lord.
- 4) It was to be continued throughout all generations.
- 5) It was not to be poured upon man’s flesh (the unregenerated human nature of the Adamic nature).
- 6) It was not to be poured upon strangers (It is only by regeneration that one is no longer a stranger or foreigner, but a citizen of the Household of God (Ephesians 2:12-22).
- 7) It was not to be imitated by man.
- 8) Any who violated the commandment would be cut off.

Divine Use of the Holy Anointing Oil

- 1) The Tabernacle was anointed.
 - a) The Ark of the Testimony.

- b) The Table of Shewbread.
 - c) The Golden Candlestick.
 - d) The Altar of Incense.
 - e) The Altar of Burnt offerings.
 - f) The Laver and his foot.
 - g) All vessels pertaining to these articles.
- 2) The Patriarchs are spoken of as the Lord's Anointed (Psalms 105:15)
 - 3) Aaron and his priestly sons were anointed.
 - 4) Lepers in the cleansing ceremony were anointed.
 - 5) Kings in Israel were anointed.
 - 6) At times Prophets were anointed.

The Lord's Anointed

- 1) The holy anointing oil is symbolic of the ministry of the Holy Spirit, in quickening and illuminating power upon the one who is anointed or that which is anointed (Luke 4:18)
- 2) The significance is that one is set aside as the Lord's Anointed to function in a particular sphere or office.

A Further Look at David's Three Anointings

- 1) First anointing—in the midst of his brethren.
 - a) Anointing oil poured out of a horn (possibly by the dead of a male lamb).
 - b) When the symbolic anointing was poured upon David, he was anointed by the Holy Spirit from that moment on.
- 2) Second anointing—King over Judah.
 - a) Had come through the apprenticeship under King Saul.
 - b) Between anointing, promise, and fulfillment were the wilderness experiences.
 - c) David had come through bitter experiences, but he did not allow himself to become bitter in spirit.
 - d) David reigned over Judah for 7 ½ years.
- 3) Third anointing—over all of Israel.
 - a) The scepter was to be of the House of Judah.
 - b) Israel sought to keep the scepter of the House of Saul, who was of the tribe of Benjamin.
 - c) He began this reign at 30 years of age; continued for 40 years as King.

Three Anointed Offices

- 1) Prophets.
 - a) The Ministry of the Word.
 - b) All true prophets were anointed by Spirit of God for the Word of God.
 - c) David as prophet.
 - i) David was a prophet.
 - ii) Many Psalms were written by David—many were prophetic Messianic prophecies quoted in the New Testament.
- 2) Kings

- a) The Ministry of Reigning and Ruling.
- b) David as King.
 - i) It foreshadowed Jesus as King.
 - ii) David's dominant anointing was as King.
- 3) Priests.
 - a) The Ministry of Reconciliation.
 - b) The Priests were anointed for Sanctuary ministry.
 - c) David as Priest.
 - i) David shadows forth the Order of Melchisedek as King-Priest.
 - ii) After his third anointing, David captures Zion and sets up the Tabernacle of David, which was the exercise of priestly functions.
 - (1) David wore a linen ephod, as a Priest.
 - (2) David set the Ark of the Covenant in the Tabernacle.
 - (3) David offered burnt and peace offerings before the Lord—priestly duties.
 - (4) David blessed the people in the Name of the Lord of Hosts—this was a Priestly blessing.

David Foreshadowed Jesus

- 1) David's three anointings pointed toward the threefold office in one person of Prophet, King, and Priest—the Lord Jesus Christ.
- 2) All places, things or persons anointed in the Old Testament pointed to or prophesied of the Lord Jesus Christ, who is the Messiah, the Lord's Anointed.
- 3) Jesus is the Tabernacle of God and all its furnishings personified.
 - a) He was anointed of the Father by the Holy Spirit.
 - b) Jesus publicly and officially became the anointed of the Lord in His baptism in Jordan.
 - c) He could then say, "The Spirit of the Lord is upon Me, for He has anointed Me to preach the gospel of good news."
 - d) The Greek word is "anointed" is "christos", from which we have the word Christ translated (also the Greek word for Messiah—the anointed one).
- 4) Christ and His Body.
 - a) Jesus the Head is the anointed of the Lord.
 - b) The Body of Christ is the anointed of the Lord.
 - c) Both the Head and the Body are partakers of the same anointing
- 5) The anointing involves a triunity in its inauguration.
 - a) Old Testament.
 - i) The Anointer—Samuel, Elijah, etc.
 - ii) The Anointed—Saul, David, etc.
 - iii) The Anointing—the Holy Oil.
 - b) New Testament.
 - i) The Anointer—the Father.
 - ii) The Anointed—the Son.
 - iii) The Anointing—the Holy Spirit.
 - c) Acts 10:38.
- 6) The Church, the Body of Christ, partakes of the same anointing of the Spirit.
 - a) This is why the Church is called the Body of Christ.

- b) Joined to the risen Head, the Church is to bear upon it the Prophetic, Kingly and Priestly anointings.
 - i) Prophetic anointing—ministry of the Word, ministry Gifts of the Spirit.
 - (1) Ephesians 4:9-11.
 - (2) 1 Corinthians 14:1
 - ii) Kingly anointing—ministry of authority, ruling, reigning and power over all enemies.
(basically same scriptures as for Priest)
 - iii) Priestly anointing—ministry of reconciliation, intercession, prayer, worship and praise unto God.
 - (1) 2 Corinthians 5:18-19.
 - (2) 1 Peter 2:5-9.
 - (3) Revelation 1:6.
 - (4) Revelation 1:5
 - (5) Revelation 5:10.

LESSON FOUR

The Davidic Covenant

Great Covenants of the Bible

| | |
|--------------------|---|
| Edenic Covenant | Genesis 1 |
| Adamic Covenant | Genesis 3 |
| Noahic Covenant | Genesis 8-9 |
| Abrahamic Covenant | Genesis 15, 17, 22 |
| Mosaic Covenant | Exodus 24; Deuteronomy 4-5 |
| Davidic Covenant | 2 Samuel 7; 1 Chronicles 17; Psalms 89, 132 |

The Old Testament understanding of the fulfillment of the covenants was to natural Israel. However, the Old Testament points toward fulfillment in Christ and His Body.

Basic principles of interpretation in relation to the Old and New Testaments is to see what is set out in the following two columns. This will be seen in the Davidic Covenant and the New Covenant.

The Old Testament

The Type
The Shadow
The Earthly
The Natural
The Temporal
The Promise
The Prophecy
The Anticipation
The National Israel
The Davidic Covenant

The New Testament

The Antitype
The Substance
The Heavenly
The Spiritual
The Eternal
The Reception
The Fulfillment
The Realization
The Spiritual Israel, the Church
The New Covenant

The Covenant with David

- 1) The Natural
 - a) Psalms 89:3
 - b) Psalms 89:34-37.
- 2) The Spiritual.
 - a) Matthew 26:26-28.
 - b) Hebrews 13:20.

The Seed of David

- 1) The Natural.

- a) Psalms 89:4.
- b) 2 Samuel 7:12-15.
- 2) The Spiritual
 - a) Isaiah 7:13-14.
 - b) Romans 1:3-4.
 - c) Revelation 5:5
 - d) Revelation 22:16

The House of David

- 1) The Natural
 - a) 1 Chronicles 17:10
 - b) 1 Chronicles 17:23-27.
 - c) 2 Samuel 7:4-7.
 - d) David desired to build God a material house, but God promised to build David a house.
- 2) Spiritual
 - a) Hebrews 3:1-6.
 - b) 1 Timothy 3:15.
 - c) Ephesians 2:21-22.
 - d) Galatians 6:10.
 - e) 1 Peter 2:4-5.

The Kingdom of David

- 1) The Natural.
 - a) David was to always have a kingdom, a dominion, a people over which to rule and reign.
 - b) The natural Kingdom of David pointed to the unending Kingdom of Christ.
- 2) The Spiritual.
 - a) Isaiah 9:6-7.
 - b) Jeremiah 23:5-6.
 - c) Jeremiah 33:15-16.
 - d) Luke 1:30-33.
 - e) Revelation 5:5.
 - f) Hebrews 1:8.
 - g) Daniel 2:44.
- 3) The Kingdom of David continues in and through Christ.
 - a) His kingdom is a heavenly and spiritual kingdom
 - b) It is entered by new birth.

The Key of David

- 1) The Natural.
 - a) Isaiah 22:20-22
 - b)
- 2) The Spiritual
 - a) Revelation 3:7.

- b) Jesus is the True Eliakim, “The Resurrection” and “The Avenger.”
- c) Jesus holds all the keys.
 - i) Keys of the Kingdom of God.
 - ii) Matthew 16:19.
 - iii) Key of Knowledge
 - iv) Luke 11:52.
 - v) Keys of Death and Hades. (Revelation 1:18).
 - vi) Key of the Bottomless Pit
 - (1) Revelation 9:1.
 - (2) Revelation 20:1.
 - vii) Key of David. (Revelation 3:7).

The Tabernacle of David

- 1) The Natural.
 - a) Isaiah 16:5.
 - b) Amos 9:11-13.
- 2) The Spiritual.
 - a) Acts 15:13-18.
 - b) Hebrews 12:22-24.

The things involved in the Davidic Covenant were material, fleshly, earthly, and temporal. They could not be everlasting. The only way these things could be everlasting is in and through the New Covenant, in that which is spiritual and eternal.

(2 Corinthians 4:18) While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. KJV

As in the Days of Old

- 1) Amos 9:11-13. 11 In that day will I raise up the tabernacle 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: 12 That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this. 13 Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. KJV
- 2) The House of Israel was in a backslidden and apostate condition.
- 3) Did the prophet Amos mean that God would leave the Temple of Solomon and go back to an actual tent or tabernacle that David had pitched for the Ark before the Temple was built?
- 4) It would have to speak of a restoration or revival of true and proper worship as was established in the days of King David.
- 5) David’s Tabernacle was for God to inhabit.

Philip Mauro, in *The Hope of Israel* (pp. 217, 218, 222) says concerning the Tabernacle of David:

“To begin with, let us note that it is not the temple of Solomon. The two structures were quite distinct; and typically they differ widely in significance. Amos prophesied concerning a “tabernacle” definitely associated with David, a tabernacle which, at the time of its prophecy,

had “fallen,” and in “ruins.” Amos prophesied “in the days of Uzziah, King of Judah” (1:1), at which time the temple of Solomon was standing in all its glory, and its services and sacrifices were being carried out in due order. There is doubtless something very significant in the fact that, while the temple of Solomon was yet standing, God declared His purpose to “raise up the Tabernacle of David that is fallen” and to “raise up its ruins.”

“In the prophecy of Amos we have the words of God, “And I will build it, as in the days of old.” The days when David pitched a tabernacle in Zion for the Ark were days of joy and gladness, of shouting and dancing, of victory and prosperity, the days when David reigned over a united and a happy people.

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In order to understand what the Lord meant, both in the prophet’s time and also in the time of the Book of Acts, we need to go back and look at “the days of old” when the Tabernacle of David was set up and the symbolical and typical significances thereof.

LESSON FIVE

The Tabernacle of Moses and the Ark of the Covenant

Introduction

- 1) The Tabernacle of David featured worship around the Ark of the Covenant, which was taken from the Tabernacle of Moses.
- 2) To appreciate the Tabernacle of David, one must look first at the Tabernacle of Moses.
- 3) The details and construction of the Tabernacle of Moses is recorded in Exodus 25-40.
- 4) The Tabernacle of Moses was the habitation of God from Mt. Sinai to Shiloh.

The Tabernacle of Moses

- 1) It consisted of a board structure, overlaid with various curtains and coverings.
- 2) Had two places—Holy Place and the Most Holy Place, divided by a veil hung upon 4 pillars of acacia wood overlaid with gold.
- 3) This structure was 30 cubits long by 10 cubits broad.
 - a) At the east end there was an embroidered linen hanging called “The Door of the Tabernacle.”
 - b) It was hung upon 5 pillars of wood overlaid with gold.
 - c) This board structure was founded in silver sockets in the desert.
- 4) The Tabernacle structure was surrounded by a court, consisting of linen fence hung upon 60 pillars, in sockets of brass.
 - a) The court was 100 cubits in length, 50 cubits in width, and the height of the curtain was 5 cubits.
 - b) At the east end there was another entrance called “The Gate of the Court,” embroidered with linen.
- 5) In the three sections—Outer Court, Holy Place, and Most Holy Place—certain furnishings were set.
- 6) All had to be built according to the pattern God showed Moses in the mount.

The Three Sections of the Tabernacle of Moses

- 1) The Outer Court.
 - a) The Brazen Altar.
 - i) Made of acacia wood, overlaid with brass.
 - ii) It was the only place of blood sacrifice.
 - iii) It was the place of blood atonement.
 - b) Brazen Laver.
 - i) Made of the looking glasses of the women of Israel.
 - ii) It was a bath filled with water designed for the priests to wash their hands and feet before going into the sanctuary of the Lord to minister.
 - iii) It was the place of cleansing by water.

- 2) The Holy Place.
 - a) On the north side was the Table of Shewbread bearing 12 loaves of bread.
 - i) Table was wood overlaid with gold, having a double crown on it.
 - ii) The bread was the food of the priests; it was called “The Presence Bread.”
 - b) Opposite the Table was the Golden Candlestick, on the south side of the Tabernacle.
 - i) Made of pure gold.
 - ii) Had 7 branches and 7 lamps on the branches.
 - iii) Lamps were filled with oil and burned continually before the Lord.
 - iv) It was the only light in the Holy Place; the priests ministered in the light of the Candlestick.
 - c) The Golden Altar of Incense.
 - i) Made of acacia wood overlaid with gold.
 - ii) Stood immediately before the curtain called “the veil.”
 - iii) Incense was burned on it before the Lord.
 - iv) It symbolized the prayers, worship, and intercessions of the people before the Lord.
 - v) This altar had a crown also.
- 3) The Most Holy Place.
 - a) Only one piece of furniture—the Ark of the Covenant.
 - b) Other pieces of furniture in other sections meaningless without the Ark of the Covenant.
 - c) The Ark was an oblong box made of acacia wood, overlaid within and without with gold.
 - i) It had a crown of gold around the top of it.
 - ii) The Mercy Seat was a lid made of pure gold, having the figures of the Cherubim on each end of it.
 - iii) The contents of the Ark were threefold.
 - (1) The golden Pot of Manna.
 - (2) The Tables of the Law.
 - (3) The Rod of Aaron that budded.
 - d) It was upon this article of furniture that the visible Glory-Presence of God dwelt.
 - e) Once a year it was sprinkled with blood, on the Great Day of Atonement.

The Tabernacle was God’s Resting Place

- 1) The Tabernacle was God’s House, God’s habitation.
- 2) The Lord traveled with His people through the 40 years of wanderings.
- 3) When the second generation entered Canaan under Joshua, the Tabernacle of Moses was set up at a place called Shiloh.
 - a) Shiloh became the central meeting place for the religious life of Israel in Canaan for many years.
 - b) Shiloh means “rest, peace, sent.”

The Ark of the Covenant

- 1) The Ark of the Covenant was the richest of all symbols pointing to the Lord Jesus Christ.
- 2) All that the Ark was to Israel, Jesus is to His Church.
- 3) As the Ark was preeminent in the Tabernacle and Israel, so is Christ in His Church. (Colossians 1:17-19).

- 4) The Ark journeyed with the Tabernacle of Moses, the Tabernacle of David, and Solomon's Temple.
- 5) What the Ark represented:
 - a) The Throne of God in earth.
 - b) The Presence of God amongst His redeemed people, Israel.
 - c) The Glory of God revealed in Divine order in the camp of the saints.
 - d) The Fullness of the Godhead Bodily revealed in the Lord Jesus Christ
 - i) Colossians 1:19. For it pleased the Father that in him should all fulness dwell; KJV
 - ii) Colossians 2:9 For in him dwelleth all the fulness of the Godhead bodily. KJV
- 6) Construction of the Ark.
 - a) Small oblong box 2 ½ cubits in length, 1 ½ cubits in width, and 1 ½ cubits in height.
 - b) It was made of shittim wood
 - i) The Septuagint Version translates it "incorruptible wood".
 - ii) The shittim (sometimes called acacia) wood is symbolic of Christ's perfect, sinless and incorruptible humanity.
 - c) Overlaid within and without with gold.
 - i) Gold is significant of Deity, or the Divine nature.
 - ii) The wood and gold construction symbolizes the two natures in one Person, Jesus.
 - iii) Significant of Deity and Humanity coming together in the New Creation.
 - iv) The fullness of the Godhead Bodily was in Jesus.
 - (1) 1 Timothy 3:15-16.
 - (2) Isaiah 9:6
 - (3) John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. KJV
 - (4) Colossians 1:19 For it pleased the Father that in him should all fulness dwell; KJV
 - (5) Colossians 2:9 For in him dwelleth all the fulness of the Godhead bodily. KJV
 - d) Around the top of the Ark was a crown of gold.
 - i) A crown is significant of kingship—pointing toward the kingship of Christ.
 - ii) He is crowned with glory and honor
 - (1) Hebrews 2:9
 - (2) Revelation 19:12.
 - e) On the sides were rings to place staves for transporting the Ark in traveling.
 - i) Jesus, the true Ark, has a worldwide ministry to His people.
 - ii) The staves kept the Ark balanced.
 - f) On top of the Ark was the Mercy Seat and the Cherubim
 - i) The Mercy Seat is symbolic of Christ Jesus as our propitiation.
 - ii) The two Cherubim was symbolic of unity.
- 7) The Ark was first anointed with the holy anointing oil, and then the Glory of God filled the Tabernacle.
- 8) The High Priest would come to sprinkle blood upon the Mercy Seat once a year on the Day of Atonement
 - a) Jesus was offered once and for all for our sins.
 - b) We can now come boldly to the throne of God.
- 9) The Ark had to be covered in travel.

- a) Covering with a veil, a cloth of badger's skins, and with a cloth of blue.
 - b) No human eye saw the Ark when in transit.
 - c) The Ark in transit had to be carried on the shoulders of the Kohathites under the oversight of Eleazar the son of Aaron the priest.
- 10) The position of the Ark was in the midst of the Camp of Israel; The Lord Jesus Christ our Ark is always in the midst of His people.

The Natural Ark

Jesus Our Ark

- | | |
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| <ul style="list-style-type: none"> 1. Ark's first journey from Mt. Sinai leading the way to the promised land and seeking rest for Israel was three days' journey 2. Without the presence of the Ark, Israel was defeated in battle. 3. When Israel murmured against Aaron as God's anointed priest, God caused the rod of Aaron to bud—a seal of God's approval that Aaron was His chosen, appointed, and anointed High Priest and Mediator. 4. The Book of the Covenant was placed in the side of the Ark. | <ul style="list-style-type: none"> 1) The Lord Jesus Christ bring us into true rest on the basis of His three days and three nights redemptive work at Calvary. 2) The Church needs the presence of the Lord always in battle against the enemy. 3) Christ is God's anointed and appointed High Priest today. God sealed this fact by raising Him from the dead. 4) Jesus alone kept the Covenant and Laws of God perfectly for that Law was in His heart. |
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The Ark is symbolic of His Throne, His Presence, His Glory and His Fullness in the midst of His people.

Various Names for the Ark that Expresses its Glory and Ministry

- 1) The Ark of the Testimony.
- 2) The Ark of the Covenant of the Lord.
- 3) The Ark of the Lord God. (1 Kings 2:26).
- 4) The Ark of the Lord, the Lord of all the earth.
- 5) The Ark of God. (1 Samuel 3:3).
- 6) The Holy Ark . (2 Chronicles 35:3).
- 7) The Ark of Thy Strength. (Psalms 132:8).
- 8) The Ark of the Covenant of God. (Judges 20:27).
- 9) The Ark of the Covenant. (Joshua 3:6).
- 10) The Ark of the Lord. (Joshua 4:11).
- 11) The Ark of God the God of Israel. (1 Samuel 5:7).
- 12) The Ark of Shittim Wood. (Exodus 25:10).

The Ark in the Promised Land

The Natural Ark

Jesus the Ark

- | | |
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| <ul style="list-style-type: none"> 1. The Ark opens up the River Jordan for a | <ul style="list-style-type: none"> 1. Jesus has conquered the waters of death. |
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new generation to enter into Canaan.

2. Ark goes 200 cubits ahead of the people

2. Jesus has gone 2000 years ahead of the Church.

LESSON SIX

The Preparation of David's Tabernacle

Introduction

- 1) During the 3 months in which the Ark of God was in the house of Obededom, David saw that the blessing of God came upon that household.
 - a) David began to search the Word of God to have understanding and insight into His will.
 - b) David began to prepare a place for the Ark of God.
- 2) If David dared to presume to set up another Tabernacle in opposition to or contradiction of the Tabernacle of Moses, he would have been treated the same way as those who mishandled the Ark of God (not knowing the will of God concerning how it was to be treated).
- 3) From the death of Hophni and Phinehas when the Ark was taken out of the Tabernacle at Shiloh through to the first bringing up of the Ark of God by David, death and judgment prevailed.
- 4) David was in the will of God.
 - a) Acts 13:22
 - b) Acts 13:36
 - c) Acts 7:46

The Preparation of a Place

- 1) David prepared a place for the Ark
 - a) 1 Chronicles 15:1.
 - b) 1 Chronicles 15:3
 - c) 1 Chronicles 15:12
- 2) God desired a place where He could dwell with His people and where His Name could be recorded.
 - a) Exodus 20:24
 - b) Exodus 15:2
 - c) Deuteronomy 12:5
 - d) Deuteronomy 12:11
- 3) The Tabernacle of Moses was a place of God at first; now the Tabernacle of David becomes that place prepared for God.
- 4) The New Testament Church (the Body of Christ; the House of God; the Temple of the Holy Ghost) is that "place" where the Lord now resides.

David Pitched a Tent or Tabernacle

- 1) The place David "pitched" a tent was in Zion, Jerusalem.
 - a) 2 Chronicles 1:4
 - b) 1 Chronicles 16:1

- c) 2 Samuel 6:17
- 2) The Tabernacle was simply a Tent, p leaders pitched in Jerusalem, in Mt. Zion.
 - a) It was there until the erection of the Temple of Solomon.
 - b) The very fact that David's Tabernacle was simply a Tent attested to the truth that its construction was temporary and transitional.
 - c) It was not the ultimate as a structure.
 - d) Both the revelation of the Tabernacle of David and the Temple of Solomon had been given to King David.
 - e) The Tent stages of God's movements.
 - i) 1 Chronicles 17:5
 - ii) (2 Samuel 7:6).

The Gathering Together of Israel

- 1) The preparation of the upbringing of the Ark to David's Tabernacle also involved a great national gathering together of the people of God.
 - a) First gathering was of the leaders and the congregation of Israel. (1 Chronicles 13:1-4).
 - b) Three months later there's another gathering. (1 Chronicles 15:25).
- 2) The purpose of the gather was to unify the people for the bringing up of the Ark of the Lord and a restoration of true worship in Israel.
- 3) For the Church to see the restoration of the Presence of the Lord, then there must be unity of purpose and a true gathering unto Him.
 - a) Genesis 49:10
 - b) Psalms 50:5
 - c) Matthew 18:20
 - d) Where brethren dwell together in unity, the Lord commands His blessings there.
 - i) Psalms 133.
 - ii) Acts 2:1-4.
 - e) God generally comes to the leaders first, and then to the congregations.

The Due Order

- 1) David exhorted the people to bring the Ark of God according to due order. (1 Chronicles 15:13).
- 2) God is a God of order.
 - a) Creation reveals order.
 - b) Redemption reveals order.
 - c) There must be Divine Order in the House of God.
- 3) The word "order" has the thought of "divine decree."
- 4) There was an order in worship (Old Testament)
 - a) Sacrifices on the Brazen Altar.
 - i) The wood, the inward parts of the animals were laid upon the altar in "order."
 - ii) The word "order" here is "to set in a row, arrange, put in order" (SC 6186).
 - b) The Golden Candlestick and its 7 lighted lamps had to be "ordered" evening and morning.
 - c) The Table of Shewbread had the bread set "in order."

- d) The Priests waited in their courses according to Divine order.
- e) The revelation of Christ's Priesthood is "after the order of Melchisedek."
- f) There is order even in the resurrection of the saints

Order in the New Testament

- 1) 1 Corinthians 14:40 Let all things be done decently and in order. KJV (Must be order in the operation of the gifts of the Spirit).
- 2) 1 Corinthians 16:1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. KJV
- 3) 1 Corinthians 11:34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come. KJV
- 4) Luke 1:1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, KJV
- 5) Luke 1:3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, KJV
- 6) Colossians 2:5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ. KJV
- 7) Without due order in a service, there is anarchy, lawlessness, and chaos.
 - a) Lack of government. The absence of any formal system of government in a society.
 - b) Chaotic situation. A situation in which there is a total lack of organization or control.
- 8) Order in the New Testament Church
 - a) Gifts of the Spirit
 - b) Order at the Lord's Table
 - c) Order in the worship and gathering of the believers.

The Ark on the Shoulders of the Levites

1 Chronicles 15:2 Then David said, None ought to carry the ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever. KJV

1 Chronicles 15:12 And said unto them, Ye are the chief of the fathers of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto the place that I have prepared for it. KJV

1 Chronicles 15:14 So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel. KJV

1 Chronicles 15:15 And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the LORD. KJV

- 1) Various parts of the Tabernacle were carried on wagons with the oxen drawing the same, but not the Ark.
- 2) The shoulder in Scripture is symbolic of government, support, and strength in responsibility.
 - a) The shoulder and the breast were given to the Priest out of certain of the sacrifices offered to the Lord.
 - i) The shoulder was waved for a wave offering before the Lord and brought for certain of the offerings.

- ii) The shoulder was a special portion to be given to the Priests.
 - b) The government of God is placed upon the shoulder of Jesus Christ.
 - i) Isaiah 9:6
 - ii) Isaiah 22:22.
 - c) The New Testament Church has in it the ministry of governments.
 - i) The government of God is laid upon the shoulders of the Eldership of the local Body.
 - (1) 1 Corinthians 12:28
 - (2) Hebrews 13:7
 - (3) Hebrews 13:17
 - ii) Not to despise government.
 - iii) 2 Peter 2:10
- 3) In David's time there was a great process of sanctification that took place before the Tabernacle of David was established in its order in Zion.
- a) Sanctification involved:
 - i) Cleansing by blood sprinkled on the right ear, thumb, and toe.
 - ii) Bathing in water
 - iii) Anointing with holy oil, on the blood which had been sprinkled on the right ear, the right thumb and the right toe.
 - b) The believer must experience the "three witnesses" in his life. (1 John 5:8-10).
 - i) Witness of the Blood.
 - ii) Witness of the Water of the Word.
 - iii) Witness of the Holy Spirit.
 - c) Threefold work of God brings about the sanctification and consecration of the believer to Priestly duties.
 - i) The Blood. (Hebrews 13:12). Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. KJV
 - ii) The Word. (John 17:17) Sanctify them through thy truth: thy word is truth. KJV
 - iii) The Spirit. (1 Peter 1:2). Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. KJV

LESSON SEVEN

The Ark Taken into the Tabernacle of David

Introduction

- 1) In bringing up the Ark into David's Tabernacle, a distinct order is found in the Priests and Levites and in the chosen singers and musicians.
 - a) The Order of the Priests and Levites. (1 Chronicles 15:4-11).
 - b) The Order of the Singers and Musicians. (1 Chronicles 15:16-24)
- 2) Each had their particular function in the dedicatory service of the Tabernacle of David (1 Chronicles 16:4-29).
- 3) The Procession of the Ark
 - a) David the King; Leader and Commander
 - b) The Elders of Israel
 - c) The Captains of Israel
 - d) The High Priests (Zadok and Abiathar).
 - e) The Chiefs and Levites
 - i) Seven trumpeters
 - ii) Two doorkeepers
 - iii) THE ARK OF THE LORD.
- 4) The singers went first, then the players on instruments, and weaving in and out and amongst them were the damsels playing their timbrels.
- 5) The congregation followed in the glorious procession.

The Ark Taken from the House of Obededom

- 1) Obededom was a typical picture and foreshadowing of the coming of the Gentiles into priestly ministry. (Amos 9:11-12).
 - a) The name "Obededom" means "Servant of the Red, or Servant of Edom." (Edom is the name of Esau, the flesh seed of Isaac).
 - b) Obededom was a Levite of the family of the Korhites.
 - c) Obededom was willing to take the Ark into his house.
 - d) Obededom was willing to move with God on into David's Tabernacle.
 - e) Obededom was appointed to be amongst the musicians in the order of worship in David's Tabernacle in Zion.
- 2) Obededom set forth a character study of those who are willing to receive the Ark of God's presence into their home and yet continue to move on with God in His time into proper order.

The Dedicatory Sacrifices

- 1) Seven bullocks and seven rams were offered to the Lord.
 - a) Seven speaks of perfection, completeness, fullness (points to Christ's perfect, sinless life).
 - b) The bullock is symbolic of service, strength for service.

- c) The ram is symbolic of substitution and consecration.
- 2) Burnt offerings and peace offerings were offered when the Ark was brought into David's Tabernacle.
 - a) Both were voluntary offerings.
 - b) Indicative of Christ's voluntary offering at Calvary.
- 3) There were animal sacrifices offered at the dedication of Moses' Tabernacle; the dedication of Solomon's Temple; and the Tabernacle of David.
 - a) All pointed to Calvary.
 - b) Jesus' blood was shed for the dedication of His Tabernacle—the Church.
- 4) No account of animal sacrifices ever again being offered in Tabernacle of David.
 - a) No animal sacrifices since Calvary are acceptable to God.
 - b) God will never again accept animal sacrifices; to do so would be the greatest insult to Calvary and would be a reversal of the New Covenant back to the Mosaic Covenant.
 - c) The only sacrifices God has accepted since Calvary are “spiritual sacrifices” in His Tabernacle (the Church). [1 Peter 2:5-9].
 - d) The Tabernacle of Jesus Christ (the Church) had its dedicatory service in the sacrifice at Calvary.
 - e) David is doing typically what Jesus Christ would fulfill actually and spiritually.
- 5) The processional march was accompanied by singing, shouting, sound of the cornets, trumpets, cymbals, psalteries, and harps.
 - a) Celebration of great joy, gladness, excitement, and enthusiasm.
 - b) Mical, in the midst of all this celebration, was not excited; in fact, you ridiculed the King for being so “un-king” like.
 - i) Daughter of a King; bought by David with the blood of circumcision to be his wife (given in exchange for foreskins of 200 Philistines).
 - ii) Smitten with barrenness.
 - iii) There are those who are bought with blood, children of royalty, to be joined to the King of Kings; yet because of despising expressions of worship, manifestations of the Spirit, they are smitten with spiritual barrenness until the day of death.
- 6) David, as a type of Melchisedec.
 - a) Both King and Priest.
 - b) As Priest:
 - i) Wore a linen ephod.
 - ii) As a King and Priest, he offered burnt and peace offerings before the Lord.
 - iii) David officiated in the Aaronic Priesthood blessing in the Name of the Lord. (1 Chronicles 16:1-2). 1 So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God. 2 And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD. KJV.
 - iv) David ministered bread and wine and flesh to the people. (1 Chronicles 16:3). And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine. KJV
- 7) Jesus is our King Priest, “King of Righteousness and King of Peace.
 - a) He offered Himself as the sacrifice for sin.
 - b) He ministers the bread and wine (His flesh and blood) in communion.

- c) He blesses His people in the Name of the Lord.
- 8) The Ark is set in the Tabernacle of David.
 - a) 1 Chronicles 16:1-3.
 - b) 2 Samuel 6:17-19.
- 9) Once the Ark of the Covenant was taken out of the Tabernacle of Moses, it never ever returned to it again.
 - a) The Glory had departed from that Tabernacle never to return.
 - b) God had moved on.
 - c) The next step would be the transference of the Ark from the Tabernacle of David into Solomon's Temple.
 - d) The final resting place of the Ark of God (the presence of God) is in the Temple not made with hands—the Body of Christ.

LESSON EIGHT

Two Tabernacles: Moses' and David's

Introduction

- 1) From this time until the building of the Temple of Solomon, there were two Tabernacles in existence at the same time.
 - a) Each had its particular function.
 - b) Each had its own company of priests.
 - c) Each was in a particular mountain.
 - i) The period was for about 35 to 40 years.
 - ii) The Tabernacles were those of Moses and David.
 - iii) The two mountains were Mt. Gibeon and Mt. Zion.
- 2) All these things were for types and shadows. (1 Corinthians 10:11). Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. KJV

The Tabernacles of Moses at Mt. Gibeon

- 1) David set Zadok the Priest and his brethren the priests to minister before the Tabernacle of Moses that was in the high place at Gibeon (their ministry was to offer the morning and evening sacrifices on the Brazen Altar, according to the Law of Moses).
 - a) 1 Chronicles 16:37-43.
 - b) 2 Chronicles 1:1-6.
- 2) Mt. Gibeon had a company of Priests, maintaining the legal order of Moses, functioning in the Tabernacle there with its Outer Court, and Holy Place, and Most Holy Place.
 - a) They had the Most Holy Place, but no Ark of the Covenant was there.
 - b) They ministered before an empty Holiest of All.
 - c) God did bless the Tabernacle of Moses (the Law had not yet been fulfilled), but God had something else in mind.

The Tabernacle of David in Mt. Zion

- 1) The Tabernacle was pitched in Mt. Zion, and Zion was called the City of David.
 - a) David placed a company of Priests and Levites who had been taken from the “old order” known as the Tabernacle of Moses.
 - b) These Priests came into a “new order” as pertaining to worship.

- c) They did not offer animal sacrifices but “spiritual sacrifices.”
 - d) The Tabernacle of David had no Outer Court with its furniture.
 - e) These Priests simply had the Most Holy Place and in it the Ark of the Covenant.
 - f) The Priests in David’s Tabernacle could simply and boldly enter into the Most Holy Place.
 - g) They had access to the Ark of God.
 - h) There was no standing veil between them and the Ark.
 - i) The veil belonged to the Tabernacle of Moses, but not to the Tabernacle of David.
 - j) After the initial dedicatory animal sacrifices, there were no more animal sacrifices in David’s Tabernacle.
- 2) Solomon experienced a progressive relationship with God in three typical structures.
 - a) The Tabernacle of Moses—the Brazen Altar.
 - b) The Tabernacle of David—the Ark of the Covenant.
 - 3) Solomon’s Temple.

The Tabernacle of Moses

- 1) There God gave him wisdom, knowledge, and understanding.
- 2) Solomon’s first approach to God was by way of animal sacrifice and the Brazen Altar

The Tabernacle of David

- 1) Solomon began with the Brazen Altar in the Tabernacle of Moses in Mt. Gibeon, and then came unto the Ark of God in the Tabernacle of David in Zion.
 - a) First the Altar, and finally the Ark—this God’s order.
 - b) In due time, Solomon would bring the Ark of God from David’s Tabernacle to the Temple in Mt. Moriah, place it within the veil, and draw out the staves from it.
- 2) The Two Tabernacles foreshadowed the Old and New Covenants, the Covenants of Law and Grace. (John 1:17). For the law was given by Moses, but grace and truth came by Jesus Christ.

The Tabernacle of Moses—the Law Covenant—and the Gospels

- 1) Animal sacrifices and Temple ritualism were still in operation in Messiah’s times.
- 2) The Outer Court and the Holy Place function continued.
- 3) The Ark of the Covenant was not in the Holiest of All.
- 4) The Ark had never been seen since the destruction of the Temple in the days of the Prophet Jeremiah by the King of Babylon.
- 5) The final mention of the Ark in the Old Testament is found in (Jeremiah 3:16). 16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the

LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more. KJV

- 6) The restored Temple under Ezra and Nehemiah never had the Ark of the Covenant.
 - a) The reason the Shekinah Glory never returned to this restored material Temple.
 - b) When Jesus was on earth, the Temple (Herod's Temple) had no Ark, no Glory.
 - c) Even though the Mosaic Laws were still in order, there was no Shekinah over the Holiest of All.
- 7) Jesus on the cross forever abolished the Mosaic economy.
 - a) He fulfilled and abolished forever all animal sacrifices.
 - b) If the Jews reinstitute it again, it will not be God's will.
 - i) Isaiah 66:1-4.

Kill an ox—same as slaying a man

- 1) Sacrifice a lamb—same as cutting off a dog's neck.
- 2) Burn incense—same as blessing an idol.
- 3) Offer of oblation—same as offering swine's blood.
 - a) If Jews reinstitute these, they are choosing their own way—their soul delights in abominations (God calls this abomination!).
 - b) The Jews who return to this order will be deluded, because they did not respond to the Messiah when God sent Him.
 - c) They do evil and choose that which God does not delight in.

Jesus—God's Precious Lamb

- 1) John 1:29. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. KJV
- 2) John 1:36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God! KJV
 - a) The seal of God to His Son's sacrifice was the rending of the veil of the Temple.
 - b) God in effect was saying that He had finished the Mosaic economy, the Law Covenant, the Aaronic Priesthood and all that pertained to the Tabernacle of Moses' order as was carried out in the Temple of Herod.
 - c) The way of access was opened into the Holiest of All (same as the type in the Old Testament, the Tabernacle of David—God was showing a cameo (a snapshot) of that which was to come under the New Covenant).
- 3) In 70 A.D., the Temple was destroyed; no more animal sacrifices since.
 - a) Titus had smashed the whole abominable set-up.
 - b) The Glory had departed, no Ark, no Glory, a rent veil, a corrupt Priesthood, and an abolished Mosaic order.

The Tabernacle of David—The New Covenant—Acts and the Epistles

- 1) What David had done typically and prophetically was fulfilled historically by Jesus Christ.

- a) After Calvary, full access was made available to all those who would enter in through Jesus Christ.
- b) There was a transference of the Holiest of All from the Old Law Covenant Church (Israel after the flesh) to the New Covenant Church in Grace (Israel after the Spirit).
- 2) The Epistle to the Hebrews gives us the true spiritual significance of the rent veil.
 - a) The Gospels records the historical account of the rent veil, but the Epistle to the Hebrews interprets that account for us.
 - b) Hebrews clearly shows us that we have access into the Holiest of All, “within the veil.” (the veil is that which stands between us and God—we have been reconciled to God through the blood of Jesus).
- 3) The Most Holy Place, the Holiest of All in a greater and more perfect Tabernacle, was typified and prophetically set forth in the Tabernacle of David and is now made available to us.

| The Gospel Historical Account | The Epistle’s Interpretation |
|--|--|
| “And, behold the veil of the Temple was rent in twain from the top to the bottom...” (Matthew 27:51) | “...The Holy Ghost this signifying, that the way into the Holiest of All was not yet made manifest, while as the first Tabernacle was yet standing: which was a figure for the time then present...imposed on them until the time of reformation” (Hebrews 9:8-10) |
| “And the veil of the Temple was rent in twain from the top to the bottom.” (Mark 15:38). | “...which hope we have as an anchor of the soul, both sure and steadfast, and which enters into that within the veil; whither the forerunner is for us entered, even Jesus...(Hebrews 6:19-20) |
| “...the veil of the Temple was rent in the midst” (Luke 23:45) | “Having therefore, brethren, boldness, to enter into the Holiest by the blood of Jesus, by a new and living way which He hath consecrated for us, through the veil, that is to say, His flesh...let us draw near...” (Hebrews 10:19-22) |
| “Jesus said...’It is finished...’” | |

- 4) Jews and Gentiles now have access to God in Christ. (Ephesians 2:18). For through him we both have access by one Spirit unto the Father. KJV
- 5) The Priests and Levites in David’s Tabernacle had this typically.
- 6) Acts 6:7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. KJV
 - a) These priests realized that the order had changed—no more animal sacrifices.
 - b) Once the veil was rent in two, it was useless to carry on the form.
 - i) The Lord Jesus was the true sacrifice.
 - ii) He was the True Temple.
 - iii) He was the Priest after the order of Melchisedek.
 - iv) It was through His blood that we have access to God.
- 7) The rending of the veil shows vividly that the Holiest of All was opened then and there for all who believe, be they Jew or Gentile.
 - a) The Cross was the whole of the sacrificial system compounded into one perfect sacrifice.

- b) All the sacrifices offered on the various Feast Days were compounded in that one sacrifice of Jesus.
- c) Passover and the Day of Atonement were united in the Cross.

Conclusion and Summary

- 1) There were two Tabernacles, two companies of Priests functioning on two different mountains in David's time for approximately 40 years.
- 2) Many in Judaism carried on the Old Mosaic Covenant for about 40 years after the death, burial, resurrection, and ascension of the Lord Jesus Christ.
 - a) They continued to offer up animal sacrifices.
 - b) They must have sewn up the rent veil to continue the Aaronic Priesthood until A.D. 70.
 - c) This is representative of a duality that is still practiced today.
 - i) Law and Grace.
 - ii) Flesh and Spirit.
 - iii) Natural Israel and Spiritual Israel.
- 3) Abraham had two sons. (Galatians 4:22-26).
 - a) One after the bondwoman
 - i) Ishmael.
 - ii) The Law
 - iii) Genders to bondage; the Jerusalem in the natural.
 - iv) Answers to Mount Sinai.
 - b) One after the spirit.
 - i) Isaac—son of promise
 - ii) Grace and Promise
 - iii) Genders to liberty—Jerusalem that is above—the mother of us all.
- 4) The Tabernacle of Moses was like a guardian to bring the Priests to the Tabernacle of David, even as “the law was a schoolmaster to bring us to Christ” (Galatians 3:24).
 - a) Solomon's experience shadows forth the experience of those Jews who believed in Christ.
 - b) First they experienced the Tabernacle of Moses—the Old Covenant, Aaronic Priesthood, Brazen Altar, animal sacrifices. Or that set out in Mt. Gibeon.
 - c) Then they experience the Tabernacle of David—the Ark as personified in Christ, the New Covenant, Melchisedek Priesthood, and spiritual sacrifices in Mt. Zion.

Philip Mauro (pp. 224-225) commenting on George Smith's “Harmony of the Divine Dispensations”, says,

“Thus, the Tabernacle of David is evidently replete with typical meaning, concerning which it will suffice for our present purpose to remark, that, to David, the man after God’s own heart, who was himself a conspicuous type of Christ, and who is more closely associated with the Gospel than any other of the patriarchs (Matthew 1:1; Acts 13:22, 34; Romans 1:3; 2 Timothy 2:8; Revelation 22:16) it was given to know the mind of God concerning real spiritual worship; and that he, ‘being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins according to the flesh, He would raise up Christ to sit on His throne’ (Acts 2:30) was permitted to give in the tabernacle pitched by him on Mt. Zion, a wonderful foreshadowing of the worship, by prayer, preaching and song, which characterizes the gatherings of God’s people in this Gospel dispensation.”

LESSON NINE

Walk about Zion

Introduction

Psalms 48:12. Walk about Zion, and go round about her: tell the towers thereof. KJV

- 1) Mt. Zion was the city of David the king and the place of the Tabernacle of David.
- 2) Zion has spiritual significance for the Church. (Hebrews 12:22-24). 22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, 23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. KJV

Historical Background

- 1) Zion was the mount in Jerusalem, the highest and south-westernmost of the city.
- 2) Zion was captured during the time of King David.
 - a) After he captured it, Zion became known as the City of David.
 - b) David greatly enlarged and strengthened its fortifications.
- 3) “Zion” is suggested by some to mean “Mount, Sunny, Fortress, Elevated, Highest.”
 - a) Some suggest it means, “Lofty, A Monument, Sepulchre, Turret.”
 - b) It was the ancient name of Mt. Hermon. (Psalms 133: 3). As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore. KJV.
 - c) Zion is mentioned approximately 153 times in the Bible (more so in the Old Testament).
 - d) Twice it is translated “Sion” in the Old Testament and seven times in the New Testament.
- 4) Significance of Zion City.
 - a) It took on a sacred connotation, and became a name for God’s chosen people in both the Old and the New Testaments.
 - b) Zion, the city of David, was the governing city of the nation and sets forth the governmental or political aspect of Zion.
 - c) Zion, the city of the Tabernacle of David, became the religious capital of the nation, and sets forth the spiritual or ecclesiastical aspect of Zion.
 - i) Was the capital of the Kingdom of David.
 - ii) Is the spiritual capital of the Kingdom of God.
 - d) Zion, under King David, is seen as the political and religious unity of the nation and is typical of the ministry of a KING (political or governmental) and PRIEST (religious or ecclesiastical) unto God.
- 5) Jesus, the greater Son of David, is King in Zion, the city of God.
 - a) He rules and reigns.
 - b) His government is revealed.

- c) He is King of kings and Lord of lords.
 - i) Isaiah 9:6-9.
 - ii) Revelation 19:16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. KJV
 - iii) 1 Timothy 6:15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; KJV
- 6) Jesus is also Priest.
 - a) He leads the host of the redeemed, the true Israel of God, in worship to the Father.
 - i) Hebrews 2:12
 - ii) Psalms 22:22
 - b) He is King-Priest after the Order of Melchisedek, combining in Himself the governmental and spiritual administration over the people of God.

Zion—Governmental and Spiritual

- 1) Zion—The Governmental City of God.
 - a) The city where the King dwells.
 - i) Psalms 2:6-7.
 - ii) Psalms 48:1-2.
 - iii) Jesus was the begotten of God the Father.
 - (1) Acts 13:33.
 - (2) Hebrews 1:5
 - b) The city of the King-Priest.
 - i) Psalms 110:1-2.
 - ii) Jesus is the King-Priest after the order of Melchisedec; He is King-Priest in Zion, in His Church.
 - c) The city where the Lord Reigns.
 - i) Psalms 146:10
 - ii) Isaiah 60:14
 - d) The spiritual city of God.
 - i) Zion is the place where the Lord dwells.
 - (1) Psalms 9:11
 - (2) Psalms 74:2
 - (3) Psalms 76:1-2.
 - (4) Joel 3:21
 - (5) Isaiah 8:18
 - ii) Zion is the place of the salvation of Israel.
 - (1) Psalms 53:6
 - (2) Isaiah 59:20
 - (3) Zechariah 9:9
 - (4) Isaiah 46:13
 - (5) Isaiah 62:11
 - iii) Zion is the place of strength for God's people. (Psalms 20:2-3).
 - iv) Zion is the place of joy for the whole earth.
 - (1) Psalms 48:2
 - (2) Psalms 48:11

- (3) Psalms 97:8
 - (4) Isaiah 61:3.
 - v) Zion is the place where the Lord is praised.
 - (1) Psalms 65:1
 - (2) Psalms 147:12
 - vi) Zion is the place where people are born and established.
 - (1) Psalms 87:5-6.
 - (2) Isaiah 66:8
 - vii) Zion is the place where the Lord reigns
 - (1) Psalms 99:1-2.
 - (2) Isaiah 24:23
 - (3) Isaiah 52:7
 - viii) Zion is the place where the Lord appears in glory
 - (1) Psalms 102:13
 - (2) Psalms 102:16
 - (3) Colossians 3:4
 - ix) Zion is a place of blessing.
 - (1) Psalms 128:5
 - (2) Psalms 134:3
 - x) Zion is God's rest and habitation forever.
 - (1) Psalms 132:13-14.
 - (2) Psalms 132:13-17.
 - xi) Zion is a place where captivity is turned into laughter.
 - (1) Psalms 137:1-4.
 - (2) Psalms 128:1-4.
 - xii) Zion is a name for the people of God. (Isaiah 51:16)
 - xiii) Zion is a place that published good news
 - (1) Isaiah 40:9. 9
 - (2) Isaiah 52:7-8.
 - (3) Isaiah 41:27
 - (4) Jesus brought good tidings.
 - (5) Luke 4:18-20.
 - xiv) The Church now publishes good news. (Romans 10:15).
 - (1) Isaiah 28:16
 - (2) Jesus is the foundation stone.
 - (a) 1 Peter 2:6-8.
 - (b) Matthew 21:42
 - (c) Acts 4:11
 - xv) Zion is a place where saviours minister.
 - (1) Obad 21
 - (2) Nehemiah 9:27
 - (3) Joel 2:32
 - (4) Acts 2:21
- 2) The fullness of truth cannot possibly apply just to the small geographical hill of Mount Zion.
- a) The earthly Zion with its Kingly and Priestly functions, its sorrows and joys, its defeats and triumphs, its worship, its people all shadowed forth the heavenly and spiritual Zion.

- b) New Testament writers took that which pertained to the Old Testament Zion to apply to the spiritual or heavenly Zion which we as the Body of Christ are.

New Testament References to Zion

- 1) Matthew 21:4-5.
- 2) John 12:15-16.
- 3) Zechariah 9:9.
- 4) Romans 9:33
 - a) The Jewish nation, as a whole, stumbled over Christ Jesus, the foundation stone in Zion.
 - b) He is the stumbling stone and rock of offense to Jewry.
 - i) Isaiah 8:14.
 - ii) Psalms 118:22.
- 5) Romans 11:26
 - a) Isaiah 59:20
 - b) The Lord Jesus Christ is the Deliverer out of Sion.
- 6) Hebrews 12:22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, KJV
 - a) Believers are encouraged concerning the true and heavenly Jerusalem and Zion.
 - b) Leaving the earthly Temple, the animal sacrifices, the Aaronic Priesthood, earthly Zion, and Jerusalem, they come to a spiritual Temple, to spiritual sacrifices, to the Priesthood of Melchisedek and to heavenly Zion and Jerusalem.
- 7) 1 Peter 2:4-9.
- 8) Revelation 14:
 - a) The Lamb of God wasn't standing on literal Mt. Zion—that's where He was crucified.
 - b) The Mount Zion He stands in is the spiritual and heavenly Zion (or Sion).
- 9) The whole epistle of Hebrews sets forth the contrast between that which is natural and spiritual, that which is earthly and heavenly, that which is temporal and eternal.
 - a) Zion and Jerusalem are certainly greater than the earthly Zion and Jerusalem.
 - b) The latter was only the shadow of the former.

Summary

- 1) There was the Heavenly Zion.
 - a) This was the original of all things shadowed on earth.
 - b) This is unseen, and eternal.
- 2) Earthly Zion was meant to be the shadow of the heavenly Zion, the heavenly Jerusalem.
 - a) The things that are not seen are eternal.
 - b) 2 Corinthians 4:18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. KJV
 - c) Hebrews 12:22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, KJV

- 3) There was the natural or Earthly Zion, which was temporal.
 - a) This was but the shadow of a greater Zion.
 - b) Type as seen in the Old Testament in Israel and in the geographical situation in Palestine.
 - c) There is the Spiritual Aspect of Zion in the Church, the people of God.
 - d) The believers are born again and become children of Zion.
- 4) The Church worships the Lamb in Zion.
 - a) Christ is the foundation stone in Zion.
 - b) Zion is the place of joy, singing, shouting, and praise.
 - c) This Zion finds its fulfillment in Christ and His Church.
- 5) It could be said that Jesus came from heavenly Zion to earthly Zion, was crucified and now He takes His place as the risen Lord in the spiritual Zion, as the foundation stone upon which His Church is built.

LESSON TEN

According to the Commandment of David

Introduction

- 1) In the Tabernacle of David, David established a complete new order of worship for the priests and Levites there.
- 2) David must have received revelation from the Lord and then given commandments concerning this order.
 - a) These commandments particularly involved the ministry of music, both of the singers and the musicians.
 - b) The godly Kings of Israel always restored the order of worship that was established by David the King in the Tabernacle of David.

Interpretation of Israel's History

- 1) **The Tabernacle of David, B.C. 1048** (1 Chronicles 15-16).
 - a) David appointed and ordained singers and musicians to sing and play before the Lord in His Tabernacle.
 - b) David appointed certain of the Levites to be singers with instruments of music, psalteries and harps and cymbals, sounding, by lifting up the voice with joy.
 - c) These were to minister before the Ark of the Lord continually, as every day's work required.
- 2) **The Temple of Solomon, B.C. 1012** (2 Chronicles 3-5).
 - a) Solomon built the Temple according to the pattern given David his father.
 - b) For about 30 years or more the Tabernacle of David had been functioning before the Temple of Solomon was built.
 - c) When the day of dedication of the Temple came, singers and musicians had a vital part.
 - d) The Ark was taken out of the Tabernacle of David and placed in the Temple; the staves were taken out.
 - e) As soon as the Priests came out of the Holy Place, the singers and musicians began to minister before the Lord as they stood on the east end of the Brasen Altar.
 - i) 2 Chronicles 5:11-14.
 - ii) As the ministry of the singers and instruments blended into one accord and one sound, the Shekinah Glory Cloud filled the Temple.
 - (1) No flesh could minister in the presence of the Lord.
 - (2) All of this was according to the revelation given to David.

3) King Jehoshaphat, B.C. 896 (2 Chronicles 20).

- a) When the Moabites and Ammonites came to battle against Jehosophat, he went into the court and made intercession to God.
- b) When the prophetic word of the Lord came, Jehosophat and the congregation fell before the Lord in worship.
- c) The Levites stood and began to praise the Lord with a loud voice.
- d) Jehosophat sends singers ahead of the army.
- e) The Lord set ambushes against the enemy.
 - i) They began to destroy one another.
 - ii) The people spent three days gathering the spoil of the enemy.

4) King Hezekiah, B.C. 726 (2 Chronicles 29-30).

- a) Hezekiah set himself to repair the house of the Lord and to reestablish the Lord.
- b) Once again the atoning sacrifices were offered upon the altar and the Temple was dedicated anew.
- c) He also revived the ministry of the singers and musicians as ordained by David many years prior. (2 Chronicles 29:25-28).

5) King Josiah, B.C. 623 (2 Chronicles 35:1-19).

- a) Josiah had the Temple cleansed again under the Feast of Passover as Hezekiah had done previously.
- b) Josiah charged the priests and the Levites to prepare themselves after their courses “according to the writing of David king of Israel, and according to the writing os his son Solomon” (2 Chronicles 35:4).

6) The Restoration of Judah from Babylon, B.C. 536 (Ezra 2:65, 3:1-13; Nehemiah 12:27-47).

- a) The first thing done in restoration was the rebuilding of the Temple.
- b) The Temple foundation was laid in the Feast of Trumpets, the very Feast in which the Temple of Solomon had been dedicated many years before (1 Kings 8:1-2).
- c) Singers. Ezra 2:65
- d) Priests and Instruments of Worship.
- e) Praise according to David. (Nehemiah 12:24)

7) According to Commandment of David.

Nehemiah 12:44-47.

8) The Prophecy of Amos, B.C. 787 (Amos 9:11-13)

- a) Each of the above awakenings in the nation’s history followed a period of spiritual lapse and each constituted a restoration of the order of worship according to the commandment of David, which was also the commandment of the Lord through His prophets.

- b) Every visitation in Judah was accompanied by a return to a renewal of the order of worship.
 - i) Ungodly kings brought about breaches.
 - ii) Godly kings sought to mend the breaches.

Application to Church History

- 1) Under the outpouring of the Holy Spirit in the Book of Acts, we see Jew and Gentile coming into the spiritual order of the Tabernacle of David (Acts 15:13-18).
- 2) Jesus brought about a new order of worship. (John 4:24).
- 3) True worship consists of Psalms, hymns, and spiritual songs.
 - a) Ephesians 5:18-19.
 - b) Colossians 3:16
 - c) James 5:13
- 4) In the Early Church, song, praise and joy abounded even as it had in the days of old under David's Tabernacle.
- 5) Throughout Church History, the ministry of true worship vanished from the Church.
 - a) God began to restore that which was lost.
 - b) To repair the breaches of the Dark Ages.
- 6) Every awakening, every movement of the Spirit of God has had some particular "new song" associated with it.
 - a) Each carried a song of the Lord peculiar to that awakening.
 - b) Lutherans, Presbyterian, Methodists, Baptist, Anglicans, Plymouth Brethren, Salvation Army, Pentecostal, Latter Rain, Kingdom—has had their own particular "new song" emphasizing the truth God had revealed to them.
- 7) God is again turning the captivity of Zion.
 - a) There can no song of the Lord in Babylonian captivity.
 - b) The people of God are once again coming out of Babylonian captivity (religious confusion) with a new song of the Lord.
- 8) Each visitation of Israel pointed to the Temple; all pointed to the true Temple, the Church—God's spiritual House.
 - a) Ephesians 2:20-22.
 - b) 1 Corinthians 3:16
 - c) 1 Peter 2:3-9. 3

Divine Order of Worship

Introduction

- 1) What is worship?
 - a) The word "worship" means "to honour, revere, adore, pay homage, render devotion and respect" to someone, especially to God.
 - b) It is used in its broadest sense to encompass all ministry unto the Lord.
 - c) All of our service should spring from a true spirit of worship and praise.
- 2) We must worship God in Spirit and in Truth. (John 4:24). God is a Spirit: and they that worship him must worship him in spirit and in truth. KJV
- 3) Man was created to worship.

- a) He doesn't know how to worship, so he designs forms of worship for religious services and asks God to bless them.
- b) People generally congregate to the particular form that suits their tastes, their spiritual disposition and which does not offend their mentality.
- 4) What does it mean to worship the Lord in "Spirit" and in "Truth."
 - a) In Spirit.
 - i) To allow the Holy Spirit to move upon the believer's redeemed spirit, causing love, adoration, devotion, honor and respect to ascend to God.
 - ii) As the Holy Spirit moves upon the redeemed spirit, then worship "in spirit" ascends to God who is Spirit.
 - b) In truth.
 - i) To worship God according to the Word of God.
 - ii) God has laid down in His Word as to how we are to worship Him.
 - iii) He has shown that there are a variety of expressions of praise and of worship from those who truly love Him.
- 5) Both "spirit" and "truth" are important.
 - a) If the Spirit is not there, then worship is dead, lifeless.
 - i) It is according to the letter than kills.
 - ii) All becomes empty form.
 - b) If the Word is not there, then worship become sentimentalism, emotionalism and can lead to fanaticism.

Expressions of Worship

- 1) Ministry of the Singers and Singing.
 - a) David appointed certain Levites to be singers in the Tabernacle of David.
 - b) No singers ever sang in the Tabernacle of Moses.
- 2) Ministry of the Musicians with Instruments.
 - a) 1 Chronicles 23:5 Moreover four thousand were porters; and four thousand praised the LORD with the instruments which I made, said David, to praise therewith. KJV
 - b) 1 Chronicles 25:1-7.
- 3) Ministry of the Levites before the Ark
 - a) Scriptures:
 - i) 1 Chronicles 16:4
 - ii) 1 Chronicles 16:37
 - b) Contrast to the Tabernacle of Moses where only the High Priest could approach the Ark of the Lord, and that only one time a year.
 - c) In the Tabernacle of David, the Levites ministered by course every day before the Ark, thus having access beyond the veil (which was fully accomplished only after Jesus died).
 - i) Hebrews 6:19-20.
 - ii) Hebrews 9:7-9.
 - iii) Hebrews 10:20-21.
- 4) Ministry of Recording (1 Chronicles 16:4; 28:12, 19).
 - a) Scriptures.
 - i) 1 Chronicles 16:4.
 - ii) 1 Chronicles 28:12
 - iii) 1 Chronicles 28:19

- b) King David set Levites in his Tabernacle to “record.”
 - i) The word “record” means to “set it down so that it can be remembered.”
 - ii) It involved the ministry of the scribe.
 - iii) Many of the Psalms, especially those which concern Zion, must have been given by the inspiration of the Holy Spirit in connection with the Tabernacle of David.
 - (1) In Psalm 80,
 - (2) Many Levites wrote the Psalms, as well as King David.
- 5) Ministry of Thanking the Lord (1 Chronicles 16:4, 8, 41).
 - a) Scriptures.
 - i) 1 Chronicles 16:4
 - ii) 1 Chronicles 16:8
 - iii) 1 Chronicles 16:41
 - b) David appointed the Levites to thank the Lord.
 - c) Many of the Psalms exhort God’s people to thank the Lord for His mercy.
 - d) Those who were set in the Tabernacle of David were to give thanks continually for all things.
 - i) Psalms 116:17
 - ii) 2 Chronicles 29:30-31.
 - iii) 1 Thessalonians 5:18
- 6) Ministry of Praise (1 Chron 16:4, 36).
 - a) Scriptures.
 - i) 1 Chronicles 16:4
 - b) Part of the order in David’s Tabernacle was to praise the Lord for His goodness and mercy.
 - c) It is Scriptural to “say” praise
 - i) Isaiah 12:1
 - ii) Isaiah 12:4
 - iii) Jeremiah 33:10-12.
 - d) It is Scriptural to “sing” praise.
 - i) Scriptures.
 - (1) Psalms 47:6-7.
 - (2) Psalms 98:1-6.
 - (3) Psalms 100:2
 - ii) The Psalms especially exhort the people of the Lord to “sing praise.”
 - iii) There are over 70 references in the 150 Psalms to “sing praise.”
 - iv) There was no singing of praise in the Tabernacle of Moses
- 7) Ministry of Psalms (1 Chronicles 16:9; Psalms 98:6)
 - a) Scriptures.
 - i) 1 Chronicles 16:9
 - ii) Psalms 98:6
 - b) On the day of the dedication, David delivered a Psalm to the singers and musicians.
 - c) The Tabernacle of David was characterized by the writing and singing of Psalms.
 - i) The greater majority of the Psalms are linked with David’s Tabernacle.
 - ii) Evidenced by many references to “Zion.”
 - d) The New Testament exhorts us to sing the Psalms.

- i) Colossians 3:16 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. KJV
 - ii) Ephesians 5:18-19. 18
 - iii) James 5:13
 - iv) 1 Corinthians 14:26
- 8) Ministry of Rejoicing and Joy (1 Chronicles 16:10, 16, 25-31).
 - a) Scriptures.
 - i) 1 Chronicles 16:10
 - ii) 1 Chronicles 16:16
 - iii) 1 Chronicles 16:25-31.
 - b) Joy and rejoicing characterized the order of Tabernacle of David, also.
 - c) The Tabernacle of Moses was characterized by great solemnity; not the joy of David's Tabernacle.
- 9) Ministry of Clapping of Hands (Psalms 47:1; 98:8; Isaiah 55:12).
 - a) Scriptures
 - i) Psalms 47:1
 - ii) Psalms 98:8
 - iii) Isaiah 55:12
 - b) One of the most natural of all human responses to joy and appreciation is the clapping of the hands.
 - c) Clapping of hands is an expression of happiness, thanks, appreciation, and joy.
 - d) There was no such expression of joy in the Tabernacle of Moses.
- 10) Ministry of Shouting (1 Chronicles 15:28; Psalms 47:1, 5; Isaiah 12:6).
 - a) Scriptures.
 - i) 1 Chronicles 15:28
 - ii) Psalms 47:1
 - iii) Psalms 47:5
 - iv) Isaiah 12:6
 - b) When the Ark of God was taken into David's Tabernacle, there was much shouting unto the Lord.
 - i) A number of Scriptures speak of shouting in Israel's history.
 - ii) When Israel shouted on the 7th day on the march around Jericho, God caused the walls to fall down flat.
- 11) Ministry of Dancing (1 Chronicles 15:29; 2 Samuel 6:14; Psalms 149:3; 150:4).
 - a) Scriptures.
 - i) 1 Chronicles 15:29
 - ii) 2 Samuel 6:14
 - iii) Psalms 149:3
 - iv) Psalms 150:4
 - b) There was dancing before the Lord at the dedication day of the Tabernacle of David.
 - c) The dancing of Israel was to be in joy, praise, and as a part of worship unto the Lord.
 - i) It was particularly associated with festival occasions.
 - ii) Miriam and the women with her danced at the deliverance from Egypt after the crossing of the Red Sea (Exodus 15:20).
- 12) Ministry of Lifting up of Hands (Psalms 134: 141:2).

- a) Scriptures.
 - i) Psalms 134.
 - ii) Psalms 141:2
 - b) Lifting hands in Scripture has several suggested meanings.
 - i) It is an act of surrender,
 - ii) A person taking a vow before the Lord.
 - iii) Of prayer and worship.
 - c) Only Aaron would lift up hands to the Lord in the Tabernacle of Moses.
 - d) In the Tabernacle of David, all could lift their hands.
 - e) All believers as ministering priests may lift their hands in worship.
 - f) We are to lift up our hearts with our hands.
- 13) Ministry of Spiritual Sacrifices (Psalms 27:6; 1 Peter 2:3-5; Hebrews 13:15-16).
- a) Scriptures.
 - i) Psalms 27:6
 - ii) 1 Peter 2:3-5.
 - iii) Hebrews 13:15-16.
 - b) After the dedicatory service, only spiritual sacrifices were offered up in the Tabernacle of David.
 - c) Spiritual sacrifices.
 - i) The sacrifices of joy.
 - ii) The sacrifices of thanksgiving.
 - iii) The sacrifices of praise.
 - d) These are “spiritual sacrifices” offered up by the royal priesthood in the spiritual house, the Church.

Summary and Conclusion

- 1) Cannot say that those forms of worship in the Old Testament are not valid for the New Testament Church.
 - a) The early believers continually appealed to the Psalms as well as the rest of the Old Testament in teaching and preaching worship.
 - b) The New interprets the Old.
 - i) The New shows that animal sacrifices were fulfilled and abolished at the Cross, but nowhere does it say that worship was abolished, nor these expressions of worship.
 - c) Worship is lifted into a greater and higher realm in the New Testament.
 - i) Because of the Cross of Jesus and the Holy Spirit.
 - ii) Because New Testament believers are to be kings and priests unto God through Christ after the order of Melchisedec.
 - d) The New Testament Church worshipped the Lord as set out in the Psalms.
 - i) The Psalms generally are a revelation of Christ in the midst of a worshipping Church.
 - ii) “In the midst of the Church will I (Christ) sing praise to Thee (God)” (Psalms 22:22-31).
 - iii) “Is any merry, let him sing Psalms” (James 5:13).
 - iv) “Singing to yourselves in Psalms, hymns and spiritual...”
 - (1) Ephesians 5:18-19.
 - (2) Colossians 3:16

LESSON ELEVEN

A Brief History of Music

References to Songs in Biblical Hebrew History

- 1) The Song of Moses, Exodus 15—the first recorded song.
- 2) The Song of Israel at the well. (Numbers 21:16-18). 16 And from thence they went to Beer: that is the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water. 17 Then Israel sang this song, Spring up, O well; sing ye unto it: 18 The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves. And from the wilderness they went to Mattanah: KJV.
- 3) The Song of Deborah and Barak. (Judges 5:1-3). 1 Then sang Deborah and Barak the son of Abinoam on that day, saying, 2 Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves. 3 Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the LORD; I will sing praise to the LORD God of Israel. KJV
- 4) The Songs of David. (1 Chronicles 16:7-12). 7 Then on that day David delivered first this psalm to thank the LORD into the hand of Asaph and his brethren. 8 Give thanks unto the LORD, call upon his name, make known his deeds among the people. 9 Sing unto him, sing psalms unto him, talk ye of all his wondrous works. 10 Glory ye in his holy name: let the heart of them rejoice that seek the LORD. 11 Seek the LORD and his strength, seek his face continually. 12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth; KJV

Music in the New Testament (Apostolic Period A.D. 26-95)

- 1) Prominent argument against musical instruments—for Old Testament worship in Israel only.
 - a) The age of the ceremonial was fulfilled and abolished by Jesus at the cross.
 - b) “Only instrument” that the New Testament allowed in worship was the heart in tune with God.
- 2) Ceremonialism was abolished at the cross, but worship and all its related expressions was never abolished.
 - a) Worship began in eternity; it was continued in the history of the redeemed and it will continue into the eternities.
 - b) Worship cannot be confined to periods or dispensations—it is for all times.
- 3) Jesus and music.
 - a) Music and dancing at the return of the prodigal son to the Father’s house.
 - b) Jesus sung a hymn. (Matthew 26:30). And when they had sung an hymn, they went out into the mount of Olives. KJV
 - c) It is generally accepted that it was the Great Hallel or Paschal Hymn which was usually sung after Passover by the Jews (Psalms 113-118).
- 4) Paul exhorted believers to sing.
 - a) 1 Corinthians 14:26. How is it then, brethren? when ye come together, 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. KJV

- b) Ephesians 5:18-19. And be not drunk with wine, wherein is excess; but be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; KJV
 - i) It is a part of the Spirit-filled life to do so.
 - ii) To sing a set piece of music, a sacred ode, accompanied by the3 voice, harp or other instrument (Greek “Psalms”).
 - iii) “Making melody” is the Greek work “Psallo” as used also in James 5:13. Is any among you afflicted? let him pray. Is any merry? let him sing psalms. KJV
- c) Paul and Silas. (Acts 16:25). And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. KJV
- 5) Hebrews 2:12. Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. KJV
- 6) Revelation 5:8-10. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. KJV
- 7) Revelation 14:1-5. 1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. 2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: 3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. 4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. 5 And in their mouth was found no guile: for they are without fault before the throne of God. KJV
- 8) Revelation 15:2-3. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. KJV
- 9) The singing of Psalms in Christian worship was carried over from the Synagogue worship into the Church.
 - a) Not a word against the use of music in Christian service in the New Testament.
 - b) The heart, the hand, and the mouth should be used in worship to God.
 - c) Praying, singing, praising, worshipping are all expressions of worship; so also is the playing of musical instruments.
- 10) The use of music in worship never seemed to be a serious problem before the 4th Century. Psalms singing in the early Christian Churches was of three types:
 - a) Direct psalmody, the singing of a complete Psalm or a number of verses, without textual addition or modification.
 - b) Responsorial psalmody, taken directly from the Jewish Synagogue, in which the entire Psalm was sung by a soloist, while a choir or congregation responded with a short affirmative exclamation such as “Amen” or “Alleluia.”

- c) Antiphonal psalmody, thought to have been introduced by Ambrose, who used two alternating half-choruses, according to the practice in Syria.

Music in Church History

1) The Patristic Period (A.D. 95-600).

a) The earliest Christian hymns are:

- i) The Songs of Elizabeth. (Luke 1:42-45). 42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. 43 And whence is this to me, that the mother of my Lord should come to me? 44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. 45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. KJV
- ii) Mary. (Luke 1:46-55). 46 And Mary said, My soul doth magnify the Lord, 47 And my spirit hath rejoiced in God my Saviour. 48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. 49 For he that is mighty hath done to me great things; and holy is his name. 50 And his mercy is on them that fear him from generation to generation. 51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. 52 He hath put down the mighty from their seats, and exalted them of low degree. 53 He hath filled the hungry with good things; and the rich he hath sent empty away. 54 He hath holpen his servant Israel, in remembrance of his mercy; 55 As he spake to our fathers, to Abraham, and to his seed for ever. KJV

b) Attitudes of some of the Church fathers.

- i) Ignatius (A.D. 30-107) wrote a hymn just before he was martyred.
- ii) Pliny (Born 79 A.D.) stated that Christians had a custom of meeting before dawn on an appointed day, and singing by turn hymns to Christ.
- iii) Josephus accounts how often the Christians in the Coliseum arena, as they waited the coming of the lions to destroy them, would sing so loud and triumphantly that their singing could be heard above the roars of the lions and the shouting of the blood-thirsty Roman spectators.
- iv) Clement of Alexandria (A.D. 150-220) was one of the earliest hymn writers.
 - (1) Condemned the use of instruments in public worship because of their use in Pagan rituals and superstitious rites.
 - (2) Questions in Post-Apostolic era as to whether music should be instrumental or only vocal.
 - (3) Whether Psalms and sacred poems should be sung to new tunes or Jewish and heathen melodies.
- v) John Chrysostom (A.D. 354-407) warned people against the licentious character of various chants.
 - (1) He taught that there was no need of instruments, or trained voices, but the true song that came from the heart of the worshipper.
 - (2) This was the New Testament “instrument.”
- vi) Jerome (A.D. 340-420).

- (1) Confirmed that music was an aid to worship by exhorting believers to sing psalms, hymns, and spiritual songs from the church.
- (2) He warned against the turning of the house of God into a theatre.
- vii) The Synod of Laodocia (A.D. 343-381).
 - (1) Passed a regulation that “psalms composed by private men must not be used in the Church.”
 - (2) None should sing in the Church except those regularly appointed singers.
 - (3) Women were later excluded from choirs in A.D. 578, except in convents.
- viii) Basil the Great (A.D. 330-378) preferred the use of the psaltery over all other instruments in accompanying the singing of the Psalms.
- ix) Ambrose (A.D. 337-397) encouraged congregational singing, wrote many hymns, and also strongly favored humanly-composed hymns.
- x) Augustine (A.D. 350-430).
 - (1) Had mixed emotions about music.
 - (2) Wrote an exposition on Psalm 146 in which he seems to favor Psalm singing accompanied by the musical instrument, the psaltery.
- xi) The Council of Braga (A.D. 563) forbade all singing except the Psalms of David.
- c) Brief sketch of the Patristic period.
 - i) Decline of worship in contrast to the joyful, spontaneous and full-hearted singing of the Apostolic era.
 - ii) The use of musical instruments in Christian worship seemed to be frowned upon as the decline set in.
 - iii) As the Church became more official, the people became less spiritual, so worship became more formal and liturgical.
 - iv) Congregational singing was discarded; humanly-composed hymns were suppressed; and what singing there was passed into the hands of the clergy.
 - v) Creativity in music almost perished.
- 2) **The Medieval Period** (A.D. 600-1517).
 - a) The period of the Middle Ages has been called “The Dark Ages” or “The Church’s Babylonian Captivity.”
 - i) The song of the heart almost died during this 1000-year period.
 - ii) Congregational singing became almost extinct, singing being confined to the clergy.
 - b) A few voices endeavored to revive the lost art of Christian song.
 - i) Bernard of Clairvaux wrote many beautiful songs and urged Christians to sing.
 - ii) St. Francis of Assisi (A.D. 1182-1225) also emphasized the importance of Christian singing. Many joyful songs were composed by him.
 - iii) Musical instruments were ruled out in the Church..
 - (1) The Catholic church frowned upon the development of music.
 - (2) The period abounded with all types of instruments coming into their own.
 - (3) The organ was called “king of all instruments.”
 - (4) Secular music as an art developed, but music in the Church remained stagnant.
 - (5) Musicians were forced to flee to the secular world to find freedom of expressions and recognition.
 - c) Songs were primarily to the Virgin Mary, as well as to other saints. Very few songs were composed to God or Christ.
 - d) The sad depressive spiritual state of the previous centuries deepened in this era.

- 3) **The Reformation Period** (A.D. 1517-1600).
 - a) The Lord began to “turn again the captivity of Zion.”
 - i) With the Renaissance and the spread of Protestant Reformation in the 15th and 16th Centuries, religious music began to come into its own again.
 - ii) With the revival of true religious experience came a revival of Christian music.
 - iii) Mouths were filled with laughter, tongues with singing.
 - iv) Music and singing began to be heard in the earth again.
 - b) Important leaders.
 - i) Martin Luther (A.D. 1483-1546).
 - (1) Father of the Reformation period.
 - (a) He played one of the greatest parts in the restoration of music to the Church.
 - (b) Gave the German people Christian songs in their own language.
 - (c) Composed new hymns and encouraged others to do so.
 - (d) Some people who were in possession of Luther’s hymnbooks were imprisoned, tortured or put to death.
 - (2) Luther recognized that Catholic music was too solemn; he contended for beauty and melody, cheerfulness and joy in Christian song.
 - (a) Luther held out for polyphonic (multiple parts) which had been resisted for centuries.
 - (b) Some conscientious people believed that elaborate music was sensuous, as was ungodly music.
 - (c) Luther used German folk tunes, popular songs and set them with suitable words to glorify God.
 - (3) Luther’s Principles of Music.
 - (a) He showed admirable discrimination in his own evaluation of contemporary composers and this set a standard of correct musical judgment.
 - (b) He defined music as an art which to be appreciated properly must be studied rather than listened to.
 - (c) He made music study a mandatory part of the curriculum in all schools he organized under his auspices.
 - (d) He required the ministers who followed his lead to study singing and made an understanding of music a prerequisite to ordination.
 - (e) He overrode the scruples of those who, following St. Augustine’s examples, feared elaborate Church music on moral grounds.
 - (f) He spoke often and ardently in behalf of excellence in Church music.
 - (g) While exalting the role of the congregation he never minimized the role of the organist or of the choir in Church music.
 - (h) He upheld the right of musicians to an adequate and assured income from Church sources.
 - (4) Luther never allowed instruments to be destroyed, as did Calvin’s followers.
 - ii) John Huss, leader of the Bohemian Brethren, and his followers sang. He circulated the first congregational song book in 1504.
 - iii) John Calvin (A.D. 1509-1564).
 - (1) Encouraged congregational singing—no hymns.
 - (a) Only the inspired Psalms of David could be sung in Christian worship.
 - (b) The Psalms in time were sung to commonly known ballad tunes.

- (c) No instrumental music—said instruments were allowed in Israel only because they were in their infancy.
 - (i) Said instruments in Psalms 150 were only shadows of a departed dispensation.
 - (ii) Under Calvin, in Europe, England, and Scotland, organs in Churches were destroyed or melted down to retain the tin from the pipes.
 - (d) Opposed the introduction of any part-singing into congregational singing.
 - (i) Calvin had a distaste for organs, hymns, and part-singing.
 - (ii) The Church of England and the Church of Scotland favored only singing from the Psalter.
 - (2) A period of time under Charles the First and Queen Mary (Bloody Mary) when Psalm singing and hymn singing were totally banned in Church services.
 - (a) Nothing could suppress the song in the church.
 - (b) Often thousands of people would gather together after the services and sing and praise God.
 - (3) Not until over 300 years (about 1866-1883 A.D.) did the Presbyterian Church allow organs within their buildings, along with hymns of human composure—and singing in part.
- 4) **The Post-Reformation Period** (A.D. 1600-1800).
- a) Point of contention centered around the recovery and use of Hymn singing—that is humanly-composed humns.
 - b) In A.D. 1623, King James in England sanctioned a book of “Hymns and Songs of the Church.” He was forced to withdraw it because of the greatest of opposition in the Church.
 - c) Musical giants of this period were Bach and Handel.
 - d) The Puritans were very antagonistic to choirs and musical instruments.
 - i) Humanly composed hymns were counted sacrilegious.
 - ii) The Puritans looked upon joyful or pleasant hymns with disfavor.
 - iii) Their preaching centered around holiness, death, and hell.
 - e) Persons who stood out because of their contribution to Christian music in the area of hymn singing.
 - i) Isaac Watts (1707).
 - (1) Maintained that the Psalms was primarily a Hebrew book and many of the Psalms were not written in the spirit of a New Testament worshipper.
 - (2) He used Psalm Imitations (paraphrase of the Psalms) as a transition to hymns.
 - (3) Watts wrote many humns which are noble as pertaining to Christ’s humanity.
 - (4) Also, there was a note of joy in many of these humns.
 - (5) Thee revivals under Charles Finney, Jonathan Edwards, and George Whitefield gave great thrust to the singing of Isaac Watt’s humns.
 - ii) The Moravians were the first Christians in America to freely allow the use of musical instruments in their services, including violins, clarinets, trumpets, trombones, harps, and organs.
 - iii) John and Charles Wesley (1737-1784).
 - (1) They were greatly influenced by Watt’s psalms and hymns as well as the joyful and triumphant singing of the Moravian believers.

- (2) He was called before a Grand Jury to answer charges of changing the order of the Liturgy, singing versions of the Psalms which were changed, and then singing hymns which had not been inspected by the proper authorities.
 - (3) The Wesleys wrote over 6000 hymns, dealing with theological and experiential topics. There is more sound theology in Wesley's hymns than any other.
 - (4) The question of musical instruments continued to be controversial for many generations.
- 5) **The Modern Period** (A.D. 1800-1976).
- a) The Salvation Army.
 - i) William Booth was baptized into the Anglican communion, but his religious life had been nurtured in Methodism.
 - ii) In time, the Salvation Army developed their own hymn book, compiling hymns from various others, especially the Methodist hymn book, as well as composing many of their own.
 - iii) Booth, like Luther, Wesley, and others took well-known tunes and melodies from the secular world and converted them to praise and testimony of the Lord.
 - iv) The Salvation Army introduced clapping of hands, beating of tambourines, shouts of "Hallelujah," along with brass band instruments and drums.
 - b) The Gospel Song.
 - i) The modern period saw the difficult rise of the gospel song.
 - (1) It was during the 19th Century that gospel songs came into its own.
 - (2) The gospel song met a specific need—the need of a popular song in which people could express the experience of the heart born as a result of evangelistic emphasis.
 - (3) The gospel song was born in an emotionally charged atmosphere of the camp meeting, prayer meeting, and evangelistic preaching.
 - ii) Ira D. Sankey stands out as the most prominent channel that the Lord used in this area.
 - (1) He was D. L. Moody's campaign singer, and under his ministry of song and music, thousands were stirred.
 - (2) He overcame opposition to the gospel song even as previous men of God had overcome opposition to the use of hymns and Psalms.
 - iii) Distinction between Psalms, hymns, and gospel songs.
 - (1) A psalm is a praise song (especially from the Psalter) set to music.
 - (2) A hymn is a prayer song and may also be set to music. Generally hymns are addressed to Father, Son, and Holy Spirit.
 - (3) A gospel song is a testimony song set to music. It is addressed to people, generally in the way of testimony or exhortation.
 - iv) The gospel song has been America's most typical contribution to Christian music.
 - (1) Hymns—England.
 - (2) Psalms—Israel.
 - c) The Pentecostals (A.D. 1900-1950).
 - i) There was a distinctive sound to Pentecostal singing.
 - ii) Singing was alive, spontaneous, and whole-hearted.
 - iii) They used hymns and gospel songs, and numerous choruses to express their faith.
 - d) The Charismatic Renewal (A.D. 1950-).
 - i) Restoration of scriptural songs and choruses.

- ii) Latter rain—spiritual songs; chanting; heavenly choirs.
- 6) Must be willing to change—not become stagnant—remain alive and spontaneous.
- 7) There is again heard praise among the people of God.
 - a) Spiritual songs are coming forth, congregational praises are being sung, vocal and instrumental music is being heard in many Churches.
 - b) God’s people are seeing that there is a new level of worship in music and song that the Lord is wanting to bring His people into.

Ten Reasons for Opposing the New Music Trend

- 1) It’s too new, like an unknown language.
- 2) It’s not so melodious as the more established style.
- 3) There are so many new songs that it is impossible to learn them all.
- 4) This new music creates disturbances and causes people to act in an indecent and disorderly manner.
- 5) It places too much emphasis on instrumental music rather than on godly lyrics.
- 6) The lyrics are often worldly, even blasphemous.
- 7) It is not needed, since preceding generations have gone to heaven without it.
- 8) It is a contrivance to get money.
- 9) It monopolizes the Christians’ time and encourages them to stay out late.
- 10) These new musicians are young upstarts, and some of them are lewd and loose persons.

These ten reasons are adapted from a 1723 statement directed against the use of—hymns.

The following ten reasons were given in 1984 by a group of Bible college students to state why they did not support hymns:

- 1) Many hymns are doctrinal and instructional in nature, rather than contributing to praise and worship.
- 2) The music is formal, structured, and outdated, as opposed to being youthful and contemporary.
- 3) Many of the words are archaic.
- 4) Some have forsaken hymns as a part of their break with the dry deadness of their traditional background.
- 5) Many hymns *are* dead.
- 6) Many churches cannot afford hymnals.
- 7) Hymns represented the new move of God in their day, and choruses represent the new move of God in our day.
- 8) Choruses are simple and easy to concentrate on.
- 9) Having to hold a hymnal is a negative factor.
- 10) Choruses lend themselves more easily to flowing in the Spirit.

LESSON TWELVE

The Tabernacle in the Book of Hebrews

- 1) The theological implications in the Tabernacle of David are greatly enhanced by the truths set forth in the Epistle to the Hebrews.
- 2) The Book of Hebrews set forth the great doctrine of Christ's priesthood after the order of Melchisedek.
- 3) Hebrews is a book of comparison and contrast.
- 4) The Glory of the person of the Lord Jesus is vividly seen in these comparisons and contrasts of that which was under the Old Covenant and that which is under the New Covenant.

An outline of the chapters by topic will show these main contrasts:

| | |
|-------------------------|--|
| 1) The Two Spokesmen | 1) The Son and the Prophets (Hebrews 1:1-3) |
| 2) The Two Messengers | 2) The Son and Angelic messengers (Hebrews 1:4-14) |
| 3) The Two Adams | 3) The Son and the First Man (Hebrews 2) |
| 4) The Two Mediators | 4) The Son and the Servant Moses (Hebrews 3) |
| 5) The Two Rests | 5) The Son and Joshua's Canaan Rest (Hebrews 4) |
| 6) The Two Priests | 6) The Son and Melchisedek (Hebrews 5) |
| 7) The Two Covenant Men | 7) The Son and Abraham (Hebrews 6) |
| 8) The Two Priesthoods | 8) The Son and the Aaronic Priesthood (Hebrews 7) |
| 9) The Two Covenants | 9) The Son and the Old Covenant (Hebrews 8) |
| 10) The Two Sanctuaries | 10) The Son and the Sanctuary Ministry (Hebrews 9) |
| 11) The Two Sacrifices | 11) The Son and Animal Sacrifices (Hebrews 10) |
| 12) The Two Faiths | 12) The Son and the Heroes of Faith (Hebrews 11) |
| 13) The Two Jerusalems | 13) The Son and the Earthly Jerusalem (Hebrews 12) |
| 14) The Two Laws | 14) The Son and the Law (Hebrews 13) |

The Book of Hebrews Was Written to Hebrew Believers

- 1) Written to warn them against lapsing into apostasy and returning to Judaism.
- 2) It was written to wean them from Moses wholly over to Christ.
- 3) The writer desired to wean them from:
 - a) The natural to the spiritual.
 - b) The earthly to the heavenly.
 - c) The human for the Divine.
 - d) The temporal for the eternal.
 - e) The visible for the invisible.
 - f) The old for the new.
 - g) The good for the better.
 - h) The shadow for the substance.
 - i) The promise for the answer.
 - j) The prophecy for the fulfillment.

- k) The type for the reality.
- 4) The dilemma of the Hebrew believers.
 - a) In accepting Christ, they apparently had no temple, no visible priesthood, no animal sacrifices, no Jewish rites or ceremonies.
 - b) They had to come into the realm of the eternal, to the spiritual temple, to spiritual sacrifices, to the royal priesthood in Christ and His Church.
 - i) 1 Peter 2:5-9.
 - ii) 2 Corinthians 4:18
- 5) The climax of Hebrews is chapter 12 where a contrast is made between Moses in Mt. Sinai with his Tabernacle and Jesus in Mt. Zion with the true Tabernacle.
- 6) The Epistle to the Hebrews may be summarized as being a contrast and comparison of the two Tabernacles—The Tabernacle of Moses and the Tabernacle of David.
 - a) Tabernacle of David.
 - i) No animal sacrifices—only sacrifices of praise and thanksgiving.
 - ii) No priests, but only Levites, whom David appointed “to minister before the ark of the Lord, and to record—to proclaim or preach the mercies and the marvelous acts of God.”
 - iii) A remarkable suspension of the system of the Law, and an equally remarkable foreshadowing of that of the Gospel.

Contrasts/Comparisons as Related to These Two Tabernacles

| Tabernacle of Moses | Tabernacle of David |
|--|---|
| 1) Spoke of the Old Covenant, a Covenant of Law and works. | 1) Spoke of the New Covenant, a Covenant of Grace and Faith |
| 2) Spoke of the Aaronic Priesthood, and the Levitical order, only one tribe being priests. | 2)) Spoke of the Melchisedek priesthood, the Church order where all believers are called to be kings and priests. |
| 3) Concerned with those who were only priests | 3) Involved David who acted as “king-priest” after the order of Melchisedek. |
| 4) Had dedicatory and continual animal sacrifices offered | 4) Only had dedicatory and continual animal sacrifices offered. |
| 5) Had an Outer Court, Holy Place, and a Most Holy Place with a dividing veil. | 5) Had no veil, just the Most Holy Place, which signified a transference of the Holiest of All. |
| 6) Lost the Ark of Glory after having had it for years | 6) Had the Ark of God’s presence. It became the habitation for the Ark until the building of the Temple of Solomon. |
| 7) Had a Brazen Altar but no Ark of the Covenant. | 7) Had the Ark of the Covenant, but no Altar. This signified a finished work for the priests ministering therein. |
| 8) Had no seat except the Mercy Seat upon the Ark which used to be there (none could sit upon it). | 8) Had the Ark and the prophet Isaiah foretells of someone who would sit in the throne in the Tabernacle of David. |

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| <p>9) Had only one High Priest and many other priests, but only the High Priest had access within the veil once a year on the Day of Atonement.</p> <p>10) Still carried on its sacrificial system even though the Tabernacle of David was pitched and functioning in Zion.</p> <p>11) Pointed to Mt. Sinai, in Arabia, and it typifies earthly Jerusalem which is in bondage with her children.</p> <p>12) Ministry was after the Law and order of Moses, the Old Covenant Mediator.</p> <p>13) Had Moses as prophet, priest and king as its builder and founder.</p> <p>14) Had no ministry of singers, musical instruments, Psalms, or songs of praise within its walls (all was a silent order and old form of worship).</p> <p>15) Was especially for the one chosen nation, Israel.</p> <p>16) Was a typical representation and prophetic symbol of the Law Age or arrangement before the cross.</p> | <p>9) Had High Priests and many priests and Levites but all had access as there was no veil.</p> <p>10) Had only spiritual sacrifices of praise, joy and thanksgiving in Zion. Pointed to Mt. Zion.</p> <p>11) Pointed to Mt. Zion, that is that which is in the heavenly Jerusalem, which is free and the mother of all believers.</p> <p>12) Ministry was after the Law and order of David, who was a type of the New Covenant Mediator, the greater Son of David, Jesus Christ.</p> <p>13) Had David as prophet, priest and king as its builder and founder.</p> <p>14) Had the ministry of singers, musical instruments, Psalms, hymns and spiritual songs in its tent. There was a new order and a continual sound of worship.</p> <p>15) Is opened for the coming in of all nations, both Jew and Gentile, circumcision or uncircumcision.</p> <p>16) Was a typical representation and prophetic symbol of the Church Age or that arrangement which would be after the cross.</p> |
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Conclusion

- 1) These are the great theological truths typified in these two Tabernacles, these two tents, these two mountains.
- 2) Even as God used persons, places and things to shadow forth the Gospel of Jesus Christ, so He used these two structures to shadow forth the Old and New Covenant eras.
- 3) The believer, both Jew and Gentiles, is not come to Mt. Sinai, the Tabernacle of Moses, but unto Mt. Zion, the Tabernacle of David; not to Moses the Old Covenant mediator but to Jesus the New Covenant mediator.

Hebrews 12:18-24

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, 19 And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: 21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:.) 22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. KJV