

Basic Training Lesson 7.1

Restoring Worship – Lesson 1

*John 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father **in spirit and in truth**: for the Father seeketh such to worship him.*

- I. Review
 - A. Past/Next lessons
 1. 5 12 5 5 12; 4 1 21 1
 2. In our Basic Training series, we have explored the following topics:
 - a. (1) The importance of truth
 - b. (2) Love and marriage were God's ideas
 - c. (3) Prayer and prayer warfare
 - d. (4) New Testament new birth experience, and the new life
 - e. (5) The Bible is God's Word
 - f. (6) Who is God?
 - g. (7) Worshiping God
 - h. (8) Stewardship

- i. (9) Presenting our Bodies
- B. More on The Bible is God's Word and Who is God
 - 1. I showed you an article from the March/April 2014 issue of *Biblical Archaeology Review* called **"50 Real People"** [image] where the author, Lawrence Mykytiuk, identified 50 names of Old Testament persons that have been confirmed by archaeology.
 - 2. That was 2014, and of course, new discoveries in archaeology continue to affirm more biblical people, so Mykytiuk has continued his research and written another article.
 - 3. I received an email from the Biblical Archaeology Society on March 19, 2023 and Mykytiuk's most recent article is called **"83 Real Bible People."** [image]. **"His subsequent follow-up articles have**

increased the number of figures that can be identified archaeologically to 83.”

4. **[Image]** of I AM in tetragrammaton and ego eimi

II. Introduction

1. Primary resource: Gary Erickson’s book, *Pentecostal Worship*, 1989, Word Aflame Press.

A. God desires worship – first and last

1. From Israel’s beginning as a people, God placed a high value on worshipping Him alone as the first commandment says:

*Exodus 20:3 Thou shalt have **no other gods before me.***

2. And then at the other end of time, at the conclusion of the church age, we read:

Rev 22:8-9

8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

*9 Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: **worship God.***

3. The Bible emphasizes worshiping God in both spirit and truth, and we will study both in this mini-series on worship.
- B. What is acceptable worship?
1. Thousands of people gather in large stadiums and give expressions resembling worship when a man carries a ball across a painted white line, or throws one through a hoop, or hits one over a fence.
 2. That is a form of worship in spirit but not in truth.
 3. I have also watched people gather in a church, sitting silently and minus any evident passion, as they watch people perform rituals with candles, statues, and other objects.

4. That is a form of worship, but it certainly lacks spirit.
5. Jesus identified heartless ceremony as vain worship:

Mark 7:6-7

*6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me **with their lips**, but **their heart is far from me**.*

7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

6. And King David, whom we will discuss as a great example of worship in a moment, got worship fatally wrong once when he appointed non-Levites to carry the Ark of the Covenant in a wooden ox cart.
 7. Not everything that is called worship is acceptable to God as worship. He does have some standards based on spirit and truth.
- c. These got it wrong

1. The Bible reveals that God has an opinion on various ideas of worship. Just because a person is sincere about something does not make it acceptable as worship.
2. For example, the Prophet Amos revealed God's dislike of Israel's worship of Him that was offered along with worship of idols:
Amos 5:21-22
21 I hate, I despise your feast days, and I will not smell in your solemn assemblies.
22 Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts.
3. In verse 26, God reveals why He hated and despised their worship:
Amos 5:26 But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.
4. When Israel set worship of God alongside idols, God saw their worship as detestable.

There is but one God and God does not tolerate setting Him alongside other so-called gods.

5. Another expression of worship that God does not accept is worship from wicked hands:

Isaiah 1:15-16

*15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: **your hands are full of blood.***

*16 Wash you, make you clean; **put away the evil of your doings** from before mine eyes; cease to do evil;*

6. God did not accept the worship of these people because they were committing evil and not repenting of it, and then going before God in worship.
7. Another worship that God did not accept was addressed by Malachi—considering it a drudgery and giving less than best:

*Malachi 1:13 Ye said also, Behold, **what a***

*weariness is it! and ye have snuffed at it, saith the LORD of hosts; and ye brought that which was **torn**, and the **lame**, and the **sick**; thus ye brought an offering: should I accept this of your hand? saith the LORD.*

8. You see here that God did an attitude and effort check on their worship and found it unacceptable because their attitude toward worship was grumbling and quality of animals used in sacrifice was poor.
9. Looking at these passages on God's response to people's attempts at worship shows us that acceptable worship involves giving God our best.
10. That is why Jesus said loving God must be with all thy heart, soul, mind, and strength.
11. God is seeking for those who will worship Him in spirit and in truth.

John 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

12. The purpose of this lesson is to discover God's ideas on acceptable worship and then adjust our worship to match God's plan.

III. Restoring worship

A. Sliding back

1. Following the age of the apostles and moving into the Dark Ages, the official church of Rome made great efforts at keeping the Word of God out of the hands of common man.
2. Over the ages, truth was replaced with superstitions, pagan practices, rituals, and fear.
3. During the Renaissance and Enlightenment, the Word of God began to become available to the common man and gradually Biblical truths began to be restored in worship as Isaiah predicted:

Isa 28:10-11

*10 For precept must be upon precept,
precept upon precept; line upon line , line*

*upon line ; here a little, and there a little:
11 For with stammering lips and another
tongue will he speak to this people.*

B. Reforms

1. Beginning with the Reformation in the 1500s, combined with the invention of the printing press, and ultimately the Bible being translated into many languages, there was a renewed fervor in rediscovering Bible truths about salvation and worship.
2. By the time the 20th century arrived, many biblical truths were being reintroduced in churches.
3. Early 20th century revivals included a Holy Ghost outpouring with stammering lips and speaking in other tongues, and people returning to the practice of baptism in the name of Jesus Christ.
4. The early church was bold and boisterous in their worship, and many churches today are seeking to match that:

Acts 4:31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

5. Many churches are trying to restore worship that was associated with the church born on the Day of Pentecost, and are looking to Pentecostals as an example of passionate, Jesus centered praise and worship.
6. But something we need to be clear about. We are looking for restoring biblical worship, but in that pursuit, we need to make sure we have a clear idea on what the goal of our restoration is.
7. We appreciate the work of reformers through the ages like, John Wycliffe, the Catholic priest of the 1300s who gave us the first English Bible; and Martin Luther of the 1500s who began a movement in Germany to break away from Catholic traditions, and

- John Calvin who continued church reforms in Geneva during the same era.
8. There were **reformers [slide]** like Jonathan Edwards of America and John Wesley of England in the 1700s who brought more passion to worship than earlier reformers; and then there was Charles Parham and William Seymour who were central figures of the late 1800s and early 1900s associated with the Azusa Street revival in Los Angeles and modern Pentecostalism.
 9. And for us in the UPC, there were men like Andrew Urshan, Howard Goss, and Nathaniel Urshan of the early and mid-1900s who were pioneers associated with the United Pentecostal Church.
 10. But while we respect the work of these who in their day sought to reform the church, our heritage goes back much further than the 1500s. We are built upon a more ancient foundation:

Ephesians 2:20 And are built upon the

foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

11. Our study seeks to discover that foundation and put it into practice, even if it messes with traditions we have grown comfortable with.
12. The Old Testament prophet, Amos, predicted a restoration of the Tabernacle of David, and James, the brother of Jesus, said the church was that fulfillment.

IV. David's Tabernacle

A. Description of David's Tabernacle

1. A study of 1 Chronicles 15-16 reveals the details of a tent revival that was going on in Jerusalem while David was king. There had not been anything like it before.
2. David set up a tent on the southwest side of Jerusalem, and like many tent revivals, there was a lot of worship including an

orchestra with singers, and shouting and dancing before the Lord.

3. A passage in 2 Samuel tells how this tent was dedicated, starting with bringing the Ark of the Covenant to the tent:

2 Samuel 6:12-17

13 And it was so, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings.

14 And David danced before the LORD with all his might; and David was girded with a linen ephod.

15 So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

17 And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD.

4. Many instruments were also played in the worship tent: harps, cymbals, trumpets (1 Chron 16:5).
5. The worship and music was continuous, seven days a week.
6. 1 Chronicles 25 shows the job description of some of David's full time music directors *"who should prophesy with harps, with psalteries, and with cymbals."*
7. They were to prophesy with their instruments and give thanks to God (v. 1); they were to lift up the horn with the words of God (v. 5); they were to give song in the house of the LORD (v. 7).
8. The band had 288 musicians (v. 7) and 1 Chronicles 23:5 mentions 4,000 other musicians who played the instruments David made to praise the Lord.
9. The Ark of the Covenant was now in Jerusalem and a new kind of worship was instituted called the "Tabernacle of David"

and it became the central place of worship during David's reign.

10. From the psalms, the song book of the Tabernacle, we learn that there was lifting the hands, clapping, shouting with a loud voice, bowing before God, laying prostrate, dancing and leaping.
 - B. Which are we?
 1. However, during the time that this great worship was going on to God, another kind of worship was also going on in the town of Gibeon, about 5 miles away.
 2. 1 Chronicles 16:39 and 1 Chronicles 21:29 tell us that the old tabernacle of Moses was still set up at Gibeon, and there, sacrifices were still being offered up in the old Tabernacle of Moses.
 3. What is odd is that worship was going on there but without the Ark of the Covenant. Could you imagine a scene where worship

was ongoing but God's presence was absent?

4. The glory of God was in Jerusalem in the David's worship tabernacle, yet the ritual offerings were still being offered in Gibeon in the wilderness tabernacle even though the people were no longer in the wilderness.
 5. Which of these two worship scenes does our church resemble?
 6. Is it a practice of rituals minus the glory of God? Or is it a tabernacle of worship centered around the glory of God?
 7. Has the tabernacle of David been restored here?
- v. Conclusion—restored worship
1. We will close with a look at restoration of worship that happened in the early church.
 2. In the days following King David, Israel backslid and the tabernacle of David fell into ruins.

3. But the prophet Amos foretold a day when it would be restored:

Amos 9:11-12

*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.*

4. Acts 15 records the fulfillment of that great prophecy. The scene was Jerusalem again. This time it was a counsel of the early church called to deal with the issue of **the large number of Gentiles who had been saved**.
5. There was a group of folks in the church who had formerly been Pharisees, who were insisting that the Gentile converts be circumcised according to the law of Moses.

6. This was a significant issue because it was a **contrast of covenants**: in the Old Testament, a man was saved under a covenant sealed in his own blood at circumcision; in the New Testament, people were saved under a covenant sealed by the blood of Jesus at crucifixion, symbolized by our baptism in Jesus' name.
7. Was the church to return to the ways of the Tabernacle of Moses and live under that covenant?
8. The leader of the church of Jerusalem, James, the brother of Jesus, stood up and clarified the position of the church by quoting Amos' prophecy:
Acts 15:13-17
13 And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:
14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

*16 After this I will return, and will **build again the tabernacle of David**, which is fallen down; and I will build again the ruins thereof, and I will set it up:*

*17 That the residue of men might seek after the Lord, **and all the Gentiles**, upon whom my name is called, saith the Lord, who doeth all these things.*

9. There are two elements of importance in this prophecy: Gentiles would be saved and welcomed into the church, and the Tabernacle of David was restored.
10. Because of that decision that day, Gentiles continued to be welcomed into the church, and the Tabernacle of David with its bold worship has also been restored to the church.
11. Which do you want to be? A tabernacle of Moses with ritual and no glory of God? Or a

tabernacle of David with worship and the
glory of God?