

**God said,
“Build it, and
I will Come.”**

by

Judith Lyon Kesselman

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*This is dedicated to
Kenneth E. Hagin and his book:
Plans, Purposes, and Pursuits
and to Shlomo Chai Hizak,
founder of the Jerusalem Center.*

Author's Preface

In the 1990s the Lord called me to pray in the sanctuary of the congregation we attended. It started with several months of weeping in repentance as had Daniel and Nehemiah, followed by months of spiritual warfare. Then it shifted into spontaneous praise, and worship in the Spirit. As a believer baptized in the Holy Spirit, I followed the Holy Spirit's leading for Apostle Paul had written that our **"praise (as born-again believers) is not of men, but of God" (Romans 2:29)**. I began to arrive at the church building before anyone else was there. I would first pause at the entrance door to the sanctuary to check my soul for any sin. Then I would enter the door and walk slowly, humbly, but expectantly down the aisle to the front like a bride approaching her groom. Once at the front, I usually would stand still like a server at a restaurant waiting for my Guest to make His choice.

If God wanted, I then strolled back and forth at the front praising Him loudly from my soul until it changed into tongues. Then I sang in tongues, or with interpretation, or prophetically to Him, and I kept the collection of new songs He gave me to sing. Sometimes I just sang known songs in English to Him as He drew them to me. With or without music I would dance in the Spirit before Him with both arms and legs in motion while my eyes were closed so I could focus on Him. He would halt me to open my eyes before I could fall off the edge of the upper platform or before I could bump into a chair on the main floor. I would then turn and close my eyes again and return to dancing. One time He held one of my arms from above and twirled me round and round. Sometimes I danced with all my strength to the point I thought my heart could burst but I did not care. Once He offered me up to half of His Kingdom. I chose far less.

This ministry grew averaged five to seven hours daily five days a week and eventually one full night weekly with a group of women. It was the most blessed, beautiful, invigorating years of my life. I did not know what it was at that time, but I know now. It was not the continual 24-hour ministry of the Tabernacle of David (TOD) by multiple believers, but a singular TOD and a one-night collective TOD. In the last few years of this ministry as I approached the site, I could feel God's Presence over a mile away. Often, I soaked there in His Presence for hours that passed by like a few minutes.

However, it was not *always* sweet. Sometimes God called me to stay several days in the sanctuary fasting or spend a night alone there. Once He held one of my legs and rolled me back and forth on the platform. Once He came in holy fierceness like the day when Moses and his uncircumcised sons traveled to Egypt. I wanted to hide beneath the carpet. I frantically asked God to circumcise my heart. He did, and peace instantly returned. Overall, these were the best years of my life, and I long for them again or Heaven. I became the head intercessor and a teacher there. This ministry impacted the whole congregation especially during extensive fasts. God's Spirit moved powerfully within the Sunday services. I loved this ministry because I love Jesus, but it ended when the Lord said to me two mornings in a row at the door, "What are you doing here?" Shockingly I quit.

A few years later my husband and I watched a movie called "Field of Dreams." In one scene a voice from the sky said, "**Build it, and I will come.**" At that moment, we both heard those words from another voice, the Voice of God. We looked at each other in shock. We tried to obey. Ten days before a county-wide gathering on Pentecost in 2005 and 2006, we provided a small sanctuary and arranged multiple believers for every hour in prayer and praise to God. But not everyone wanted this annually. So, I began an extensive study on the TOD from Genesis to Revelation to fully understand it. My study grew too broad for publishing. I set it aside. A few years later we watched "Field of Dreams" again wondering if we really had heard God. Again, the Voice said, "**Build it, and I will come.**" This time we both wept heavily. Later that night, I opened a magazine with an article entitled, "**Build it, and they will come.**" If we rebuild this TOD, the lost will be drawn to Jesus too. Yet this project seemed far beyond us. Finally, I wrote a book of the revelations, visions, and dreams I received during the 1990s, *The Bride Made Ready*, but I was physically locked down for years.

Now in my senior years after writing *The Expedition of the End-Day Prophecies* which unveils our Groom Jesus coming soon for His Bride, I felt that I should at least provide scriptural proof that *this is truly a calling for us* and offer some insight and instruction to those willing to accomplish it. God's promise, "**Build it, and I will come**" is for anyone who re-establishes this ministry! God will manifestly appear in love and in power to protect His Bride and draw the lost to Life! Even if a congregation is unable to rebuild it around the clock, a handful of singular TODs and an occasional collective TOD in sincerity, are certain to draw God to move in Person among them!

Judith Lyon Kesselman

Priestly Ministry

Biblically there are not only Old Covenant (OC) priests but also New Covenant (NC) priests to this day and eternally. All NC believers were made **“kings and priests unto God our Father” (Rev. 1:6)**. The Church is classified as **“a royal priesthood” (1 Pet. 2:9)**. But are we ministering as kings and priests? This book will uncover one significant category of our priestly ministry which God admires and often responds to with His Presence and power. To fully understand this, we must briefly review Israel’s history *from the beginning*.

God as a Spirit created and made natural earth, all natural creatures and vegetation, and finally natural mankind to dwell within it, fill it, and rule over it. God appeared to mankind in Person clothed in Shekinah glory. His Name was and is *YHWH*¹ but penned scripturally as **“LORD.”** The LORD (*YHWH*) God breathed His Spirit into Adam and Eve, and they came to Life and were righteous *to Him* and covered *like Him*. *YHWH* enjoyed **“walking (with them) in the cool (*Ruwach*) of the day” (Gen. 3:8)** meaning they walked together daily *in the Spirit (*Ruwach*)*. This **“walking” (*halak*)** meant they were “continually conversant.”² They experienced intimate fellowship with *YHWH*. (This Hebrew *halak* relates to the official form of *our priestly praise*.) *YHWH* lived and moved with mankind on earth for a lengthy time while Adam named every creature (Gen. 2:20). Then *they sinned*. Their covering left leaving them naked. Holy and just, *YHWH* had to leave or exterminate them. He chose to leave for a season, yet *YHWH* still desired to appear again and dwell among mankind.

¹ Some pronounce *YHWH* as *Yahweh* or *Yehovah* which in English is Jehovah, but others believe differently. The Ministry of Breath claims that God’s Name is pronounced without vowels and sounds like breathing: YH (inhale) WH (exhale). A baby’s first cry (his first breath) speaks the Name of God. A deep sigh or groan also calls upon His Name.

² *The New Strong’s Exhaustive concordance of the Bible*, Hebrew and Chaldee Dictionary, James Strong, p. 33, Thomas Nelson Publishers, Nashville, TN 1982.

Centuries later, *YHWH* returned to earth within a burning bush calling the man Moses to lead the people of Israel out of slavery. *YHWH* rescued them from the most powerful nation on earth Egypt through miraculous judgments for *YHWH* is supernatural and all-powerful! As the Israelis approached the site where Moses had first met God, **“the glory (Shekinah) of the LORD appeared to the Israelites like devouring fire on the top of Mount Sinai” (Ex. 24:17 AMPC)**. *YHWH* had returned to earth to cut a marital covenant with Israel. Yes, the LORD (*YHWH*) God married Israel! And He chose to be with her but *at some distance* due to her sin. He chose to dwell within the first manmade habitation, the **Tabernacle of the Congregation erected by Moses (TOM)**. It was a mobile habitation for Israel would wander in the wilderness for forty years. Four centuries later *YHWH* dwelt briefly in a second manmade structure, the **Tabernacle of David (TOD)**, and finally, the **Temple of Solomon**.

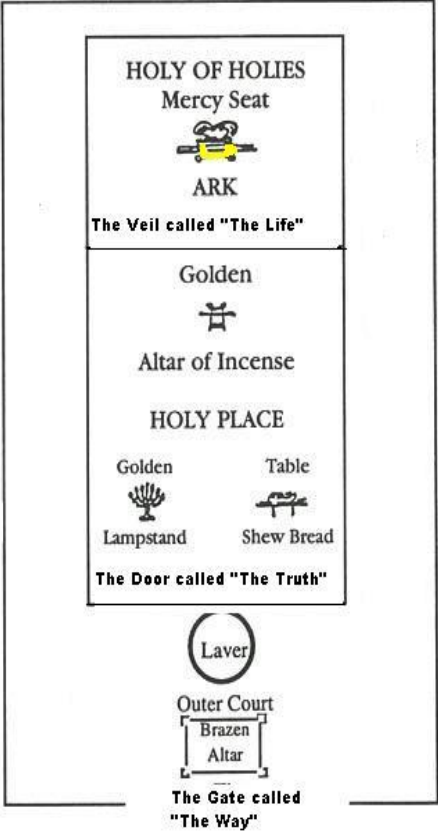
Throughout the Old Testament *every residence of YHWH* whether called a “dwelling place,” “habitation,” or “tabernacle,” often came from the Hebrew noun, *mishkan*.³ ***Mishkan*** always and only relates to God’s abode, whether a tent or a majestic stone building. God in Presence also “dwelt” or was “dwelling” by the Hebrew verb *shakan*. ***Shakan*** always relates to *YHWH* abiding in Presence. *Shakan* is fully defined as “to let Oneself down, to settle down, as did the pillar of fire and cloud (Num. 9:17, 22; 10:12; Ex. 24:16); the Dweller in the bush (Ex. 3:2);” and the One “who inhabits (the heavens) forever.”⁴ God was present three different times in three different manmade habitations (TOM, TOD, Solomon’s Temple). And the TOD was the preview of our NC ministry as priests.

Both *mishkan* and *shakan* are also linked to the Hebrew ***Sh’khinah***, God’s Presence within a concealing cloud of fire. Though

³ *Mishkan* is translated as a tabernacle only for God 113 times in the Old Testament. Only four times *mishkan* is in the plural form as “tabernacles” (Ps. 43:3, 46:4, 84:1, 132:7). In Psalm 46:4 God’s two *mishkans* are His *mishkan* in Heaven and His *mishkan* (or footstool) on earth both connected by the river from throne to throne. Of the 3 *mishkans* of *YHWH* (TOM, TOD, Temple), only the TOD is a preview of Messiah Jesus ruling over all the earth. Ps. 43, 46, 84 written by David; Ps. 132 for David.

⁴ Gesenius’ *Hebrew-Chaldee Lexicon to the Old Testament*, Samuel Tregelle, pp. 822, 823, Baker House, MI, 1979

Shekinah (in English) is not used in the King James Version, other versions have applied it for this word well expresses YHWH's appearance. **"The cloud [the Shekinah, (is) God's visible divine presence]" (Ex. 40:34 AMPC).** Why did God return to earth? YHWH desired to dwell (*shakan*) near His wife i.e., His covenant people, Israel (Ex. 25:8-9). And God's first habitation, the TOM, was designed after the pattern of **"His heavenly tabernacle (*mishkan*)" [Ps. 46:4].**



**The Tabernacle of the Congregation
Assembled in the Days of Moses
(TOM)**

The TOM, God's first manmade residence on earth, was a tent of skin ornately embellished inside. Its layout was meaningful. It had three sections: the **Outer Court** entered by a gate called "The Way," next there was the **Holy Place** entered by a door called "The Truth," and then there was the innermost chamber—the Most Holy or Holy of Holies entered through a veil called "The Life." It was a preview of the future first *human* Tabernacle of God—Jesus Who appeared 14 centuries later and announced, "**I am the Way and the Truth and the Life; no one comes to the Father (YHWH) except by (through) Me**" (Jn. 14:6 AMPC). In this TOM, YHWH's Shekinah glory dwelt (*shakan*) only within the innermost chamber, the **Holy of Holies** where there were three paneled walls covered in pure gold and one furnishing, the **Ark of the Covenant**. The room glistened brilliantly from YHWH's radiant Shekinah as He sat on the gold Mercy Seat of the gold-covered Ark between the gold Cherubim. This Ark was **God's throne** on earth for a season, and the Holy of Holies was **His throne room** on earth. And the gold symbolized YHWH as deity.

A thick veil woven with linen in blue, purple, and burgundy with two white cherubim set upon it, separated God's throne room from the **Holy Place**. The Holy Place had three furnishings: the **Lampstand** or seven-branch menorah made of gold, the gold-laden **Shewbread Table**, and the gold-laden **Altar of Incense**. The OC priests ministered daily within the Holy Place with offerings of wine, bread, and fragrant incense. Outside was the **Outer Court** with a **Brazen Altar** where animals were sacrificed daily to cover Israel's sin with blood. And there was a brass **Laver** in which the OC priests could wash their hands and feet before entering the tabernacle. Brass represents justice. The OC priests ministered in both the Holy Place and the Outer Court daily, but no one entered the Holy of Holies where God dwelt except on the move⁵ or once yearly by the high priest. God is holy, so anyone with sin could die in His Presence.

On that one day called the Day of Atonement (*Yom Kippur*), a special sacrifice of blood was sprinkled upon God's throne—the

⁵ Priests could go in to move the Ark when God's pillar and cloud moved on before Israel while in the wilderness for 40 years.

Mercy Seat within the Holy of Holies, to cover *all* the sins of *all* Israel that year. The high priest was instructed to bring a censor of smoking incense. The cloud of the incense was intended to cover God's holy Shekinah to spare the high priest's life (Lev. 16:3). Should the high priest err and die before the LORD, his body would be retrieved by a rope tied about one of his ankles before entering behind the veil (Lev. 16:29-34). All these services of the OC priests pointed to the Messiah, Jesus, Who currently is our "**High Priest**" (Heb. 5:10). Jesus' Blood shed on the cross as He bore all mankind's sin, fulfilled *all* the OC blood sacrifices the OC priests had made. And Jesus sprinkled His Blood upon God's throne in Heaven (Heb. 9:12) once and for all!

After Jesus' death and resurrection, every believer in Him was made a NC priest. There are many forms of offerings and sacrifices we may give in honor of Him. They include monetary tithes and offerings, prayer and intercession, and the topic of this book—**praise and worship**. Four hundred years after Moses, king David, a passionate lover of God also, founded a *new* ministry with Levite singers and musicians in a tent called the **Tabernacle of David (TOD)**. This simple tent had only **one chamber and one furnishing, the Ark of the Covenant**. Their praise and worship were often natural and powerless yet sincere and pleasing to God. However, sometimes their praises became spiritually empowered igniting miraculous works by God on earth. **This empowered spiritual worship was a preview of our intended ministry on earth as NC priests once born-again and baptized in the Holy Spirit**. Christ Jesus even introduced this ministry for us near the end of His First Advent upon earth.

Jesus was speaking with a Samaritan woman at Jacob's well in Sychar. She asked where and which worship was correct. Was it the gathering activities of the Samaritans at mount Gerizim? Or the gathering activities of the Jews at mount Moriah in Jerusalem? Jesus' answer meant *neither*. Jesus introduced the NC form of worship.

John 4:20-24 (KJV) [The woman at the well said] **Our fathers worshiped in this mountain (Gerizim); and ye (Jews) say, that in Jerusalem is the place where men ought to worship.** ²¹
Jesus saith unto her, Woman, believe Me, the hour cometh,

when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. ²² Ye worship ye know not what: we (the Jews) know what we worship: for salvation is of the Jews. ²³ But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. ²⁴ God *is* a Spirit: and they that worship Him must worship *Him* in spirit and in truth.

Jesus specified that the Father (*YHWH*) is a Spirit-Being and NC worship must be by **“true worshipers. . . in spirit and in truth.”** The “true” and “truth” (*alethinos, aletheia*) both mean *genuine* and *sincere*. Another translation makes this clear. **“Those who worship Him must do it out of their very being, their spirits, their true selves” (Jn. 4:24).** Our genuine worship to our Spirit God is released from our spirit. Before we start to examine the prototype of our ministry as NC priests, we need to understand *why* Moses’ first tabernacle (TOM) and Solomon’s Temple were laid out with three sections, but the **Tabernacle of David (TOD) with *only one* section.**

All mankind was created and made in the triune image of God like the TOM and Temple. Each human is a **spirit**, with a **soul** living temporarily on natural earth in a physical **body**. All three of these portions were holy in Adam and Eve before sin. But after Adam’s transgression, all three portions *became unholy*. However, after Jesus’ sacrificial death on the cross, the spirit of every NC believer was instantly reborn, washed in the Blood of Jesus, made holy, and recreated in the **“image”** of our *YHWH* God (**Col. 3:10**). Image means *representation* and *manifestation*. By the leading of the Holy Spirit, we may manifestly represent our Spirit-God (*YHWH*) while living on natural earth through our words, works, *and worship!* Our soul and flesh are still sinful; God cannot dwell in either. He dwells *only* within our spirit made holy. We worship Him **spirit to Spirit**. Our new spirit *is* akin to the inner chamber, the Holy of Holies, of the TOM and Temple, but our singular portion of **“worship in spirit” (Jn. 4:24)** points to David’s ministry tent with the *one* section that represents our reborn spirit where God dwells. And being baptized in the Spirit, we are completely equipped for this ministry.

The **Holy Place** of the TOM and Temple represents our unsaved **soul** i.e., our mind, will and emotions. Our mind is our *thinker* and *reasoner* which must not be conformed to worldliness but aligned with our reborn spirit (Rom. 12:2), for a **“carnal mind is enmity against God” (Rom. 8:7)**. Our will is our personal *choosing, inclinations, desires* which should not be worldly either for our soul’s **“friendship of the world is enmity with God” (James 4:4)** also. Instead, we must choose to *submit, humble, or surrender* our self to God’s will (James 4:7, Phi. 2:5-8). Our emotions are our *feelings* which may be harmed and then harmful. But if we look to God and His Word, He will restore our souls (Ps. 23:3, Ruth 4:15) and heal our broken hearts (Lk. 4:18). Fortunately, our souls *can feel* the Presence of *YHWH* God as an atmosphere of love, joy, peace with miracles.

The **Outer Court** of the TOM and Temple represents our physical **body** which remains an **“enmity”** or enemy with God (**Eph. 2:15**). Even after the salvation of our spirit, our flesh remains carnal with animal appetites governed by human nature, not God. That is why we are taught to **“crucify” (Gal. 5:24)**, **“sacrifice” (Rom. 12:1)**, and **“keep (it) under” (1 Cor. 9:27)**. God only dwells within our reborn spirit. He is holy, our soul and flesh are unholy. Yet, if our soul and body yield, our spirit’s worship may be amazingly impactful.

Jesus called us to **“worship” YHWH** in spirit and in truth (**Jn. 4:24**). **Every form of thanks and praise when made solely unto God is classified as “worship.”** There were many categories of worship that were practiced by the Levite singers and musicians within the TOD which we should also apply. But within the New Testament additional instructions are given to us to worship spiritually! We will uncover both sets. As a Spirit, *YHWH* does not see or hear our sinful flesh or soul, but only the essence or fragrance of our new spirit in prayer, praise, and worship. But don’t worry about your prayers made in English to our spiritual Father. Jesus translates them and then forwards them on to the Father (*YHWH*) for He was and still is incarnated by *YHWH*. And that is why we pray to the Father *in the Name of Jesus*. As NC priests, we are called to **spiritually** follow the OC models, the well-chosen Levite singers and musicians.

The OC priests and ones only called Levites all came from the tribe of Levi. The priests ministered in the Holy Place and Outer Court of the TOM and Temple assisted by some of the Levites. **Only three families of the Levites were chosen to minister within the Tabernacle of David (TOD). And everyone called a Levite** (not priest) **was a descendant of Moses**, the faithful one who knew God intimately and often experienced God's Manifest Presence. Whereas every **priest was a descendant of Aaron**, Moses' brother who sculpted the gold calf to please Israel when Moses had been on mount Sinai so long, they thought he had died. When that idol appeared, the people **"rose up to play"** (Ex. 32:6) referring to illicit and immoral sexual activity which infuriated God. His newly wed wife, Israel, committed adultery. Aaron was forgiven after Moses' intercession, and he still became the first high priest. **But we are only to follow the three Levite families who ministered in the TOD.**

Though these chosen ones were not saved, they were anointed.⁶ They sang or played instruments naturally but sometimes the Holy Spirit stepped in, and they experienced God's supernatural power. The Church is meant to experience this more regularly. This ministry was designed for us since our born-again spirit was represented then by the Holy of Holies without a veil! The veil was rent for us (Matt. 27:51) for access to the throne of YHWH via Jesus' Blood (Heb. 10:19). **The TOD was the template of our ministry.** We may begin with natural thanks, praise, and worship too, until ignited to flow spiritually. As NC priests, we *can easily* worship YHWH in spirit and in truth (Jn. 4:24). This ministry is a delight to our God and very beneficial and protective for those who minister. Israel's history will prove that this TOD ministry was meant for the NC Church.

YHWH dwelt within the TOM amid Israel for 40 years in the desert and later when set at Shiloh (Josh. 18:1). But the sons of the high priest Eli sinned repeatedly and one day they took the Ark into

⁶ In the OC only Levites, priests, prophets, and kings were anointed. However, they were anointed with natural oil to represent that they were also filled with the Holy Spirit for temporary visitations spiritually when needed such as a prophet to make a prophecy or a Levite singer to sing a new song.

Israel's battle with the Philistines without God's permission. *That was it for YHWH!* His Shekinah glory left the TOM for good. A baby was born that day named Ichabod meaning "**the glory (of God had departed)**" (1 Sam. 4:21 AMPC). The Ark was overtaken by the Philistines and kept for seven months. Finally, it was returned to Israel, but *never to the TOM*. The Ark was set within the household of the priest, Abinadab, in Gibeon and the TOM was reset nearby. Later king David brought the Ark into Jerusalem and placed it within the TOD where praise and worship continued day and night. Three hundred years later while the majestic Temple of Solomon (which had replaced the TOD) still stood, God clarified that He favored the simple Tabernacle of David (TOD) over Solomon's splendid Temple.

How could this be? Solomon's Temple was breath-taking. It was embellished with ornate wood carvings of cherubim, palms, and opening flowers "overlaid with thin plates of gold both (on) ceilings and walls."⁷ It was magnificent! But around 760 to 753 B.C.⁸ the LORD declared His preference. He spoke through the prophet Amos that **He would rebuild the Tabernacle of David. Did God favor the simple tent David pitched? No, not the structure, but the activity within it.**

Amos 9:11 In that day will I (YHWH) 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:

The meaning of "that day" does not encompass a specific 24-hour day. It specifies a blazing time for both God and His covenant people.⁹ "That day" could be *our* day, yet much of the Church is distracted by the world and its complications or entertainments and unaware of our privilege to intimately know God and demonstrate His glory before a lost world. Did God want a new simple tent? No. He desired and still desires the ministry that had been established

⁷ *The New Unger's Bible Dictionary*, Merrill F. Unger, p. 1259, Moody Press, IL, 1957.

⁸ *Nelson's Complete Book of Bible Maps and Charts*, Thomas Nelson, p. 249, Thomas Nelson, Inc., TN, 1996.

⁹ *Gesenius' Hebrew-Chaldee Lexicon to the Old Testament*, Samuel Tregelle, p. 341, Baker House, MI, 1979.

within it. **The TOD was and still is a sacred ministry ordained by God in which the Levites drew near to Him and experienced His glorious Presence and power. It wasn't the fragile tent He loved. It was *this preview of our NC ministry* that delighted YHWH very much.**

Again, how can we be certain that this is *our God-chosen ministry*? There is more historical proof. A few decades after Jesus' ascension into Heaven, the *second* Temple still stood proudly. But God *never* dwelt in it. It was Ichabod from the start though the unbelieving religious leaders still cherished it. When the Apostle Paul brought news to the Church of Jerusalem that Gentiles were coming to Jesus, James, the half-brother of Jesus and head of the early Church, announced God's desire to **rebuild the TOD with born-again, Spirit-filled believers of all nationalities** (Acts 15:16-17). What had been in the natural realm under the OC was the shadow or type of the real substance of the NC,¹⁰ i.e., the spiritual Kingdom of God (Heb. 8:5; Col. 2:17), the Church of Heaven and earth. There is far more proof by its founder, king David, that *this is our ministry*.

Its founder, king David, was a type of the faithful Bride of Christ. David's intentions and life conduct displayed him as a genuine lover of God. Three characteristics revealed his bridal love. **One, David was a man after God's own heart** (1 Sam. 16:7). David sincerely sought-after God and therefore God transferred the rulership of the nation of Israel from king Saul to the youngest son of Jesse (1 Sam. 15:28; James 4:8-10 AMPC), David, who quickly became renown as a mighty warrior. David continually honored God's written word meditating upon it often as his guiding light throughout his personal life and national rulership. Whether in a cave hiding from Saul's sword or later seated on the throne of Israel, David openly displayed his affection for God and obediently honored His laws, precepts, statutes and will (Ps. 18:22, 19:7-8, 37:31, 40:8, 119). David was not perfect. He committed adultery, murder, and numbered Israel in pride. Yet he still received the tender mercies of God because of his passionate pursuit and affection for God (Ps.

¹⁰ *The King James Study Bible*, Thomas Nelson, p. 1865, Liberty University, 1988.

89:19-27; 2 Sam. 7:15) and his genuine repentant heart for his sins and errors (Ps. 51:2; Sam. 24:10). Jesus said that we are all greater than David *in the spirit*, but we need to be more *like him in the soul*.

Two, David was a genuine passionate worshipper of God.

He played the lyre and sang songs of adoration to the LORD alone in the hills of Bethlehem as a young shepherd boy and thereafter in the courts of the palace for king Saul. Finally, as Israel's king, David became the major composer of songs inspired and given to him by God. He passionately wrote more than half of the Book of Psalms.

Psalm 63:1-5 O God, Thou art my God; early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is; ²To see Thy power and Thy glory, so as I have seen Thee in the sanctuary (TOD). ³Because Thy lovingkindness is better than life, my lips shall praise Thee. ⁴Thus will I bless Thee while I live: I will lift up my hands in Thy Name. ⁵My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with joyful lips: (Written by David)

David was known as “a patron saint of Jewish hymnology and the organizer of Temple music.” His songs were regularly used within the TOD and later the Temple. David loved God, his “mouth continually overflow(ed) with heart felt praise of Jehovah”¹¹ i.e., *YHWH*.

Three, David pursued to know (*yada*) the LORD meaning “to be acquainted with, aware of, experience and have intimate fellowship with God.”¹² He was not satisfied with just knowing *about* *YHWH* God. David desired to know Him personally and thoroughly as did Moses and later the Apostle Paul (Phill. 3:10-11) and others.

Its founder, king David, was also a type of Christ, and the Davidic Covenant was a type of the New Covenant (NC).

¹¹*The New Unger's Bible Dictionary*, Merrill F. Unger, pp. 283, 284, Moody Press, IL, 1957.

¹²*Gesenius' Hebrew-Chaldee Lexicon to the Old Testament*, Samuel Tregelle, p. 335, Baker House, MI, 1979.

Psalm 89:3-4 I (God) **have made a covenant with My chosen** (David), **I have sworn unto David My servant,** ⁴ **Thy seed** (Messiah) **will I establish for ever, and build up thy throne to all generations. Selah.** (Written by Ethan about David)

The entire covenant God made with David and his descendants is recorded in the chapter seven of 2 Samuel. Within this covenant, God made three primary promises to David. One, God promised David a “house,” i.e., posterity or seed, descendants *forever*. Two, God promised David a “kingdom” realm or domain *forever*. Three, God also promised David a “throne” or position of rulership by his descendants *forever*. God has kept all three so far and will forever.

The Hebrew word for “house” means “family.” Before king David’s reign, king Saul’s son, Jonathan, never ruled. After Israel was divided, all the kings of the ten Northern tribes rarely *ever* passed their reign onto their sons. Usually, the monarch was brutally assassinated along with all their male descendants due to their adulterous sin of idolatry, the worship of pagan idols. But David’s ancestors *always* sat on the throne of Judah. Even after Judah’s 70-year captivity in Babylon, the governor Zerubbabel, was **“the legitimate heir to the throne of David” (Ezra 1:8 AMPC)**. This promise will ultimately be fulfilled by David’s greatest Descendant, Christ Jesus, when He reigns on the **“throne of His father** (natural ancestor) **David. . . forever” (Lk. 1:33)** also confirmed in Isaiah 9:6-7.

The “kingdom” God promised to David began as the ancient nation of Israel. David’s ruling years over all Israel concluded with a nation in peace, prosperity, and widespread honor. Israel flourished through his reign. But God promised a kingdom that would fill planet earth entirely. Christ Jesus later announced this repetitively as the Kingdom of God. Currently God’s Kingdom which we are meant to seek first or foremost (Matt. 6:33) is currently *within us* (Lk. 17:21), in our reborn spirit. And the earth will eventually be filled with godly seed (Gen. 1:26-28) as we are, and the ministry of the Tabernacle of David will be fully reinstated within the Millennial Reign as King Jesus rules over all the earth. But let’s not wait until then to see this ministry practiced. Let’s begin to build it now in preparation!

The promised “throne” or rulership of David’s Descendant, Christ Jesus, is scripturally connected to the natural mount Zion and the spiritual mount Zion, the Church.

Isaiah 57:13 (AMPC). . .he (believer) who takes refuge in Me shall possess the land [Judea] and shall inherit My holy mountain [Zion, also the heavenly inheritance and the spiritual Zion]. [Ps. 37:9, 11; 69:35; Isa. 49:8; Matt. 5:5; Heb. 12:22]

The author of the book of Hebrews correlated the OC and Israel with the natural mount Sinai (Heb. 12:18-21) and the NC Church with the natural **“mount Sion”** or Zion (**Heb. 12:22-24**). *“Zion” is now called by God, “the assembly and church of the firstborn”* Jesus (**Heb. 12:23**). *“Spiritual Zion” is the Church, and the TOD founded on mount Zion was a preview of spiritual Zion’s ministry as NC priests.*

In summary, the Judean king David and his family were a preview of the long promised **“scepter (that) shall not depart from Judah. . .Shiloh” (Gen. 49:10)**. Shiloh¹³ was the hidden title of the Messiah. Jesus is the Messiah, a Judean to be the King of all kings, and *His family* is the Church. David’s throne was over the kingdom of ancient Israel. Jesus’ throne will be over all the nations throughout the earth. David’s covenant (2 Sam. 7) was a preview of the New Covenant cut with the Blood of Jesus. Natural mount Zion was a preview of the Church, and the TOD set upon it was a preview of a portion of the Church’s priestly ministry. It is our privilege as His family to draw near to Him, personally experience His Presence, and spread His glory among others through worship. So, let’s examine the start of this ancient ministry within the simple tent called the Tabernacle of David (TOD). We have much to learn from the faithful Levites who ministered over many centuries as our prototype.

¹³ Shiloh “is made up of three grammatical parts (*sh-l-oh*) meaning “Him to Whom It (the Scepter of Kingdom) Belongs.” The *sh* is the relative pronoun, the *l* is the possessive, and the *oh* is the pronominal suffix (cf. Ezek. 21:27). Thus, it is not to be taken as a proper name for Messiah, nor does it refer to the town where the tabernacle” (TOM) “was later established.” Shiloh literally refers to the Lion of Judah and “unto Him shall be the obedience of the peoples.” *The King James Study Bible*, Thomas Nelson, p. 95, Liberty University, 1988.

The Tabernacle of David

After king David and the Israeli army overtook mount Zion's citadel from the pagan Jebusites (2 Sam 5:7), David desired this hill to become his base camp for ruling over the nation of Israel. Mount Zion would eventually be called the city of David, a unique sector of the city of Jerusalem. However, David's greatest longing was to have the Ark of the Covenant set near his new residence. In full truth, all these decisions were made by *YHWH* for God had chosen David as a sincere worshiper to initiate this new ministry on mount Zion.

Psalm 78:68b-70. . .God chose the tribe of Judah, the mount of Zion which He loved. ⁶⁹ And He (*YHWH*) built His sanctuary (*miqdash*) like high *palaces*, like the earth which He hath established for ever. ⁷⁰ He chose David also His servant, and took him from the sheepfolds:(Written by Asaph about David)

The Hebrew *miqdash* also refers to a holy place of *YHWH*, though sometimes it was used as a place of idols. This verse confirms that God chose David's tribe, the tribe of Judah which means *praise*, and Judah's territory which included the city of Jerusalem where the original Melchizedek reigned as king in the days of Abraham (Gen. 14:18). God also chose David to be the king of Israel. But did God *build* His sanctuary? Not the structure, but the ministry within it by inspiring its human founder king David. *YHWH* desired intimate fellowship (like *halak*) with His family once again.

Focused on relocating the Ark of the Covenant to Jerusalem, king David could barely sleep until this mission was accomplished.

Psalm 132:4-5 I (David) will not give sleep to mine eyes, or slumber to mine eyelids, ⁵ Until I find out a place for the LORD

(YHWH), a habitation (*mishkan*) for the mighty God of Jacob.
(Written by David)

This was later recalled in the New Testament, that David **“who found favor before God. . .desired to find a tabernacle (*skenoma*) for the God of Jacob” (Acts 7:46)**. This Greek noun *skenoma* refers to “God’s habitation”¹⁴ and comes from the verb, *skeeno*, which we will uncover later as significant in reference to the first living Tabernacle of YHWH.

Israel’s first attempt to move the Ark on a new cart failed, but in the second attempt the Ark was safely removed from Gibeon. Two gold-covered staves were placed in the four rings set upon the Ark (Ex. 25:15, 1 Ch. 15) so it was properly carried upon the shoulders of four priests. There were 30,000 Israelis rejoicing alongside king David that ceremonial day escorting God’s throne into Jerusalem. King David set seven companies of singers to precede the Ark singing hymns and all sorts of songs while David strummed his ten-string harp along with other musicians with a grand “variety. . .of musical instruments . . . with dancing and . . . the sound of trumpets and of cymbals.”¹⁵ That day, Israel was shouting loud, and shofars were sounding wildly as they joyfully paraded the Ark of the Covenant to its new site, mount Zion.

David even leapt, and exuberantly **“danced before the LORD with all his might. . .girded with a linen ephod” (2 Sam. 6:14a)** on the way to Jerusalem. And he was still **“leaping and dancing before the LORD” (2 Sam. 6:16)** as the Ark arrived in the city of David.

2 Chronicles 14b. . .the ark of God had David brought up from Kirjath-jearim (Gibeon) to the place which David had prepared for it: for he had pitched a tent (*ohel*) for it at Jerusalem.

¹⁴ *Gesenius’ Hebrew-Chaldee Lexicon to the Old Testament*, Samuel Tregelle, p. 578, Baker House, MI, 1979.

¹⁵ *The Works of Josephus*, (The Antiquities of the Jews), William Whiston, p. 187 (7.4.2), Hendrickson Publishers, 1987.

The most extraordinary aspect was David attired within a linen ephod,¹⁶ the apparel of . . . priests¹⁷ though he was a Judean. But remember David was a type of the Bride of Christ whom Jesus made to be **“kings and priests unto God” (Rev. 1:6)**. King David is about to begin the preview of our ministry *as priests* while on earth and thereafter, and later rule *as kings* with Jesus in His Millennial Reign.

The Israelites reverently and joyfully brought the magnificent gold-laden Ark—the throne of God on earth—and placed it within a tent (*ohel*). Was it a lavish tent, with gold covered panels, and embellished tapestry like the TOM? No. It was a basic natural tent or tabernacle like the tents the Israeli families had lived within while in the wilderness. This simple *ohel* represented the physical body of every NC believer. God has always desired to dwell *within* mankind. But in David’s day, **“God (was) in His holy habitation (*maown*). . .the hill which God desireth to dwell in it for ever” (Ps. 68:5, 16) as a preview** of His dwelling place within reborn believers *forever!* The hill David chose was mount Zion, referred to multiple times by David.

Psalm 9:11 Sing praises to the LORD which dwelleth in Zion. . .

Psalm 65:1 Praise waiteth for Thee, O God in Zion; and unto Thee shall the vow (his promise to worship) be performed. . .

Psalm 132:13 For the LORD hath chosen Zion; He hath desired it for His habitation (*moshab* from *yashab*).

Yashab has to do with living with one’s marital spouse (*YHWH* and Israel), but it is also defined as “He Who sits upon the cherubim.”¹⁸ In scripture, *mishkan*, *shakan*, most *miqdash*, and *yashab* all signify God’s dwelling place and Presence. This plain natural tent was not

¹⁶ David and his sons were given honorary titular priesthood to wear the ephod in processions joining the priests and Levites in their songs and dances. *The New Unger’s Bible Dictionary*, Merrill F. Unger, pp. 1032-1033, Moody Press, IL. 1957.

¹⁷ One who despises excessive praise may become barren in destiny like David’s wife, Michal.

¹⁸ Gesenius’ Hebrew-Chaldee Lexicon to the Old Testament, Samuel P. Tregelles, p. 371, Baker Book House, MI, 1979.

simply a storage site for a priceless, precious piece of furniture, but a glorious meeting place of YHWH God without any blocking veil!



The Tabernacle of David Assembled in the Days of King David (TOD)

(This sketch may not be accurate in the size of the tent which may have been far larger for the ministry, but it illustrates its simplicity well.)

The prototype of our ministry before the throne of God began that day. David had assigned 4,000 Levite musicians and 288 Levite singers to minister (1 Ch. 6:31-48, 1 Ch. 25:7, Ps. 134-1-3). These Levites were the children of the three chosen leaders: Asaph, Heman, and Jeduthun or Ethan (2 Ch. 35:15) who were all *prophetic*—each entitled as “a seer” (1 Ch. 25:5; 2 Ch. 29:30, 35:15). These prophetic leaders were chosen by king David *and* his military leaders (1 Ch. 25:1) *for the safety of the nation*. All these Levites were talented and *anointed*.¹⁹ All the songs they sang were inspired

¹⁹ Only OC kings, priests, Levites, and prophets were anointed, but every NC believer can be. They were anointed with natural oil and filled with the Holy Spirit when needed. NC believers baptized in the Holy Spirit are always filled with the Holy Spirit along with the mantle of the Holy Spirit.

by God and given to king David or one of the three leaders. Each song was then set to musical composition and written as a psalm. The Book of Psalms became the songbook of this Levitical ministry.

This worship ministry was nonstop, around-the-clock, every day of the year within this tent before the Ark without a veil. It was their profession, financially supported through Israel's tithes as were all Levites and priests. They praised the LORD (*YHWH*) in vocal song accompanied by musicians primarily playing string instruments *made by king David* (1 Ch. 23:5)!²⁰ David designed them, had them crafted, and then authorized their use in this ministry. At the start, one dozen singers sang together for one hour every day (12 X 24 = 288). Their number grew over the generations. And Israel no longer met at the TOM in Gibeon for Israel's three annual feasts of the LORD. They met at David's Tabernacle (TOD), so this tent was also known as the "**Tent of Meeting**" (1 Ch. 6:32 AMPC) i.e., a place to meet with God.

These Levites "**ministered before the dwelling place (*mishkan*) . . .with singing**" (1 Ch. 6:32). The *mishkan* proves God was Present but no one died. The first song given by king David was Psalm 105, the "Psalm of Instruction" laid out also in 1 Chronicles 16.

1 Chronicles 16:7-11 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 (*oz*), seek His Face (*paniyim* or Presence) continually.

These singers and musicians were routinely focused on the divine Person, *YHWH*. They declared His great works *to Him*, gave thanks *to Him*, sang praise *to Him*, and played instruments *to Him*. They sought

²⁰ That was 4,000 of the current 38,000 male Levites 30 years or older (1 Chron. 23:3). Twenty-four thousand were assigned to some tasks for the TOD and future Temple by David. The last words of David were to number the Levites from 20 years old and above (v. 27) so there were more.

His Face (meaning Him in Person) *continually*. They were not just singing *about* Him but *to* Him. Even though some psalm lyrics were *about* Him or a prayer-request made *for* Him, they were sung *to* Him. This ministry became a sacred exercise of reverent prayer, praise, and worship. To “seek the LORD” (v. 10) means to seek God in Person. To seek “His strength” means to seek God’s supernatural strength (Hebrew *oz*). To “seek His Face” (v. 11) again is seeking *YHWH* in Person. This was their goal and *should be ours too*.

As a type of NC believer, king David frequently experienced the LORD’s appearance and tangible Presence, sometimes from a distance but usually right beneath the Ark for David wrote, **“I will abide in Thy tabernacle (*ohel*) forever: I will trust in the covert of Thy wings. Selah” (Ps. 61:4)**. These wings refer to the wings of the cherubim over the Ark, like the safety of chicks under the wings of their mother hen. David knew that he was safe in God’s Presence. He even experienced **“fullness of joy”** when *in* His Presence (**Ps. 16:11**).

Psalm 26:8 LORD (*YHWH*) I have loved the habitation (*maown*), of Thy house (*bayith*), and the place (*maqowm* as a place for anyone to live) where Thine honor (or glory *kabod*) dwelleth (*mishkan*). (Written by David)

This “habitation” (*maown*) is another word that refers to *YHWH*’s dwelling place. It was not the Temple built after David died, but this simple tent of his day. The phrase, “Your house” (*bayith*), refers to God’s family. God was dwelling once again amid His wife—Israel. This is proven for *maown* is equated with *ownah* meaning “to dwell together, cohabitation, a duty of marriage.”²¹ God dwelt in this simple tent²² to be near His wife and family, Israel. His honor or glory (*kabod*) refers to the heaviness of His Shekinah. Though “dwelleth” sounds like the verb *shakan*, here it is the noun *mishkan*. This was a preview of the Bride of Christ Jesus ministering Him without any barrier *and without any harm*. *No one died in this tent before God*.

²¹ *The New Strong’s Exhaustive Concordance of the Bible*, Hebrew and Chaldee Dictionary, James Strong, p. 86, Thomas Nelson Publishers, Nashville, TN 1982.

²² Like Jesus born within a simple stable

David, as a shepherd boy and king, was an excellent example for these Levites then, and for us today. David was *fixed* on God.

Psalm 57:7-9 (AMPC) My heart is fixed, O (YHWH) God, my heart is steadfast *and* confident! I will sing and make melody. ⁸ Awake, my glory (my inner self) [spirit]; awake, harp and lyre! I will awake right early [I will awaken the dawn]! ⁹ I will praise *and* give thanks to You, O Lord (*Adonai*), among the peoples; I will sing praises to You among the nations (Gentiles, ethnic groups). [Written by David]

David's personal sincerity in praise and worship was exceptional. He even set several ministry standards within multiple psalms which he wrote. The Levites were to be upright and true (Ps. 15:2); broken and contrite i.e., humble (Ps. 34:18), ministering with "**clean hands, and a pure heart**" (Ps. 24:4). All these were "qualifications for service in the tabernacle"²³ which we should follow and keep also.

Some of David's psalms reveal the immense impact this ministry made for him personally and how this adoration of God protected him and the nation. This is proven by many of his psalms. One is Psalm 27 the "Psalm of Confidence" written of a perilous day.

Psalm 27:1 The LORD (YHWH) is my light and my salvation; whom shall I fear? The LORD is the strength of my life; of whom shall I be afraid? (Written by David)

David knew that God's Presence was the safest place to be. But on this day, king David had to leave the city of Jerusalem fleeing from Absalom and his followers who aimed to overtake his throne.

Psalm 27:4 One *thing* have I desired of the LORD (YHWH), that will I seek, after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, *and* inquire in His temple (TOD). (Written by David)

²³The King James Study Bible, Thomas Nelson, p. 867, Liberty University, 1988.

David's major grief was leaving "**His temple**" (v. 4) behind. This use of "temple" was an expression applied to the simple tent pitched in David's time,²⁴ the place where God's glory dwelt. David wished to remain there as he usually did, but this day he was on the run.

David had frequented the TOD so often that he was compared to Anna who later prayed in the second Temple night and day for Messiah's first coming (Lk. 2:37). David had been in the TOD regularly. And there is written proof that he went before the Ark. On the day that the prophet Nathan told David that God promised his descendants would continue forever (2 Sam. 7). David was so "overjoyed . . . (that) he came to the ark, and fell down on his face, and began to adore God, and to return thanks to Him for all His benefits" and "sung (a) hymn of praise to God"²⁵ before he left the Ark within the tent. This author believes David may have come before the Ark three times daily when in the city to keep a vow made to God (Ps. 65:1). If not in Jerusalem, he kept his vow elsewhere.

David's desire to "dwell in the house of the LORD" (v.4) was equated to *YHWH's* Presence. David's ability to "behold" (*chazah*) God meant to "delight in the sight of divine Presence" with "oracular revelations."²⁶ The "beauty . . . of the LORD" David saw was defined as His Shekinah, the "glory of Jehovah."²⁷ David frequented God's Presence as had Moses. The whole nation of Israel watched "**the cloudy pillar. . . (of) the LORD (speaking) unto Moses Face to face. . . (as) His friend**" (Ex. 33:9-11). David and thousands of Levites ministered in this tent without any harm. Why? They were all a preview of the Church summoned to come boldly before the throne of God (Heb. 10:19). But not everyone could do this. Years later David's descendant, king Uzziah *in pride* (not humility) entered the Holy Place of Temple and left with "**leprosy**" (2 Ch. 26:19), just as

²⁴ *The KJV Parallel Bible Commentary*, Edward E. Hindson and Woodrow M. Kroll, p. 538, Thomas Nelson Publishers, TN, 1984.

²⁵ *The Works of Josephus*, (The Antiquities of the Jews), William Whiston, p. 188 (7.4.4), Hendrickson Publishers, 1987.

²⁶ *Gesenius' Hebrew-Chaldee Lexicon to the Old Testament*, Samuel Tregelle, p. 268. Baker House, MI, 1979.

²⁷ *Gesenius' Hebrew-Chaldee Lexicon to the Old Testament*, Samuel Tregelle, pp. 554-555. Baker House, MI, 1979.

Miriam after speaking against Moses, became **“leprous” (Num. 12:10)**. God knows who is sincere in worship, and who is not.

David sought God on the run this day with the confidence he developed through his many years of close fellowship with the LORD.

Psalm 27:6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in His tabernacle (*ohel*) sacrifices of joy; I will sing (vocally) yea, I will sing praises unto the LORD. (Written by David)

David’s “joy” here is fascinating for it is a “warlike cry, a cry for battle, very loud,”²⁸ like the “sound of a trumpet.”²⁹ David did not blow a trumpet that day; but he vocally sang a victorious battle song as loud *as* a trumpet. David also sang in thanks of his safety and victory. That is faith! We too may sing songs of victory in our own days of trouble, thereby we place everything into the Victor’s hands!

David knew that he needed God’s manifested Presence, for God’s Presence could halt any harm upon His faithful children.

Psalm 27:8 (AMPC) You (YHWH) have said, Seek My Face [inquire for and require My Presence as your vital need]. My heart says to You, Your Face (Your Presence), Lord (LORD in KJV) will I seek, inquire for, and require [of necessity and on the authority of Your Word]. (Written by David)

In this day of Absalom’s insurrection, David required God’s defensive power. He knew *YHWH* would shelter him i.e., as though he *was in* the secret place of God’s habitation, though the tent was now left far behind. David knew that *YHWH* would hear him **“out of His holy hill” (Ps. 3:4)**, mount Zion. David called upon the LORD in confidence and later penned the experience of this day in both Psalms 3 and 27.

²⁸ *The New Strong’s Exhaustive Concordance of the Bible*, Hebrew and Chaldee Dictionary, James Strong, p. 126, Thomas Nelson Publishers, Nashville, TN 1982.

²⁹ *Gesenius’ Hebrew-Chaldee Lexicon to the Old Testament*, Samuel P. Tregelles, p. 874, Baker Book House, MI, 1979.

David's praise was defensive for him that day as it was on any other day when any enemy attacked Israel. They sang for God's manifest Presence and strength (*oz*) as a refuge for Israel in times of trouble and *YHWH* defeated her foes, protecting His covenant wife.

Psalm 9:1-3, 9-11a I (David) will praise *thee*, O LORD (*YHWH*), with my whole heart; I will show forth all Thy marvelous works. ²I will be glad and rejoice in Thee: I will sing praise to Thy Name, O Thou Most High. ³When mine enemies are turned back, they shall fall and perish at Thy Presence. . . ⁹The LORD also will be a refuge for the oppressed, a refuge in times of trouble. ¹⁰And they that know Thy Name will put their trust in Thee: for Thou, LORD, hast not forsaken them that seek Thee. ¹¹Sing praises to the LORD, which dwelleth (*yashab*) in (mount) Zion . . . (Written by David)

The Hebrew *yashab* confirms *YHWH's* marriage to Israel which parallels with Jesus as the Bridegroom of the Church. God watched over His wife, Israel, through this marvelous ministry, as does Jesus for His faithful Church. This day *YHWH* was to halt an attempted coup d'état. But any time Israel was in battle with natural enemies, the Levites were instructed to praise God's Name using His title as the LORD of hosts, the Commander of the angelic armies. Their praise to God's military title, triggered His divine armies to protect Israel's natural armies. And there were other ways to sing for God's help.

Praising God's Name honors God. *Calling on His Name*, requests His aid and protection also. David had learned this from one of Moses' songs, that those who know God's Name may call on His Name, and God will respond. "I (God) will answer him: I will be with him in trouble; I will deliver him and honor him (Ps. 91:15b). Knowing this as a teen, David had run toward the giant, Goliath, shouting "the Name of the LORD of hosts" (1 Sam. 17:45). So, when Israel was in battle, the Levites often sang Psalm 9, 20, and others.

Psalm 20:1-2 The LORD (*YHWH*) hears thee in the day of trouble; the Name of the God of Jacob defends thee; ² Send

Thee (LORD) help from the sanctuary (*qodesh*, TOD) and strengthen thee out of (mount) Zion. (Written by David)

David called on the Name of the LORD (*YHWH*) any day in need from the holy “sanctuary” (*qodesh*), where the Holy One (*Hakodesh*) dwelt. The word “help” (*ezer*) means “helped by God to conquer”³⁰ *not just survive*. David had victory later that day! We need to learn from David and these Levites. No matter how difficult our situation may be, God is greater, and God is for us! This author has been protected many times by merely calling on the Name of Jesus!

Another informing psalm written by David is the “Song of the Thunderstorm,” a “glorious psalm of praise sung during an earthshaking tempest. This storm reminded” David “of historical Noah and the deluge”³¹ and his shepherding days in the hills of Bethlehem, when the bear and lion appeared. Regardless of how harsh hurricanes howl, tornadoes wail, lions roar, or enemy armies shout, no voice is greater than the “Voice of the LORD” (*qol YHWH*).

Psalm 29:2-4, 11 Give (*yahab*) unto the LORD the glory due unto His Name; worship the LORD in the beauty of holiness. ³ The voice of the LORD *is* upon the waters (tempest or trouble): the God of glory thundereth: the LORD *is* upon many waters (tempest or trouble). ⁴ The voice of the LORD *is* powerful (robust); the voice of the LORD *is* full of majesty. . . ¹¹ The LORD will give strength (*oz*) unto His people; the LORD will bless His people with peace. (Written by David)

God’s Voice exceeds all others. As worshippers, we merely “give” (*yahab*) meaning *ascribe*, or *credit the LORD’s Name, glory, and strength* (v. 1). In return “**the LORD will give [unyielding and impenetrable] strength to His people” (v. 11 AMPC)**. This “strength” (*oz*) includes *YHWH’s force, security, might, strength*, His supernatural *power* all “employed in praising God.”³² This ministry is

³⁰ *Gesenius’ Hebrew-Chaldee Lexicon to the Old Testament*, Samuel P. Tregelles, p. 619, Baker Book House, MI, 1979.

³¹ *The Amplified Bible*, p. 806, Zondervan Publishing House, CA, 1987.

³² *Gesenius’ Hebrew-Chaldee Lexicon to the Old Testament*, Samuel P. Tregelles, p. 616, Baker Book House, MI, 1979.

granted for our protection even within these end-days darkening more and more like the wicked days in which Noah had lived!

David's songs revealed not only his great passion for *YHWH* but also his recognition of the coming Messiah (*Adonai*) as *his God* and *his Lord* within these two psalms as well as others.

Psalm 86:12 I will praise Thee, O Lord (*Adonai*) my God, with all my heart: and I will glorify Thy Name (in Person or Presence) for ever more. (Written by David)

Psalm 110:1 The LORD (*YHWH*) said unto my Lord (*Adonai*), Sit Thou at My (*YHWH's*) right hand, until I make Thine enemies Thy (*Adonai's*) footstool. (Written by David)

David's prophetic Psalm 22 also revealed his foreknowledge of the sacrificial death of Messiah on the cross 1,000 years later (Ps. 22:1-21). The psalm ended with praise to Messiah made by the Levites which eventually will be made by the whole world (Ps. 22:22-31). This ministry was prominently prophetic, powerful, and protective for all participants. Ant it was pleasing to God; and it still is today!

In David's day and the beginning years of his son, Solomon's reign, both the TOM (an Ichabod like a dead church) at Gibeon and the TOD (*mishkan*) on mount Zion were engaged in their separate OC and NC ministries but not much longer. Solomon once made king was determined to carry out his father's epic desire to construct a permanent structure. David could not do this due to the blood upon his hands. But king Solomon would "**build a house for the Name of the LORD**" (2 Ch. 2:1a KJV) and a royal capital referring to his own palace. David had visualized the temple by divine inspiration and recorded its architectural specifications, "**the pattern of all that he received by the Spirit**" (1 Ch. 28:11-12) as did Moses on mount Sinai for the TOM. David lavishly prepared for this endeavor also by warehousing an enormous stockpile of gold and other precious metals for this grand dwelling place for God (1 Ch. 22). Finally, the Temple was erected *not* on mount Zion but on mount Moriah, a site with impressive history that was also very pleasing unto *YHWH*.

On mount Moriah (Gen. 22:2), the father of Israel, Abraham, had been obediently willing to sacrifice his only son, Isaac, at the LORD's instruction (Gen. 22:10). His willingness was accounted as though accomplished. And by God's covenant *with* Abraham (Gen. 15), the LORD thereafter had the right to sacrifice His only begotten Son on earth at Golgotha just a few hundred yards north of mount Moriah. Moriah was also the mount upon which David had built an altar at the threshing floor of Araunah (2 Sam. 24:18-25, 2 Ch. 3:1) to halt a devastating plague. The LORD accepted David's sacrifice and healed the land. Mount Moriah became sacred ground by these precious sacrifices. And the two mounts were side by side within the city of Jerusalem. One psalm explained their two locations well.

Psalm 48:1-2 (AMPC) Great is the Lord (LORD in KJV), and highly to be praised in the city (Jerusalem) of our God! His holy mountain, ² Fair *and* beautiful in elevation, is the joy of all the earth—Mount Zion [the City of David], to the northern side [Mount Moriah and the temple], the [whole] city of the Great King! (Messiah) [Matt. 5:35] (Written by David)

[Some claim this psalm was written by the sons of Korah much later but Biblically **Psalms 1-72 are called David's hymns of prayer** to be proven later. David may have foreknown the Temple would be built on mount Moriah, but in the King James Version, there is no mention of the "temple" or "mount Moriah" in verse 2. But these additions made in this version well reveal the two mounts *in Solomon's day*.]

Once Solomon's Temple *was* finished, it had to be furnished with *the one* furnishing of the TOD, the Ark of the Covenant, and *all* the furnishings of the TOM. They first brought **"the ark of the covenant of the LORD out of the city of David, which is Zion" (2 Ch. 5:2)**. A thick veil was again hung in the Temple between the Holy of Holies and the Holy Place. The LORD's sacred throne room (*mishkan*) was once again hidden away within a new and far grander sanctuary. No longer were there two tents: the dead one at Gibeon and the lively one on mount Zion—the prototype of our NC ministry. The Levites merged alongside the OC priests at Solomon's Temple.

On the day of the Temple's dedication, a few priests were inside, and the Levite singers and musicians were outside. Both were mentioned in chapter five of 2 Chronicles. Outside king Solomon gave the dedication prayer in chapter six. God's holy fire charged out from Heaven accepting all their sacrifices in chapter seven. The Levite's songs were with psalteries, cymbals, and harps. One hundred twenty trumpets were sounded, and unity appeared!

2 Chronicles 5:13-14 It came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up *their* voice (not voices) with the trumpets and cymbals and instruments of music and praised the LORD, *saying*, For He is good; for His mercy *endureth* for ever: that *then* the house was filled with a cloud (*Shekinah*), *even* the house of the LORD; ¹⁴ So that the priests could not stand to minister by reason of the cloud (*Shekinah*): for the glory (*kabod*) of the LORD had filled the house of God.

Only the Levite singers and musicians became "one" (*echad*), the same "one" of Deut. 6:4 "The LORD our God is *one* (*echad*) LORD." Their service was spiritual because only God could make them one.

As God's supernatural fire charged from Heaven to accept the sacrifices, "the glory (*kabod*, weightiness) of the LORD filled the house. ² And the priests could not enter into the house of the LORD, because the glory (*kabod*) of the LORD had filled the LORD's house. ³ And when all the children of Israel saw how the fire came down, and the glory (*kabod*) of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshiped and praised the LORD, *saying*, "For He is good: for His mercy *endureth* for ever." (2 Ch. 7:1b-3). All Israel fell on their faces in worship. It was a glorious day and a grand preview of the newborn Church (multiple living *mishkans*) endued by power on the feast of Pentecost in Acts chapter two, a day just as glorious as this one.

Both the spiritual sacrifices made vocally and instrumentally, and the animal blood sacrifices were accepted by God. These NC and OC ministries merged for a season as a preview of the 24 elders who will minister before the throne of God (Rev. 4:10) in Heaven after the Rapture. Twelve is the number of divine order or government. Two sets of twelve represents two divine covenant people—the OC Twelve Tribes and the NC Twelve Disciples—Israel and the Church. During king Solomon’s reign both forms of ministry were practiced which also implies that the Church should remain supportive with Israel. The descendants of the three Levite families continued in this service. All other Levite families assisted the priests, and years later some of the other Levites became the royal guard of the Temple.³³

The results of this ministry in Solomon’s days were phenomenal. Israel had no captivity or any conflict, but remained in peace, with extravagant prosperity. Israel was esteemed among the nations and had expanded into an immense kingdom. These blessings would continue *if* this ministry was not neglected, and *if* Israel’s future rulers were obedient to the LORD as was king David and his son to a degree. But after king Solomon’s days the TOD was often abandoned, and the northern ten tribes departed from Judah. The southern portion only included the tribe of Judah and Benjamin along with some priests and Levites, and this ministry was neglected by the ungodly descendants of king David that ruled thereafter.

The TOD ministry was halted multiple times but when restarted by any *faithful* descendant, there were miraculous results as in the days of king Jehoshaphat. Three enemy armies surrounded Jerusalem to overtake the city. Jehoshaphat sought God and the whole community fasted and prayed. One of the Levites (a descendant of Asaph) had a prophetic word that the battle was the LORD’s, and they were to go out the next morning unarmed to watch God fight for them. That next morning the Levite singers led the residents of Jerusalem to fearlessly face their enemies. The singers

³³ *The New Unger’s Bible Dictionary*, Merrill F. Unger, p. 771, Moody Press, IL. 1957.

sang three forms of praise to God. The third one was inspired and empowered. As they sang, God smote the three enemy armies (2 Ch. 20:22). The Levite singers led Jerusalem into a miraculous victory by one spiritual song! This is good reason for us to reestablish this too.

In the days of king Hezekiah, he recognized the sins of his previous rulers, who had turned **“away their faces from the habitation (*mishkan*) of the LORD” (2 Ch. 29:6)**. The Temple was still standing but the Levite singers and musicians were not practicing. Hezekiah ordered repentance, a repair of the Temple, *and* reinstated this ordinance of David. The Levite singers and musicians returned to continual praise and worship (2 Ch. 29:25-30). Hezekiah also had the people keep Passover. In response, *YHWH* **“healed the people” (2 Ch. 30:20)** meaning the nation for returning to *the ordinance of David* (TOD) whose lord is our Lord Jesus; *and* keeping *the ordinance of Moses* (the feast of Passover) whose LORD (*YHWH*) is our Father.

Years later Jerusalem was threatened by Sennacherib, the Assyrian king, who brutally overtook many cities including Samaria, the capital of the ten northern tribes who never returned home. Hezekiah went to the Temple to seek God rather than hire Egypt’s military to fight alongside them. He read aloud Sennacherib’s written threat and prayed, **“O LORD of hosts, God of Israel, that dwellest (*yashab*) between the cherubim** (in Solomon’s Temple) . . . **incline thine ear” . . . (Isa. 37:16-17)**. The prophet Isaiah heard *YHWH*’s response and told Hezekiah that God promised to defend Judah for his sake and *for David’s sake* (v. 35). That night the Angel of the LORD slayed 185,000 Assyrian soldiers. Sennacherib left, went to Nineveh, and was assassinated by his own sons (v. 38). God supernaturally protected Judah *again* when they faithfully obeyed and revered Him.

Later king Hezekiah became very ill, so ill that he was near-death. He pleaded in prayer for healing from **“the LORD that healeth” (Ex. 15:26)**. The prophet Isaiah received a promise from God that *he would recover*. Hezekiah managed to rise from his bed and go to the Temple to thank God *by faith*. He sang a new song proclaiming

himself as **“living,”** though he still felt very sick. Like king David, king Hezekiah sang both vocally and instrumentally. Then he wrote the wording of this new song and gave it to the Levites to continue singing on his behalf (**Isa. 38:19-20**). And king Hezekiah was healed!

The last faithful descendant of David was king Josiah. At age 16 on his eighth year of reign, he **“began to seek after the God of David his father” (2 Ch. 34:3)** or ancestor. He purged the kingdom of idols. He ordered the Temple to be repaired and then returned the Ark to the Holy of Holies. He kept the Passover feast and reinstated the TOD ministry. These few faithful kings of Judah were wise and good, but the majority had been wicked and abandoned David’s ordinance. That is why God said through the prophet Amos that *He* would rebuild the TOD. Because it had **“fallen (so God would) close up the breaches” (Amos 9:11)**. “Fallen” confirmed this ministry had *not* been consistently maintained. The “breach” referred to the loss of *YHWH’s* favor over the entire nation. The sin of unfaithful Judeans caused them and the faithful ones to be taken captive by Babylon for 70 years because of sinful idolatry, spiritual adultery.

Amos scorned some of the captives of Babylon who may have previously been in this ministry saying, **“woe to those. . . ⁵ who sing idle songs to the sound of the harp and invent for themselves instruments of music like David’s” (Amos 6:4a-5 AMPC)**. There was no sin in inventing instruments, but their *use of them* had become sinful. Amos spoke *woe* to those who breached this ministry. *Woe* is a denunciation, a public condemnation! *Songs are fruitless without their correct purpose*. Yet the *faithful Levites* in captivity continued to sing the **“songs of Zion” (Ps. 137:3)** but from a depressed demeanor. They grieved over the loss of their ministry in Jerusalem.

The remnant Jews remaining in Jerusalem did not repent. They were still worshipping idols. So, *YHWH* had to finally vacate Solomon’s Temple (Ezek. 9:1-10:22). **“The glory of the God of Israel [the Shekinah, cloud] had gone up” (Ezek. 9:3 AMPC)**. Solomon’s Temple became *Ichabod*, and *YHWH* never returned to it. But after

Judah's 70 years of captivity, 200 Levite singing men and singing women returned to Jerusalem with Ezra.³⁴ When the foundation of the second Temple was completed **"the sons of Asaph with cymbals, (were there) to praise the LORD, after the ordinance of David king of Israel" (Ezra 3:10)**. This was not a one-time event. The Levites returned to their vocation of continual worship. More singers returned with Nehemiah and ministered openly at the dedication of the rebuilt wall (Neh. 12:27-30). This powerful ministry was again active (Neh. 12:45-47). *But* the priority of Ezra the leader, was to build the second Temple and the ministry of OC priests (Ezra 7:2).

The second Temple they finished was not glorious like Solomon's. It disappointed most of the Jews. Why? "According to the Talmud,³⁵ the second Temple lacked five vital things that" had been "in Solomon's Temple including the Ark of the Covenant, the sacred fire, the Shekinah, the Holy Spirit, and the Urim and Thummim." From its completion, *YHWH's* glory *never* entered this second Temple. The Holy of Holies was vacant. The Temple was Ichabod. Instead of the Ark, "a stone was set upon which the high priest placed the censer on the Day of Atonement."³⁶ Some historians assumed the Ark had been destroyed along with Solomon's Temple by the Babylonians' third siege (586 B.C.), but God always had a faithful remnant. Other scholars and this author believe the Ark was removed *after* God departed but *before* the Temple was destroyed.

The Ark and Uri and Thummim were hidden. Some evidence places them deep within a different mount in Jerusalem—the one we call mount Calvary.³⁷ The day Messiah Jesus hung on the cross, an earthquake opened that mount at the base of His cross and some believe His Blood dripped down upon the Mercy Seat of the Ark,

³⁴ Previously this ministry was only for men but now women were included (Ezra 2:41, 65).

³⁵ The collection of writings constituting the Jewish civil and religious law. *Webster's New World College Dictionary Fourth Edition*, Michael Agnes, p. 1461. Macmillan, NY 1999.

³⁶ *The New Unger's Bible Dictionary*, Merrill F. Unger, p. 1262, Moody Press, IL. 1957.

³⁷ This author remembers stumbling around the internet and finding an archaeologists' picture of the Ark within a carved-out cave within mount Calvary below the site of Jesus' crucifixion. The photo came through a narrow tunnel drilled for a tiny camera.

God's throne on earth. On the third day, Jesus ascended into Heaven and sprinkled His Blood before God's throne in Heaven. This author believes His Blood was sprinkled upon both thrones. And even though the Ark was never placed within the second Temple, the veil before the Holy of Holies was still torn from the top to the bottom as Jesus gave up His Spirit to display our honor to enter before God purchased with the Blood of Jesus. His sacrifice opened the Way for us to go before *YHWH's* Manifest Presence as NC believers in Jesus.

Whenever the TOD ministry was in practice, God was pleased, and Israel was blessed. When it was abandoned, there was judgment and destruction. At its beginning, David wrote: **"Seek the LORD, and His strength (oz): seek His Face evermore" (Ps. 105:4)** This ministry was meant to continue "evermore," a word meaning *perpetuity, continuance*. Evil ones had halted this ministry many times before the second Temple was erected, and even after it's erection throughout the 400-year era between the prophet Malachi to the appearance of John the Baptist and Messiah Jesus on earth. Sinful men halted it, but *YHWH* promised that it would be **"rebuilt" (Amos 9:11-12)**, for this ministry was created for the Church. Yet we have much to learn from the original TOD. So, let's get started.

Follow the Faithful Levites

Today's Church is a great cluster of branches engrafted into the root of Israel (Rom. 11:17-18). A root supports the branches not vice versa. Together they are productive. So, we need to learn from our Hebrew forerunners: king David and his instructions and the Levite singers and musicians who were in continual practice. Their forms of praise and worship should be ours as well. Let's start with the original directions given by king David to these chosen Levites.

Chronicles 16:4, 8-10a And he (king David) appointed *certain of the Levites* (singers and musicians) to minister before the ark of the LORD, and to record (*zakar*), and to thank (*yadah*), and praise (*halal*) the LORD God of Israel. . . ⁸ Give thanks (*yadah*) unto the LORD, call upon His Name (in Person or Presence), make known His deeds among the people. ⁹ Sing (*shuwr*) unto Him, sing (*shuwr*) psalms (*zamar*) unto Him, talk (meditate on and speak) ye of all His wondrous works. ¹⁰ Glory (*halal*) ye in His holy Name (in Person or Presence). . .

These instructions were passed on to every generation and finally to us, as spiritual Israel, the Church. In general, remember the term "worship" represents *all* forms of thanks, praise, singing, and dancing, etc. *when offered unto God*. So, let's uncover the many forms of worship employed by these ancient Levites.

Zakar

David's directives started with three primary categories: to record, to thank, and to praise the LORD God of Israel. To "record" (*zakar*) means *to recall, recollect, celebrate by calling to mind*. As Christians, we affectionately *recall* our Lord's sacrifice that washed

away our sin whenever we sing John Newton’s hymn, *Amazing Grace*. Hymns and contemporary songs often recall our Lord’s redemptive work on our behalf. Every time we sing them, God is pleased. As citizens of a nation founded on Judeo Christian ethics, we also *recall* God’s protective deeds for America when we sing *The Star-Spangled Banner* by Francis Scott Key. We sing in grateful remembrance of God to God. This is natural praise but when chosen by God’s Spirit, it may transform into a powerful spiritual praise.

Yadah

We also are to “give thanks” (*yadah*) to God. This Hebrew word *yadah* is translated in the Book of Psalms as “praise” 42 times, as “thanks” 23 times, as “thankful” once, and as “thanksgiving” once in Nehemiah 11:17.³⁸ David’s first psalm to use *yadah* is Psalm 9 given to the original chief musician, Asaph. David placed “*yadah*” in the first lyrical phrase, emphasizing the importance of our offering this form of thanks or praise to our Great Creator and Provider.

Psalm 9:1 I will praise (*yadah*) Thee, O LORD, with my whole heart; I will shew forth all Thy marvelous works. (Written by David)

David did not offer a little portion of himself in thanks or praise to God but his whole heart—his full seat of affections. This *yadah* is connected to the Hebrew, *Yehuwdah*, meaning “praise the LORD.” But *yadah* is not spoken or sung *words* of thanks and praise but an offering of thanks and praise “with the hand extended.”³⁹ It also means *to cast or throw out* referring to physical motion. Our *yadah* is moving our arms and hands upward to illustrate our reverential awe of God, extending, or throwing out our thanks and praise to Him. As we praise Him in word or in song, we may lift our eyes *but also our*

³⁸ Asaph’s great grandson, Mattaniah, was the principal (leader) and gave thanksgiving (*yadah*) in sung prayer at a time when “the sons (descendants) of Asaph, the singers *were* (still) over the business (or service) of the house of God, the Temple at that time (Neh. 11:22).

³⁹ *Gesenius’ Hebrew-Chaldee Lexicon to the Old Testament*, Samuel P. Tregelles, p. 332, Baker Book House, MI, 1979.

arms to Him. For *He* is the Holy One, the Omnipotent One, the Greater One and King of all kings! *Yadah* is devoted thanks and praise given through upper body language. We point upward to the One Who deserves all honor, all glory, and all praise. We recognize His infinite greatness from our own comparative nothingness. This form of thanks or praise goes along well with majestic hymns that richly exalt God such as *How Great Thou Art*. This may sound purely natural but in sincerity it may become spiritually powerful!

Yadah is a replica of OC sacrifices of animal flesh made in the morning and evening and physically lifted-up before God by the OC priests. King David mentioned this within Psalm 141.

Psalm 141:2 Let my prayer be sent forth before Thee (LORD or YHWH of v. 1) as incense; and the lifting up of my hands (*yadah*) as the evening sacrifice. (Written by David)

Sometimes we may even wave our arms like the OC wave offerings. David *yadah*(ed) privately and publicly saying: **“I will praise (*yadah*) Thee O Lord (*Adonai*), among the people: I will sing unto Thee among the nations (Gentiles)” [Ps. 57:9]**. Sometimes *yadah* included inclining an instrument upward toward God while playing it which David often did. **“Upon the harp will I praise (*yadah*) Thee, O God my God” (Ps. 43:4)**. We may even learn to reverently *dance* with our out-stretched arms, privately or even publicly as the Holy Spirit leads us. *Yadah* may seem like merely a physical action, but in truth it displays our hearts’ desire to honor God. He is receptive to *yadah*.

Towdah

There is another form of “thanks” incorporated within this ministry unto God. It is *towdah*. *Towdah* was translated “praise” 3 times, and as “thanksgiving” 7 times in the Book of Psalms. *Towdah* was a “thank” offering (2 Ch. 29:31, 33:16) in the days of king Hezekiah. Like *yadah*, *towdah* is an extension of our hands and arms but notably in the stance of surrender. The meaning of *towdah* includes “confession” along with “thanksgiving, and . . . praising

God.”⁴⁰ If there is sin, *towdah* is a sign of our confession as a surrendered soul. For example, Joshua called Achan to make *towdah* for his “**accursed thing**” (**Josh. 7:1**). God had commanded no one to take and keep anything from Jericho, but Achan took an ornate garment, silver, and gold and hid them all in the ground under his tent. He had to surrender (*towdah*) and confess his sin for it had caused the death of 3,000 Israelites at Ai.

Towdah, when used as giving thanks, is one’s surrender of gratitude for God’s greatness in turning one’s situation around.

Psalm 50:14-15 Offer unto God (LORD or YHWH of v. 1) thanksgiving (*towdah*); and pay thy vows unto the most High:¹⁵ And call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me. (Some say it was written by, but Psalms 1-72 are David’s collection of sung prayers.)

With sin or in personal scrutiny *for* sin, this posture is a display of our willingness to submit our soul unto God’s will. It is a sweet, sweet “melody” to His heart. Without tune or sound, He clearly “hears” the thanks and praise of a contrite heart. Raising our arms in sincerity to this conceding posture triggers the humbling of our soul or “self.”

Psalm 100 is titled as the “Psalm of *Towdah*” or “Psalm of Thanksgiving for All the Lands” or ethnic groups throughout the earth. This psalm indicates that *towdah* is the first or primary step in coming before God’s Presence personally or collectively.

Psalm 100:4 Enter into His gates with thanksgiving (*towdah*), and His courts (which is much closer) with praise (*tehillah*): be thankful (*yadah*) unto Him and bless (*barak*) His Name (His Presence). (Written Anonymously)

Towdah is first checking our hearts to surrender in repentance if any sin is admitted. This is essential before we can take any further step of praise, thanks, or blessing to enter YHWH’s Manifest Presence.

⁴⁰ Gesenius’ *Hebrew-Chaldee Lexicon to the Old Testament*, Samuel P. Tregelles, p. 858, Baker Book House, Grand Rapids, MI, 1980.

Halal

Praising God was the Levites' most extensive portion of their ministry. Many Hebrew words are translated as "praise" in the Book of Psalms and elsewhere. *Only one* was the primary praise of this ministry. Within the historical books, most every instruction of "praise" given to the original Levite singers and musicians (1 Ch. 16:4; 23:5) included the Hebrew word *halal*. The most exuberant praise at the dedication of Solomon's Temple were *halal* (2 Ch. 8:14). The singers of Jehoshaphat's day offered *halal* (2 Ch. 20:19). ***Halal is the official form of praise of the Tabernacle of David.*** *Halal* is also significantly related to YHWH's original fellowship with mankind when He daily walked (*halak*) with Adam and Eve (Gen.3:8). *Halal* like *halak* is a sign of intimate fellowship with God. *Halal* is rendered 59 times as "praise" and 6 times as "praised." One may ask, what type of praise could dominate *this whole* book of songs? It is *halal*.

Halal is very exhilarating. Its definition is "clamorously foolish, noisy, and vociferous. It includes being "vehemently eager in making one's feelings known vocally."⁴¹ *Halal* also means "to celebrate, to cry out, and to rave." Have you ever raved about someone? Have you ever raved about God? *That is halal*. It is loud, boastful tributes directed toward God unashamedly and without reservation. *And He loves it!* However, to *halal* the LORD with spontaneity and ease may require some preparation and practice. We should saturate our hearts by meditating and repetitively confessing aloud descriptive phrases of our wonderful Lord and King. Numerous ones are found nestled within the Book of Psalms like "the Lord is my. . . Shepherd, Rock, Fortress, Strength, Deliverer, Buckler, High Tower, Light, Salvation" and so on. To become boisterously loud may require we meditate on these many roles and the many works of God and announce them privately, before collectively. We are meant to boisterously shout out our praises of God to God in sincerity, not whisper them shyly.

⁴¹ *The New Strong's Exhaustive concordance of the Bible*, James Strong, Hebrew and Chaldee Dictionary p. 33, Thomas Nelson Publishers, Nashville, TN 1982.

There is a psalm with many illustrations of how we *halal* our God. It is vibrantly full of life. It is the last psalm, Psalm 150. This author replaced every word “praise” that came from *halal* as *halal*.

Psalm 150:1-6 O (*halal*) ye the LORD. (*Halal*) God in His sanctuary: (*halal*) Him in the firmament of His power. ² (*Halal*) Him for His mighty acts: (*halal*) Him according to His excellent greatness. ³ (*Halal*) Him with sound of the trumpet: (*halal*) Him with the psaltery and harp. ⁴ (*Halal*) Him with the timbrel and dance: (*halal*) Him with stringed instruments and organs. ⁵ (*Halal*) Him upon the loud cymbals: (*halal*) Him upon the high-sounding cymbals. ⁶ Let everything that hath breath (*halal*) the Lord. (*Halal*) ye the LORD. (Written Anonymously)

Interchanging the word “*halal*” with its extensive definition widens our understanding. This is the author’s version of Psalm 150. *Celebrate ye the LORD. Rave aloud about our God in His sanctuary: cry out of His power in the firmament. Loudly boast of Him for His mighty acts: vehemently play the trumpets: celebrate Him with the ten-stringed instrument and harp. Foolishly celebrate Him with the drum and dance: eagerly cry out your love for Him with stringed instruments and reed instruments. Loudly make tribute to Him with the cymbals and the high-sounding cymbals. Let everything that hath breath noisily and vociferously boast of the LORD. Clamorously rave about the LORD our God!*

Halal is not just rowdy, raving words or songs before God, it may also be accomplished in dance and instrumentally. King David personally *halal*(ed) in dance before the LORD with all his might (physical strength) the day he brought the Ark to mount Zion (2 Sam. 6:14). The Levite singers and musicians were certain to do likewise. Dancing was practiced throughout the ages. Miriam led many women to dance with timbrels while Israel passed safely through the Red Sea. When meeting with God on the feast days, the ancient Jews danced, and still dance today at the Western Wall and in their synagogues. But there is a difference between physical dancing and spiritual dancing. Spiritual dancing is intended for NC priests. Every

type of adoration is significant yet preferably performed by the leading of the Spirit. We will learn more about spiritual dancing later.

Halal is an awesome praise which leads to the most powerful and spiritual form of praise explained in the next chapter. To *halal* the LORD was intended for every people group on earth. How do we know this? God's Name is *YHWH, Yahweh, or Jehovah* in English as Jehovah abbreviated "**JAH**" (Ps. 68:4). Every ethnic group on earth has been called to *halal* JAH (which also means) *hallel* JAH, because every language on the earth has one identical word, "Hallelujah" found scripturally in Revelation as the Greek "Alleluia."

Shuwr* and *Shiry

The most common words are "*shuwr*" translated 42 times as "sang, sing, singeth," and "*shiry*" 40 times as "song" in the Book of Psalms alone. The Levite "singers" were mentioned 37 times since their start in the days of king David all the way to Ezekiel 40:44 which is a preview of the Millennial Reign of Christ! **Singing prayers or songs of thanks and praise unto God is the foundation of the TOD ministry. That is why this ministry was also called "the Service of Song (shiry)" (1 Ch. 6:31).** Each song was unique like a variety of ice cream shakes. Each time there was the basic frozen cream (singing a psalm) but each result differed by its unique blend of flavors (the many forms of thanks and praise) stirred together by the Holy Spirit. *Shuwr* means "to celebrate a person . . . in one's honor,"⁴² God and His honor. These Levites *were truly* unctio(n)ed for the definition of *shuwr* includes "strolling minstrelsy"⁴³ that is, extended or prolonged beyond known expectation and preparation. They sang known songs but sometimes sung them spontaneously by the Spirit. Decades ago, this author heard Bishop Wellington Boone teach that God wired our brains to immediately believe what we sing. Singing God's word effortlessly inflates our faith in God's word! It is empowering.

⁴² *Gesenius' Hebrew-Chaldee Lexicon to the Old Testament*, Samuel P. Tregelles, p. 818, Baker Book House, MI, 1979.

⁴³ *The New Strong's Exhaustive Concordance of the Bible*, Hebrew and Chaldee Dictionary, James Strong, p. 115, Thomas Nelson Publishers, TN 1982.

Zamar

Another Hebrew word for praise is “*zamar*.” In **Psalm 27:6** David said, “**I will sing (*zamar*) praises (no Hebrew word for “praises”) to the LORD.**” This verse unveils that we may not only sing songs *vocally* but also sing songs *instrumentally* to God though not everyone may be skilled to do so. David *sang* with his stringed instruments as did many Levite musicians. *Zamar* was translated as “sing” 29 times in the Book of Psalms though it refers to playing a musical instrument. Three times the word “psalms” came from the Hebrew *zamar* such as: “**Sing unto Him, sing psalms (*zamar*) unto Him**” (1 Ch. 16:9). Fifty-eight times the word “psalm” within a psalm title was the Hebrew *mizmowr* meaning “instrumental music, a poem set to notes.”⁴⁴ These prophetic lyrics were skillfully composed with instrumental accompaniment for an excellent ministry to honor and please God! The oldest Bible, the Septuagint called all psalms as “poems sung to the accompaniment of musical instruments.”⁴⁵ Instruments were and still are essential in this priestly ministry.

Zamar was primarily related to stringed instruments. David played a harp before the LORD in the fields of Bethlehem long before he did in the courts of king Saul, and the TOD. Of course, not everyone now plays a stringed instrument, but some *say* anyone may play an autoharp. Yet this author knows that the melody our Father loves to hear is not so much the perfection of the natural notes we release, but the sincere desire of our heart to please Him. It is *not* our instrumental or vocal talent that moves Him, but our ardent love to honor Him. We do not need to be a perfect singer or musician to please God, just a willing and genuine believer. Today’s born-again musicians may sing or play their instrument *by the leading of the Holy Spirit*. That is when the anointing of their praise becomes tangible, like David when he played his harp for king Saul, the anointing drove the tormenting demon away from king Saul.

⁴⁴ *The New Strong’s Exhaustive Concordance of the Bible*, Hebrew and Chaldee Dictionary, James Strong, p. 64, Thomas Nelson Publishers, Nashville, TN 1982.

⁴⁵ *Nelson’s Complete Book of Bible Maps and Charts*, Thomas Nelson, p. 177, Thomas Nelson, Inc., TN, 1996.

Rejoice

The English word “rejoice,” is often used in psalms. David wrote, **“I will be glad and rejoice (*alats*) in Thee; I will sing praise to Thy Name, O Thou most High” (Ps. 9:2).** “*Alats*” is a jumping for joy which Hannah experienced also (1 Sam. 2:1). David’s Psalm 33 begins with another rejoice. **“Rejoice (*ranan*) in the LORD, O ye righteous” (Ps. 33:1).** “*Ranan*” is shouting or singing joyfully. David also wrote, **“Let those that seek Thee rejoice (*suws*) and be glad (joyful) in Thee: let such as love Thy salvation say continually: The LORD be magnified” (Ps. 40:16).** “*Suws*” is *to be bright, cheerful, and glad*. It is our decision to *be joyful continually* not critical, not complaining, not negative. Another word for “rejoice” refers to our gratitude of God’s goodness for us. David wrote, **“I have trusted in Thy mercy; my heart shall rejoice (*giyl*) in Thy salvation. I will sing unto the LORD, because He hath dealt bountifully with me” (Ps. 13:5-6).**

There is a special “rejoice” (*samach*) experienced by David also when within this plain tent with the Omnipotent One.

1 Chronicles 16:10-11 *Glory (halal) ye in His holy Name (in Person): let the heart of them rejoice (samach) that seek the LORD.* ¹¹**Seek the LORD and His strength (*oz*), seek His Face (in Person) continually (nonstop).**

This “rejoice” (*samach*) comes from sensing God’s tangible Presence! David wrote from his own experience that **“in Thy Presence is fullness of joy (*simchah*)” (Ps. 16:11).** Feeling God’s Presence gives not *some joy*, but the *fullness of joy* i.e., “satiety or satisfaction, or abundance.”⁴⁶ It is a flood of joy that may erupt into holy laughter or serene stillness. *Nothing* in this natural realm compares with God’s Holy Presence. Precious moments in His Face far exceed any natural item, position, or rank in our lifetime on earth. Our greatest joy is being in *YHWH’s* Presence!

⁴⁶ *Gesenius’ Hebrew-Chaldee Lexicon to the Old Testament*, Samuel P. Tregelles, p. 783, Baker Book House, Grand Rapids, MI, 1980.

Ruwa

“*Ruwa*” is a very loud “shout,” rendered to split the ears with sound, i.e., a shout for alarm like a shout into battle, or a great shout for joy.⁴⁷ *Ruwa* is joltingly noisy especially when accomplished by a massive army or a full congregation. It is found only two times within the Book of Psalms (Ps. 47:1, 65:13) but it is powerfully impacting!

Psalm 47:1 O clap your hands, all ye people; shout (*ruwa*) unto God with the voice of triumph. (Some say it was written by sons of Korah, but Psalms 1-72 are David’s sung prayers)

At the leading of God’s Spirit, *ruwa* can make significant impact in both the spiritual and natural realms. *Ruwa* was the collective shout of the nation of Israel which supernaturally brought down the walls of ancient Jericho (Josh. 6:20). Prophetically when Messiah returns, conquers Israel’s enemies, and sits down to reign in natural Zion, Israel will shout (*ruwa*) in triumph for she will “**not see evil any more**” (**Zeph. 3:14-17**). Historically, armies often rushed into battle with loud shouts to intimidate their enemy. This was well displayed within the *Braveheart* film about Scotland’s battles for freedom.

***Ruwa* is a battle cry for God to fight our battle on our behalf for our victory.** The Spirit can lead us to shout (*ruwa*) victory by faith *before* the Victor *subdues* (Ps. 47:3) our enemies. Instead of fretting or complaining about what the enemy is doing in our lives, we may shout praise to God until He chooses to turn our situation around. But even if God does not turn it around, a mature believer will still offer praise and thanks to Him as did David, Paul, and Silas. While visiting the Brownsville revival, there was a grand *ruwa* by the entire congregation one night. It continued for approximately 20 minutes at a high peak of sound. It *was* a great battle cry by which God won some struggle through this collective *ruwa*. Only the Spirit of God could lead a large gathering to continue in such a long length of time at such a great height of volume until the battle was won!

⁴⁷ *The New Strong’s Exhaustive concordance of the Bible*, James Strong, Hebrew and Chaldee Dictionary p. 107, Thomas Nelson Publishers, Nashville, TN 1982.

Clap

You may have also noticed the word, “**clap**” (*teqa*) of **Psalm 47:1**. That “clap” calls for one united clap made as loud as *ruwa*. Like this “clap,” this author makes one sharp clap of her hands to halt any friction between her pets. Clap was mentioned only once in the Book of Psalms. An ancient clap (*teqa*) was a strike or stomp in might like confidently hitting a nail with a hammer or making a strong sound on an instrument like a trumpet or smiting the ground with an arrow (2 Kings 2:14-19). This “clap” does not refer to *our present-day hand applause*. Some believe our applause may *interrupt* a move of God’s Spirit. Some even feel clapping tambourines elsewhere in a sanctuary than by the leading worship singers and musicians, may also interrupt a flow of God’s Spirit in a service. Perhaps we should only applaud in respect of the words or talents of humans, *but not in praise to our God*. To Him we may lift our focus, hearts, and arms.

However, one may use a staff (*mattah*) as did the anointed OC prophets when inspired to clap or strike the ground as a symbol of victory in warfare. This form of intercession is welcome within worship. The clap or smite of a *mattah* can properly accompany a battle song and dance before the Lord led by the Holy Spirit. This is an action expressed better by a mature and prophetically gifted believer. But the strike of the *mattah* may also refer to a call of judgment or justice. Currently these staffs are called *mattah* war sticks. This author learned about their use within a conference in Nashville, Tennessee by the prophetic teacher James W. Goll. We may use a *mattah* to strike the work of Satan and halt his dark plans.

Sometimes *God* uses a *mattah* to smite or judge an unfaithful family or nation. After 9/11, the Lord showed this author that the twin towers were each a *mattah* by which God smote our nation for our vast sinfulness to call us to repent nationally. We did repent here and there but only briefly. On behalf of our nation veering from God, the Church must sincerely seek God through this ministry of worship but also through our priestly ministry of prayer and intercession with repentance, fasting, and prayer (2 Ch. 7:14).

Ruwm* and *Shabach

Within Psalm 145, there are three interesting forms of praise unto God. We will start with two of them: “*ruwm*” and “*shabach*.”

Psalm 145:1-4 I will extol (*ruwm*) Thee, my God, O King; and I will bless (*barak*) Thy Name for ever and ever. ² Every day will I bless (*barak*) Thee; and I will praise (*halal*) Thy Name for ever and ever. ³ Great is the LORD, and greatly to be praised (*halal*); and His greatness is unsearchable, ⁴ One generation shall praise (*shabach*) Thy works to another (generation) and shall declare Thy mighty acts. (Written by David the last acrostic psalm and possibly the last Davidic psalm)

Ruwm means “to raise, lift-up, exalt God with the voice of singers or instruments” or sometimes it refers to those whom YHWH lifts. It is used 50 times within the Book of Psalms with another 135 applications in scripture but not as praise or thanks but by a variety of words: “exalt” 8 times, “exalted” 15 times, “exalteth” one time, “extol” (Ps. 30:1, 145:1) twice, “high” 7 times, “lift up” 4 times, and others. It is our boldness to loudly claim the greatness of our God! King David and the Levites regularly and honorably extoled God.

This *shabach* is distinctly different. It is defined to *laud, to praise* God, but also to *soothe, to stroke like stroking water, to still the waves, to soothe* others with praises. *Shabach* is only found three times as “praise” in the Book of Psalms (Ps. 63:3, 145:4, 147:2). This form of praise was not practiced very often. And there is reason for this. These Levites regularly loudly extoled (*ruwm*) God along with the many other forms of praise and thanks day after day, year after year. Only a few times did they soothingly praise (*shabach*) God. And they did this *when they were in the audience of the next generation of Levites*. They would soothingly introduce this ministry to their descendants to carry on this ministry in song. The Church should do the same, prepping one generation after another not only in this ministry but all forms of ministry.

Barak

The third form of praise found in **Psalm 145:1-2** as “**bles**” is “*barak*” translated as “bless, praise, kneel.” In the Book of Psalms, it is used 60 times as “to bless” the LORD as in Psalm 134, the last of 15 psalms (120-134) called the “Songs of Ascents” to Jerusalem. Some scholars claim that when pilgrim Jews came up to Jerusalem for a feast, they sang antiphonal⁴⁸ i.e., sang “a hymn or psalm chanted or sung in responsive, alternating parts.”⁴⁹ These sung parts were between the arriving Jews and the Levite singers and then the Levite singers and the arriving Jews. These fifteen psalms also symbolized the fifteen steps they would take to arrive upon the Temple mound.

Psalm 134:1-3 Behold, bless (*barak*) ye the LORD, all ye servants⁵⁰ of the LORD, which by night stand in the house of the LORD. ² Lift up your hands (*yadah*) in the sanctuary, and bless (*barak*) the LORD. ³ The LORD that made heaven and earth bless (*barak*) thee out of Zion. (Written after the Babylonian captivity, as the last “Song of Ascents”)

Other scholars claim the arriving Jews called out to the Levites *and the priests* to bless (*barak*) the LORD and the Levites and priests responded by pronouncing blessings (*barak*) upon the people. Whichever is true, ***barak* is a two-way blessing.**⁵¹ As NC priests, we are authorized to bless not only God but those around us. As we do so, we will eventually see the results of their being blessed by God ourselves. The blessings we made for others, became ours! It is a praise made good for families, neighborhoods, and communities.

Barak is *also* a form of praise which may lead to an act of adoration, i.e., to kneel as “worship, homage, great love, devotion,

⁴⁸ *The King James Study Bible*, Thomas Nelson, p. 951, Liberty University, 1988.

⁴⁹ *Webster's New World College Dictionary Fourth Edition*, Michael Agnes, p. 62. Macmillan, NY 1999.

⁵⁰ Some Levites guarding the Temple, but also Levites praising God with *yadah* and *barak*.

⁵¹ *The King James Study Bible*, Thomas Nelson, p. 951, Liberty University, 1988.

and respect”⁵² for God. **Kneeling also has a two-way blessing.** *Our kneeling* “to praise, to celebrate, to adore, to bless God. . .with bended knees”⁵³ especially in unity *invokes God toward us.* United *barak* “**commands**” His blessings upon us according to **Psalm 133:3!** Yes, *commands!* Our collective kneeling (a display of united reverence before God) in sincere posture and heart, triggers His blessings, anointings, and favor toward us! On one occasion, king David personally knelt before the LORD and called *all* the people to kneel also (1 Ch. 29:20). King Solomon also knelt (*barak*) before the entire nation of Israel spreading forth his hands to heaven (*yadah*) while offering the Prayer of Dedication for the Temple (2 Ch. 6:13) and perhaps everyone did likewise. *Barak* is powerful!

Our soul may choose to kneel. But sincere kneeling is usually a cooperative, submissive gesture responding to an internal drawing of God’s Spirit within us to display our humility and reverence in approaching Him. Psalm 103 is considered one of the grandest psalms in the entire collection. David is praising God for all His benefits as He Who forgives and heals us (v. 3); He Who redeems and crowns us (v. 4); and He Who satisfies us (v. 5) with all His benevolence (vv. 6-19). This psalm was often sung while kneeling (*barak*) before the Audience of One in the tent or elsewhere.

Psalm 103:1-2 Bless (*barak*) the LORD, O my soul: and all that is within me, *bless* His holy Name. ² Bless (*barak*) the LORD, O my soul and forget not all His benefits. (Written by David)

David is speaking to “self,” his soul (mind, will and emotions), the portion of our being that must submit alongside our born-again spirit, to be fully right with God. Taming our soul and body provides less chance that we relapse into the old man again. Sincere *barak* is effective in doing this. *Barak* is a vital portion of our NC ministry!

⁵² *Webster’s New World College Dictionary Fourth Edition*, Michael Agnes, p. 19. Macmillan, NY 1999.

⁵³ *Gesenius’ Hebrew-Chaldee Lexicon to the Old Testament*, Samuel P. Tregelles, pp. 142-143, Baker Book House, Grand Rapids, MI, 1980.

After uncovering these many forms of praise and thanks, let's take a brief glimpse of the founder's personal use of them. First, we already know King David had experienced every form of rejoicing (*alats, ranan, suws, giyl, and samach*). Yet David also practiced every form of worship *with his whole being*: spirit, soul, and body.

Psalm 63:1-5 O God, Thou art my God; early will I (spirit) seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is; ²To see Thy power (*oz*) and Thy glory (*kabod, weighty*), so as I have seen (*chazah, as a seer*) Thee in the sanctuary (*qodesh, holy TOD*). ³Because Thy lovingkindness is better than life, my lips shall praise (*shabach*) Thee. ⁴Thus will I bless (*barak*) Thee while I live: I will lift up my hands (*yadah*) in Thy Name. ⁵My soul shall be satisfied as with marrow and fatness; and my mouth shall praise (*halal*) Thee with joyful lips: (Written by David)

Psalm 57:7-9 My heart is fixed, O God, my heart is fixed: I will sing (*shuwr - vocally*) and give praise (*zamar - instrumentally*). ⁸Awake, my glory (spirit); awake, psaltery and harp: I *myself* (self is soul) will awake early. ⁹I will praise (*yadah*) Thee, O Lord, among the people: I will sing (*zamar - instrumentally*) unto Thee among the nations. (Written by David)

Any "I" usually refers to our spirit. David fully loved and worshiped YHWH God and the coming Messiah, the Lord (*Adonai*) Jesus. David knew God intimately and justly established this ministry instructing the Levites then, and anyone thereafter through his psalms alone. Yet there is more for us to learn, especially a particular form of prayer and praise which both always erupt with God's spiritual appearance and power.

Go Even Deeper

The Levites offered up thanks and praise around the clock with their physical bodies, souls, and unsaved, unrighteous spirits, *but* they were sincere and anointed and spared as a type of the NC Church. They did not have a continual habitation of God's Holy Spirit like our baptism in the Holy Spirit. But the Holy Spirit often moved within their ministry. There was one form of sung prayer (*tephillah*) and one form of sung praise (*tehillah*) spiritually ignited by God's Manifest Presence with miraculous power. We should routinely experience this by our sung prayers and new songs too.

***Tephillah* (A Hymn of Prayer)**

The Book of Psalms is a selection of both prayers and songs to sing. *Tephillah* was translated as "prayer" 31 times and as "prayers" once. It comes from the Hebrew *palal* which means to *intervene, interpose* i.e., intercede. Many psalms were titled as prayer. Psalm 17 is called "A Prayer (*tephillah*) of David" for protection from oppressors. Psalm 80 is a sung prayer (*tephillah*) request made by Asaph to the One Who **"dwelleth between the cherubim, (to) shine forth" (Ps. 80:1)**. Psalm 90 is "A Prayer (*tephillah*) of Moses." Psalm 102 is "A Prayer (*tephillah*) of the Afflicted." Psalms 1 through 72 are *all* classified as *tephillah* written by David ending with his statement: **"the prayers (*tephillah*) of David the son of Jesse are ended" (Ps. 72:20)**. But there are more *tephillah*! Seventeen more times *tephillah* is found in Psalms 80, 84, 86, 88, 102, 109, 141, and 143. *Tephillah(s)* were regularly sung by Levite singers accompanied by Levite musicians. When sung they could wander into spiritual spontaneity adding repetitions, varied melodies, etc. without former choice but the leading of the Spirit.

King Solomon's dedication prayer for the Temple was a sung prayer (*tephillah*) [2 Ch. 7:12, 1 Kings 8:28]. He sang it. Sung prayers were common for any anointed one (Levites, priests, prophets, and kings). In the book of 1 Kings, *tephillah* was used 8 times, twice in 2 Kings, 13 times in 2 Chronicles, and 4 times in Nehemiah. When Solomon's Temple stood, the Levites sang somewhere outside of it. Yet, in king Hezekiah's days, **"their voice was heard and their prayers (*tephillah*) came up to [God's] holy habitation in heaven (2 Ch. 30:21, 27 AMPC)**. Their sung prayers (*tephillah*) went straight to God's heavenly throne, for they no longer ministered right before the Ark in a tent, yet they still ministered as a type of NC believers connected to wherever God was to reach Him with their request.

The anointed prophets also sang prayers *and* prophecies. The prophet Isaiah used *tephillah* 4 times (Isa. 1:15, 37:4, 38:5, and 56:7), Jeremiah 4 times (Jer. 7:16, 11:14. Lam. 3:8, 44), and Daniel 3 times on one occasion (Dan. 9:3, 17, 21). We may assume that these *tephillah*(s) were always tender and reverential. But not Jonah's "poetic"⁵⁴ prayer sung within the belly of the fish (Jonah 2:1, 7) or Habakkuk's sung prayer, (*tephillah*) called the "National Revival" given **"to the chief singer" (Hab. 3:19)** of his time. It was *not* set to a peaceful, reverential melody *at all*, but set to *Shigionoth* i.e., *a strong emotion, erratic wandering, or wild tumult*.

Habakkuk 3:1 (AMPC) A prayer (*tephillah*) of Habakkuk the prophet, set to wild, enthusiastic, *and* triumphal music.

Habakkuk's wild sung prayer (*tephillah*) reminds this author of the prophet Kim Clement and Psalm 7, a *Shiggaion* by David, a prayer he sung vehemently to the LORD after he had been brutally attacked by Cush the Benjamite. Singing prophecies and prayers whether reverent or raving, when led by the Holy Spirit, were impactful and well-pleasing to God for they were empowered by Him.

The TOD ministry vanished before Jesus appeared on earth. Yet He knew it would return. The day Jesus cleansed the second

⁵⁴ *The King James Study Bible*, Thomas Nelson, p. 1331 OT, Liberty University, 1988.

Temple of merchandizers and moneychangers, He declared: **“My house shall be called the house of prayer (*tephillah*)” [Isa. 56:7]**, the NC sacrifices. The young children recognized Him as Messiah crying out, **“Hosanna to the son of David.”** “Son of David” refers to Messiah. This angered the religious leaders there, but Jesus hushed them saying, **“Have you never read, Out of the mouth of babes and sucklings thou hast perfected praise?” (Matt. 21:15-16).** Jesus quoted David’s second Messianic psalm. He confirmed *these children* were correct. He *was* and still is Messiah! However, one word differed in His quotation. David had ended with **“perfected strength (*oz*)” (Ps. 8:2).** Jesus’ **“perfected praise” (*ainos*)** was “a praise given *only* to God”⁵⁵ which contains God’s strength (*oz*)! Jesus clarified that He was not only the Messiah, but *also deity* with God-strength (*oz*). Then He made public use of that *oz* by healing the sick in the Temple. *Tephillah* prayer has always been and will always be powerful!

***Tehillah* (A Hymn of Praise)**

Tehillah is the most powerful type of praise! That should not surprise us since this word does not come from *palal* but from *halal*,⁵⁶ the official praise of the TOD. *Tehillah* is explosive for it is embedded with the spiritual strength (*oz*) of God. God miraculously responds to *every tehillah*, and we will uncover why. When this ministry was about to begin (1 Ch. 16:35), one⁵⁷ wrote **“Save us, O LORD our God and gather us from among the heathen to give thanks unto Thy holy Name, *and* to triumph in Thy praise (*tehillah*) [Ps. 106:47].** They were revealing that there is salvation, deliverance, protection from any enemy within *tehillah*! *Tehillah* was used 28 times as “praise,” twice as “praises” and 5 times as “new songs,” within the Book of Psalms, also called *Tehillim* in the Hebrew *Tanakh*. *Tehillah* is a new song sung. It is never dreary or boring because it

⁵⁵ *An Expository Dictionary of New Testament Words*, W.E. Vine, p. 870, Thomas Nelson Publishers, TN.

⁵⁶ *The New Strong’s Exhaustive concordance of the Bible*, James Strong, Hebrew and Chaldee Dictionary p. 123, Thomas Nelson Publishers, Nashville, TN 1982.

⁵⁷ The author of Psalm 106 could have been David since Psalms 105 and 106 are both historical psalms and Psalm 105 contained the original instructions of David for this ministry.

originates from our Creator. Most of our worship came from some level of *tehillah* whether it is a psalm, hymn, or contemporary song because *all* sacred songs came from God to the song-writer's heart. Psalm 33 was God calling for more new songs to be written. Though translated from the Hebrew *shiry*, new songs refer to *tehillah*.

Psalm 33:3 Sing (*shuwr*) unto Him (YHWH) a new (*chadash*) song (*shiyr*). . . (Written by David)

This verse was a command of God made to His chosen songwriters: David, Asaph, Ethan, Heman, and others. The word "new" is *chadash* meaning *a fresh new thing*. They would suddenly know and sing a song never heard before. Today this is called prophetic. Then they wrote it down and sent it on to the chief musicians for musical composition. Later it would be written as a psalm and given to the Levite singers and musicians to sing before God again and again over the years. This basic process continues to this day. The most anointed songs played on Christian radio were originally inspired by God Himself. They were all originally a *tehillah*!

How could one suddenly know a new song? Psalm 40 explains where these songs came from. This psalm refers to David's praise *to God* for answering his prayer. It came *from God*.

Psalm 40:3 And He hath put a new (fresh, unheard of) song (sacred) in my mouth, *even* praise (*tehillah*) unto our God: many shall see it, and fear, and shall trust in the LORD.
(Written by David)

Our Spirit God, the Creator of the universe, brought forth light and life, myriads of beautiful plants and animals on earth when it had been dark, without form, and void (Gen. 1:2). He spoke words and earth was filled with spiritual and natural life and beauty. And God *still* creates through spoken words including the new songs never heard before⁵⁸ placed within one human's mouth to sing spontaneously. This is how the prophets, psalmists or hymnists

⁵⁸ *Gesenius' Hebrew-Chaldee Lexicon to the Old Testament*, Samuel Tregelle, p. 263, Baker House, MI, 1979.

wrote these songs. The phrase “many shall see it, and fear, and shall trust in the LORD” are the listeners of *tehillah*. Believers and even unbelievers may recognize an anointed song points to God. The lost may even come to faith in Jesus when miracles burst forth from a sung *tehillah*. There are several Biblical examples of this.

Moses and his generation of Israelis *saw* God miraculously drown the entire Egyptian army in the Red Sea. Israel *witnessed* this supernatural work of God, *feared* Him, and *believed* in Him (Ps. 40:3; Ex. 14:31). But that is not the whole story. The LORD also put a new song (*tehillah*) in their mouths. They prophetically sang: **“I will sing (*shuwr*) unto the LORD, for He hath triumphed gloriously; the horse and the rider hath He thrown into the sea. The LORD is my strength (*oz*) and song (*zimirath* from *zamar*) and He is become my salvation (*Yeshuwah*)”⁵⁹ (Ex. 15:1-2). *Yeshuwah* was the word from which came Jesus’ Hebrew Name *Yeshua*, as our *Savior*. The Creator placed those words within them, words with power to accomplish what was sung as they crossed the dry bottom of the parted sea! They were saved from the Egyptian army that day! This author was once led to sing these same lyrics at the top of her lungs while driving to a *very* dark situation which also ended in victory by our Lord Jesus!**

Israel learned from their first experience and sang again to receive another miracle. Any new song given them *from God* were then sung back *to God* to usher in *His* miraculous work *for them*. Ancient Israel sang another song from God when in need of water.

Numbers 21:16-17 From there the Israelites went on to Beer [the well], the well of which the LORD had said to Moses. Assemble the people together and I will give them water. ¹⁷ Then Israel sang (*shuwr*) this song (*shiyr*), Spring up, O well! sing (*anah*) ye unto it:

Anah is the Arabic word “to sing” translated “cantor” in Latin ⁶⁰*Anah* is God’s oracle placed in their hearts to sing, as a sung

⁵⁹ This “song” *zimirath* came from *zamar*— women dancing with timbrels as fortress defense.

⁶⁰ *Gesenius’ Hebrew-Chaldee Lexicon to the Old Testament*, Samuel Tregelle, pp. 641-642, Baker House, MI, 1979.

announcement of faith. Israel *sang* for the water to rise.⁶¹ And it rose! There was sufficient water for an estimated two million Israelites and their flocks and herds. That is another grand miracle!

The full Book of Psalms was compiled within an estimated 1,000 years from Moses' first song to the songs of the days of Ezra and Nehemiah. Most references claim David wrote at least 75 though other scholars and this author believe he wrote far more. Ethan and Heman wrote only one each and Asaph wrote twelve psalms. Solomon authored and composed 1,005 songs but they were for musical entertainment. There was the first Song of Moses (Ex. 15:1-19), the Song of Israel (Num. 21:17-18), the second Song of Moses (Dt. 32:1-43), the Song of Deborah and Barak (Judges 5:1-31), the Song of Hannah (1 Sam. 2:1), the Song of David (2 Sam. 22:1-51), the Millennial Song of Isaiah (Isa. 26) and Isaiah's ". . .**song such as never been heard in the heathen world**" (Isa.42:10 AMPC) that the whole world will come into covenant with God, the Song of the Redeemed (Rev. 5:8-10), and the Song of the Tribulation Saints (Rev. 15:3-4). These new sung songs are all classified either as *tehillah* or *tehillah* and some of them were classified as both.

The anointed OC prophets also prophesied in song along with instruments. The prophet Samuel had told Saul (before he became the first king of Israel) that he would "**meet a company of prophets. . .with psaltery (a lyre in shape of a skin bag), and a tabret (timbred or tambourine), and a pipe (flute), and a harp (a stringed instrument that twangs), before them. . .And the Spirit of the LORD will come upon thee (an anointing to make Saul new), and thou shalt prophesy (naba, meaning speak or sing by inspiration) with them**" (1 Sam. 10:5b-6a) and Saul did (v. 10). They sang prophetic songs (*tehillah*) and probably prayers (*tephillah*) too.

Tehillah praise comes from God. That is why it is so powerful! His words carry His supernatural power. In Jehoshaphat's day (2 Ch. 20), it was the new song that delivered Judah from the

⁶¹ Gesenius' Hebrew-Chaldee Lexicon to the Old Testament, Samuel Tregelle, p. 631, Baker House, MI, 1979.

three aggressive armies encamped around her and bent on her total annihilation. The Levite singers had already *halal(ed)* (v. 19) and *yadah(ed)* (v. 21), but it was when they prophetically *tehillah(ed)* to the LORD (v. 22), that they immediately *saw* tangible results. The enemy armies turned against one another. God won the battle for them through the singers' *tehillah*! Judah was saved! *Tehillah* was also the praise sung by king Hezekiah for his miraculous healing (Isa. 38:19-20). We too may triumph by singing *tehillah*-praise because God performs the words which He puts in our mouths to sing. Moses knew this when he wrote, "**for He is our praise (*tehillah*), and He is our God, that hath done for thee these great and terrible things, which thine eyes have seen**" (Deut. 10:21). God as a Spirit *is* our *Tehillah*. He moves through our spiritual songs for our sake!

All praise and worship sung before God's throne in Heaven is spiritual, for God (*YHWH*) is a Spirit. He does not hear natural songs. To be heard from earth, it *must be spiritual!*

Psalm 22:3 . . . Thou *art* holy, O Thou that inhabitest (*yashab*) the praises (*tehillah*) of Israel. (Written by David)

This promise was not limited to natural Israel but is still available to spiritual Israel, the Church, in which God dwells. Our reborn spirit is His *mishkan* and *yashab* from which His *tehillah* may ascend! This includes our assembling together in the Spirit. Our *tehillah* comes from God, which we then sing to God which causes our foes to flee. **God is our *Tehillah*!** David knew this when he wrote, "**O God of my praise (*tehillah*)**" [Ps. 109:1b]. Psalm 106:2 also shares *tehillah* as God's praise. God inhabits *tehillah*, manifesting His Presence as we sing spiritually. "Inhabitest" also means this praise enthrones God, rendering Him sovereign over the singer(s) singing and the situation of the singer(s) singing. He will push back any darkness from around the singers. He is the Maestro conducting our praises by His Spirit. From a ruling position, He touches and transforms any negative circumstances, even impacting a community if practiced continually as the TOD had accomplished for Israel in the days of faithful rulers.

YHWH, our Father, made it clear that this was a proper ministry for His children or family.

Psalm 33:1-3 Rejoice in the LORD, O ye righteous: for praise (*tehillah*) is comely for the upright. ² Praise (*yadah*) the LORD with harp: sing (*zamar*) unto Him with the psaltery and an instrument of ten strings. ³ Sing (*shuwr*) unto Him a new song (*tehillah*); play skillfully with a loud noise. (Written by David)

This “comely” verifies that this ministry is suitable and “**appropriate for those upright in heart**” (v. 1 AMPC). *Tehillah* praise is a good ministry for end-day virgins (faithful Church) to be *wise*, remain full of the Spirit, and ready for the Rapture. Though intended for all generations (Ps. 79:13), it may be essential for the end-day Church.

Tehillah is God’s song sung from our recreated spirit through our surrendered soul and physical vocal cords. When released *collectively* as a congregation, its power multiplies exponentially. For example, should the Sunday service worship leader sing a prophetic new song before the congregation, the congregation may voluntarily press further in the Spirit also. They may join in by either echoing the lyrics (antiphonal), harmonizing with it, or all just *singing in the spirit*, releasing worship tongues collectively. This fulfills the final definition of sung *tehillah*, “strolling minstrelsy,”⁶² i.e., prolonging it in voice or instrument at the leading of the Holy Spirit. God’s Presence from within us will be collectively released in greater volume, saturating, and electrifying the atmosphere with miraculous power to open the hearts of lost ones, heal diseased bodies, and restore wounded souls. Anytime our collective praise results in the manifestation of God’s Presence, the Holy Spirit was leading it. And “**when the Spirit is Lord, there is liberty**” (2 Cor. 3:17) setting any captive free.

Jesus’ First Advent on earth provided much reason for the whole earth to offer *tehillah*, a praise that refers to God in Person.

⁶² *The New Strong’s Exhaustive Concordance of the Bible*, Hebrew and Chaldee Dictionary, James Strong, p. 115, Thomas Nelson Publishers, Nashville, TN 1982.

Isaiah 42:8, 10, 12 I am the LORD (YHWH): that is My Name: and My glory will I not give to another, neither My praise (tehillah). . . ¹⁰ Sing unto the LORD a new song, and His praise (tehillah) from the end of the earth. . . ¹² Let them give glory (honor⁶³) unto the LORD and declare His praise (tehillah). . .

The Father gave His “glory” (as miracles) through His Son, Jesus. But Jesus gave all “glory” (as honor) for those miracles to His Father, YHWH. According to Motyer’s commentary of the Book of Isaiah, God is calling the whole world to sing a new song of fresh realization of what Messiah Jesus did for us on the cross. Eventually all creation’s groans will turn into new songs of praise to King Jesus.

Tehillah will be the primary form of worship throughout Jesus’ Second Advent as the King of kings in His Millennial Reign. The “walls” around Jerusalem will be called “**Salvation and (the) gates Praise (tehillah)**” [Isa. 60:18]. Gentiles from all over the world will be converted during His reign, and many will visit Jerusalem to enter before His throne in thanks, praise, and worship. The Jews who survived the Tribulation years will all be saved with “**praise (tehillah) spring(ing) forth before all the nations**” (Isa. 61:11) for God promised to “**make Jerusalem a praise (tehillah) in the earth**” (Isa. 62:7). All the nations will sing songs of praise, so “**the earth (shall be) full of His praise (tehillah)**” [Hab. 3:3]. All these inspired new songs will be focused upon King Jesus and upon the nation of Israel.

Psalm 149 was a preview of God establishing “His Millennial reign on earth”⁶⁴ with all His remaining natural saints and glorified saints releasing collective *tehillah* in song and dance together.

Psalm 149:1-3 Praise (tehillah) ye the LORD. Sing unto the LORD a new song. . .in the congregation of the saints. ² Let Israel (natural Israel) rejoice in Him that made him: let the children of Zion (spiritual Israel, the Church) be joyful in their King (Jesus). ³ Let them praise (halal) His Name (in Person) in

⁶³ Though God’s glory is usually known as weighty splendor or Shekinah, sometimes it refers to “honor.”

⁶⁴ *The King James Study Bible*, Thomas Nelson, p. 960, Liberty University, 1988.

the (circular or round) dance: let them sing (zamar) praises unto Him with the timbrel and harp. (Written Anonymously)

Surely this ministry will no longer be called the Tabernacle of David for the Key of David has been given to Christ Jesus, the King ruling over all the earth (Rev. 3:7) on the seventh day (1,000 years) of God's redemptive week of time before eternity restarts. *Tephillah* (sung prayers) and *tehillah* (sung new songs) are delightfully fragrant and impacting as we near the primary goal of the Service of Song.

The ultimate purpose of this service is *to seek God*. Three times David instructed the forerunners (Levite singers and musicians) to seek the LORD. Repetition is always intended to grab the listener's attention and compel them to hear and obey. **Seeking God is our ministry goal!** David wrote: 1) to seek (*baqash*) the LORD; 2) to seek (*darash*) the LORD and His strength (*oz*); and 3) to seek (*baqash*) His Face continually. *Baqash* was used twice. It means to "search out by any method in worship"⁶⁵ such as, "pray, ask, desire, (even) beg . . . to seek to find."⁶⁶ "*Baqash*" also means to seek God's manifestation by *sight, weightiness, communication, visions, revelation, or the drawing to prostrate* oneself before Him. The TOD is *the* protocol for our entrance before God in Person like any protocol currently applied to approach a human monarch on earth today.

"*Darash*" is the seek applied to the LORD *and* His strength (*oz*) or miraculous power (*dunamis*). *Darash* means "to follow or search, to worship" and "to frequent a place, tread a place."⁶⁷ This is *frequent worship*—regularly, recurrently. It is like walking to a location so often that there is no longer any vegetation growing there, just a hardened path of dirt. Surely this clarifies that a weekly hour or two on Sunday morning is insufficient if we truly desire to know God intimately as did Moses, David, Paul, and countless others.

⁶⁵ Overall "worship," in general terms, is a title for all forms of thanks and praise, song and dance, etc. unto God.

⁶⁶ *The New Strong's Exhaustive Concordance of the Bible*, Hebrew and Chaldee Dictionary, James Strong, p. 23, Thomas Nelson Publishers, Nashville, TN 1982.

⁶⁷ *The New Strong's Exhaustive Concordance of the Bible*, Hebrew and Chaldee Dictionary, James Strong, p. 31, Thomas Nelson Publishers, Nashville, TN 1982.

An hour daily may do well. With time, *our seeking* God will continue to deepen our yearning to know Him *even more*. Deep calls unto deep. The deeper we go, the deeper He draws us to Him. If we seek continually, we *will* find Him and treasure His love. God promised this through the prophet Jeremiah, **“Ye shall seek Me, and find Me, when ye shall search for Me with all your heart” (Jer. 29:13)** or **“as a vital necessity” (AMPC)**. Even Jesus said that when we **“seek and keep on seeking (then we) shall find” (Lk. 11:9 AMPC)**.

In the days of king David and king Solomon, the TOD was practiced non-stop resulting with a nation grandly blessed by *YHWH*, secure, prospering, and expanding in peace and protection. But God knew that Israel *and the Church* would neglect their callings. That is why God appeared to Solomon after the glorious dedication of the Temple when everything appeared to be impressively fine.

2 Chronicles 7:14 If My people, which are called by My Name, shall humble themselves, and pray (intercede or stand in the gap) and seek (*baqash*) My Face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

This *baqash* is also embellished in wording as **“require as necessity” (AMPC)**. Yes, is it necessary that we humble ourselves in fasting and prayer when judgments appear across our nation and darkness looms against us. Those dark days have already surrounded us. As God’s family, the Church must repent, pray, and intercede passionately for these **judgments are meant to awaken us to return to seeking God’s Face continually (1 Ch. 16:11)**. Reinstating this ministry could reverse and prevent future judgments over our communities and even our nation. This ministry is meant to avoid disasters and wars, racial hatred, poverty, pandemics, economic collapses, health issues and much more. The more the Church is involved within this ministry, the greater the Church will grow and prosper in peace. We were called to *be* true worshipers of *YHWH* in spirit and in truth (Jn. 4:24). And when we obey, God will bless us and our nation.

Shachah* and *Proskuneo

Though generally “worship” refers to any form of praise unto God, the definition of the Hebrew and Greek words as “worship” uncover the extensive significance of humility. The Hebrew “worship” (*shachah*) is defined as to be *in homage to God, to prostrate, bow down, crouch, even fall down*. The Greek “**worship** (*proskuneo*)” **John 4:23-24** means we are *to kiss, like a dog licking his master’s hand, to fawn or crouch, prostrate oneself in homage, in reverence to adore*. We may be drawn to use this worship at our beginning entrance or at our finishing touch. It is not merely a thoughtful decision to take this posture, but a drawing led from within us by the Holy Spirit. Every form of worship that empowered the nation of Israel is now ours. Unfortunately, this precious ministry was halted before the first living *mishkan*, Jesus, appeared on earth to save us and prepare us to practice this Service of Song *spiritually*.

Spiritual Service of Song

Jesus was the first living *mishkan* incarnated by *YHWH* on earth. The prophet Haggai had foretold that the glory of the latter house would be greater than the former (Solomon's majestic Temple). But Haggai was not referring to the second Temple at all, but to Jesus, *YHWH's* first human Tabernacle (*mishkan*) on earth. *YHWH* reappeared within a sinless habitation of spirit, soul, and natural flesh. *YHWH* was walking (*halak*) once again among mankind.

John 1:1, 14 In the beginning was the Word, and the Word was with God, and the Word was God. . . ¹⁴ And the Word was made flesh, and dwelt (*skenoo*) among us (and we beheld His glory, the glory as the only begotten of the Father) full of grace and truth.

John 1:14a (AMPC) And the Word (Christ) became flesh (human, incarnate) and tabernacled (fixed His tent of flesh, lived awhile) among us; and we [actually] saw His glory. . .

The Son of God (Lk. 4:3) was the Word i.e., God indwelling the human Jesus. Jesus was incarnated by His Father, *YHWH*, Who lived and moved within His flesh (*ohel*). Jesus was the Father's mobile residence on earth for 33 years. The "glory" His followers witnessed, was classified as "**the *Sh'khinah* of the Father's only Son**" (**Jn. 1:14 CJB**). The Greek word "dwelt" (*skenoo*) verified this too. It means *to tent, to encamp, to occupy, to reside as God*. This Greek verb *skenoo*, equates with the Hebrew verb *shakan*.

At the previous dedications of the TOM and Solomon's Temple, God's Shekinah glory had come "**upon**" and "**filled**" the innermost chamber of both structures (Ex. 40:34-36; 2 Ch. 5:13-14, 7:1-3) and spiritual **fire** flashed out from Heaven. God's Shekinah

glory did likewise with Jesus (Lk. 3:22, 4:1; Jn. 17:22) as the first living Temple baptized with the Holy Spirit, a Forerunner of all the following living temples called the Church (1 Cor. 6:19).

Luke 3:22a, 4:1 And the Holy Ghost (Shekinah) descended in the bodily shape like a dove upon Him. . . ¹ And Jesus being full (filled) of the Holy Ghost (Shekinah) returned from Jordan, and was led by the Spirit into the wilderness . . .

The anointed ones of the OC were only *filled with the Holy Spirit* like the Levite John the Baptist (Lk 1:15), his father Zacharias, a priest (Lk 1:67), Zac's Levite wife, Elizabeth (Lk. 1:41), and Mary who had a Judean father and a Levite mother. Being *filled (pietho)* by the Holy Spirit provided temporary visitations when needed like John as a fetus jumping in his mother's womb when Jesus arrived (Lk. 1:41), Elizabeth's blessing on Mary (Lk. 1:41-45), Mary's inspired "Magnificat"⁶⁸ (Lk. 1:46-55), and Zacharias' prophesy concerning Jesus and his son John (Lk.1:67-79).

However, Jesus *was not only filled with the Holy Spirit but baptized (baptizo) in the Holy Spirit. Baptizo* meant He was *whelmed, immersed, submerged, and emerged* in the Holy Spirit. This first human Temple, Jesus, was both **filled** with the Holy Spirit (God's glory) but also the Holy Spirit was **upon** Him as the mantle or calling of Messiah or Christ. And the Holy Spirit *was with Him always*. Uniquely Christ Jesus also had the fulness of the Spirit (Col. 1:19): all the anointings of the five-fold ministries, as Apostle, Prophet, Evangelist, Pastor (or Shepherd), and Teacher (or Rabbi) [Eph. 4:11].

The Holy Spirit as the Refiner's **Fire** (Mal. 3:2) then drove Jesus (Mk. 1:12) into the wilderness for 40 days of fasting (Lk. 4:2-13), a sacrifice He made which was accepted by *YHWH* for His Son's empowerment. So, Christ Jesus **"returned in the power (dunamis) of the Spirit (Lk. 4:14)**. *Dunamis* is miraculous power, the same as *YHWH's* supernatural strength (*oz*) of the Old Testament. Christ Jesus then announced His anointing (*chrio*) as Messiah in His

⁶⁸ *The King James Study Bible*, Thomas Nelson, p. 1536, Liberty University, 1988.

hometown synagogue in the city Nazareth (Lk. 4:18-19) proclaiming Isaiah's prophecy of the anointing of Israel's Messiah as His own.

Isaiah 61:1-2a The Spirit of the Lord (Adonai Messiah) God is upon Me (Jesus); because the LORD (YHWH) hath anointed (chrío) Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are bound*; ² To proclaim the acceptable year of the LORD (YHWH)

This empowerment equipped Jesus to perform all the miracles His calling as Christ would require. And Christ Jesus remained sinless and holy His full span of time on earth as were Adam and Eve *before sin*.

Because Mary's father was Judean, Jesus was naturally classified as a Judean. Yet naturally, He was also a Levite via Mary's mother. From these two tribes came Israel's *kings* and *priests*. But Jesus' true Father was YHWH. Many Jews recognized Jesus as their Messiah. On Palm Sunday when Jesus descended from the mount of Olives to the Temple mound, **"the whole multitude (fully) of the disciples began to rejoice and praise God with a loud voice (not voices) for all the mighty works that they had seen saying, Blessed be the King (Messiah) that cometh in the Name of the LORD (YHWH)" [Lk. 19:37-38]**. They were led by the Spirit that day for they were unified shouting (Hebrew *ruwm*) praise (Greek *anios*), a praise *only* to God. They recognized and broadcasted Jesus as the Messiah!

As a Jew, Jesus praised His Father. When the 70 disciples returned to Him after accomplishing His order, **"Jesus rejoiced in spirit, and said, I thank Thee, O Father" (Lk. 10:21)**. He did so "in spirit" because He was baptized in the Holy Spirit. Jesus openly offered up thanks and praise to His Father (YHWH) before any others at the Temple, within synagogues, in the desert, in the upper room for the Last Supper (Mk. 14:23), *and* even while walking to the garden of Gethsemane the night He would be arrested (Matt. 26:30; Mk. 14:26). Most scholars are confident that He and the faithful eleven sang the *Hallel* or "paschal hymns" (Ps. 113-118, 136) that night before *The Paschal Lamb* was sacrificed on the cross. After 33

years of representing and manifesting His Father on earth, Christ Jesus cut the New Covenant (NC) with His Blood on the cross, died, and rose again. When He reappeared, He was no longer within a flesh body but a glorified body appearing before His closest disciples (Jn. 21:1, 14). He breathed the Holy Spirit within them (Jn. 20:22), and they were born-again. The Holy Spirit indwelt (*shakan*) them as the first reborn human temples (*mishkans*) which were then **“continually in the temple, praising and blessing God” (Lk. 24:53).**

Some of David’s psalms had contained prophetic messages. David prophesied of the Messiah and the NC Church (spiritual Zion) many times. This author clarifies this prophesy within parentheses.

Psalm 68:16, 17b-18 (AMPC) Why do you look with drudging and envy, you many-peaked mountains, at the mountain [of the city called Zion (TOD then / NC Church now)] which God has desired for His dwelling place (*yashab*)? Yes, the Lord (LORD in KJV) will dwell (*shakan*) in it (TOD then / NC Church now and) forever. . .The Lord (*Adonai*, Messiah) is among them (NC Church) as He was in Sinai (OC with Israel), [so also] in the Holy Place (the sanctuary in Jerusalem).¹⁸ You have ascended on high. You (Messiah) [Jesus] have led away captive a train of vanquished foes (Satan in hell, Eph. 4:8-9); you (NC Church) have received gifts of men (the five-fold ministries, Eph. 4:10-11) . . .that the LORD (*YHWH*) God might dwell (*shakan*) there with them (Church). [Written by David]⁶⁹

Yashab (v. 16) always points to God’s marital covenants. Both the OC and NC are marital, but this *yashab* also means “He who sits upon the cherubim,”⁷⁰ and “the Dweller in the burning bush” (Ex. 3:2).⁷¹ It’s *YHWH*. From the NC perspective, the LORD (*YHWH*) is calling

⁶⁹ This is a preview of the Church but also refers to the multiple *mishkans* of God: as Zion’s TOD (the Church), mount Sinai (Israel), and Solomon’s Temple (Church and Israel) together before they all became Ichabod. As we remain faithful to God, we will never be Ichabod.

⁷⁰ *Gesenius’ Hebrew-Chaldee Lexicon to the Old Testament*, Samuel P. Tregelles, p. 371, Baker Book House, MI, 1979.

⁷¹ *Gesenius’ Hebrew-Chaldee Lexicon to the Old Testament*, Samuel P. Tregelles, p. 823, Baker Book House, MI, 1979.

mankind to come before the Ark⁷² (His Son Jesus), empowered by Shekinah (the Holy Spirit) now hidden within mount Zion (His family, the Church eternally). This is not an exaggeration. It is true! The “forever” that ends verse 16, verifies our inclusion. David’s natural tent could never remain on the natural mount Zion *forever*, but this ministry *will continue eternally* through *eternal* human *mishkans*.

Jesus then commanded 500 newborn *mishkans* to tarry in Jerusalem in the upper room *on mount Zion*. Despite great danger, 120 obeyed seeking God’s Face continually for ten days before Pentecost. They too were proven by the Refiner’s Fire (Mal. 3:2). The upper room became a convergent replica of the dedications of the TOM, Solomon’s Temple, and the baptism of Jesus! The glory (Holy Spirit) **filled** the individual believers and assembly [the place where they met] (Acts 2:4, Isa. 4:5). The Holy Spirit sat **upon** them as cloven tongues of **fire** from Heaven accepting their sacrifices of worship. Once baptized, they proclaimed “**the wonderful works of God**” (Acts 2:11) spiritually in tongues and were empowered or anointed (*chrío*) by the Holy Spirit to spread the Gospel with signs, wonders, and miracles (Acts 3:8, 5:15-16) *and* sing spiritually. Before there had been no mention of a **filling** of the TOD with God’s glory, or God’s glory **upon** the TOD, or God’s **fire coming to** the TOD. That is because the TOD represented the Church’s ministry. The NC had to be cut. Now, the NC priests were anointed to begin building *our* ministry.

Their activities proved they were drawn to this calling. After their upper room empowerment, the 120 and “**all that believed**” (Acts 2:44) including the 3,000 new converts, were “**continuing daily with one accord in the temple**” (Acts 2:46), “**constantly praising God**” (Acts 2:47 AMPC). Shortly thereafter, several gathered in prayer after Peter and John had been ordered by the Sanhedrin not to teach in the Name of Jesus though a man *lame since birth* had just been healed *in the Name of Jesus!* The followers gathered and prayed spiritually in tongues. We know this because they collectively had “**one voice to God with one accord**” (Act 4:24) and the “**place was shaken**” and “**they were all refilled with the Holy Ghost**” (Acts

⁷² The Ark made of natural wood and covered in divine gold represented incarnated Jesus.

4:31) again! Being filled with the Holy Spirit one time is not enough to stay on fire. Their offering of united spiritual prayer (probably sung) was accepted by God again with renewed empowerment.

At the start of the early Church, there was also a “well-known meeting place”⁷³ a house where prayer was often continual. It was **“the house of Mary the mother of John whose surname was Mark; where many were gathered together praying” (Acts. 12:12)** when Peter was imprisoned and scheduled to be executed the next day. **“Prayer was made without ceasing of the church unto God for him” (Acts 12:5).** And their prayers were heard. While asleep between two Roman soldiers, Peter was awakened by the angel of the Lord. The chains fell off his wrists, and the angel led him out of the prison. Once outside Peter knew exactly where everyone would be even in the night hours. Mary’s house was the regular site for worship. That night their prayers were answered miraculously.

After seven years, there was an estimated one million Jewish believers, before Gentiles finally began to come to Jesus also. After Paul visited and shared what God was doing among the Gentiles, James the head of the Church and half-brother of Jesus quoted Amos’ prophecy that the TOD would be rebuilt with all nationalities.

Acts 15:16-17 After this (after Gentiles came to Jesus too) I (God) will return, and will build again the tabernacle of David (TOD), 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.

The **“LORD”** in **Amos 9:12** is now published as the **“Lord”** in **Acts 15:17** because the *only* Way to the LORD (*YHWH*) or Father is through the Lord (*Adonai*) Jesus. *“All”* Gentile believers were welcomed in this order of worship. David knew this long before when he wrote that **“all the kindreds of the nations shall worship before Thee” (Ps. 22:27).** This ministry was intended for *“all”* saved Jews and Gentiles.

⁷³ The KJV Parallel Bible Commentary, Edward G. Dodson, p. 2156, Thomas Nelson Publishers, Nashville, TN, 1975.

Paul and Silas used the power of praise. When they were spreading the Gospel among the Gentiles, some people welcomed their message and came to faith in Jesus right away. But some resisted and harshly assaulted them. One day when Paul drove a demon of divination out of a female slave, her owners were furious because they could no longer make money by her unless possessed. In response, Paul and Silas were beaten, and thrust into a prison with their feet shackled. Yet they **“prayed and sang praises** (Greek *humneo*, a hymn or psalm, like David sang when in danger) **unto God and suddenly there was a great earthquake, so that the foundations of the prison were shaken. . .all the doors were opened, and every one’s bands were loosed”** (Acts 16:25-26). God moved in power when His living *mishkans* offered their praise to Him. It was not continual, but it was powerful! The Apostles taught their converts to worship God emphasizing to do so spiritually.

Throughout the New Testament, new forms of worship were added for the Church. **Every new form was spiritual.** The Apostle Paul called the Gentile church of Ephesus a **“holy temple. . . building together for an habitation of God through the Spirit”** (Eph. 5:21b-22). They were to spiritually build a spiritual habitation, not a natural building. This habitation could be built by assembling *within* any natural building, singing in thanks and praise ‘til God manifests His Presence. They were to build a *mishkan*—a gathering in which God’s glory dwells. As a Spirit, our Father only appears *spiritually*. We, as reborn spirits made holy, are His NC **“priests. . .clothed in righteousness”** (Ps. 132:9) to manifestly represent Him on earth just as pagan worshipers and witches manifest their god, Satan.

The Church founders (Apostles and Prophets) encouraged the Church to also minister to God *continually*. This instruction easily reminded Jewish believers of Israel’s historic Tabernacle of David.

Hebrews 13:15-16 By Him (Messiah) therefore let us offer the **sacrifice of praise to God continually**, that is, the fruit of *our* lips giving thanks to His Name. . .¹⁶ . . .for with such sacrifices God is well pleased.

A similar instruction was given later to the Gentile church of Philippi. **“Rejoice in the Lord always: and again I say, Rejoice.” (Phil. 4:4).** These two simple instructions reveal that this priestly ministry was meant to be “continually” or constant, “always” or “invariably, at any and every time.”⁷⁴ Whether in good times or bad, the spiritual praises of newborn spirits are received by our Spirit-God to turn *any* situation around. Sometimes it *was* continual, sometimes it was not.

The Apostle Peter also taught spiritual offerings of worship to the Jewish believers that had been dispersed among many other nations after fleeing persecution in Jerusalem. These NC Jews were called **“lively (living) stones. . . (who) built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. . . (1 Pet. 2:5).** Never had OC Jews been called a “spiritual house” or “spiritual family.” Never had OC Jews been told to offer “spiritual sacrifices” though the Levites had many times. **The new priestly ministry Jesus had announced (Jn. 4:24) was to be in spirit.** There *had been* a few natural OC animal sacrifices accepted by YHWH’s *spiritual* fire: Abel’s sacrifice (Gen. 4:4; Heb. 11:4); Manoah’s sacrifice (Jud. 13:19-20); Gideon’s sacrifice (Jud. 6:19-21); the TOM dedication sacrifices (Lev. 9:23-24); David’s repentant sacrifice on mount Moriah (1 Ch. 21:1, 26); the dedication sacrifices for Solomon’s Temple (2 Ch. 7:1-3); and Elijah’s mount Carmel sacrifice (1 Kings 18:24, 36-39). **But there was no animal sacrifice that led to the tongues of fire sent from Heaven upon the 120 born-again disciples in the upper room (Acts 2:3)!** The NC ministry differs.

The sacrifice that God accepted for our salvation was ***the last blood sacrifice, the Blood of Jesus made once and for all!*** The sacrifice accepted by God for the Church’s baptism in the Holy Spirit was ten days of prayer and praise in the upper room (a type of the TOD ministry) also made **once and for all** who desire it to this day. It was the baptism **“with the Holy Ghost and fire” (Matt. 3:11b).** God’s Shekinah fire empowered Jesus, then His disciples, and the Church thereafter and to this day. Once baptized in the Holy Spirit, our

⁷⁴ *An Expository Dictionary of New Testament Words*, W.E. Vine, p. 43, Thomas Nelson Publishers, TN.

responsibility is to keep that fire ablaze within us and through us *by offering **spiritual sacrifices** unto our Spirit God (YHWH)*. This is what builds our **“habitation of God through the Spirit” (Eph. 5:22)**! This is not the usual Sunday morning glory, but the glory of a more frequent or even continual spiritual worship!

We may start to rebuild this habitation with our soul and body singing known psalms, hymns, and contemporary Christian songs and dance. We can sing (*shuwr*) vocally and/or sing (*zamar*) instrumentally, giving thanks (*yadah*), praise (*halal, yadah, barak*), and shout (*ruwa*). That is a great start! But being baptized in the Holy Spirit, **our common sacrifices should turn into spiritual sacrifices, in tongues**. Our original tongue received when baptized in the Holy Spirit was a personal tongue or language for our fellowship with God. It is unique, private, and even encrypted for our security. The enemy cannot hack into it. This spiritual gift also allows us to easily provide **spiritual offerings and sacrifices**. Singing in tongues is the simplest form of *tephillah* and *tehillah* indued with God’s Presence and power (*dunamis*). **Singing in tongues is true spiritual praise, spirit to Spirit**. Our mind may not know what we are singing but if we are focused on the One to Whom we sing, who cares? This worship cannot even be tainted by our imperfect soul! This gift is our great advantage as NC priests allowing our ministry to always be *far more spiritual!*

Singing in tongues easily produces a **spiritual song** which Apostle Paul promoted to the Gentile Galatians, Colossians, Thessalonians, Ephesians, Romans, and Corinthians. There had been no mention of “spiritual songs” in the Old Testament even though *tephillah* and *tehillah* and other forms of praise were transformed spiritually. But as new-born Spirit-filled Christians, we can offer **spiritual songs** to God *any time* without special gifting or effort. That is why the Apostle Paul repeatedly mentioned spiritual songs.

Colossians 3:16-17. . .teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. ¹⁷ . . .giving thanks to God and the Father. . .

Ephesians 5:19-20 (AMPC) Speak out to one another in psalms and hymns and spiritual songs, offering praise with voices [and instruments] and making melody with all your heart to the Lord. ²⁰ At all times and for everything giving thanks in the Name of our Lord Jesus Christ to God the Father.

Paul never mentioned the TOD, yet every NC believer was new in spirit with the calling of a NC priest. **Spiritual songs** are essential for those who serve a Spirit-God to invite His power to hold back the evil spirit Satan. One God-given weaponry for us is singing spiritually.

God's response to our **spiritual songs** often goes far beyond our natural understanding and expectation.

Ephesians 5:18 And be not drunk with wine, wherein is excess; but be filled with the Spirit. . .

Being drunk with alcohol is unhealthy but becoming "drunk in the Spirit" is a sign of acceptance (Acts 2:13-18) like the appearance of God's holy fire. The verb "be filled" (*pleroo*) [Eph. 5:18] means "fill, made full, diffuse throughout one's soul" until we "will nothing but what God wills," and are "richly furnished with the power and gifts of the Holy Spirit by virtue of this intimate" fellowship.⁷⁵ Until we experience these results of God's miraculous power and Presence regularly, we must continue to enhance and increase our spiritual Service of Song.

Once baptized in the Holy Spirit, every believer has at least one **spiritual tongue** to sing **spiritual songs** and make **spiritual sacrifices** to our **Spirit Father**. But there are *more* spiritual gifts that were offered to the early Church and are still offered to us today.

1 Corinthians 12:10b-11. . .to another (1) prophecy. . .to another (2) *divers* kinds of tongues; to another (3) the interpretation of the tongues: ¹¹ But all these worketh that

⁷⁵ Thayer's Greek-English Lexicon of the New Testament, Joseph H. Thayer, p. 517, Baker Book House, MI, 1977.

one and the selfsame Spirit, dividing (distributing) **to every** (all) **man severally** (individually) **as He** (Holy Spirit) **will.**

God provided a collection of nine gifts of the Spirit (1 Cor. 12:8-10) to every receptive believer. Three of the nine gifts are oracle gifts which are ideal within our Service of Song. One gift is to **(1) “prophecy,”** a divinely inspired song or word in a known language like English. This gift is known to *edify, comfort, and encourage* its listeners. When referring to a small gathering in a home, the Apostle Paul wrote that **“all may prophesy one by one” (1 Cor. 14:31).** Any and every NC believer may sing a prophetic prayer (*tephillah*) or song (*tehillah*) or speak a prophetic word all given by the Holy Spirit at that precise moment of time. However, this gift does not make one a prophet. The office of a prophet requires far more gifting and responsibility.

Everyone with a tongue will eventually realize that they have more than one spiritual language, but **(2) “divers kinds of tongues.”** It is common for any Spirit-filled Christian to pray, speak, or sing in a multiple variety of tongues or **spiritual languages.** The original tongue was personal for conversing with God, but there are also warfare tongues, travailing tongues, and many worship tongues etc. This will commonly occur for those who made use of their original tongue. And don’t be surprised if you experience the gift of **(3) “the interpretation of the tongues.”** This is our tongue followed by its interpretation in our known language, a combo equivalent to prophecy. This gift is useful in our Service of Song also. The first time may surprise us as we sing in tongues and then find ourselves singing its interpretation! This spiritual mixture becomes fluent with practice by anyone who regularly sings in tongues to God, but this gift is limited in use within Sunday morning services (1 Cor. 14:19).

The Apostle Paul claimed to speak in tongues more than anyone else; and he accomplished much. Paul also experienced tongues with interpretation himself. He explained how he used this gift. **“For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding** (his mind of his soul) **is unfruitful. What is** (the conclusion) **then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with**

the understanding also” (1 Cor. 14:14-15). In other words, by the help of the Holy Spirit we can sing a phrase in tongues, and then ask God for its interpretation and sing it in English. In the Weymouth Bible translation, the usage of this gift relates to prayer, praise, blessing, and thanks to God all via our spirit along with God’s Spirit. These gifts are **spiritual sacrifices** that well please our spiritual God.

The early Church often met house to house in the evenings; and they were *all inclusive* in this ministry. *Everyone* was involved then and should be now! And they primarily ministered spiritually much like the gatherings experienced during the Azusa Street revival.

1 Corinthians 14:26. . .when ye come together, every one of you hath a psalm (chosen by the Spirit), **hath a doctrine** (inspired by the Spirit to share), **hath a (spiritual) tongue, hath a (spiritual) revelation, hath an (spiritual) interpretation. Let all things be done unto edifying** (encouraging, comforting).

In small gatherings everyone participated by the leading of the Holy Spirit. They sang a psalm led by the Spirit, or spiritually sang in tongues and interpretation or a prophetic song (a *tehillah* new song). God’s Presence was consistently tangible in their midst because they consistently sought Him by the leading of the Holy Spirit. They did not hinder or **“quench the Holy Spirit” (1 Th. 5:19)** as today’s Church often does. God’s Spirit was not only commonly expected, but commonly experienced. He always manifested His Presence to them.

Our rebirth and spiritual anointing outfitted us as priests to offer up noticeable sacrifices before the Face or Presence of our Spirit-God (*YHWH*). This ministry is the most glorious and rewarding ministry in the universe! We are the current chosen holy priesthood. And when our prayers and songs flow from our spirits, we release not only exuberant “sounds” and “words;” but also the Holy Spirit from within us—the Breath of God, God-Life. Thereby this ministry could eventually ignite miraculous works for those around us: healing of the sick, delivering the oppressed, opening the eyes of the blind, and the spiritual eyes of lost souls to see Jesus as their Lord

and Savior. These are the supernatural benefits of a supernatural ministry unto a supernatural God Who is Love.

Our priestly ministry is also sacred for our newborn spirit is holy. Our spirit is linked unto God's Spirit, *YHWH*, our Father. Our **spiritual praise and worship** unto Him also connect the natural realm on earth with the blessings of Heaven. In the lyrics of Psalm 46, the author prophetically wrote of a river and the two tabernacles (both *mishkan*) of God. Apostle John later saw it as "**a pure river. . . of life, clear as crystal, proceeding out of the throne of God and of the Lamb**" (Rev. 22:1). It flows from God's Heavenly *mishkan* now to His human *mishkans* on earth as the two "**tabernacles [mishkan(s)] of the most High**" (Ps. 46:6). This River is the Holy Spirit (*YHWH*). Our spiritual worship to God on earth merges with the spiritual worship before His throne in Heaven. Only a **spiritual Service of Song** can draw Heaven to invade earth in power and glory.

Today's followers of Jesus, the faithful Church, are scripturally **spiritual Zion**. God's Spirit dwells within and among us. Our **spiritual praise** gives Him leverage over every circumstance we have as with David and all Israel. God is our divine Protector, but He also wants to shield those around us—our communities, even our nation as did David's tabernacle of praise (the TOD) over Israel.

Psalm 20:1-2, 7 The LORD hear thee in the day of trouble; the Name of the God of Jacob defend thee; ² Send thee (LORD) help from the sanctuary (*qodesh*) and strengthen (*caad*) Thee out of Zion. . .He will hear from His holy heaven with the saving strength of His right hand. . . ⁷Some trust in chariots, and some in horses: but we will remember the Name (in Person or Presence) of the LORD our God. (Written by David)

Most of today's cities and nations need God's help. Some trust in guns, tanks, air strikes, and nuclear bombs but our most powerful weapon is Almighty God. This ministry activates Him for our benefit.

The goal of our **spiritual worship** is not only a joyful life while on earth, but primarily to please God. David's inspired prayers

were **“set forth before God as incense” (Ps. 141:2)**, an offering of sweet fragrance. **Spiritual sung prayers** (*tephillah*) and **new songs** (*tehillah*) are all like a sweet-scented incense burned before the throne of our God in Heaven. Natural incense was used by the OC priests serving within the Holy Place of the TOM and Solomon’s Temple. But our incense flows out from our reborn spirit as **spiritual incense**. And its impact is earth-shaking. It is filling up the golden vials in Heaven. Once near full, the Church will be raptured out from earth (Rev. 4:1) and the Tribulation years will begin. Our removal will awaken the 144,000 Jewish evangelists. They will be sealed by God and sent forth to spread the Gospel of their Messiah throughout the world in the darkest of dark days! Meanwhile, we as glorified saints, may occasionally be honored to **sing spiritual praise and worship** before the throne of King Jesus in Heaven during those seven years!

Last Generation TOD

The early Church was persecuted and driven apart. Pagan Rome falsified the Church leadership and many Christian doctrines. The Service of Song declined, and mankind finally entered the Dark Ages. There were no singers or musicians, no instruments, and no songs of praise within congregational services. Monotone chanting was the best and only. But God began to rebuild the TOD during the Reformation. First the organ was accepted. Then the passionate revivalists began composing heart-stirring hymns. And the continual ministry of the Tabernacle of David was finally reinstated at one site.

The first reestablishment of the TOD was accomplished by the Moravians. Count Zinzendorf had been in intimate fellowship with the Lord since his childhood. He attended the University of Wittenberg 200 years after Luther posted the Ninety-Five Theses on the cathedral's door. He held Sunday services in his home. In 1772, he came into a great inheritance and purchased a large estate called Herrnhut and the entire village of Berthelsdorf, Germany. Due to persecution, Christians from multiple protestant denominations and other nations emigrated to Herrnhut for refuge. At first, there was much contention in differing doctrines, but Zinzendorf preached on unity until they all repented and became amazingly one in great joy.

On August 13, 1727, they gathered and were all baptized in the Holy Spirit like the 120 in the upper room. Herrnhut became a visible collective tabernacle of God! They met together three times every day in praise and reading scripture. It is interesting that the most important part of their church-life was reported as "singing."⁷⁶ Their continual ministry of prayer and praise started August 27, 1727, 24 hours a day, *every day for 100 years!* Each one devoted an

⁷⁶ www.countzinzendorf.org/index.html

hour in the day or night to fellowship with the Lord as did the original Levite singers and musicians. The men took the night hours and the women the day hours. Their ministry has been recognized today as the ignition of the modern worldwide missions.

Since then, God's glory has appeared off and on around the world. After the Wales revival (1904), the Azusa Street revival (1906) burst forth in California. As they gathered there, believers of any ethnicity, male or female, sang songs spontaneously as led by the Holy Spirit. No natural person managed the meetings; the Holy Spirit was in full charge! He was fully *Rosh*, their Leader. He moved among them, touching hearts, and urging them to give thanks and sing spiritual songs and prophetic new songs to God. Signs and wonders were intertwined, and the supernatural fire of God was visibly manifested upon the tattered building multiple times. Fire fighters were called frequently by nearby neighbors, but a natural fire was never found. This brief TOD rebirthed the baptism of the Holy Spirit to empower the modern Church in our nation and around the world!

Over the last 100 years, worship teams of singers and musicians for Sunday morning services have mushroomed. Finally, in 1999 another TOD was initiated called IHOP or the *International House of Prayer* in Kansas City by multiple congregations. It was named from Jesus quoting Isaiah's preview of His "**house of prayer** (Hebrew *tephillah*)" (**Isa. 56:7**) in **Matt. 21:3** in which the "**prayer**" in Greek was *proseuche* meaning earnest prayer and worship. IHOP was the first TOD with teams of singers and musicians ministering hourly around the clock, the closest replica of the original TOD. This author visited this ministry and was impressed enjoying thereafter the CDs of the singer, JoAnn McFatter. There is also the *Jerusalem House of Prayer for all Nations* on the mount of Olives, and many others world-wide. Many prominent ministries have added the TOD ministry in support of their own. This is the season for this ministry!

Remember "**that day**" (**Amos 9:11**) Amos foretold God would rebuild it, was the heat of the day—a blazing-hot span of time

for God's covenant people, "a day of death and destruction"⁷⁷ like today's multiple wars, pandemics, famine, economic collapses, rising wickedness, and persecution. These signs imply that we *are* the last generation. While in Jerusalem in 1996, this author listened to Shlomo Chai Hizak, the Messianic founder of the Jerusalem Center, teach on Psalm 102 called "A Cry in Distress."⁷⁸ This psalm was written by an anonymous author about "a day. . . in trouble" (v. 2).

Psalm 102:13, 15-16, 18 Thou shalt arise, and have mercy upon Zion (Church⁷⁹); for the time to favor her, yea, the set (eth) time, is come. . . ¹⁵ So the heathen shall fear the Name of the LORD, and all the kings of the earth Thy glory. ¹⁶ When the LORD shall build up Zion (obtain children⁸⁰ or increase the Church), He shall appear (raah)⁸¹ in His glory (kabod). . . ¹⁸ This shall be written for the generation to come, the people which ("yet to be" in AMPC) created (recreated or born-again) shall praise (halal) the LORD. (Written Anonymously)

Shlomo said the phrase *written for the generation to come*, is better translated as "written for the last generation," of "the people yet to be created" (v. 18 AMPC) i.e., the last generation of the Church.⁸² The "set time" (v. 13) here means "a certain time with a limit,"⁸³ not an eternal time. This author senses that the LORD will greatly increase the size of the end-day Church, and "appear" (v. 16) i.e., He will be seen and felt by the weight of His glory by multitudes of people within a world-wide revival prophesied by many to start soon!

⁷⁷*Gesenius' Hebrew-Chaldee Lexicon to the Old Testament*, Samuel P. Tregelles, pp. 341-342, Baker Book House, MI, 1979.

⁷⁸ *The King James Study Bible*, Thomas Nelson, p. 926, Liberty University, 1988.

⁷⁹ *The KJV Parallel Bible Commentary*, Edward E. Hindson and Woodrow M. Kroll, p. 1116, Thomas Nelson Publishers, TN, 1984.

⁸⁰ *The New Strong's Exhaustive concordance of the Bible*, James Strong, Hebrew and Chaldee Dictionary p. 22, Thomas Nelson Publishers, Nashville, TN 1982.

⁸¹ "Raah" is a verb of seeing that which can be seen or seeing things not by the eye, but by other senses as in this case, feeling the heavy weight of His glory or *kabod*. *Gesenius' Hebrew-Chaldee Lexicon to the Old Testament*, Samuel P. Tregelles, p. 749, Baker Book House, MI, 1979.

⁸² Scripture often has multiple layers of revelation for different time periods.

⁸³ *Gesenius' Hebrew-Chaldee Lexicon to the Old Testament*, Samuel P. Tregelles, p. 661, Baker Book House, MI, 1979.

Another Psalm by David *also* speaks prophetically of the last generation of the Church, though it was originally written *for* and used *by* the first generation of natural Levites. It was the processional song sung as they brought the Ark into Jerusalem. As they approached the city gates that day, they told the gates to open for “the King of glory” as the One Who sits upon the Ark-throne. But this psalm was also written to spiritual Zion, the Church (Heb. 12:22).

Psalm 24:3-7 Who shall ascend into the hill of the LORD? Or who shall stand in His holy place? ⁴ He (Levites then / Christians now) that hath clean hands, and a pure heart. . . ⁵ He (Levites then / Christians now) shall receive the blessing from the LORD, and righteousness from the God of his salvation. ⁶ This is the generation (*dowr*) of them that seek Him, that seek Thy Face, O (God of) Jacob. Shelah. ⁷ Lift up your heads, O ye gates: and be ye lifted up, ye everlasting doors; and the King of glory shall come in. (Written by David)

The Church has been made righteous and saved by faith (v. 5) in our High Priest Jesus and called like the OC Levites to seek His Face continually. This psalm was a preview of the Church in this ministry.

A singular “generation” (*dowr*) is usually 30-40 years in length meaning *generation after generation*, for “**one generation shall praise thy works to another** (generation) [Ps. 145:4]. Yet the specific meaning of *this dowr* is “a race of men . . . in a good sense.”⁸⁴ This race is a run *to* and *for* God, seeking God’s Face generation after generation like a relay race. They were to pass this ministry on like a relay baton.⁸⁵ It was never meant to cease but run to the finish line, from the first Levites to **the end-day Church!** After the Tribulation, it will restart and continue forever when the plural “**generations**” (Ps. 72:5) means “evermore. . .ages to come.”⁸⁶ **Today’s Church is the last generation! We are to rebuild the ministry of the TOD!**

⁸⁴ *Gesenius’ Hebrew-Chaldee Lexicon to the Old Testament*, Samuel P. Tregelles, p. 194, Baker Book House, MI, 1979.

⁸⁵ This author was the last sprinter of a relay team to carry the baton across the finish line.

⁸⁶ *Gesenius’ Hebrew-Chaldee Lexicon to the Old Testament*, Samuel P. Tregelles, p. 194, Baker Book House, MI, 1979.

First Level – A Singular TOD

A First Level is accomplished by believers individually which is what this author experienced for several years as briefly mentioned in the *Author's Preface*. This could also prepare an individual for a collective TOD thereafter. There are great benefits for anyone involved in this ministry. Foremost, any believer who takes up this priestly ministry properly will remain full of the Holy Spirit like the five wise virgins (Matt. 25:13). The Apostle Paul laid out four specific instructions to assist any individual to minister before God, as a singular TOD, though also for a collective TOD.

Ephesians 5:18b-20a. . . be filled (again and again) with the Spirit; ¹⁹ (1) **Speaking to yourselves in psalms and hymns and spiritual songs, (2) singing and (3) making melody in your heart to the Lord;** ²⁰ (4) **Giving thanks always for all things unto God. . .**

The first instruction for us individually is **(1) “speaking to yourselves.”** David spoke to himself in good times but also in treacherous times to encourage himself and keep his heart in peaceful trust with God. David employed every form of worship to honor God and kept his faith strong. But when everything appeared *a disaster that could never get worse at Ziklag*, still **“David encouraged himself in the LORD his God” (1 Sam. 30:1-6)**, and all the works of his enemies were turned around. This is our assignment too. Confessing scriptures to ourselves and confidently pronouncing words of admiration unto our God strengthens us, and stabilizes our faith in Him, for **“faith comes by hearing, and hearing by the word of God” (Rom. 10:17)**. As we speak or sing to ourselves the Word and power of our God, we are wisely prepping ourselves for this ministry.

Like the Levite singers and musicians, we are to declare God's great works *to Him*, give thanks *to Him*, sing praise *to Him*, play instruments *to Him*, *seek Him* in Person, and seek His Face, His Manifest Presence, *at least daily*. Who cares if there are no others joining us? We are seeking God personally. **Singular worship is the most intimate!** *Every Christian has been made a king within the*

spiritual tribe of Judah meaning *praise*. Every Christian has also been made a priest under Christ Jesus our High Priest. This Service of Song is the greatest portion of our priestly ministry for its rewards include God's captivating Presence, and tangible Love. Entrance is important. This author recommends we check our heart before entering the ministry room or site. We check for sin, and repent if needed. We humble ourselves as servants of the Greater One. And we come before Him as a glorious privilege. This author also prefers using a site somewhat darkened, so one is not visually distracted but keeps one's attention and thoughts upon our Lord Jesus, not the natural surroundings. Or fully decorate the site or room in full honor of God.

Individually we may then move on to **(2) "singing"** both **contemporary songs, ancient Biblical songs, psalms, and hymns**. Our faith will surge higher for our cerebrum was designed by God to automatically believe what we sing. We may sing along with an anointed CD, I-pod, guitar, keyboard, or in pure silence, *all* are appropriate for anyone genuine in heart. The original Levite singers and musicians ministered for one hour daily. If we truly desire to know God, seeking Him one hour a day is not unreasonable. It is not even a tithe of our time. Besides, His glorious Presence and favor awaits us there. His rewards far exceed our offering of an hour. He will begin to tangibly respond consistently to us *when* He catches sight of our persistence. We must aim to sing to our King with all our heart (spirit) and with all our soul, and all our might (body), whether a frail senior like this author or an energetic millennial. It might assist us to also turn up the music to override any audible distractions. We must remain focused on God spirit to Spirit for a full blessing and joy.

Our worship starts with the expressions of our grateful soul until there is a springing up from within our spirit by the Holy Spirit's leading. We may dance by the Spirit and sing songs instinctively the moment He places them within our heart. This is making us become more and more Spirit-led. We may *yadah* with arms up high. We may *halal* before Him in dance. Our building the TOD is the most fruitful and life-changing ministry we may ever experience while on earth. It kindles a fire within us for Christ, so we are not tepid like today's

Laodiceans. *And* we need not limit this ministry within our daily hour. We may sing in our car running errands. We may sing as we walk in the park. Deeper and deeper, we will fall in love with Jesus. More and more, we may rush to our time with Him daily.

The Apostle Paul's next instruction for us individually is **(3) "to make melody."** This is a step toward *tephillah* and *tehillah*. Making melody involves improvising by interjecting our own little phrases, rhythms, or notes within a known tune of a song. As we sing to the Lord a known song, we can deviate from the precise composition and harmonize with it, possibly repeating a phrase during a pause in the recording when normally nothing is sung. We may add our own unique rhythm and lyrics ignited by the Spirit. Thereby we may release the Presence of Christ from within us into the atmosphere. Making melody is fun and may become spiritually inebriating! Our private practice will build our confidence in releasing impromptu melodies in corporate worship also.

Paul ended these first instructions with **"in your heart to the Lord."** This refers to our natural life outside the daily hour. We may not always sing or make melody *out loud* but sing songs of praise to our Lord *within* ourselves anytime, anywhere without any notice or awareness of those around us except perhaps by our radiant countenance of joy. We all may sing to Him in our hearts and minds. We all may walk through Wal-Mart praising the Lord from inside. When we awake in the morning with a song, we may sing it back to our Lord over and over mentally without disturbing our sleeping spouse or while we quietly pray in tongues. We may keep this ministry going here and there throughout our day, even mentally sing ourselves to sleep at bedtime, though tongues work the best.

Finally, we each may individually give **(4) "at all times and for everything. . . thanks in the Name of our Lord Jesus Christ to God the Father" (v. 20 AMPC)**. This turns on the power of thanksgiving (*barak*). Choosing to thank God, regardless of any situation or mountain set before us, is a sweet and fragrant offering that makes God smile widely. Giving thanks in our hour with God is good, but also a brief word of thanks to Him in every turn of our day. *And* we

may give thanks to God for “everything,” yes, “everything.” We may not understand why we are in a certain condition or situation, but God has a plan for us beyond our understanding and it is always meant for our good in the long run. Whatever one is going through, choose to give thanks unto God!

Individually we each should finally arrive at singing spiritual songs. We may easily learn this in our private hour. All alone we may start by singing in tongues, to a melody we already know. As we practice singing in tongues, we will eventually find an inspired melody rising within us along with our tongue-lyrics. We may eventually (but not always) find our tongue rhyming at the end of a second phrase along with the end of the first phrase. We may sing fervently when focused on the One Who loves us. Eventually we will regularly sing in tongues, tongues with interpretation, and prophetically in English. It just takes time and surrender. These spiritual hymns, *tephillah* and *tehillah*, enthrone YHWH to release His Glorious Presence and strength (*oz*) for us. It is much easier to use these spiritual forms of prayer and praise when alone i.e., *alone from other believers*, but never alone from God. He is with us always!

Singing prophetically a new song from God Who placed His words within our mouths, may then be written and set to music. Why confine this privilege only to occupational song writers? Any believer may experience writing new songs. Yet singing them to our God is most significant. We merely seek to please our Lord and eventually He will plant these songs within our hearts and mouths. If gifted with many tongues, we may find ourselves singing songs in multiple spiritual languages. It may take months to arrive at this level of praise. But who cares? We have eternity ahead of us. At least we are getting closer day by day as a Bride to her Groom.

Playing a CD of anointed music may stir us to dance. We each may start by dancing with our arms and hands (*yadah*) reaching out in love to honor our King Jesus. Then we may dance with both arms and legs and eyes shut (if there is enough adequate room for one’s safety). As we dance, it is important to keep our focus on God. Think on Him in every step, it’s safe that way. Eventually we may be

caught up in His Presence suddenly standing still, so still we may hear His whispers of love. One may also dance waving worship banners. Dancing alone makes it easy to keep our attention on God. But if this grows to several worshipers, each one may sing and dance along with the musicians or CDs but apart from each other and not for others to see. This is not a group dancing a choreography. That is for display before believers at another time. We are dancing in the spirit before the audience of One. Though sometimes hands may join to dance in a circle, but this is only good when led by the Holy Spirit.

Where there is genuine praise, there will be reverential worship. It may start or finish our hour. Either way, we should be drawn to a surrender (*towdah*), or humbly bow down (*barak*) from within our spirit. We may be led to rest our forehead on the floor in a crouched pose or lay fully prostrate meekly, in sincerity and reverence, or just sit in utter stillness marveling in awe of Him, while soaking in the Essence of His Presence until saturated or inebriated by His Spirit. Each one may eventually find God's Presence come upon or rise from within them more quickly and more often with time. God is not confined to bless us in one location and in one hour.

Sometimes He will continue to appear to us at other portions of our day, wherever we are. If so, we can drop our present activity and focus on Him and listen to Him. Remain attentive. With time, fetters may break, revelation may come as sudden as downloads to our brain from Heaven, and holy laughter may burst forth too. This author walked into a library and left drunk in the Spirit after God spoke to her there. What speaks more by our hearts than our being delighted to meet with God daily? Like David, God's Presence should be our greatest pleasure! The more time we spend with Love, the more we will radiate His Love to those around us and draw them like a magnet to Love. A single congregation could easily allow several worshipers each serving alone one hour daily five days a week within the sanctuary and offer a collective night of praise and worship monthly or more frequently. We are called to seek God's Face, His Manifest Presence and His miraculous power (*dunamis*) can birth an end-day revival and empower us to reap a great harvest of souls!

Second Level – A Regular Collective TOD

The Second Level may be a regular collective gathering of a single congregation to seek God's Face *together*. This is like the gatherings of OC Israel wherever the LORD dwelt (*shakan*) on the LORD's feast days, but we can do this more often. Seeking His Face individually is easy. Collectively it *is* a bit more complex, but never too hard for the Holy Spirit! It requires a united focus on God. The early Church gathered continually, then daily in the Temple, then house to house in smaller gatherings along with the gifts of the Holy Spirit and leading of the Spirit. They depended solely on God, not man. They had no written NT scripture. They had no streamed lyrics. They had no trained and educated pastors or worship leaders. **They had the Holy Spirit!** If the leadership of a modern congregation is not escorting the congregation into God's Manifest Presence, we are missing out on a primary purpose of gathering. We need the Holy Spirit to be the Lord or Leader of each gathering, so we may experience His liberty, healing, restoration, joy, signs, wonders, and miracles. Should this be scheduled during our Sunday morning worship services? It may eventually show up there, but not begin there. Sunday morning services are not the best time. We need that weekly message from our shepherd and the announcements.

Another time is better whether weekly or monthly to gather *only to worship*, with everyone's focus *on God alone*. We are not seeking the worship leader, the worship team, or the songs we sing. We are not seeking our beloved pastor or his or her sermon. **We are collectively seeking the Manifest Presence of YHWH!** We start with songs of adoration and embellish them with other forms of thanks and praise as the Holy Spirit leads us. Our singing must span greater in the number of songs and length of each song, perhaps multiple hours on a Friday night. Once God manifestly appears, we may then linger longer within soothing music, quietly soaking in His glory (*kabod*) and then leave peacefully one by one without disturbing any others. Friday night works well for it welcomes *YHWH's shabbat*. These gatherings will eventually welcome God's Presence to other gatherings including Sunday morning services and any others.

Third Level – The Continual TOD

The Third Level is the highest level when it is truly practiced continually (non-stop) by the mutual participation of believers from multiple Spirit-filled congregations. This has the greatest potential for transforming a community and sparking a widescale revival. Community-wide blessings may follow, and kingdom expansion occur as in the days of king David and king Solomon. A degree of unity in service is needed but not a full unity of doctrine. God favors a multi-cultural and multi-denominational family collectively seeking His Face for the peace of their community. “Peace” in Hebrew is *shalom* meaning “safe, secure, friendly, healthy, prosperous, restful, tranquil, sound, happy, and in the state of being and doing well.”⁸⁷ That is the will of our Father for us where we live. A collective TOD could birth this and watch a community rescued from Darkness!

A collective TOD may not start 24/7/365. It may start with one believer per hour, twelve or more hours a day, five days a week and then gradually grow until *it is* around the clock with collective groups. A site for this ministry does not require an expensive, elegant building. It only requires a secure place with 24-hour access for multiple participants, bathroom facilities, a good sound system, and appropriate décor. Perhaps it should also include dimming lights, maps, a keyboard, and CDs. This ministry is not only for worship teams either, but any sincere believer who wills to sing or play an instrument. Intercessors, dancers, and passionate believers may accomplish this well with some preparatory instruction and individual practice. Each seeker of God may personally fulfill one hour daily as did the Levites, Moravians, IHOP, and others.

Overnight a team is best for safety. Perhaps starting with three or more believers to collectively cover a night-watch (10 pm to 6 am) once a week or less often. Another book by this author, *The Bride Made Ready*, may help organize the night watches. Our group of seven women, did this weekly and after a few weeks, none were

⁸⁷ *The New Strong's Exhaustive Concordance of the Bible*, Hebrew and Chaldee Dictionary, James Strong, p. 116, Thomas Nelson Publishers, Nashville, TN 1982.

ever sleepy the next day. Musicians or music by CDs may start the night with song and dance for a lengthy time. Later they may walk about singing softly in tongues while focused solely on God. Eventually they may lay down and soak in God's Presence still praying in tongues. Then when the Spirit prompts them, they will rise in strength and restart all over again. Unity leads to a greater impact, but collective ministry also requires greater attention by each participant to maintain their personal focus on God alone, and not each other. There should be no verbal communication between them within the sanctuary, only before and after their appointed time. (If an emergent message must be made point to the one to be addressed and point to the outer area to speak with him or her there.) This author is no expert on a 24/7/365 Service of Song but there are many ministries already rebuilding that TOD that may help.

FIRST and LAST

This ministry will even prepare the end-day Church for the Rapture. The first generation of this ministry were the Hebrew Levites; the last generation on earth will be passionate end-day Christians. Jesus had said, **“the last shall be first, and the first (shall be) last” (Matt. 20:16)**. In other words, **the last** (spiritual Israel, the Church) **shall be first** in both reinstating this ministry and leaving in the Rapture. Whereas **the first** (natural Israel remaining) **will be last**.⁸⁸ All of natural Israel remaining on earth at the end of the Tribulation will be saved, **the last** remaining on earth eternally.

The last (spiritual Israel, the Church) will be taken like Enoch. **“Enoch walked (*halak*) [in habitual fellowship] with God; and he was not, for God took him [home with Him]” (Gen. 5:24 AMPC)**. Enoch walked (*halak*) with God just as God had with Adam and Eve in the beginning *before sin*. Enoch was not sinless, but his walk (*halak*) with God was “a life pleasing to God”⁸⁹ like Moses and David. This

⁸⁸ On Saturday, October 14, 2017, at Christ Church, Jaffa Gate, Old Jerusalem, this author heard a Messianic Rabbi say God's “first” son and “first” nation was Israel.

⁸⁹ *Gesenius' Hebrew-Chaldee Lexicon to the Old Testament*, Samuel P. Tregelles, p. 225, Baker Book House, MI, 1979.

ministry in sincerity is also well-pleasing to God (Heb. 13:15-16). Enoch was caught up and **“transferred to heaven. . .(without) a glimpse of death” (Heb. 11:5 AMPC)**. Enoch’s habitual *halak* took him to Heaven. Our continual *halal* will do the same through the Rapture because *halak* and *halal* (the TOD’s official praise) are close in meaning⁹⁰ within the extensive 8,674 Hebrew and Chaldean words. And the “key of David” will open the Door (Jesus) or portal of Heaven for our Rapture (Rev. 3:7, 4:1). What king David had founded will continue for his great Descendant, King Jesus, in Heaven and thereafter forever on earth!

For seven years this ministry will be staged before King Jesus sitting upon His throne in Heaven while tribulation ravages on earth.

Revelation 5:8-9 And when He (Jesus) 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 odors, which are the prayers of saints. ⁹ And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof:

As mentioned before, the 24 elders represent the faithful OC and NC saints raptured from earth. Everyone will know how to play a harp without one single lesson, just as we received tongues without any study. Once the vials are full, the seal judgments of Christ will begin the Tribulation years. Worship will continue before God’s Heavenly throne. No one will be included all the time but probably within an incredibly extensive rotation. Most likely it will no longer be called the Tabernacle of David either, just as the sacrament of communion will be newly named as the Marriage Supper of the Lamb, the Church’s annual marital anniversary with Christ Jesus.

⁹⁰ What is demonstrative is that the Hebrew and Chaldean* words listed before and after *halak* in *Strong’s Hebrew and Chaldee Dictionary* are: (1978, *haliyk*) as “a step,” (1979, *haliykah*) as a “procession or march, walking,” (1980, *halak*) as “walk,” (1981, Chaldee *halak*) as “to walk,” (1982, *helek*) as “a journey,” (1983, Chaldee *halak*) as “toll on road,” and then (1984, *halal*) as “praise,” the TOD’s official and representative praise. Then (1985, *Hillel*) or “*halal* El” i.e., “praise God.” Enoch’s *halak* and the TOD’s *halal* are very close in God’s chosen language of Hebrew and Chaldean words!

When Christ's Millennial Reign begins on earth, God's people **"shall dwell in a peaceable habitation, and in sure (safe) dwellings (*mishkan*)"** (Isa. 32:18). Our sure and safe dwelling (*mishkan*) IS the Presence of Jesus again among mankind on earth. During His reign **"prayer. . . shall be made for Him continually; and daily shall He (Messiah) be praised (*barak*). . . all nations shall call Him blessed (upright)"** (Ps. 72:15, 17). This ministry of worship will be rebuilt within Jerusalem once again with Hebrew **"singers"** (Ezek. 40:44) and musicians and Gentile singers and musicians singing many songs including, **"O praise (*halal*) the LORD, all ye nations: praise (*shabach*) Him (as a soothing peace for), all ye people ² For His merciful kindness is great toward us: and the truth of the LORD endureth for ever. Praise (*halal*) ye the LORD (Ps. 117:1-2).** If anyone would like this honorable privilege in within eternity, start now!

There is one issue this author should mention. Some scholars believe the rebuilding of the TOD will not begin *until* the Millennial Reign of Christ. Certainly, this ministry will then be well-known world-wide because it will be endorsed by the global Ruler. Why did they think this? The verse *after* James announced God's promise to rebuild the TOD, mentioned **"the residue of men might seek after the Lord, and all the Gentiles, upon whom My Name"** (Acts 15:17a). "Residue" means *left remaining* possibly referring to the remnant of OC Jews still alive at the end of the Tribulation years. As Jesus returns to earth in His Second Advent **"all (left remaining) Israel shall be saved"** (Rom. 11:26) as they finally recognize Jesus as their Messiah that day. That is true. And many Gentiles will come to Christ then also and praise Him within this ministry.

Also, when Jesus returns as the King of kings on earth, *He will rebuild* the nation of Israel expanding it to its promised boundaries. And *He will rebuild* His capital city, Jerusalem, from which He will rule the nations. Some think all this *natural* rebuilding is what rebuilding the TOD means. But the TOD is a *spiritual ministry* for which a new natural site in Jerusalem will probably be naturally *built*. But its practice throughout history and scripture has proven that this ministry borne by king David has already been rebuilt

multiple times: by his son king Solomon, by the faithful rulers after king Solomon, by the early Church, by the Moravians, and by numerous ministries today all around the globe. Surely it will be far more glorious in the Millennial Reign. But in these dangerous dark end-days in which we currently live, we need to rebuild it *now* for God's honor, for our safety, and for our readiness to be raptured out. *There is no safer place than the Presence of God! There is no greater joy than being in the Presence of God! The end-day Church should seek and keep seeking God's Presence until we leave for Heaven!*

This spiritual praise and worship *will* continue throughout eternity. It will never end for Messiah Jesus saved us from sin and Death, made us kings and priests, and gave us a Life eternal! That is plenteous reason for us to worship our King forever! Let's not wait until we are in Heaven. Let's rise to sing our praises now! The songs we may use within this ministry may include the ancient Book of Psalms, old hymns, contemporary songs focused on God, personal tongues and new songs, and the new songs or poems placed by God in the mouth of this author. They are all within a booklet titled, *Prophetic Poems from the Heart of God*. This booklet is available for anyone to download freely at the website: touchofheaven.org. This author would be honored by any others also applying them.

