



Worshipping God; *Setting up the Tabernacle of David!*

Who? And where in the Bible can we find the first example of a human worshipping God? Seriously, can you recall who is the first person mentioned in Scripture who we find in the act of worship toward God?

Notice, the question is not who first worshipped God. The answer to that question is probably Adam; if not him notice Jesus' characterization of Abel, "from the blood of *righteous* Abel." (Matt 23:35). A righteous man by definition would obviously worship God. The question is, "Who and Where do we first observe in the Biblical record someone who is clearly in the act of worshipping God?"

If you have become familiar with these ***Rivkah Ministries*** lessons, you probably have come to realize by now that we place a higher emphasis on the initial occurrence of any concept or idea which shows-up in the bible. There is an observable Biblical "*Law of First Mention*" which essentially teaches us that there is a greater degree of significance and revelation which comes along with the first occurrence of any Biblical idea, concept, or object.

We can observe Scriptures where worship is thoroughly implied in the context; however, worshipping God is not specifically mentioned. For example, "***the LORD appeared unto Abram***, and said, Unto thy seed will I give this land: and ***there builded he an altar unto the LORD, who appeared unto him***" (Gen 12:7). Here we find Abram obviously talking to and seeing Almighty God; yet, there is not any discernable mention of the act of worshipping God. Just a few verses forward Abram pitches a tent between Bethel (*the house of God*) and Ai (*the overturned heap*). The Scripture tells us, "there he builded an altar unto the LORD, ***and called upon the name of the LORD***" (Gen 12:8). Here is yet another scripture which certainly implies worship. Abram is obviously in the act of worship toward God; yet, worship is not specifically detailed in the passage.

As far along in the Biblical record as the story of Abraham, why does God allow for us to observe the accoutrements of worship; yet we do not get the clear scriptural demonstration of exactly what it is?

Should we even care? You might ask, "So what is the big deal; why do we need to find the first clearly identifiable Bible act of worship?"



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There is a true form of biblical worship; and we should want to know what that specific form of worship is. We get closer to the actual concept of worship in the seventeenth chapter of Genesis, “Abram fell on his face: and God talked with him” (Gen 17:3). Now here we see some additional information: Abram is **on his face** and God is talking to him. We learn much later from Joshua in the sixth book of the Bible that this is certainly one form of worship, “And Joshua **fell on his face to the earth, and did worship** (Hebrew word ‘shachah’)” (Josh 5:14). The Hebrew word (shaw-khaw') is a root word meaning to depress, or to prostrate (especially reflexive, in homage to royalty or God. ‘Shachah’ is translated in to the following terms in the Bible: bow down, crouch, fall down, humbly beseech, (do or make) obeisance, reverence, and of course worship. So Abram’s act of prostration in Genesis 17:3 is the first time that we observe that particular act of obeisance used toward God. The word ‘shachah’ first shows up one chapter later, “he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and **bowed himself toward the ground**” (Gen 18:2).

There are numerous Biblical instances where the Glory of God is manifest and the human falls down on his face, “This was the appearance of the likeness of the glory of the LORD. And when I saw it, **I fell upon my face**, and I heard a voice of one that spake” (Ezek 1:28). In this passage there is also an audible voice of God. We even observe Jesus performing this same act of falling-down, “he went a little further, and **fell on his face**, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt” (Matt 26:39).

Clearly, the seventeenth chapter of Genesis explicitly shows us that Abraham is the first man described in the Biblical record who worships God in that fashion. Notice that there are 20 observable facets associated at the time of this specific act of worship:

1. There is revelation of God; ‘Eel-Shaday’ first mentioned here, “I am the Almighty God (Gen 17:1);
2. There is a command of how to walk, “walk **before** (before my face) me” (Gen 17:1), contrary to Adam & Eve, “hid themselves **from the presence** (before the face) of the LORD God” (Gen 3:8);
3. He was commanded to walk in morality, truth, integrity, sincerity; “be thou **perfect**” (Gen 17:1);
4. He was introduced in a deeper way to God’s covenant; “I will make **my covenant between me and thee**” (Gen 17:2);
5. He was blessed with extraordinary growth, “and will multiply thee **exceedingly**” (Gen 17:2);
6. Abram worshipped God; “Abram **fell on his face**” Gen 17:3;
7. He heard from God a second time on this occasion, “**God talked** with him” (Gen 17:3);
8. He was renamed Abraham, “thou shalt be a father of many nations. 5 Neither shall thy name any more be called Abram, but **thy name shall be Abraham**; for a father of many nations have I made thee” (Gen 17:4-5);
9. He was given the promise of abundance; “I will make thee **exceeding fruitful**” (Gen 17:6);
10. He was promised multiple nations along with royalty; “I will make **nations of thee**, and **kings shall come** out of thee” (Gen 17:6);
11. The covenant was extended to his children through never-ending generations; “I will establish my covenant between me and thee and thy seed after thee in their generations for **an everlasting covenant**, to be a God **unto thee, and to thy seed after thee**” (Gen 17:7-8);
12. He and his children were given the “Land of Promise;” “I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all **the land of Canaan, for an everlasting possession**; and I will be their God” (Gen 17:8);



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13. Flesh & Blood were established as tokens of the covenant; “ye shall **circumcise the flesh** of your foreskin; and it shall be a token of the covenant betwixt me and you. 12 And he that is eight days old **shall be circumcised** among you” (Gen 17:11-12);
14. God changed his wife’s name, “as for Sarai thy wife, thou shalt not call her name Sarai, but **Sarah shall her name be**” (Gen 17:15);
15. The “the son of promise was announced;” “**And I will bless her, and give thee a son also of her:** yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her” (Gen 17:16);
16. Abraham fell on his face a second time, “Then Abraham **fell upon his face**” (Gen 17:17);
17. Abraham expressed reservations concerning God’s promises; “and laughed, and said in his heart, **Shall a child be born unto him that is an hundred years old?** and shall Sarah, that is ninety years old, bear?” (Gen 17:17);
18. Abraham poured out his natural concerns to God; “And Abraham said unto God, **O that Ishmael might live** before thee!” (Gen 17:18);
19. God restated his promise and even revealed the name of the “son of promise;” then, He consoled Abraham of his concerns; “Sarah thy wife shall bear thee a son indeed; and **thou shalt call his name Isaac:** and I will establish my covenant with him for an everlasting covenant, and with his seed after him. 20 And **as for Ishmael, I have heard thee:** Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation” (Gen 17:19-20);
20. God restates his covenant concerning the “son of promise,” and gives Abraham a sign; “But **my covenant will I establish with Isaac,** which Sarah shall bear unto thee at this set time in the next year. 22 And he left off talking with him, and God went up from Abraham” (Gen 17:21-22).

It would certainly be possible for us to focus this entire Bible study on just these twenty aspects of the Abrahamic Covenant alone. At the least, we should certainly recognize that along with this first act of worship in the Bible there are many things that transpired as a result! However, our topic for tonight is not the Abrahamic Covenant; rather, we will focus merely on that simple act of worship. Let’s move forward in that direction.

You may have noticed that we have not yet read the first time that the English word “worship” shows up in the Bible. Can you imagine where that word is first mentioned? Who do you think is associated with that Biblical act of “worship?”

We have learned that Abraham is the first human through whom the Bible chooses to portray the act of worship (*bowing oneself*) toward God. We have learned further that the act of worship is associated with giving obeisance or homage before God. Even satan’s words to Jesus confirm this concept of worship, “All these things will I give thee, **if thou wilt fall down and worship me.** 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, **Thou shalt worship the Lord thy God,** and him only shalt thou serve” (Matt 4:9-10).

Now that we have a handle on that first concept, let’s observe the first Biblical occurrence of the English word “worship,” “Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and **worship** (*‘shachah’*)” (Gen 22:5). This is the first time that the English word, “worship” is used in the King James Version of the Bible. We have already observed the Hebrew word *‘shachah’* as it first showed up in the 18th Chapter of Genesis, “he lift up his eyes and looked, and, lo, three men stood by him: and when he



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saw them, he ran to meet them from the tent door, and **bowed himself toward the ground** ‘shachah’” (Gen 18:2). So we have concluded that, “worship” has something to do with the act of bowing oneself before God. However, notice, Genesis 22:5 says, “Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and **worship** (‘shachah’)” (Gen 22:5). If you read from verse 6 through 19, where Abraham returns to his “young men” after his act of worship, in all of that passage you never read or even get a subtle indication where Abraham bowed himself down toward God! So what was Abraham’s act of worship? Abraham said that he was going to worship ‘shachah;’ yet, we never see any bowing down. Let’s break down the various aspects of this act of worship as defined by Abraham in the 22nd Chapter of Genesis. We will do this in the same fashion as was previously done with the 17th Chapter of Genesis:

1. Abraham and Isaac took the provisions for “worship” and they went together toward the place; “**Abraham took the wood** of the burnt offering, and **laid it upon Isaac** his son; and **he took the fire** in his hand, and **a knife**; and they went **both of them together**” (Gen 22:6);
2. Isaac sought out sensitivity and support from his father; “Isaac spake unto Abraham his father, and said, **My father**: and he said, **Here am I**, my son” (Gen 22:7);
3. Isaac inquires concerning their lack of provisions; “And he said, Behold **the fire** and **the wood**: but **where is the lamb** for a burnt offering?” (Gen 22:7);
4. Abraham reassures Isaac that God will provide; “And Abraham said, My son, **God will provide himself a lamb** for a burnt offering; so they went **both of them together**” (Gen 22:8);
5. Abraham found the place which God had earlier revealed to him; “And they came to the place which **God had told him** of” (Gen 22:9);
6. Abraham prepares an altar for the offering; “Abraham **built an altar** there” (Gen 22:9);
7. Abraham finishes the altar preparation; “and **laid the wood in order**” (Gen 22:9);
8. Abraham next prepares the sacrifice; “**bound Isaac** his son, and **laid him on the altar** upon the wood” (Gen 22:9);
9. Abraham moves to finalize the sacrifice; “And Abraham stretched forth his hand, and **took the knife to slay his son**” (Gen 22:10);
10. Next God became part of the sacrifice; “And the angel of **the LORD called unto him** out of heaven, and said, **Abraham, Abraham**” (Gen 22:11);
11. Abraham replied using the same words that he had earlier used with Isaac; “and he said, **Here am I**” (Gen 22:11), see #2;
12. God explains that He was merely testing Abraham to see if he would be obedient to God’s request; “And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: **for now I know** that thou fearest God, seeing **thou hast not withheld thy son**, thine only son from me” (Gen 22:12);
13. Abraham’ vision became more perceptive; “And Abraham **lifted up his eyes, and looked**” (Gen 22:13);
14. Abraham saw a ram whose horns (*Biblical symbol for authority*) were caught in thorns (*Biblical symbol for sin*); “and behold behind him a ram **caught in a thicket by his horns**” (Gen 22:13);
15. Abraham took God’s substitute sacrificial provision and offered it upon the altar; “and Abraham went and **took the ram**, and **offered him up** for a burnt offering **in the stead of his son**” (Gen 22:13);
16. Abraham prophesied (*spoke over*) that place; “And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the LORD **it shall be seen**” (Gen 22:14);
17. God spoke to Abraham a second time; “And the angel of the LORD **called unto Abraham** out of heaven **the second time**” (Gen 22:15);
18. God reconfirmed His earlier blessing, provision, and covenant with Abraham because of his act of obedience (*worship*); “And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: 17 That in blessing **I will bless thee**,



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and in multiplying ***I will multiply thy seed*** as the stars of the heaven, and as the sand which is upon the sea shore; and ***thy seed shall possess the gate of his enemies***; 18 And in thy seed ***shall all the nations*** of the earth be blessed; ***because thou hast obeyed my voice***" (Gen 22:16-18).

As you consider this Bible Study, like David you may be saying in your heart, that you want to truly worship God Almighty, "But as for me, ***I will come into thy house in the multitude of thy mercy***: and in thy fear ***will I worship toward thy holy temple***" (Ps 5:7). Other Psalms teach us that there is a conditional connection between worshipping and hearing from God, "O come, ***let us worship and bow down; let us kneel before the LORD our maker***. 7 For he is our God; and we are the people of his pasture, and the sheep of his hand. To day ***if ye will hear his voice***" (Ps 95:6-7).

David prophesied in the Psalm which describes Jesus' crucifixion, that all the earth would worship God, "My God, my God, why hast thou forsaken me? . . . But I am a worm, and no man; a reproach of men, and despised of the people. 7 All they that see me laugh me to scorn . . . 14 I am poured out like water, and ***all my bones are out of joint***: my heart is like wax; it is melted in the midst of my bowels. 15 ***My strength is dried up*** like a potsherd; and ***my tongue cleaveth to my jaws***; and thou hast brought me into the dust of death. 16 For dogs have compassed me: the assembly of the wicked have inclosed me: ***they pierced my hands and my feet***. 17 I may tell all my bones: they look and stare upon me. 18 ***They part my garments among them, and cast lots upon my vesture*** . . . 25 My praise shall be of thee in the great congregation: I will pay my vows before them that fear him. 26 The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever. 27 All the ends of the world shall remember and turn unto the LORD: and ***all the kindreds of the nations shall worship before thee***. 28 For the kingdom is the LORD's: and he is the governor among the nations. 29 ***All they*** that be fat upon earth ***shall eat and worship***: all they that go down to the dust shall bow before him: and none can keep alive his own soul" (Ps 22:1-29). In the future, all nations will learn to worship, "***All the earth shall worship thee***, and shall sing unto thee; they shall sing to thy name. Selah" (Ps 66:4). Even their kings shall worship God, "***Yea, all kings shall fall down before him***: all nations shall serve him" (Ps 72:11). Establish firmly in your mind that all the earth will one day worship God, "***All nations*** whom thou hast made ***shall come and worship before thee***, O Lord; and shall glorify thy name" (Ps 86:9).

We are taught to "Give unto the LORD the glory due unto his name; ***worship*** the LORD in the beauty of holiness" (Ps 29:2). Again the scripture teaches, "O ***worship the LORD in the beauty of holiness***" (Ps 96:9). There is "beauty in holiness" which is associated with worship. What does that mean? And where is that holiness?

So how are we supposed to worship God Almighty today, "***Exalt ye the LORD our God, and worship at his footstool***; for he is holy. 6 Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD, and he answered them" (Ps 99:5-6). We are told that we are supposed to worship at his footstool. Where is that? Is this the place where we find "beauty of holiness?" In Psalm 99 we continue to get understanding, "***He spake unto them in the cloudy pillar***: they kept his testimonies, and



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the ordinance that he gave them. 8 ***Thou answeredst them***, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions. 9 ***Exalt the LORD our God, and worship at his holy hill***; for the LORD our God is holy” (Ps 99:7-9). David added praise as his act of worship, ***“I will worship toward thy holy temple, and praise thy name*** for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name” (Ps 138:2).

One day Jesus had an appointment with a gentile woman of Samaria who told him, “ye (*meaning you Jews*) say, that in Jerusalem is the place where men ought to worship” (John 4:20). The scriptural passage from which she got this concept was probably, “whoso will not come up of all the families of the earth ***unto Jerusalem to worship*** the King, the LORD of hosts, even upon them shall be no rain” (Zech 14:17). Yet let’s glean from the rest of the conversation that the Lord shared with her, “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 know what we worship: for salvation is of the Jews. 23 But the hour cometh, and now is, when the ***true worshippers shall worship the Father in spirit and in truth***: for ***the Father seeketh such to worship him***. 24 God is a Spirit: and ***they that worship him must worship him in spirit and in truth***” (John 4:21-24).

So what have we learned so far:

- We are to worship in the beauty of holiness; “worship the LORD in ***the beauty of holiness***” (Ps 96:9)
- We are to worship at his footstool; “Exalt ye the LORD our God, and ***worship at his footstool***” (Ps 99:5);
- We are to worship at his holy hill; “Exalt the LORD our God, and ***worship at his holy hill***” (Ps 99:9);
- We are to worship in his Tabernacle at his footstool; “We will go into his tabernacles: ***we will worship at his footstool***” (Ps 132:7);
- We are to worship toward God’s holy temple, and praise his name, “I will worship ***toward thy holy temple***, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name” (Ps 138:2);
- Yet Jesus taught that, “the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24 God is a Spirit: and they that worship him must ***worship him in spirit and in truth***” (John 4:21-24).

If we are to worship Him, “in Spirit and in Truth,” as Jesus said, then this means that there is no specific Biblical identified location for worship. However, one exception is our private prayer closet, ***“when thou prayest, enter into thy closet***, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly” (Matt 6:6). If not “where,” the question becomes, “How are we supposed to worship God? Does the Bible give us some answers regarding “how?” Yes the Holy Bible absolutely does instruct us regarding proper worship, “Whom therefore ye ***ignorantly worship***, him declare I unto you” (Acts 17:23). The Lord God does teach through His Holy Word just how we are supposed to worship Him! However, just like all Biblical knowledge, we are to research the word regarding that specific issue.

Paul revealed a method through which Christians may induce others to worship God, “if all prophesy (*that is under inspiration they speak words of knowledge into someone’s life*), and



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there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: 25 And thus are the secrets of his heart made manifest; (Here we observe that the individual spoken to will absolutely be convicted by God's word of knowledge which was spoken. Now notice how this individual will naturally respond.) and so falling down on his face he will worship God, and report that **"God is in you of a truth"** (1 Cor 14:24-25). This verse has quite a lot to relate to us regarding the spiritual concept of prophesying; however, with regard to worship notice its rich revelation, **"so falling down on his face he will worship God, (We have already learned about this form of obeisance; however, notice Paul's words that follow.)** and report that **God is in you of a truth."** Notice that the unbeliever will not worship the man; yet he will confess that God is in the man! We've known this all along, **"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"** (1 Cor 3:16). We have the spirit of God in us. God will not remain in any location that is not sanctified or Holy, **"for the temple of God is holy, which temple ye are"** (1 Cor 3:17). King David along with Paul gives us some specific revelation, **"In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears"** (Ps 18:6). David went on to say, **"in his temple doth every one speak of his glory"** (Ps 29:9). David understood where one ought to go when their soul needs satisfaction, **"we shall be satisfied with the goodness of thy house, even of thy holy temple"** (Ps 65:4). David later expressed a desire to build a house for God!

Now realize this, since there was not a temple in Israel, David wanted to build God a temple as a place for worship. In the mean time, satan provoked David to number Israel through a census. This census displeased the LORD; therefore, God allowed David three alternative methods of punishment from which he could choose. David chose to rely on God's mercy and opted for a national plague; that plague ultimately resulted in the death of 70,000 Israelites. At that point, **"David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces"** (1 Chron 21:16). A bright side through this dreadful experience was that David discovered where the future temple of God was to be built. In the midst of the plague, David came unto a Jebusite (*in the vicinity of Jerusalem*), **"Now Ornan was threshing wheat. 21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with his face to the ground. 22 Then David said to Ornan, Grant me the place of this threshingfloor, that I may build an altar therein unto the LORD"** (1 Chron 21:21-22). Ornan tired to simply give the threshing floor to David, **"And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take that which is thine for the LORD, nor offer burnt offerings without cost.** 25 So David gave to Ornan for the place six hundred shekels of gold by weight. 26 And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and **he answered him from heaven by fire upon the altar of burnt offering.** 27 And the LORD commanded the angel; and he put up



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his sword again into the sheath thereof. 28 ***At that time when David saw that the LORD had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there.*** 29 For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, were at that season in the high place at Gibeon. 30 But David could not go before it to inquire of God: for he was afraid because of the sword of the angel of the LORD” (1 Chron 21:24-30).

David experienced a major breakthrough! He realized that this was an awesome and very special location because the LORD had heard and answered his prayer and stayed the plague, “Then David said, ***This is the house of the LORD God,*** and this is the altar of the burnt offering for Israel. 2 And David commanded to gather together the strangers that were in the land of Israel; and he set masons to hew wrought stones to build the house of God” (1 Chron 22:1-2). However, David knew that his hands would not be allowed to build the house to the LORD, “And David said, Solomon my son is young and tender, and the house that is to be builded for the LORD must be exceeding magnificent, of fame and of glory throughout all countries: ***I will therefore now make preparation for it.*** So David prepared abundantly before his death” (1 Chron 22:5).

We have learned as Paul taught, we are the temple of the living God. Further, we do not need to go to some physical temple made of hands in order to worship. Indeed, as David’s son Solomon said, no temple on earth could begin to house God, “But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?” (1 Kings 8:27).

David perceived something special about worshipping at God’s holy location, “Exalt ye the LORD our God, and ***worship at his footstool;*** for he is holy. 6 ***Moses and Aaron*** among his priests, and Samuel among them that call upon his name; they called upon the LORD, ***and he answered them***” (Ps 99:5-6). David always wanted his prayers answered just like Moses, Aaron and Samuel. David said, “But as for me, ***I will come into thy house*** in the multitude of thy mercy: and in thy fear ***will I worship toward thy holy temple***” (Ps 5:7). David wrote of worshipping “toward” the “holy temple.” Now realize, this was a temple for God that existed only in the mind of David! There was no physical temple at the time. What exactly then could this mean? David physically went to worship before God in the place of the tabernacle which he had set up, “And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD” (2 Sam 6:17). So we observe that David went into the tabernacle physically; however, ***in his heart*** he erected a copy of the tabernacle which Moses had set-up! David’s revelation can also become a revelation for us! The details of that revelation are the subject of next week’s Bible Study.

We are to worship in spirit and truth; however, just like David, we don’t have a temple in which we can enter either. But like David we can set-up a tabernacle in our heart as we worship God. Our imaginary tabernacle will look like Moses’, “***worship at his footstool;*** for he is holy. 6 ***Moses and Aaron*** among his priests” (Ps 99:5-6).



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So too can we come before God Almighty in the spirit of our hearts? What would God say concerning this form of worship, “I will cause him to draw near, and he shall approach unto me: for **who is this that engaged his heart to approach unto me?** saith the LORD. 22 And ye shall be my people, and I will be your God” (Jer 30:21-22). God not only desires this form of worship, His word indicates that He actually initiates it! Notice how the passage begins, “I will **cause him to draw near.**” God is the initiator of this type of worship, “**quicken us**, and **we will call** upon thy name” (Ps 80:18)! As we grow in worship, we will begin to have a sense for when and how God is drawing us unto Himself, “**Draw me**, we will run after thee: the king hath **brought me into his chambers**” (Song 1:4). This spirit filled form of worship becomes the reestablishment of the Tabernacle of David! Indeed there is a prophecy of this form of worship which will once again be established, even in our day, “After this I will return, and will build again the tabernacle of David, which is fallen down; and **I will build again** the ruins thereof, and **I will set it up**” (Acts 15:16). Jesus draws us to Himself because He is the builder!

So how do we setup this tabernacle of David in our hearts? First, we must realize that Jesus is the builder! Next, we can begin to study Moses and the tabernacle which he built. First, notice where Moses set-up the tabernacle, “And Moses took the tabernacle, and pitched it **without the camp, afar off from the camp.**” When we pitch our tabernacle of praise and worship it needs to be in a quiet place, away from the hustle and bustle of the crowd, “every one **which sought the LORD went out** unto the tabernacle.” Jesus likewise went off to pray, “he took Peter and John and James, and **went up into a mountain to pray**” (Luke 9:28). Jesus often rose up early and departed for prayer, “And in the morning, rising up a great while before day, he went out, and **departed into a solitary place**, and there prayed” (Mark 1:35).

Okay, we have found a quiet time and place away from ringing phones and honking horns; so what are we supposed to do after that? We truly need to exercise believing faith in order to properly carry out the next step, “And it came to pass, as Moses (*we the worshipper*) entered into the tabernacle, **the cloudy pillar descended**, and stood at the door of the tabernacle, and the LORD talked with Moses” (Ex 33:9). We must believe that the cloudy pillar (*the presence of God Almighty*) will descend upon our place of worship and that God will speak to us in our hearts! On occasion, some may even experience the audible word of God, “And the LORD spake unto Moses face to face, as a man speaketh unto his friend” (Ex 33:11). Do not get me wrong; we should not expect a literal cloud to descend above our homes. However, we should absolutely expect the presence of the Almighty God to descend upon our place of worship, “when Moses was gone into the tabernacle of the congregation to speak with him, then **he heard the voice** of one speaking unto him **from off the mercy seat** that was upon the ark of testimony, from **between the two cherubims**: and he spake unto him” (Num 7:89). Notice that Moses was in the proper location! He was in a place where he could hear one speaking, “from between the two cherubims.” Moses came before the mercy seat! He had gone past the holy place and into the Holy of Holies! Remember what we read in Psalm 99, “Exalt ye the LORD our God, and **worship at his**



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footstool.” His footstool, like any footstool, is located below and in front of the seat. A New Testament way of saying, “below the mercy seat,” could be the phrase, “under the Blood of Christ!”

Let’s study a small sample of Jesus’ use of worship; our Master is the ultimate example regarding the proper methods for worship, “when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone” (Matt 14:23). Jesus sent away the people before he went into His place to pray, “when he had sent them away, he departed into a mountain to pray” (Mark 6:46). At times, Jesus even prayed all night long, “he went out into a mountain to pray, and continued all night in prayer to God” (Luke 6:12). Obviously, his favorite mountain for prayer was the Mount of Olives, “at night he went out, and abode in the mount that is called the mount of Olives” (Luke 21:37).

Jesus established connection with the ultimate power of the universe through His prayers! Let’s notice just a few examples. We can begin at start of His ministry, “it came to pass, that Jesus also being baptized, **and praying**, the heaven was opened” (Luke 3:21). The very heavens opened up at the prayers of Jesus. He certainly understood of the power of prayer. In fact, His ministry began with prayer. We have already looked at the verse but now lets notice its main context, “And in the morning, rising up a great while before day, he went out, and departed into a solitary place, **and there prayed**. 36 And Simon and they that were with him followed after him” (Mark 1:35-36). This was at the very beginning of Jesus’ ministry and we find as a result of His prayer on that early morning, He was empowered to carefully select His Apostles. Notice Matthew’s account of the same passage, “And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. 19 And he saith unto them, Follow me, and I will make you fishers of men. 20 And they straightway left their nets, and followed him. 21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them” (Matt 4:18-21). Luke gives us even more familiarity regarding Jesus’ use of prayer during the selection of His Apostles, “And it came to pass in those days, that **he went out into a mountain to pray, and continued all night in prayer to God**. 13 And when it was day, he called unto him his disciples: and of them **he chose twelve**, whom also **he named apostles**; 14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, 15 Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, 16 And Judas the brother of James, and Judas Iscariot, which also was the traitor” (Luke 6:12-16). We learn from these passages that Jesus prayed fervently in the process of making major decisions!

Since Jesus received help through prayer, so too can we receive help. However, we should not just pray in order that we might receive answers from God; or that we might get something that we need such as healing; or that we might even receive revelation. No! Samuel explained that we should be praying regularly for others as well, “Moreover as for



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me, God forbid that I should sin against the LORD *in ceasing to pray for you*” (1 Sam 12:23). There are at least seven different kinds of prayer which we should be aware of:

- **Prayer is Confession:** “And shall turn again to thee, and *confess thy name*, and pray” (1 Kings 8:33); this is prayer that confesses who God is; what He has done, etc! Jesus gave us the example of this confession, “Our Father which art in heaven, Hallowed be thy name” (Matt 6:9); here Jesus begins his model prayer by confessing the Holiness of God’s Name!
- **Prayer is Supplication:** “*by prayer and supplication* with thanksgiving *let your requests be made known unto God*” (Phil 4:6); we are supposed to invite God into our needs. In fact, we are admonished, “yet ye have not, *because ye ask not*” (James 4:2); supplication (*asking*) in all things is necessary for the Christian.
- **Prayer is Intercession:** “for we know not what we should pray for as we ought: but *the Spirit itself maketh intercession for us* with groanings which cannot be uttered” (Rom 8:26); indeed, the Holy Spirit of God intercedes for us. We have already read Samuel’s admonition that we are supposed to pray for others, “God forbid that I should sin against the LORD *in ceasing to pray for you*” (1 Sam 12:23). Isaiah was astonished, “and wondered that there was no intercessor” (Isa 59:16). Prayer for others is extremely powerful and necessary in God’s economy!
- **Prayer is Communion:** “Pray without ceasing” (1 Thess 5:17); we are to commune continually with God! God will commune with us, “And there I will meet with thee, and *I will commune with thee* from above the mercy seat” (Ex 25:22). David understood the power of communion with God, “But know that the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him. 4 Stand in awe, and sin not: *commune with your own heart* upon your bed, and be still. Selah” (Ps 4:3-4).
- **Prayer is Thanksgiving:** “Therefore I will give thanks unto thee, O LORD” (2 Sam 22:50); these words were part of the very last prayer of David! As he articulated his words, he recounted how God had kept him safe from every enemy that he ever faced. He established the Tabernacle of David with continual thanks, “they brought the ark of God, and set it in the midst of the tent that David had pitched for it . . . And *he appointed* certain of the Levites to minister before the ark of the LORD, and to record, and *to thank* and praise the LORD God of Israel” (1 Chron 16:1-4). David even wrote the initial Psalm for that day, “Then on that day *David delivered first this psalm to thank the LORD* into the hand of Asaph and his brethren. 8 Give thanks unto the LORD, call upon his name, make known his deeds among the people. 9 Sing unto him, sing psalms unto him, talk ye of all his wondrous works. 10 Glory ye in his holy name: let the heart of them rejoice that seek the LORD. 11 Seek the LORD and his strength, seek his face continually” (1 Chron 16:7-11). The beautiful Psalm has many more things to say.
- **Prayer is Praise:** “Now will I *praise the LORD*” (Gen 29:35); with these words Leah (*whose name means ‘weary’*) was the first individual in the Biblical account to utter the



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words, “praise the LORD!” Her actual words do not render the Hebrew, “Halleluiah” as we might expect; however, the resulting idea is the same. There is a direct Biblical connection between (1) confession, (2) praise and (3) giving thanks. We have already twice observed this verse about the Tabernacle of David; however, notice a new twist on the words, “Then on that day David delivered first this psalm *to thank* (*yadah*) the LORD into the hand of Asaph and his brethren. 8 *Give thanks* (*yadah*) unto the LORD, call upon his name, make known his deeds among the people” (1 Chron 16:7-8). In both instances of the highlighted italicized word in the previous passage, the actual Hebrew word used is, (*yadah*); it is pronounced (yaw-daw'). This root word is used literally to mean (hold out the hand); especially it means to revere or worship (with extended hands). The Hebrew word for hand is, (*yaadow*). This word is translated into each of the following words in the KJV of the Bible: confess, praise, and give thanks! Obviously, there is a Hebrew play on words between the word for hand (*yaadow*) and the word for praise (*yadah*). Praise to God is performed with outstretched hands, “Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, *with lifting up their hands*: and *they bowed their heads*, and worshipped the LORD with *their faces to the ground*” (Neh 8:6).

But to whom does God listen? Whose prayers will He hear? We need to know under what circumstances God will lend His ear to our requests. We know for example that God does not hear sinners. Let's review the Biblical account of the ten different groups of people whom God will hear; and contrast that group with the other six groups of individuals whom God will not hear.

God does hear the following ten groups of individuals:

1. **The humble:** “he that humbleth himself shall be exalted” (Luke 18:14);
2. **The righteous:** “The eyes of the LORD are upon the righteous, and his ears are open unto their cry” (Ps 34:15);
3. **Those who fear Him:** “The LORD is nigh unto all them that call upon him, to all that call upon him in truth” (Ps 145:18);
4. **Those who please Him:** “And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight” (1 John 3:22);
5. **The meek:** “The meek shall eat and be satisfied: they shall praise the LORD that seek him” (Ps 22:26).
6. **The afflicted widow and fatherless:** “Ye shall not afflict any widow, or fatherless child. 23 If thou afflict them in any wise, and they cry at all unto me, *I will surely hear their cry*” (Ex 22:22-23);
7. **The poor and needy who seek Him:** “When the poor and needy seek water, and there is none, and their tongue faileth for thirst, *I the LORD will hear them*, I the God of Israel will not forsake them” (Isa 41:17);
8. **The prayerful:** “Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle” (Ps 28:2). God hears those who make a practice of



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- prayer, "Evening, and morning, and at noon, will I pray, and cry aloud: and **he shall hear my voice**" (Ps 55:17).;
9. **Problems that we cannot solve:** "judgment is God's: and the cause that is too hard for you, bring it unto me, **and I will hear it**" (Deut 1:17). Of course, the one who brings this problem to God must be in the category of those whom He does hear;
 10. **The cry of the righteous:** Notice Righteous Job's words to the contrary which ultimately proved his mistaken premise to be wrong: "I cry unto thee, and **thou dost not hear me**: I stand up, and thou regardest me not" (Job 30:20). The psalmist said, "**Hear the right**, O LORD, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips" (Ps 17:1).

God does not hear the following six groups of individuals:

1. **Those who regard sin and iniquity:** "**If I regard iniquity in my heart, the Lord will not hear me**" (Ps 66:18). Our sins turn Him away, "the LORD's hand is not shortened, that it cannot save; neither his ear heavy, **that it cannot hear**:" 2 But your **iniquities have separated between you and your God**, and your sins have hid his face from you, that **he will not hear**" (Isa 59:1-2);
2. **The disobedient:** "He that **turneth away his ear from hearing the law**, even **his prayer shall be abomination**" (Prov 28:9);
3. **Intercession for those who have been cast out of His sight:** "And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim. 16 Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: **for I will not hear thee**" (Jer 7:15-16). Thankfully, today there is none who are cast out from His sight. Even the Israelites who were at one time cast out, can come to him through Jesus Christ the LORD, "I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the LORD their God, and **will hear them**" (Zech 10:6);
4. **Husbands who are in marital discord:** "Ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; **that your prayers be not hindered**" (1 Peter 3:7);
5. **Those with bloody hands:** "when ye make many prayers, **I will not hear: your hands are full of blood**" (Isa 1:15);
6. **Those who ignore the needy and beggars:** "Whoso stoppeth his ears at the cry of the poor, **he also shall cry himself, but shall not be heard**" (Prov 21:13).

At this point we have just scratched the surface. We have studied: the act of worship; who and when the first act of worship was recorded in the Bible; how David learned to worship God in the tabernacle; what the seven different categories of prayer are; and who God does and does not hear. Next week we will research the details of the revelation that God gave concerning worshipping Him and the Tabernacle of David! We will delve deeper into the complete act of worshipping God Almighty.

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