



MUSIC



MUSIC: PART-6

Typological Themes

WATCH AND PRAY OR
DANCE AND PLAY

UNDERSTANDING THE TIMES

1Ch 12:32 And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment.

We are in the great day of atonement, when our sins are, by confession and repentance, to go beforehand to judgment. God does not now accept a tame, spiritless testimony from His ministers. Such a testimony would not be present truth. The message for this time must be meat in due season to feed the church of God. But Satan has been seeking gradually to rob this message of its power, that the people may not be prepared to stand in the day of the Lord. {1SM 124.3}

- Avoid Emotionalism.--Still others go to the opposite extreme, making religious emotions prominent, and on special occasions manifesting intense zeal. Their religion seems to be more of the nature of a stimulus rather than an abiding faith in Christ. {Ev 502.2}
- True ministers know the value of the inward working of the Holy Spirit upon human hearts. They are content with simplicity in religious services. Instead of making much of popular singing, they give their principal attention to the study of the Word, and render praise to God from the heart. Above the outward adorning they regard the inward adorning, the ornament of a meek and quiet spirit. In their mouths is found no guile.--Manuscript 21 1891. {Ev 502.3}

- Far-reaching Influence.--The service of song was made a regular part of religious worship, and David composed psalms, not only for the use of the priests in the sanctuary service, but also to be sung by the people in their journeys to the national altar at the annual feasts. The influence thus exerted was far-reaching, and it resulted in freeing the nation from idolatry. Many of the surrounding peoples, beholding the prosperity of Israel, were led to think favorably of Israel's God, who had done such great things for His people. --Patriarchs and Prophets, p. 711. (1890) {Ev 497.1}

- Cautions.--I was taken into some of your singing exercises, and was made to read the feelings that existed in the company, you being the prominent one. There were petty jealousies, envy, evil surmisings, and evil speaking. . . . The heart service is what God requires; the forms and lip service are as sounding brass and a tinkling cymbal. Your singing is for display, not to praise God with the spirit and understanding. The state of the heart reveals the quality of the religion of the professor of godliness.--Letter 1a, 1890. {Ev 507.1}

-

-

- Emphasis in Congregational Singing
- Choir and Congregational Singing.--In the meetings held, let a number be chosen to take part in the song service. And let the singing be accompanied with musical instruments skilfully handled. We are not to oppose the use of instrumental music in our work. This part of the service is to be carefully conducted; for it is the praise of God in song. {Ev 507.2}
- The singing is not always to be done by a few. As often as possible, let the entire congregation join.--Testimonies, vol. 9, p. 144. (1909) {Ev 507.3}


- The Song Service.--The singing should not be done by a few only. All present should be encouraged to join in the song service.--Letter 157, 1902. {Ev 507.4}
- Approach Harmony of Heavenly Choir.--Music forms a part of God's worship in the courts above. We should endeavor in our songs of praise to approach as nearly as possible to the harmony of the heavenly choirs. I have often been pained to hear untrained voices, pitched to the highest key, literally shrieking the sacred words of some hymn of praise. How inappropriate those sharp, rasping voices for the solemn, joyous worship of God. I long to stop my ears, or flee from the place, and I rejoice when the painful exercise is ended. {Ev 507.5}
- Those who make singing a part of divine worship should select hymns with music appropriate to the occasion, not funeral notes, but cheerful, yet solemn melodies. The voice can and should be modulated, softened, and subdued.--Signs of the Times, June 22, 1882. {Ev 508.1}

- Bearing a Special Message in Song.--There are those who have a special gift of song, and there are times when a special message is borne by one singing alone or by several uniting in song. But the singing is seldom to be done by a few. The ability to sing is a talent of influence, which God desires all to cultivate and use to His name's glory.--Testimonies, vol. 7, pp. 115, 116. (1902) {Ev 504.3}
- Clear Intonations--Distinct Utterance.--No words can properly set forth the deep blessedness of genuine worship. When human beings sing with the Spirit and the understanding, heavenly musicians take up the strain, and join in the song of thanksgiving. He who has bestowed upon us all the gifts that enable us to be workers together with God, expects His servants to cultivate their voices, so that they can speak and sing in a way that all can understand. It is not loud singing that is needed, but clear intonation, correct pronunciation, and distinct utterance. Let all take time to cultivate the voice, so that God's praise can be sung in clear, soft tones, not with harshness and shrillness that offend the ear. The ability to sing is the gift of God; let it be used to His glory.--Testimonies, vol. 9, pp. 143, 144. (1909) {Ev 504.4}

- A Well-directed Song Program.--A minister should not give out hymns to be sung until it has first been ascertained that they are familiar to those who sing. A proper person should be appointed to take charge of this exercise, and it should be his duty to see that such hymns are selected as can be sung with the spirit and with the understanding also. {Ev 506.1}
- Singing is a part of the worship of God, but in the bungling manner in which it is often conducted, it is no credit to the truth, and no honor to God. There should be system and order in this as well as every other part of the Lord's work. Organize a company of the best singers, whose voices can lead the congregation, and then let all who will, unite with them. Those who sing should make an effort to sing in harmony; they should devote some time to practice, that they may employ this talent to the glory of God. {Ev 506.2}

- A Well-directed Song Program.--A minister should not give out hymns to be sung until it has first been ascertained that they are familiar to those who sing. A proper person should be appointed to take charge of this exercise, and it should be his duty to see that such hymns are selected as can be sung with the spirit and with the understanding also. {Ev 506.1}
- Singing is a part of the worship of God, but in the bungling manner in which it is often conducted, it is no credit to the truth, and no honor to God. There should be system and order in this as well as every other part of the Lord's work. Organize a company of the best singers, whose voices can lead the congregation, and then let all who will, unite with them. Those who sing should make an effort to sing in harmony; they should devote some time to practice, that they may employ this talent to the glory of God. {Ev 506.2}

Truth is independent of opinion. By its very definition, Truth is intolerant of error, every aspect petitioning the conscience for acknowledgement. The individual however, holds the key to admission or rejection.

 **Heavy on the Heart**

► **Psalms 149:3** Let them praise his name in the **dance:** let them sing praises unto him with the timbrel and harp.

► **Psalms 150:4** Praise him with the timbrel and **dance:** praise him with stringed instruments and organs.

What does the bible teach?

- **Ecclesiastes 3:1** To every [thing there is] a season, and a **time to every purpose** under the heaven:
- **3:2** A time to be born, and a time to die; a time to plant, and a time to pluck up [that which is] planted;
- **3:3** A time to kill, and a time to heal; a time to break down, and a time to build up;
- **3:4** A time to weep, and a time to laugh; a **time to mourn, and a time to dance;**

• **Questions that arise:**

- 1. How do you know it is a time to dance?**
- 2. What form or style of dancing would be acceptable?**

Bible texts on Dancing

- **Exodus 32:1-6- golden calf**
- **Exodus 15:20-21- Miriam dancing**
- **1samuel 6:15- David dancing**
- **1samuel 18:6- David and goliath**
- **1samuel 21:11-David slew his 10,000**
- **1samuel 29:5 – Saul slew 1000**
- **1samuel 30:16- Amalekites started dancing**

► Exodus 32:1 And when the people saw that **Moses delayed** to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, **make us gods, which shall go before us**; for [as for] this Moses, **the man that brought us up out of the land of Egypt**, we wot not what is become of him.

► 32:2 And Aaron said unto them, Break off the golden earrings, which [are] in the ears of your wives, of your sons, and of your daughters, and bring [them] unto me.

► 32:3 And all the people brake off the golden earrings which [were] in their ears, and brought [them] unto Aaron.

► **32:4** And he received [them] at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These [be] thy gods, O Israel, which brought thee up out of the land of Egypt.

► **32:5** And when Aaron saw [it], he built an altar before it; and **Aaron made proclamation**, and said, To morrow [is] a **FEAST TO THE LORD**.

► **32:6** And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and **ROSE UP TO PLAY**.

► Exodus 32:17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, [There is] a **noise of war in the camp.**

► 32:18 And he said, [It is] not the voice of [them that] shout for mastery, neither [is it] the voice of [them that] cry for being overcome: [but] the **noise of [them that] sing do I hear.**

► 32:19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, **AND THE DANCING:** and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.



MIRIAM'S DANCING

- **EXODUS 15:19** For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry [land] in the midst of the sea.
- **15:20** And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.
- **15:21** And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously;...

This song and the great deliverance which it commemorates, made an impression never to be effaced from the memory of the Hebrew people. From age to age it was echoed by the prophets and singers of Israel, testifying that Jehovah is the strength and deliverance of those who trust in Him. That song does not belong to the Jewish people alone.

► It points forward to the destruction of all the foes of righteousness and the final victory of the Israel of God. The prophet of Patmos beholds the white-robed multitude that have "gotten the victory," standing on the "sea of glass mingled with fire," having "the harps of God. **And they sing the song of Moses the servant of God, and the song of the Lamb.**" Revelation 15:2, 3. {PP 289.1}

► Are we through with the Mark of the beast, Image and Number of the beast? Are we at the sea of glass?

► Can we then use Miriam's dancing to justify dancing in Church?

David, Goliath & the Women

- **1 Samuel 18:6** And it came to pass as they came, when **David was returned from the SLAUGHTER of the Philistine**, that the women came out of all cities of Israel, **singing and dancing**, to meet king Saul, with tabrets, with joy, and with instruments of music.

- **1 Samuel 21:9** And the priest said, **The sword of Goliath the Philistine**, whom thou slewest in the valley of Elah, behold, it [is here] wrapped in a cloth behind the ephod: if thou wilt take that, take [it]: for [there is] no other save that here. And David said, **[THERE IS] NONE LIKE THAT; GIVE IT ME.**
- **21:11** And the servants of Achish said unto him, [Is] not this David the king of the land? **did they not sing one to another of him in dances**, saying, Saul hath slain his thousands, and David his ten thousands?

Who is Goliath?

- 1 Samuel 17:4 And there went out a **CHAMPION OUT OF THE CAMP OF THE PHILISTINES**, named Goliath, of Gath, whose height [was] six cubits and a span.
- 17:8 And he stood and cried unto the armies of Israel, and said unto them, ... **choose you a man for you, and let him come down to me.**
- 17:9 If he be able to fight with me, and to kill me, then **will we be your servants**: but if I prevail against him, and kill him, **then shall ye be our servants, and serve us.**
-

The End of Goliath

- **17:49** And David put his hand in his bag, and took thence a stone, and slang [it], and **SMOTE THE PHILISTINE IN HIS FOREHEAD**, that the stone sunk into his forehead; and he fell upon his face to the earth.
- **17:51** Therefore David ran, and stood upon the Philistine, and **took his sword**, and drew it out of the sheath thereof, and slew him, and **cut off his head therewith**. And when the Philistines saw their champion was dead, they fled.

•

The battle prophesied

- **Genesis 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.**

Antitypical David and Goliath

- **When Christ hung in agony upon the CROSS, while evil spirits rejoiced and evil men reviled, then indeed His heel was bruised by Satan. But that very act WAS CRUSHING THE SERPENT'S HEAD. {Prophets and Kings p. 702}**
-

- The women Danced **AFTER** Goliath was **BEHEADED**. Satan was wounded on his head **at the Cross**, His final **‘BEHEADING’** will take place **AFTER THE 1000 YEARS** of Revelation 20. This dancing then can not be quoted in justification of Today’s dancing in Church

DAVID'S DANCING

- **2 SAMUEL 5:22** And the Philistines came up yet again, and spread themselves in the valley of Rephaim.
- **5:23** And when David inquired of the LORD, he said, Thou shalt not go up; [but] fetch a compass behind them, and come upon them over against the mulberry trees.

• **5:24** And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.

• **5:25** And David did so, as the LORD had commanded him; and smote the Philistines from Geba until thou come to Gazer.

► **2SAMUEL 6:14** And **DAVID DANCED BEFORE THE LORD** with all [his] might; and David [was] girded with a linen ephod.

► **6:15** So David and all the house of **Israel brought up the ark of the LORD** with shouting, and with the sound of the trumpet.

► **6:16** And as the ark of the **LORD** came into the city of David,

► David's dancing in reverent joy before God has been cited by pleasure lovers in justification of the fashionable modern dance, but there is NO GROUND for such an argument. In our day dancing is associated with folly and midnight reveling...The music and dancing in joyful praise to God at the removal of the ark had not the faintest resemblance to the dissipation of modern dancing. The one tended to the remembrance of God and exalted His holy name. {PP 707-708}

- The triumphal procession approached the capital, following the sacred symbol of their invisible King. **Then a burst of song demanded of the watchers upon the walls that the gates of the Holy City should be thrown open:**
- "Lift up your heads, O ye gates;
- And be ye lift up, ye everlasting doors;
- And the King of glory shall come in."
- A band of singers and players answered:
- "Who is this King of glory?"
- From another company came the response:
- "The Lord strong and mighty,
- The Lord mighty in battle." {PP 707-708}

- **Then hundreds of voices, uniting, swelled the triumphal chorus:**
- **"Lift up your heads, O ye gates;**
- **Even lift them up, ye everlasting doors;**
- **And the King of glory shall come in."**
- **Again the joyful interrogation was heard, "Who is this King of glory?" And the voice of the great multitude, like "the sound of many waters," was heard in the rapturous reply:**
- **"The Lord of hosts,**
- **He is the King of glory." Psalm 24:7-10. {PP 707-708}**

IS THE EVENT TYPOLOGICAL?

- **All heaven was waiting to welcome the Saviour to the celestial courts.** As He ascended, He led the way, and the multitude of captives set free at His resurrection followed. The heavenly host, with shouts and acclamations of praise and celestial song, attended the joyous train.
- As **they drew near to the city of God**, the challenge is given by the escorting angels,--
- "Lift up your heads, O ye gates;
- And be ye lift up, ye everlasting doors;
- And the King of glory shall come in."
- Joyfully the waiting sentinels respond, {DA 833}

- **"Who is this King of glory?"**
- **This they say, not because they know not who He is, but because they would hear the answer of exalted praise,--**
- **"The Lord strong and mighty,**
- **The Lord mighty in battle!**
- **Lift up your heads, O ye gates;**
- **Even lift them up, ye everlasting doors;**
- **And the King of glory shall come in."**
- **Again is heard the challenge, "Who is this King of glory?" for the angels never weary of hearing His name exalted. The escorting angels make reply,--**
- **"The Lord of hosts;**
- **He is the King of glory." Psalm 24:7-10. {DA 833}**

Dancing at the wrong time

- ▶ **1 Samuel 30:16** And when he had brought him down, behold, [they were] spread abroad upon all the earth, eating and drinking, and **DANCING**, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.
- ▶ **30:17** And **David smote** them from the twilight even unto the evening of the next day: and there escaped not a man of them,...
- ▶ **30:18** And **David recovered all that the Amalekites had carried away:**

What are people celebrating?

I began visiting our churches and attending Christian concerts I was blessed tremendously by the contemporary music and praise and worship music. I tried to bring worship renewal into the church I pastored by changing the music. Most just sat back and criticized. I still had not realized that their theology left them incapable of celebrating. Celebration can only happen when a person is secure in Christ's finished work.

(Clay peck Journey out of legalism)

Elijah verses Baal

- ▶ **1 kings 18:26** And they took the bullock which was given them, and they dressed [it], and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But [there was] no voice, nor any that answered. And they **LEAPED UPON THE ALTAR** which was made.

Elijah's worship

- 1 kings 18:36 And it came to pass at [the time of] the offering of the [evening] sacrifice, that Elijah the prophet came near, **AND SAID**, LORD God of Abraham, Isaac, and of Israel, **let it be known this day that thou [art] God in Israel**, and [that] I [am] thy servant, and [that] I have done all these things at thy word.

End time typology

- **Malachi 4:5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:**
- **4:6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.**

What is the time?

- The whole ceremony was designed to impress the Israelites with the holiness of God and his abhorrence of sin; and, further, to show them that they could not come in contact with sin without becoming polluted. Every man was required to afflict his soul while this work of atonement was going forward. All business was to be laid aside, and the whole congregation of Israel were to spend the day in **solemn humiliation** before God, with **prayer, fasting, and deep searching of heart.** {GC p.419.3}

- **The condition of the unbelieving Jews illustrates the condition of the careless and unbelieving among professed Christians, who are willingly ignorant of the work of our merciful High Priest. In the typical service, when the high priest entered the most holy place, all Israel were required to gather about the sanctuary, and in the most solemn manner humble their souls before God, that they might receive the pardon of their sins, and not be cut off from the congregation.**

- **How much more essential in this antitypical day of atonement that we understand the work of our High Priest, and know what duties are required of us. {Great Controversy p. 430.3}**

