

## For Discussion 9-28-2008

1A. Evidence for the use of IA that does not work

### 2A. Balancing discontinuity in the shift from old to new

1B. Jesus tells us to look for continuity

Matthew 5.17: **Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.** Our Lord explains the fact of change that occurred with His coming by telling us how we should think (study, understand, interpret) about His relation to the OT shadows that give way to NT realities: we are not to think that He came to abolish them, but that He came to fulfill them. This reasonably translates into the following principle: as you observe the fact of great change look for the continuity, look for how the shadows flow into the new order in some fulfillment way. In other words, look for continuity amidst all the discontinuity; let that be your first step forward. To use another analogy, look for the new wineskin forms of the old wineskins: think about how the old wineskins abide the change that comes because of the new wine of accomplishment.

2B. We must look for continuity in the move from old to new temple worship

Therefore, this is an important Q: is it fair to say that this statement by Williamson is an overstatement: "What we do find is an abundance of teaching to the effect that the whole system of tabernacle and temple worship (shadowy and typical in nature) has been abolished"? If that is an overstatement, then what should we say about the conclusion that he draws from it (It follows, therefore, that the use of musical instruments is not authorized in the worship of the church today)?

### 3A. Looking for continuity in the shift from old to new temple worship

A key fork in the road question: Is there a new wineskin form of old temple worship in which there is a new though perhaps residual form of IA?

If there is "a new and residual form of IA" then what interesting and important conclusion surfaces here regarding the relative place of music in new temple worship?

To work our way to an answer about a new wineskin form of old temple worship, it will be helpful to evaluate and tweak a diagram of 2 Chronicles 29, which is a major text regarding old temple worship.

1B. Overview

King Hezekiah restored temple worship. It began with cleansing the temple and its components: **Hezekiah ...opened the doors of the house of the LORD and repaired them. <sup>4</sup> He brought in the priests and the Levites and assembled them in the square on the east <sup>5</sup> and said to them, "Hear me, Levites! Now consecrate yourselves, and consecrate the house of the LORD, the God of your fathers, and carry out the filth from the Holy Place. <sup>6</sup> For our fathers have been unfaithful (29.1-6).** Next, the king restored temple worship (29.20-36) and then summoned all Israel to come to Jerusalem to keep the Passover (30.1-27). This was a time of great joy: **(2 Chronicles 30:21 <sup>21</sup> And the people of Israel who were present at Jerusalem kept the Feast of Unleavened Bread seven days with great gladness, and the Levites and the priests praised the LORD day by day, singing with all their might to the LORD. 2 Chronicles 30:25-26 <sup>25</sup> The whole assembly of Judah, and the priests and the Levites, and the whole assembly that came out of Israel, and the sojourners who came out of the land of Israel, and the sojourners who lived in Judah, rejoiced. <sup>26</sup> So there was great joy in Jerusalem, for since the time of Solomon the son of David king of Israel there had been nothing like this in Jerusalem.).** The closing summary word indicates that the prayers and actions of the priests (including their singing with IA) pleased the Lord because their prayers reached heaven: **(2 Chronicles 30:27, Then the priests and the Levites arose and blessed the people, and their voice was heard, and their prayer came to his holy habitation in heaven).**

2B. A diagram of the components of old temple worship

Here is schematic summary of the Calvin-Girardeau-Williamson view applied in a rough and ready way to 2 Chronicles 29-30 (any thoughts on improving this chart are welcome).

OT Components Shadows	NT Antitypes Reality
Temple: the building	Temple: the people of God
Bowing to the ground	Bowing the head; reverence in prayer
Burnt Offerings	Sacrifices of prayer and thanksgiving
Sin offering & Passover Lamb	Christ our Passover
Levite singers (29.30; 30.21)	All believers as priests singing in worship
Singing with IA (29.25-30)	Singing with joy

### 3B. Some evaluative Qs

1) For emphasis: what task of OT priests that was *restricted to them only* is now a task of all believers and what does this teach us about NT/new temple worship?

2) From Q 1, how does this pertain to each of us in a practical way as we gather for worship on the Lord's Day?

3) As we move from the OT to the NT, why should we look for not only discontinuity but also for continuity?

4) Regarding IA, and considering the chart above, does the Calvin-Girardeau-Williamson view do justice to both discontinuity and continuity?

5) If not (to Q4), if the Calvin view fails to due full justice to continuity, what basic fact here seems to prevent a wholesale use of IA in new temple worship? In other words, what prevents an "anything goes" extreme (at least, seems to prevent)?

### Conclusion

Of course, warrant for IA may be discernible by good and necessary consequence; it need not be explicit. It may be that some accompaniment of the voice has a place in NT worship. This leads to the next point put in a question. By good and necessary consequence from Scripture as our sole authority for worship, can we find warrant (God's regulation) for the use of some new but residual form of IA? In doing so, how do we avoid what K. Stewart calls "a worship free for all where anything and everything goes on, except what should"?