1. Kirjath-jearim
   a. The capture and return of the Ark by the Philistines (cf. 1 Sam. 5-7) It was brought to Kirjath-jearim and stayed at the house of Abinadab for 20 years.
   b. Once David became King of Israel and defeated the Philistines (cf. 2 Sam. 6) he went to Kirjath-jearim to bring the Ark to Jerusalem. (cf. 2 Sam. 7)
      i. The Ark, with the mercy seat, represented the Presence of God, and was never intended to be borne by animals but by consecrated man. (cf. Num. 7:9) Note in 2 Sam. 6:3 that David et al “tried” to do right by getting a “new cart” and to have Abinadab and his sons drive the cart. Not human tradition but Divine ordinance is blessed.
      ii. A part of the problem was that the poles had been removed from the Ark and that people had forgotten God’s prescriptions; the poles were to remain in the rings. The Lord’s presence is meant to be mobile. (cf. Ex. 25:15, 2 Chron. 5:9) Worldly principles don’t work in the church; Philistine cart.
      iii. David’s tabernacle spoken of in Acts (cf. Acts 15:16-17) David ordained 16 ministries to be performed 24-hours a day, 7 days a week – all reflected a recognition of the mercy and loving kindness of God, as opposed to guilt or condemnation. Acts 3:19, “Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord...”
   c. Carrying the presence of God into the city. Restoring the desire of God to be among His people, as opposed to a Shiloh. His entrance disconcerts.
      i. The first mistake was because they did not consult the Lord (cf. 1 Chron. 15:13), they did it according to their own, albeit right intentioned, but worldly wisdom.
      ii. God’s entrance into the city was accompanied by joy and worship, and offense.
         1. The Ark of the Old Covenant – abandoned worship, singing, & dancing, but Michal despised him in here heart. (cf. 1 Chron. 15:16-29) Brought into the center of the city; the future Temple and past altar of Abraham.
            a. Chenaniah, a Levite skilled in the instruction and direction of worship. (cf. 1 Chron. 15:22)
         2. The Body of the New Covenant – a great multitude crying out “Hosanna to the Son of David!” but whom the Pharisees despised; “I tell you that if these should keep silent, the stones would immediately cry out.” (cf. Mt. 21:8-12, Luke 19:36-40) Brought into the center of the city as well.
         3. “And blessed is he who is not offended because of Me.” Mt. 11:6 God has a funny way of offending people by doing things in ways that outside their wisdom.
            a. But also, was John willing to let the Messiah treat him differently? He’s suffering in prison, and eventually is beheaded, while Jesus is outside raising the dead and healing the lepers. Ouch.
      iii. How will bringing the Presence into Pinedale look? How will it be received? Who will receive it with joy and worship, and who will be offended?
   d. Ps. 68 was composed by David, and sung at the removal of the ark from Kirjath-jearim. “Let God arise, Let His enemies be scattered; Let those also who hate Him flee before Him... A father of the fatherless, a
defender of widows, is God in His holy habitation. God sets the solitary in families; He brings out those who are bound into prosperity; but the rebellious dwell in a dry land... O God, provided from Your goodness for the poor... Kings of armies flee, they flee, and she who remains at home divides the spoil. You have ascended on high, You have led captivity captive; You have received gifts among men, even from the rebellious, that the LORD God might dwell there. Blessed be the Lord, who daily loads us with benefits, the God of our salvation! Selah... Your God has commanded your strength; strengthen, O God, what You have done for us...”

e. The ascended Christ has given gifts to Men. (cf. Eph. 4:8)

i. The construction of the House of God. Paul called himself a wise master builder (cf. 1 Cor. 3:10) who laid a foundation, but the Church continues to build upon. The skills and tools in building a house vary significantly over a period of time.

ii. Bezalel & Aholiab (cf. Ex. 35:34, 36:1) The particular skills needed to build and fashion the Tabernacle and its items, but also the ability to teach; disciples. Making disciples is everyone’s business.

iii. 1 Cor. 1:4-7, “I thank my God always concerning you for the grace of God which was given to you by Christ Jesus, that you were enriched in everything by Him in all utterance and all knowledge, as the testimony of Christ was confirmed in you, so that you come short in no gift, eagerly waiting for the revelation of our Lord Jesus Christ...”

iv. 1 Pet. 4:10, “As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.”

2. God’s gifts

a. of the Father, to individuals for basic life purpose and motivation; Myers-Briggs test. Rom. 12:3-8

i. Prophecy – to speak with forthrightness and insight, moral boldness and commitment to worthy values, influencing others with a positive spirit of social or spiritual righteousness.

ii. Ministry – to minister and render loving service to meet the needs of others.

iii. Teaching – the ability to explain and apply the truth, presupposes study along with the Spirit’s illumination in order to make truth clear, distinct from the work of a prophet who is God’s “mouth.”

iv. Exhortation – literally means “to call aside” for the purpose of making an appeal, to entreat, comfort or instruct.

v. Giving – to give out of a spirit of generosity without pride or show, and with liberality.

vi. Leadership – the one “standing in front,” modeling, superintending, and developing the body of Christ.

vii. Mercy – to feel sympathy for another with empathy, respect and honesty, exercised with kindness and cheerfulness, not as a matter of duty.

b. of the Son, to individuals to facilitate and equip the body of Christ. Eph. 4:11

i. Apostles – the exercise of a distinct role of broader leadership given by Christ, functions as a messenger or spokesman of God, remarkably extending the work of the Church, opening fields to the gospel, equipping and training church leaders, and overseeing larger sections of the body of Christ.

ii. Prophet – a spiritually mature spokesman or proclaimer with a special, divinely focused message to the church or the world, a person gifted at times with insight into future events.

iii. Evangelist – a special gift of preaching or witnessing in a way that brings unbelievers into the experience of salvation, operates for the establishment of new works, to establish converts and to gather them spiritually and literally into the body of Christ.

iv. Pastor – comes from the root word “to protect” from which comes the word “shepherd,” to nurture and care for the spiritual needs of the body.
v. Teacher – an instructor, literally a master, teacher or doctor, which equips the body of Christ by explaining and applying the Word of God.

c. of the Holy Spirit, to the church for the profit of all. 1 Cor. 12:7-10

i. Word of wisdom – Supernatural revelation of the divine plan and will; power received from on high to resolve a problem by approaching it with spiritual intuition and a sense of Divine direction; being guided by the Spirit in order to act appropriately in determined circumstances, correctly applied knowledge; wisdom interacts with knowledge and discernment.

ii. Word of knowledge – Supernatural revelation of the divine plan and will, supernatural vision or understanding of circumstances or of a collection of evidence through revelation; that is to say, without any human aid, thanks only to divine help, entails moral wisdom to correctly live and relate with others, requires objective comprehension about divine things in human affairs, and can also allude to the knowledge of God or of the things that pertain to God as related in the New Testament.

iii. Faith – Supernatural ability to believe in God without any reservations, to fight off unbelief, to confront adverse circumstances, trusting in the message of God and his Word, internal conviction to obey an urgent calling from on high.

iv. Gift of healings – Alludes to healing obtained supernaturally, without human aid, but can include the application of human therapies and cures under divine guidance, does not exclude the use of innate gifts which we receive from God.

v. Working of miracles – Supernatural power to counteract human or evil demonic forces, literally means deployment of power that goes beyond that which is natural, operates along with the gifts of faith and healing to exercise authority over sin, Satan, infirmity, and the forces that cause hindrances in this world.

vi. Prophecy – Inspired divine prediction and anointed declaration, supernatural proclamation in a known language, manifestation of the spirit of God, not of the intellect, should be held and practiced by all who are filled with the Holy Spirit, this gift puts intellect, faith, and volition into action, but its use is not based on intellect. It constitutes the proclamation of a message from the Spirit of God.

vii. Discerning of spirits – Supernatural power to detect the spiritual world and know its activity; implies the possession of spiritual vision to supernaturally reveal the will and plans of the enemy and his forces.

viii. Different kinds of tongues – Supernatural expressions not known by the one speaking: these languages can exist on Earth, coming from ancient cultures, or "unknown" in the sense that they are a means of communication inspired by the Holy Spirit (cf. Is. 28:11, Mark 16:17, Acts 2:4, 10:44-48, 19:1-7; 1 Cor.12:10,28-31, 13:1-3, 14:2,4-22,26-31). Serves as evidence and a sign of the fullness and action of the Holy Spirit.

ix. Interpretation of tongues – Supernatural power that allows one to reveal the significance of tongues, it functions, not as an operation of the human mind, but of the mind of the Spirit, it doesn’t constitute a translation (he who interprets never understands the tongue that he is interpreting), but a declaration of its significance, its exercise is a miraculous and supernatural phenomenon, which occurs with the gifts of speaking in tongues, and prophecy.

3. Why is the Church on the Defensive when the Kingdom of God is on the offensive?

a. Mt. 11:12, “And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force.” “Biazo” [Strong’s #G971] to force, that is, to crowd oneself into.

b. Mt. 16:18, “…the gates of Hades shall not prevail against it.”

c. The Kingdom of God is a seed in the soil, leaven in the dough, light in the darkness, a city on the hill, etc.
d. Mt. 10:16, “Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and harmless as doves.” But in the sheep is the Lion. Acts 20:28-29, “Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. For I know this, that after my departure savage wolves will come in among you, not sparing the flock.”
e. Eph. 2:10, “For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.”

4. Conclusion
a. Dt. 6:23, “Then He brought us out from there, that He might bring us in, to give us the land of which He swore to our fathers.”
b. Jer. 29:7, 11-13, “...seek the peace of the city where I have caused you to be carried away captive, and pray to the LORD for it; for in its peace you will have peace... For I know the thoughts that I think toward you, says the LORD, thoughts of peace and not of evil, to give you a future and a hope. Then you will call upon Me and go and pray to Me, and I will listen to you. And you will seek Me and find Me, when you search for Me with all your heart.”
c. God has prepared good works for us all to enter into.
d. Is. 43:18-19, “Do not remember the former things, nor consider the things of old. Behold, I will do a new thing, now it shall spring forth; shall you not know it? I will even make a road in the wilderness and rivers in the desert.”
e. Therefore, let us not be offended by Christ because He calls and asks us to do something new or uncomfortable. Everyone has a part to play, there are no observers in this Kingdom
f. The body of the new covenant wants to enter, what is your response?