

## ***The Spirit of the Tabernacle of David***

### **I. THE PROMISE OF THE RESTORATION OF THE TABERNACLE OF DAVID**

- A. In September 1982, the Lord said, “I will ***change the understanding of Christianity*** in the earth in one generation. In May 1983, He said: “***I will establish 24-hour-a-day prayer in the spirit of the tabernacle of David.***” This shows us God’s determination to establish 24/7 prayer across the earth. I now combine these prophetic words into one prophetic message: ***I will change the expression of Christianity by establishing 24/7 prayer in the spirit of the tabernacle of David.*** It was as if the Lord “paused” for 9 months between two installments of one prophetic paragraph.
- B. In 750 BC, Amos prophesied of the restoration of David’s tabernacle.
- <sup>11</sup>“On that day I will raise up the tabernacle of David, which has fallen down, and repair its damages; I will raise up its ruins, and rebuild it as in the days of old; <sup>12</sup>that they may possess the remnant of Edom, and all the Gentiles [nations] who are called by My name,” says the LORD who does this thing. <sup>13</sup>“Behold, the days are coming,” says the LORD, “When the plowman shall overtake the reaper, and the treader of grapes him who sows seed; the mountains shall drip with sweet wine, and all the hills shall flow with it. <sup>14</sup>I will bring back the captives of My people Israel; they shall build the waste cities and inhabit them; they shall plant vineyards and drink wine from them; they shall also make gardens and eat fruit from them. <sup>15</sup>I will plant them in their land, and no longer shall they be pulled up from the land I have given them,” says the LORD your God. (Amos 9:11–15)***
1. ***On that day:*** speaks of a specific time in history related to the Lord’s return
  2. ***I will raise up:*** speaks of a process in all spiritual, political, and missional arenas
  3. ***As in the days of old:*** speaks of the physical and political aspects in the land of Israel
  4. ***Remnant of Edom:*** speaks of reaching Arabs and Muslims for Christ. One key to winning Moslems to Jesus is for the body to function in the spirit of David’s tabernacle.
  5. ***I will return the captives:*** includes the Jewish survivors of the holocaust
- C. Amos’ prophecy linked the timing of the rebuilding of David’s tabernacle to one generation—when Israel was restored to her land in a way that *she would never be pulled up from it* (v. 15). Israel was restored to her land in May 1948—it is the *only generation* in which this prophecy could be fulfilled. It *signaled the beginning* of the time when the spirit of the tabernacle of David would be released—connected to the harvest of the remnant of Edom (Arabic & Islamic nations).
- D. The Lord has planted Israel in their land three times—in Joshua’s generation (about 1400 BC), in Zerubbabel’s generation (538 BC), and in May 1948 (the only time they will not be uprooted). We know that the State of Israel established in 1948 will not be cast out of the land because the Scripture prophesies that Israel in the end times will remain in the land surrounded by the nations (Zech. 12-14) with a remnant supernaturally preserved until Jesus delivers them (Joel 2:32).

## II. SUMMARIZING THE SPIRIT OF THE TABERNACLE OF DAVID

- A. The tabernacle of David speaks of the governmental center of earth that operates with a spirit of worship and prayer. It consists of both a worship order and a governmental authority plus much more. God commanded David to command the kings of Israel to embrace this reality. It has a national expression in Israel and an international expression through the body of Christ.
- B. Why David? He was first to establish day and night worship in Jerusalem, he was the king of Israel's government (throne of David), and he proclaimed the kingdom to Gentiles (Ps. 67-68). David's tabernacle speaks of the *fact* of his government and the *way* it was manifest (worship).
- C. The tabernacle of David has at least seven expressions to it that are deeply connected:  
It has a *spiritual* expression—the body of Christ in *prophetic worship* as (1 Chr. 16:1-4, 37).  
It has a *political* expression—establishing God's *righteous government* in the nations (Isa. 16:5).  
It has a *messianic* expression—a *believing remnant* in the restored land and state (v. 14a-15).  
It has a *missional* expression—*impacting all nations* with the gospel of the kingdom (v. 12).  
It has a *transformational* expression—grace to *restore cities and the agriculture* (v. 13-14).  
It has a *supernatural* expression—release of God's power, glory and miracles (Ps. 145:11-12).  
It has an *eschatological* expression—Jesus received in Jerusalem as *King over all nations*.  
It is God's government (ways and power) on earth flowing from prayer with worship (Rev. 4:8).
- D. It is expressed through the *international church* in every tribe and tongue of the earth.  
It is expressed through the *messianic remnant* in the restored land and state of Israel.
- E. It is the convergence of heaven and earth in the context of the One New Man (of believing Jews and Gentiles) under the authority of Jesus, the Son of David ruling the nations from Jerusalem. It links together the restoration of *prayer, worship, and the spirit of prophecy* in the Church with the *missions movement* and with the *messianic remnant* in the restored land and state of Israel. It connects three dimensions—the praying Church, the Messianic movement, and the State of Israel (with righteous government as it comes under Jesus' authority from the throne of David).
- F. It is manifest *in part* in this age (as it continually increases) and *in fullness* in the Millennium. The fullness of the restoration of the tabernacle of David occurs only after Jesus returns to rule all nations from the *throne of David* in Jerusalem in the context of worship with intercession.
- G. Today there are *three houses* at war in the earth vying for global dominance in this generation. ***Radical Islam:*** Globally they have declared Jihad on Israel and the West. It is either an active violent Jihad or a cultural jihad.
- H. ***Militant secular humanism:*** They seek to impose their beliefs on the rest of society. They work to spread their world view through cultural and educational institutions. For example, MTV presents a 24/7 music culture with a value system and a strong message impacting a generation.
- I. ***House of the Lord:*** The Lord is raising up houses of prayer in the spirit of the tabernacle of David. There is a new expression of Christianity with the spirit of devotion and boldness. They renounce compromise and live to see the worth of Jesus magnified and the kingdom expanded.

### III. PRAYER IN THE SPIRIT OF THE TABERNACLE OF DAVID: 8 CHARACTERISTICS

- A. Prayer that is led by **prophetic worship**, i.e. by singers and musicians with a prophetic spirit (1 Chr. 9:33; 16:4; 2 Chr. 29:25). The first reference to the tabernacle of David is the Scripture is related to David establishing singers and musicians before the ark to praise God (1 Chr. 16:1, 4)  
**<sup>1</sup>They brought the ark of God, and set it in the midst of the tabernacle that David had erected for it...<sup>4</sup>And he [David] appointed some of the Levites [singers] to minister before the ark of the LORD, to commemorate, to thank, and to praise the LORD... (1 Chr. 16:1, 4)**
1. Israel supported singers and musicians in a full-time occupation (1 Chr. 9:33; 16:37; 23:5; 25:7; 2 Chr. 8:12-14; 31:4-6, 16; 2 Chr. 34:9, 12; Neh. 10:37-39; 11:22-23; 12:44-47; 13:5-12).
  2. David commanded the kings in Israel after him to establish full-time musicians and singers as God revealed to him (2 Chr. 29:25; 35:4, 15; Ezra 3:10-11; Neh. 12:24, 45-47).  
**<sup>25</sup>And he [Hezekiah] stationed the Levites [singers and musicians] in the house of the LORD with cymbals, with stringed instruments...according to the commandment of David...for thus was the commandment of the LORD by his prophets. (2 Chr. 29:25)**
- B. We pray for **justice in mercy**—the release of God’s ways in government and society (Isa. 16:5).  
**<sup>5</sup>In mercy the throne will be established; and One [Jesus] will sit on it in truth, in the tabernacle of David, judging and seeking justice and hastening righteousness. (Isa 16:5)**
- C. We pray for full release of **God’s purpose for Israel**, which includes Jesus reigning in Jerusalem on the throne of David over all the nations (Isa. 2:3; 4:4-6; 24:23; 62:1, 7; 65:18; 66:20; Jer. 3:17; Joel 3:17; Mic. 4:2; Zech. 6:12-13; 8:2-3).
- D. We pray for the **harvest**—for the “rest of mankind.” The first application in the Scripture of the restoration of David’s tabernacle was related to Gentiles being saved (Acts 15:16-17). In about 50 AD, James quoted Amos’ prophecy about David’s tabernacle being restored (Acts 15:16-17).  
**<sup>16</sup>I will return and will rebuild the tabernacle of David...<sup>17</sup>So that the rest of mankind may seek the LORD, even all the Gentiles [nations] who are called by My name... (Acts 15:16-17)**
- E. Prayer that is energized by **intimacy** with God and by beholding His beauty and love (Ps. 27:4).  
**<sup>4</sup>...To behold the beauty of the LORD and to inquire in His temple. (Ps. 27:4)**
- F. We pray for **God’s direction** by inquiring of the Lord for His will and prophetic strategies.
- G. We pray for **divine protection** (Ps. 91:1-14). Nearly all of Psalm 27 is about David receiving protection from his enemies and God’s judgment. (I refer to this as the “Goshen principle”).
- H. We pray for the **fullness of God’s purposes**. David vowed to contend for the fullness of God’s purposes and blessing (Ps. 132:1-5). The Church will be filled with glory—the Spirit’s love, power, wisdom, and blessing (2 Chr. 5:13; Hab. 2:14; Eph. 5:27).

#### IV. ISAIAH'S PROPHECIES ABOUT THE END-TIME PRAYER AND WORSHIP MOVEMENT

- A. Isaiah prophesied of 24/7 prayer ministries continuing until Jesus returns (Isa. 62:6-7). Only one generation will see the fulfillment of God's promise to "set" watchmen (intercessors) in place to cry out 24/7 until Jerusalem becomes a praise in the earth (which occurs when Jesus returns).

***<sup>6</sup>I have set watchmen on your walls, O Jerusalem; they shall never hold their peace [be silent, NAS] day or night. You who make mention of the LORD, do not keep silent, <sup>7</sup>and give Him no rest till He...makes Jerusalem a praise in the earth [at the second coming]. (Isa. 62:6-7)***

- B. Isaiah prophesied about a global intercessory worship movement (Isa. 24:14-16; 42:10-12) that would be dynamically connected to Jesus' return (Isa. 42:13).

***<sup>10</sup>Sing to the LORD a new song, and His praise from the ends of the earth...<sup>11</sup>Let the wilderness and its cities lift up their voice, the villages that Kedar [Saudi Arabia] inhabits. Let the inhabitants of Sela [Jordan] sing...<sup>13</sup>The LORD shall go forth [Jesus' second coming] like a mighty man; He shall stir up His zeal like a man of war." (Isa. 42:10-13)***

***<sup>14</sup>They shall sing for the majesty of the LORD...<sup>16</sup>from the ends of the earth... (Isa. 24:14-16)***

- C. The convergence of the heavenly worship sanctuary with the end-time earthly worship.

***<sup>9</sup>A great multitude...of all nations, tribes, peoples, and tongues, standing before the throne...<sup>10</sup>saying, "Salvation belongs to our God...and to the Lamb!" (Rev. 7:9-10)***

- D. ***Filling the schedule:*** In our first 10 years, we were challenged to keep the fire on the altar 24/7. ***Filling the earth:*** In our next 10-20 years or so we are challenged to see 24/7 prayer with worship in every tribe and tongue. We seek to call forth and encourage others in the nations. ***Filling the bowls:*** In our future, together with many other intercessors, we are challenged to fill the bowls in heaven (Rev. 5:8). This will lead to the fullness of the Spirit in the Church.

#### V. A TRANSITIONAL GENERATION (1 CHR. 12)

- A. There is a transition period from the time that David was anointed to when he was in position to bring change. Saul's systems were functional when David only had a harp, a prophetic word, and the anointing of the Spirit yet without finances, an army or support of the government. Tribe by tribe, person by person, all of Israel had to decide if they would be loyal to the house of Saul or the house of David?"

- B. The sons of Issachar teach us three important principles (1 Chr. 12:32).

***<sup>32</sup>...the sons of Issachar who had understanding of the times, to know what Israel ought to do, their chiefs were two hundred; and all their brethren were at their command... (1 Chr. 12:32)***

1. ***Understanding of the times:*** They had prophetic insight into what God was doing.
2. ***To know what to do:*** They knew what Israel should do—practical action.
3. ***200 chiefs:*** Their brethren followed their direction—sustained unity.