

John Eckhardt

Rebuilding the Tabernacle of David

**Back to the
Future**



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Crusaders Ministries
Chicago, Illinois

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Rebuilding the Tabernacle of David—Back to the Future

Published by:

Crusaders Ministries

P.O. Box 0469

Oak Park, IL 60303

ISBN 1-883927-21-8

ADBA: Crusaders Ministries

Crusaders (Church of Chicago)

Chicago, IL

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Chapter 1

Back to the Future

And to this agree the words of the prophets; as it is written,

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:

That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

Acts 15:15-17

In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this.

Amos 9:11-12

James was stating that what was happening in the church—the large numbers of Gentiles accepting the beauty realm—was in agreement with the prophetic word of Amos. The salvation of the Gentiles was the result of the rebuilding of the Tabernacle of David. In order to understand the plan of God for today, we must go back to the time of David. We must go back to the future. Amos prophesied concerning the present day. We are now seeing the restoration of the Tabernacle of David. God will

build it *as in the days of old*.

What is the Tabernacle of David? Many believers are surprised to hear that David had a tabernacle. Many are familiar with the tabernacle of Moses and the temple of Solomon, but are unfamiliar with David's tabernacle. God has not promised to restore the tabernacle of Moses nor the temple of Solomon, but He has promised to restore the Tabernacle of David. We need a revelation of the Tabernacle of David in order to understand what is taking place in the church today.

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...

2 Samuel 6:17

The tabernacle of David was a temporary resting place for the ark of the LORD. It was simply a tent erected by David in which to place the ark. The ark was the most important article in the tabernacle of Moses. It represented the presence of God that dwelt in the midst of his people. The ark is referred to by many different titles in the Old Testament:

1. The Ark of the Testimony, Exodus 25:22
2. The Ark of the Covenant of the Lord, Numbers 10:33
3. The Ark of the Lord God, 1 Kings 2:26
4. The Ark of the Lord, the Lord of All the Earth, Joshua 3:13
5. The Ark of God, 1 Samuel 3:3
6. The Holy Ark, 2 Chronicles 35:3

7. The Ark of Thy Strength, Psalm 132:8
8. The Ark of the Covenant of God, Judges 20:27
9. The Ark of the Covenant, Joshua 3:6
10. The Ark of the Lord, Joshua 4:11
11. The Ark of God the God of Israel, 1 Samuel 5:7
12. The Ark of Shittim Wood, Exodus 25:10

The Ark was made of shittim wood, overlaid with gold within and without. Moses was commanded to make this Ark (Exodus 25:10). There is an ark in heaven (Revelation 11:19). The ark made by Moses was an earthly representation of one that is in heaven. The ark represents the throne of God in the earth. It was upon the Ark that the High Priest sprinkled the blood of Atonement once a year (Leviticus 16 and Hebrews 9:7). God dwelt between the cherubims (upon the Ark; see Psalm 80:1). The Ark represents Jesus Christ who is the fullness of the Godhead bodily (Colossians 2:9).

Kevin Conner states:

The Ark of the Covenant is the most important piece of furniture in the Old Testament. God places such a great importance on it that there are more references to the Ark than to any other piece of furniture. For this reason a closer study of the history of the Ark is warranted. In fact, it will be seen that the history of the Ark is prophetic of the history of the New Testament Ark, the Lord Jesus Christ. As the Ark was first and foremost in Israel's history, so Jesus Christ is first and preeminent in all things before the Father and in the Church (Col. 1:17-19). The journeying of the Ark speaks of the Lord Jesus Christ in His birth, anointing, life, ministry, death,

resurrection, glorification and second coming.

Shiloh

And this man went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh.

And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, were there.

1 Samuel 1:3

After the wilderness journeying, the tabernacle was set up in Shiloh. This is the place where Hannah prayed and made a vow to the Lord. Shiloh is the place where the young prophet Samuel began to hear the voice of God.

The sons of Eli, Hophni and Phinehas, were wicked and corrupt priests. They despised the holy things of God and would bring judgment upon the house of Eli.

And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us today before the Philistines? Let us fetch the ark of the covenant of the LORD out Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.

So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again...

And the Philistines fought, and Israel was smitten,

and they fled every man into his tent: and there was a very great slaughter: for there fell of Israel thirty thousand footmen.

And the Ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

1 Samuel 4:3-5,10-11

The ark was taken by the Philistines. This was one of the most tragic defeats for Israel. The Israelites presumed that the ark would assure them victory. They lost the battle and the ark. Eli fell and broke his neck when he heard the news. His daughter-in-law went into travail with child upon hearing the news. She named her son **Ichabod**, meaning, the glory is departed from Israel (1 Samuel 4:22).

The ark of God represents the glory of God. When the ark departs, so does the glory (Ichabod). Israel was ordained to be the keepers of the ark. They were chosen by God to be blessed with his presence. No other nation had this privilege. The Philistines were not ordained to be the keepers of the ark. When they brought the ark to their land, tremendous judgments followed.

The ark of God would never return to Shiloh. It would end up in the Tabernacle of David. The Philistines would return the ark after experiencing the judgments of God (see 1 Samuel chapters 5-6).

Kirjath-Jearim

And the men of Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the house of Aminadab in the hill, and sanctified Eleazar his son

to keep the ark of the LORD.

And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel...

1 Samuel 7:1-2

The ark remained in Kirjath-jearim for twenty years. It remained there all the days of Saul.

Lo, we heard of it at Ephratah: we found it in the fields of the wood. Arise, O LORD into thy rest; thou, and the ark of thy strength.

Psalms 132:6, 8

Lo at Ephratah we (first) heard of (the discovered ark); we found it in the fields of the wood—at (Kiriath) Jearim.

(Amp)

David desired to bring the ark from Kirjathjearim to Zion.

David Swan states:

King David knew the importance of the Ark of God. To have the Ark close to him in Jerusalem meant having the blessing, protection, and presence of God. The Ark is symbolic of God's throne upon the earth.

David's first attempt to bring the Ark ended in failure with the death of Uzzah (2 Samuel 6:8). David carried the Ark aside into the house of Obbededom (2 Samuel 6:10). The Ark remained in the house of Obbededom for six months. God blessed the house of Obbededom because of the Ark.

And it was told king David, saying, The LORD

hath blessed the house of Obededom, and all that pertained unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obededom into the city of David with gladness.

2 Samuel 6:12

David brought the ark of God and placed it under a tent in Zion. The ark would remain in Zion although the tabernacle of Moses was still in Shiloh. God forsook the tabernacle of Shiloh (Psalm 78:60). He chose instead the tribe of Judah and Zion (Psalm 78:68). This is an important transition. God was no longer dwelling in the midst of animal sacrifices (Shiloh), but in the midst of praise (Zion).

Chapter 2

Zion, God's Dwelling Place

For the LORD hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it.

Psalm 132:13,14

Zion is God's dwelling place for ever. The Lord loves the gates of Zion more than all the dwellings (tabernacles) of Jacob. Why did the Lord love David's Tabernacle in Zion? *Because the praise and worship ordained by David around the Ark manifested the same atmosphere of worship found in heaven! Zion was the earthly expression of the heavenly worship in which God continually dwells. God therefore, "inhabited" the praises of earthly Zion just as he dwells in the worship of the heavenlies* (see Psalm 22:3).

David Swan states:

Praise and worship is the main activity around the throne of God. It is also the activity that takes place closest to the throne. Worship is throne room ministry (Revelation 4-5). The worship established by King David on Mount Zion is a type of worship in heaven. In every subsequent restoration and revival during the time of Joash, Hezekiah, Josiah, Ezra and others, the Israelites always returned to the form of worship that was established by King David. I believe Davidic worship will continue to be the form of worship in the Millennium.

God gave to King David such a revelation of the

importance of praise upon earth that *following the heavenly pattern*, he set aside and dedicated an army of four thousand Levites whose sole occupation was to praise the Lord (1 Chronicles 23:5). They did nothing else. One of the last official acts of King David before his death was the organization of a formal program of praise. Each morning and evening a contingent of these four thousand Levites engaged in this service (Paul E. Billheimer).

Worship in Heaven

The book of Revelation contains more worship than any book in the New Testament. It is also the most prophetic book in the New Testament. There are at least seven major references to worship in heaven found in this book (Revelation 4; 5:9-14; 7:9-17; 11:15-19; 14:3-7; 15:3-8; 19:1-10). This book is an unveiling of the worship found in heaven. It is a book of victory over wickedness and the establishment of the kingdom of God on the earth.

We are to pray that the kingdom and will of God will be done on earth as it is in heaven. People who worship devils are judged (Revelation 9:20-21).

And they sung a new song, saying, Thou art worthy to take the book...

And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

And they sung as it were a new song before the throne, and before the four beasts, and the elders...

Revelation 5:9; 14:2-3

The worship in heaven is filled with new songs. The

tabernacle of David reflects this on the earth. God continually dwells in the midst of praise and worship. This is seen throughout the book of Revelation. Angels and men worship before the throne twenty-four hours a day. David was able to establish on the earth, the reality that is in heaven.

Sing unto him a new song; play skilfully with a loud noise.

Psalm 33:3

And he hath put a new song in my mouth, even praise (tehillah) unto our God: many shall see it, and fear, and shall trust in the LORD.

Psalm 40:3

O sing unto the LORD a new song: sing unto the LORD, all the earth.

Psalm 96:1

O sing unto the LORD a new song...

Psalm 98:1

I will sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises (zamar) unto thee.

Psalm 144:9

There were new songs continually birthed by the prophetic spirit in the Tabernacle of David. There should be new songs continually birthed in the church today. Newness represents freshness. The prophetic spirit constantly refreshes us and our worship. Worship in heaven is never dull and ceremonial. Worship on the earth must never become routine and boring. New songs are a part of the worship of heaven (Revelation 14:3). New

songs will be sung throughout eternity. The Tabernacle of David released heavenly worship on the earth.

New songs are important for several reasons. New songs release us to be creative in our praise and worship. It is easy to become stagnant and end up in a rut. New songs help us understand the new things that God is doing in His Church. God is always releasing new understanding and revelation to the Church. We tend to sing on the level of our revelation. New songs expand our vocabulary of worship. New songs help release us to worship God with new sounds. There is no limit to the number of songs that can be birthed through the Holy Spirit. In other words, new songs help break limitations. New songs help release us into new spiritual realms and breakthroughs.

Worship precedes the breaking of the seals in heaven (Revelation 5-6). There are things that are not released until there is worship. Seals represent that which is closed. Worship opens up the things that have been sealed (closed). There is also worship before the trumpets are sounded (Revelation 7-8). Trumpets represent voices, messages and judgments. These trumpets declare judgments against wickedness. Trumpets represent angelic messengers. The book of Revelation is filled with worship, angels, and judgments, and finally the establishment of the kingdom of God. Praise and worship on earth and in heaven is an important part of establishing the kingdom of God (see Revelation 11:15-19). The mystery of God will not be finished until there is adequate worship and prayer (see Revelation 10:7). It is possible that when great things are happening on the earth, it

affects the worship in heaven (see Revelation 15:4-8).

Revelation shows us a pattern of what gets released to us in the Throne Room when we worship. God breaks open the seals! He releases future judgments on the earth. As we worship, He releases vengeance on the enemies that have been resisting you as His beloved child. He also releases judgments on those who are resisting His covenant purposes. We don't have the right to judge, but we have the right to worship. From our worship, He releases judgments (Chuck Pierce).

Chenaniah, Asaph, Heman, Jeduthun

Chapters 15 and 16 of First Chronicles record the individuals that were set in the tabernacle to praise and worship the LORD.

And Chenaniah, chief of the Levites, was for song: he instructed about the song, because he was skillful.

...and Chenaniah (was) the master of the song with the singers...

1 Chronicles 15:22,27

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:

Asaph the chief...

So he left there before the ark of the covenant of the LORD...So he left there before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every days work required...

And with them Heman and Jeduthun, and the rest

that were chosen, who were expressed by name, to give thanks to the LORD, because his mercy endureth for ever;

And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God.

1 Chronicles 16:4, 37,41-42

Moreover David and the captains of the host separated to the service of the sons of Asaph, and of Heman and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals...Of the sons of Asaph...under the hands of Asaph, which prophesied according to the order of the king.

Of Jeduthun, the sons of Jeduthun...under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD.

Of Heman...

All these were the sons of Heman the king's seer in the words of God, to lift up the horn.

1 Chronicles 25:1-5

Chenaniah was the leader of the singers in the Tabernacle of David. He was called the "master of the song." This phrase in the Hebrew is *hasar hammasa*, meaning literally, "The prince of bearing the burden." The word "burden" (Hebrew, *massa*) is used elsewhere in Scripture as a technical term of the prophetic burden of the prophets (see Habakkuk 1:1, Malachi 1:1, and Nahum 1:1).

David Blomgren states:

Chenaniah "instructed about the song..." (1 Chronicles 15:22). The word "song" in both cases in this verse is this

Hebrew word (massa or hamassa) as used for the prophetic burden. Chenaniah was skillful in the prophetic anointing and instructed others how to birth the prophetic spirit and flow in new prophetic songs. We need to instruct, with systematic teaching, the musicians as well as the congregation, so that they understand how to operate in that anointing to the lifting up of God's people...The word (burden, massa) in this sense had the concept of "carrying" in grave responsibility the prophetic spirit as a heavy weight. The singers and worshippers are responsible to bear the prophetic burden, to bring it into corporate gathering.

Asaph, Heman, and Jeduthun were the leaders of the musicians in the Tabernacle of David. They were to prophesy with the instruments. They were called *seers* (1 Chronicles 25:5). They operated in a prophetic revelatory mode in *seeing* a message from God and releasing it through prophecy. Asaph was appointed by David to minister before the ark continually (1 Chronicles 16:37). The name Asaph means "rereward." In the Hebrew this word means "to gather in order to destroy or consume." God's glory is our rereward (Isaiah 58:8). As we minister in Tabernacle of David worship, God's glory is revealed as our rereward. We become a gathered company whose worship becomes warfare to destroy the enemy (David Blomgren).

Heman means "faithful." It is from the root word *aman*, meaning to build up or support, to render firm or faithful, to be permanent, to establish. *Aman* refers to a "firm" place, a place into which a peg will be driven so that it will be immovable. The peg will remain firmly anchored, even though it is pushed so hard that it breaks off at the point

of entry (Isaiah 22:23). Prophetic worship helps to build up the church. It helps to establish us in the things of God. Worshipers must be faithful to the Tabernacle of David. Tabernacle of David worship will yield a harvest of faithful "Heman" who are established in the word of God.

Jeduthun means "laudatory." It is from the root word *yadah*, meaning to give thanks, laud, and praise. It means to worship or revere with extended hands. We lift our hands in the Tabernacle of David. The name Judah comes from this root word *yadah*. God is establishing many "Jeduthuns" in the Tabernacle of David that will worship with outstretched hands.

The worship in David's tabernacle was prophetic. It was ordained by the prophets David, Gad, and Nathan (see 2 Chronicles 29:25). This is a picture of New Testament worship. David was an Old Testament king who received a New Testament Revelation. What he established in Zion becomes the pattern for the church. The songs in the tabernacle of David were birthed in a prophetic atmosphere.

The Book of Psalms is the most prophetic book in the Bible. There are more scriptures quoted from the Psalms in the New Testament than from any other Old Testament book.

The singers and musicians in the Tabernacle of David prophesied in song and music. The primary Hebrew root word for prophecy is **Naba**, meaning *to prophesy, to speak or sing by inspiration, to boil up, to gush forth, and to praise God while under divine influence*. Worship causes the spirit of prophecy to be released (Revelation 19:10). New songs

and prophetic words begin to "gush forth" as the spirit of prophecy comes.

David Swan states:

Prophetic worship synergizes the elements of music, singing, dance, mime, prayer and the voices of the congregation to create a powerful corporate expression and release. It is much like the ingredients in the incense, finely blended in balanced proportions to produce a fragrance that is pleasing to the Lord. When these elements of worship are so combined and beautifully blended together, there is an amplification of the spiritual power released.

Prophetic worship transcends all cultural boundaries and limitations because it is heavenly worship. Prophetic worship flows out of the born again spirit, not out of the flesh or culture. It is meant for all nations, tribes, and families of the earth. It is worship that flows beyond tradition. It is worship from another realm. The Tabernacle of David is designed to draw all the nations to serve and worship the King. Prophecy also has an effect upon unbelievers.

But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

1 Corinthians 14:24-25

Paul is exhorting the church to desire to prophesy. Prophecy edifies, exhorts, and comforts the church. It also convicts and draws sinners. The benefits of prophecy

should cause us to desire it and incorporate it into our worship. There is a strong evangelistic and missionary spirit in the Tabernacle of David. The Psalms are filled with the command for all nations to worship the King. David looked beyond the nation of Israel and had an understanding that God was the Lord over all nations. All the gods of the nations were idols. The God of Israel was the one and only God. The church must have a desire to see the kingdom of God established throughout the whole earth. The gospel will be preached in every nation. The glory of the Lord will cover the earth as the waters cover the sea.

Vivien Hibbert states:

In the Hebraic tradition, all worship ministers, from the reign of King David on, were trained in the prophetic realm. Young men and women were trained under their fathers to prophesy both in song and with their instruments. Thus they were able to minister prophetically at the command of the King (1 Chronicles 25:1-8).

It appears that there was no such thing as a temple musician who was not skilled in both music and the prophetic realm. This should serve as an example to those who would minister in worship.

Chapter 3

Davidic Worship Patterns

The LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved. The LORD is great in Zion; and he is high above all the people.

Psalm 99:1-2

He sits [enthroned] above the cherubim, let the earth quake!

(Amp)

The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

Psalm 110:2

You who sit enthroned upon the cherubim [of the ark of the covenant], shine forth.

Psalm 80:1 (Amp)

The Tabernacle of David was not only a place of his presence, but also a place of his rule. 2 Samuel, Chapter 8, records the victories of David over his enemies after he set up this tabernacle. David walked in a new level of dominion after he established the tabernacle. The Tabernacle of David in Zion became God's earthly throne. God was ruling in the midst of his enemies. This was the greatest time of worship and dominion for the nation of Israel. Solomon, who inherited the throne, eventually departed from the LORD.

Israel began a slow and steady decline with the rule of ungodly kings. The Tabernacle of David began to fall. Eventually, it would lie in ruins. Israel's worship once again became ceremonial and hypocritical (see Isaiah 1:13). God rejected it and allowed them to go into captivity. Amos prophesied during this decline that the LORD would once again raise up the Tabernacle of David. We are seeing the fulfillment of this in our day.

And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.

Isaiah 16:5

Churches that have the Davidic pattern will be filled with glory. God will enthrone himself in our praise and worship. Principalities and powers will be subdued through his judgments. The Psalms are filled with references to God's judgments. We will see the judgments of God in our cities and nations as the tabernacle of David is restored.

There will be judgments against witchcraft, idolatry, occultism, perversion, false religion, poverty, and sin.

David's Musical Instruments

And the priests waited on their offices: the Levites also with instruments of musick of the LORD, which David the King had made to praise the LORD...

2 Chronicles 7:6

Moreover four thousand were porters; and four thousand praised the LORD with the instruments

which I made, said David, to praise therewith.

1 Chronicles 23:5

Instruments are an important part of the Tabernacle of David. David prepared instruments for the tabernacle. Anointed minstrels are an important part of the tabernacle. We must have musicians that can prophesy on the musical instruments.

David Swan states:

Psalm 150 is a scriptural injunction to praise the Lord with different musical instruments. Each type produces a unique sound and flavor, and evokes different responses from our emotions and spirit...Music helps to quicken and inspire the prophetic flow. The early school of the prophets used musical instruments extensively. The company of prophets whom Saul met as they were coming down from the high place, were playing various types of musical instruments and prophesying (1 Samuel 10:5).

We cannot build the Tabernacle of David unless we have leaders like David. Churches should invest heavily in musical instruments. We should offer the King extravagant praise. There should be no lack of instruments in the church to praise and worship our King.

I will incline mine ear to a parable: I will open my dark saying upon the harp.

Psalm 49:4

God opens his "dark sayings" to us through music. Dark saying is the word *chidah*, meaning a *puzzle*, a *maxim*, *hard question*, *proverb*, or *riddle*. Prophetic music is a key to revelation. Music opens our spirits. This gives our spirits the ability to comprehend God's secrets and

mysteries. The level of revelation in an assembly will be proportionate to the level of worship. We need anointed minstrels.

We need prophetic musicians in the Tabernacle of David. Satan hates anointed music. He does everything in his power to corrupt the music in the house of the Lord. The restoration of anointed and prophetic music is a part of the restoration of the Tabernacle of David. Minstrels have the ability to move the hand of God (see 2 Kings 3:15). Prophetic musicians can also activate people into their callings and destinies (see 1 Samuel 10:5-6). The minstrels bring refreshing and deliverance as well (see 1 Samuel 16:23).

Dancing

And David danced before the LORD with all his might; and David was girded with a linen ephod.

2 Samuel 6:14

Praise him with the timbrel and dance...

Psalms 150:4

David brought the ark into the city with dancing. He put on a linen ephod. This was symbolic of the priesthood. He was acting as a worshipping priest although he was not from the tribe of Levi. Dancing is an important part of the Tabernacle of David. We are seeing the restoration of the dance in churches. Dance teams are being formed and released to express our love for dance in dancing. Dancing is an expression of joy. Dancing is also a prophetic declaration of victory. Miriam led the women in dancing to declare Israel's victory over Pharaoh (Exodus 15:20).

Dancing has a powerful affect upon kingdoms (Mark 6:22-23).

Ruth Heflin states:

The Lord spoke to me concerning the time David returned to Jerusalem dancing before the Lord. When he came back into the city, bringing the Ark of God, he danced along the entire route. The Lord showed me that if we wanted to bring in the Ark of God we would have to dance too. After David had successfully returned the Ark to its place, he rewarded all the men and women who had helped him with a piece of meat, a loaf of bread and a flagon of wine (2 Samuel 6:19). He thus became the only one in the Scripture to ever feed a nation. The Lord said to me, "If you want to feed a nation, and if you want to feed a triple portion, you must dance." He was letting me know that dancing brings an anointing that feeds nations the outpouring of the Holy Ghost.

God has promised the restoration of dancing.

The joy of our heart is ceased; our dance is turned into mourning.

Lamentations 5:15

Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

...Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

Jeremiah 31:4,13

Shouting and Shofars

So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of a trumpet.

2 Samuel 6:15

God is gone up with a shout, the LORD with the sound of the trumpet.

Psalms 47:5

The ark was brought into Zion with shouting and trumpets. This is what we do at the arrival of the King. Jesus the king shall descend from heaven with a shout and a trumpet (1 Thessalonians 4:16). God goes up with a shout. The trumpet is the shofar. We are seeing the restoration of shofars to the church. Many churches are developing shofar teams. All believers are human shofars. We can all lift up our voices like trumpets.

Timbrels (Tambourines)

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.

Exodus 15:20

And in every place where the staff of punishment passes, Which the Lord lays on him, It will be with tambourines and harps; And in battles of brandishing He will fight with it.

Isaiah 30:32 (NKJV)

Tambourines are powerful instruments. They help release judgments against our spiritual enemies. Music is

prophetic and can be used in spiritual warfare. When dancers go forth with tambourines they are demonstrating the qualities of the warrior bride. They are doing prophetic acts demonstrating the defeat of the enemy. Miriam led the women in dancing with a timbrel. They declared the defeat of Pharaoh and his army in the sea.

Banners

We will rejoice in thy salvation, and in the name of our God we will set up our banners...

Psalms 20:5

Honour and majesty are before him: strength and beauty are in his sanctuary.

Psalms 96:6

They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

Isaiah 24:14

Banners help release the majesty of a king and his army. Banners are also a part of pageantry. Banners declaring the majesty and glory of the king are visible objects that stir us to worship the King of Glory. Processionals are another way of declaring the glory and majesty of the King. We are seeing banners that are full of beauty. These banners honor the King. They represent his majesty and glory.

Majesty and glory are returning to Zion. We worship a great King. Our worship is reflecting the greatness of our God. Banners are one of the ways we express the majesty of the Lord. We sing for the majesty of the Lord. Banners

enhance worship. They are visible reminders of the majesty of the King. We become terrible (awesome) as an army with banners (Song of Solomon 6:4)

Chapter 4

Davidic Praise and Worship

Jesus declared, "I am the *root* and the *offspring* of David..." (Revelation 22:16). Jesus was the *root* of everything that grew in David's ministry: his WORSHIP and PRAISE, his VICTORIOUS WARFARE, his DOMINION and KINGDOM. Everything David was came originally from Jesus. And since Jesus is the source of everything in the church as well, then both David and the church have the same *root*—*Jesus Christ—the same root produces the same fruit!*

Therefore, the church is to manifest the same worship and praise, the same victory in warfare, and the same kingdom and dominion as occurred in the life of David (David E. Fischer).

Restoration of Zion

Zion was the place of David's Tabernacle. God has promised the restoration of Zion. We are presently seeing that restoration. There is much stated about Zion in the scriptures. God loves the gates of Zion more than any other (Psalm 87:1-3). Zion is the place where people are born and established (Psalm 87:5,6). Zion is a place of teaching (Isaiah 2:1-5). Zion publishes good tidings (preaches the gospel—Isaiah 40:9). Zion is a place of shouting (Isaiah 12:6). Zion is God's dwelling forever (Psalm 132:13,14). Zion is the city of the King (Psalm 2:6-

7). Zion is a place of blessing (Psalm 128:6). Zion is a city of praise (Psalm 65:1). Zion is a place of strength (Psalm 20:2-3). Zion is a place of glory (Psalm 102:13,16). Zion is a place of fear for sinners and hypocrites (Isaiah 33:14-15). The apostolic and prophetic foundation is laid in Zion (Isaiah 28:16).

The Tabernacle of David is a pattern for worship and the church that was established by King David thousands of years ago. David established praise in Zion by separating the Levites to offer the sacrifices of praise. There are seven key Hebrew words that are translated "praise" in the Old Testament. These words help us understand the biblical way to "praise" the Lord:

- **BARAK** (baw-rak') meaning to kneel, bless, praise, salute. To remember joyfully—He is the source of all your blessings. In the King James Version, *barak* is translated "praise" in Judges 5:2 and Psalm 72:12-15.
- **YADAH** (yaw-daw') meaning to confess with outstretched arms. To revere or worship with raised hands. Judah comes from this root word (see Psalm 9:1; 28:7; 43:4; 11:1; 138:1).

Let the people praise **extend hands unto thee**, O God **Elohim**; let all the people praise **extend hands unto thee** (Psalm 67:3—EXEGESIS BIBLE).

I will *praise* **shall extend hands unto** thee, O *Lord* **Adonay** my *God* **Elohim**, with all my heart: and I will *glorify* **shall honour** thy name *for evermore* **eternally** (Psalm 86:12—EXEGESIS BIBLE).

I will praise **Yadah** thee, O LORD, among the people: I will sing praises **zamar** unto thee among the nations

(Psalm 108:3).

- **TOWDAH** (to-daw') meaning to offer a thanks. To offer the sacrifice of praise in faith for what God is going to do (see Psalm 50:23; 69:30; 107:22; Isaiah 51:3).

And let them sacrifice the sacrifices of thanksgiving **extended hands**, and declare **scribe** his works with rejoicing **shouting** (Psalm 107:22—EXEGESIS BIBLE).

- **ZAMAR** (zaw-meer') meaning to touch the strings. To make a melody, instrumental praise (see Psalm 47:7; 57:7; 68:4; 144:9; 147:7; 149:3).
- **SHABACH** (shaw-bakh') meaning to commend or laud. To shout or address in a loud tone. To give glory or triumph in praise (see Psalm 35:27; 63:3; 117:1; 145:4; 147:12).

Because thy loving kindness is better than life, my lips shall praise (**Shabach**) thee. Thus will I bless thee while I live: I will lift up my hands in thy name. My soul shall be satisfied as with marrow and fatness: and my mouth shall praise (**Halal**) thee with joyful lips (Psalm 63:3-5).

- **HALAL** (haw-lal') meaning to make noise. To shine or make glorious. To rave, celebrate, boast, to be clamorously foolish. This is the most commonly translated word for praise in the Old Testament. Hallelujah is a combination of halal and Jah (see Psalm 22:23, 26; 34:2; 35:18; 44:8; 56:4; 63:5; 69:30, 34; 74:21; 84:4; 99:3; 148:1-7; 150:1-6).

Praise ye the LORD **Halalu Yah**. Praise God **Halal El** in his sanctuary **holies**: praise **halal** him into the

firmament **expanse** of his power **strength**. Praise **Halal** him for his mighty acts **might**: praise **Halal** him according to his excellent **abundant** greatness. Praise **Halal** him with the sound **blast** of the trumpet: praise **halal** him with the psaltery **bagpipe** and harp. Praise **Halal** him with the timbrel **tambourine** and **round** dance: praise **halal** him with stringed instruments **strummers** and organs **woodwinds**. Praise **Halal** him upon the loud hearkening cymbals.

Let everything that hath breath **all that** breatheth praise ye the LORD **halal Yah**, Praise ye the LORD **Halalu Yah** (Psalm 150:1-6, EXEGESIS BIBLE).

- TEHILLAH (teh-hil-law) meaning to sing, to laud, sing "hallals." To give extravagant praise. To give high praise. When we praise (tehillah) the Lord, He begins the very process of His inhabiting (see Psalm 22:3). This is when the "new song" begins to come forth (Psalm 40:3). Tehillah is the doorway between praise and worship (Psalm 100:4). This is the praise the heathen need to hear (Isaiah 42:10). Praise (tehillah) becomes the gate (Isaiah 60:18). Tehillah becomes a garment (Isaiah 61:3). God has formed us to declare his praise (Tehillah—Isaiah 43:21).

I will declare thy name unto my brethren: in the midst of the congregation will I praise (tehillah) thee (Psalm 22:22, see Hebrews 2:12).

My praise (tehillah—the Messiah is speaking here) shall be of thee in the great congregation (Psalm 22:25).

Sing forth the honor of his name: make his praise (Tehillah) glorious (Psalm 66:2).

Praise (**Halal**) ye the LORD: for it is good to sing praises (**Zamar**) unto our God; for it is pleasant; and praise (Tehillah) is comely (Psalm 147:1).

Praise (**Halal**) ye the LORD. Sing unto the LORD a new song, and his praise (Tehillah) in the congregation of the saints (Psalm 149:1).

Praise is a major part of the Tabernacle of David. David was from the tribe of Judah, which means "praise." We are commanded to declare his glory among the heathen. Praise is evangelistic. One of the ways we confess the Lord before sinners is through singing (see Romans 15:9). Praise draws souls into the kingdom. Judah (praise) reaps a harvest (Hosea 6:11). Through praise we are witnessing to the world the greatness of our God. Judah (praise) plows (Hosea 10:11). Praise opens the hearts of people by breaking up the fallow ground. This makes it easier to sow the Word in the hearts of people.

High Praise (Psalm 149:6)

This is the only reference to "high praise" in the Bible. This type of praise releases vengeance and punishments on the powers of darkness. This praise is a weapon against the haters of the LORD. This shows us that there are different levels of praise. We can ascend in praise. This "high praise" is also a reference to the praise that occurs in heaven. We can praise him in the "heights" (Psalm 148:1). Angels are connected to this kind of praise (Psalm 48:2). We can prophetically enter into this "high praise" when the praise on earth is harmonizing with the praise in heaven. High praise releases people from the powers of

darkness by releasing God's judgments against Satan's kingdom. The veil that blinds the nations is destroyed on Mount Zion (Isaiah 25:7).

Mighty Thunderings (Revelation 19:6)

Thunder is loud. Praise in heaven is like mighty thundering. Thunder represents the power and glory of God. The God of Glory thundereth (Psalm 29:3). Our praise becomes like thunder when the God of Glory comes in our midst. When God thunders in our midst great deliverances occur (Psalm 18:13-17). We can be delivered from strong enemies. Thunderings proceed out of the Lord's throne (Revelation 4:5). We can expect the level of praise to become like thunder when the Lord enthrones our praise. Thunder comes from heaven. This is what will happen when our praise enters the heavenly realm.

There are instruments that make the sound of thunder. Thunderous praise can be accompanied by thunderous music. We cannot be afraid to enter into this realm. Great power is released when our praises become thunderous. God thunders upon his enemies (1 Samuel 7:10). This discomfited (confused) the enemy. We experience greater victories in the church as we go forth in thunderous praise.

Psalm 117

O praise (halal) the LORD, all ye nations: praise (shabach) him, all ye people.

For his merciful kindness is great toward us: and the truth of the LORD endureth forever. Praise ye the

LORD.

Psalm 117:1-2

Psalm 117 is the shortest psalm in the Book of Psalms. It is an admonition to the nations to praise the Lord. Paul quotes this Psalm in Romans 15:11, concerning the gospel being received by the Gentiles. Psalm 117 reveals the heart of David. His desire was for all the nations to participate in the praise of Zion. This represents the missionary spirit that is the foundation of the Church. The Great Commission included all the nations. This is what should drive and motivate us to reach the lost. Psalm 117 speaks of his merciful kindness being great toward us. We who have experienced salvation have experienced his merciful kindness.

David did not limit praise to Israel. He included all the nations. This is the power of the tabernacle of David. It has the ability to reach all nations and people. It has the power to break down cultural and nationalistic walls. It destroys the wall between Jew and Gentile. The praise and worship in Zion is not limited to our culture. It is heavenly and prophetic. The God of Israel will come and dwell in any nation that sees the Tabernacle of David restored.

Worship and Prophecy (The Power of Davidic Worship)

...Worship God! For the testimony of Jesus is the spirit of prophecy.

Revelation 19:10

The Book of Revelation has more worship than any

other New Testament book. The Book of Revelation is prophecy. This shows us the connection between prophecy and worship. The transition between praise and worship occurs when we move in "tehillah" praise. The new song then comes forth. We begin to "prophecy" in song. This is the testimony of Jesus. In other words, Jesus himself, through the Holy Spirit, begins to sing in the midst of the church.

I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

Psalm 22:22

Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

Hebrews 2:12

The New Testament interprets David's prophecy to mean Jesus singing in the midst of the church. Psalm 22 is a Messianic Psalm that speaks of the Lord Jesus. Jesus is the one speaking in the first person in Psalm 22:22 according to the writer of Hebrews (Hebrews 2:12).

Bob Sorge states:

One very beautiful form that prophetic worship can take is when a singer, under the prophetic anointing of the Spirit, will sing forth the 'song of the Lord,' or prophetic song, so that all the saints can actually listen to and participate in that song which Jesus is singing among His people.

This is one of the most awesome blessings we can experience—to have Jesus singing in our midst. This is how we worship the Father. It is the Holy Spirit (the Spirit of Christ) singing through us. Jesus uses our lips to testify

in our midst. Sinners encounter Jesus through our singing. What a powerful evangelistic tool! This is what we can expect in the Tabernacle of David. This is Jesus (the **Ark**) in our midst. Jesus is in our midst. His testimony comes when we worship prophetically. The witness (testimony) of God is greater than the testimony of men (1 John 5:9). There is no greater witness than the witness of God.

The Book of Revelation is the testimony of Jesus (Revelation 1:2). Revelation means an "unveiling." The veil is drawn back and we come into contact with heaven. Worship causes the veil to be pulled back. We come into contact with the heavenly realm. This is the realm of glory. It is the realm of angels and heavenly worship. When we touch this realm our spirits are changed. We go from glory to glory. We go from strength to strength. We encounter the holiness and the power of God. The heavens are opened and we are able to touch the highest realm. We taste the powers of the age to come (Hebrews 6:5).

David Swan states:

The Church of Jesus Christ will experience the most glorious worship at the close of this end-time. There will be a greater joining, merging, blending and harmonizing of the worship of this generation with the worship in heaven. It is going to happen more and more. When the worship of the earth reaches a point where it begins to harmonize and symphonize with the worship in heaven and begins to touch the worship on earth, powerful and dynamic spiritual connections will be made. When this happens, greater transmissions and impartations will flow. Greater anointing and power will be conducted and released. Greater glory will be manifested and there will be more

signs, wonders and miracles!

The prevailing paradigm of worship to which the New Testament summons us is found in Acts 15:16-17. Here the Apostle James quotes the prophet Amos and declares that the entrance of many Gentiles into the Kingdom of God is an initial fulfillment of the prophecy concerning the restoration of the tabernacle of David. In other words, New Testament worship and intercession are to be Davidic. It is neither Abraham's altar nor Moses' tabernacle that is being restored, but David's tabernacle which housed the ark of the covenant of Mount Zion. Moses' tabernacle was at Gibeon, and continued to offer Levitical sacrifices. There was a sacrifice, but there was no song.

The songs of God and the songs of joy were released at David's tabernacle. The revelation of David's tabernacle reaches a climax in the Book of Revelation where we see the ongoing emphasis on the Lamb that was slain and the ongoing release of nonstop worship and intercession. Levitical singers, the sons of Asaph, Heman and Jeduthun, were assigned to lead shifts of their kinsmen in vocal and instrumental praise 24 hours a day at the tabernacle of David. This, of course corresponds to the ongoing worship that is going on in heaven. Heaven and Earth are joined in perpetual praise and prayer! The worship of churches today needs to correspond to the worship that is going on in heaven which is recorded in the Book of Revelation! (Jim Hodges)

No Tabernacle Without a David

Let them exalt him also in the congregation of the people, and praise (halal) him in the assembly of the elders.

Psalm 107:32

Davidic leadership is necessary to have the Tabernacle of David. The leaders of the church must also be worshipers. The pastor must lead by example. The pastor should dance and praise the Lord. This is what David did. He led the praise as they brought the ark of God into the city. He danced before the Lord with all his might. His wife, Michal, was offended. She despised what he did because she felt it was below a king. She ended up being barren.

The elders worship in heaven (see Revelation 4:10-11). The elders (bishops) should also worship on the earth. Our position is never "too high" to bow down and worship. The elders must lead by example. The leaders must become modern-day "Davids." David acted as a king and priest. We need a generation of king-priests to worship and minister in the Tabernacle of David (2 Samuel 6:20-23).

David merged the kingly and priestly functions. We cannot operate fully in kingdom dominion without the priestly functions of prayer and worship. This is why the tabernacle of David is so important. The tabernacle of David will release a new degree of prayer and worship in the church. This will enable us to function in full authority and power as kings. This will include 24-hour prayer, praise, and worship in many churches and cities of the earth.

Harp and Bowl

And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.

Revelation 5:8-9

Let God arise, let his enemies be scattered: let them also that hate him flee before him.

Psalms 68:1

We can see the mixing of worship and intercession in both the Psalms and the Book of Revelation. The Psalms are filled with prayer in the midst of prophetic worship. Many of the prayers of David are imprecatory prayers. These are prayers of cursing and judgment upon his enemies. The prayers and worship in the Book of Revelation release judgments against wickedness. We can see the judgments of God upon principalities and powers through the restoration of David's Tabernacle.

The harp represents worship, and the bowl represents prayer. Worship and prayer are a powerful combination. The worship adds a prophetic dimension. When we worship and pray prophetically, we are praying according to the will of God. These two elements are combined in David's Tabernacle. We can sing prayers that are powerful.

Worshippers should also be intercessors. We are kings and priests. Worship and intercession are priestly functions. We will see seals broken, trumpets released, judgments and woes upon wickedness when we combine worship and prayer. Great deliverances will also occur for God's people.

Chapter 5

The Beauty Realm of God

One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.

Psalm 27:4

A restoration of the Lord's beauty will return with the restoration of the tabernacle of David. A revelation of the beauty realm is needed for the church to enter into a new level of worship and service to the Lord. Beauty is defined as the quality present in a thing that gives intense pleasure or deep satisfaction to the mind, whether arising from sensory manifestations (as shape, color, sound, etc.), a meaningful design or pattern, or something else (Webster). Synonyms for beauty include loveliness, comeliness, fairness, attractiveness, and grace. David had a revelation of the beauty of the LORD. His desire was to behold the beauty of the LORD. The NAB translation says "that I may gaze on the loveliness of the LORD." This was one of the greatest desires of David. David is referred to as a "man after God's heart." David's heart pleased the LORD. This Davidic generation will have a heart to see the beauty of the LORD.

A revelation of the beauty of the Lord is a key to serving and worshipping him. Beauty attracts. The Lord's beauty attracts us. His beauty draws us. We love his

beauty and desire it. We are commanded to worship God in the beauty of holiness (Psalm 29:2). Worship, beauty, and holiness are all related. To be beautiful also means to be spotless, unblemished, without defect, to be perfect. This is also a definition of holiness. God is absolutely holy. There is no fault, spot or defect in his being. He is also beautiful. He is perfect in beauty and holiness. This is what David desired to see. This is also what we should desire to behold.

There are glimpses of the beauty of the Lord found throughout the Bible. The veil is pulled back for short periods of time. People such as Moses, Ezekiel, and John were blessed to receive a brief view of God's glory and beauty. These accounts are found in the Bible. God is a God of splendor, glory, and light. He is a shining God of jasper, sardius, sapphire, crystal, and emerald. All beauty emanates from Him. The beauty of creation is a manifestation of His transcendent beauty. Man, the highest being in the created order, was also created to be beautiful. We are partakers of his beauty and glory. The king (Jesus) greatly desires our (the Church's) beauty (Psalm 45:11). We desire his beauty, and he desires ours. This is the love between the bridegroom and the bride.

Mike Bickle states:

Feasting on the beauty realm of God is one of the secrets of David's quality of worship. David's primary life desire was to behold the beauty realm of the LORD (Psalm 27:4; 145:5). The "beauty realm of God" is a vital foundation to "intercessory worship" in the spirit of the Tabernacle of David. As we feast on God's beauty our spirit becomes "fascinated and exhilarated."

Thine eyes shall see the king in his beauty...

Isaiah 33:17

This is an end-times prophecy for the church. We will see the king (Jesus) in his beauty. The Holy Spirit will reveal his beauty to us. This will be an important revelation for the church. A revelation of his beauty will dramatically change and impact your life. It will impact your service and worship. It will renew your vision of the LORD in all of his glory and splendor. The church must see Jesus in his fullness. We must have a revelation of Him.

This is what the Book of Revelation is all about. It is the revelation of Jesus Christ. This revelation will also give us a greater understanding of the last days.

The Throne of God

And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.

And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

And round about the throne...I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns with gold.

And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before

and behind.

And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth forever and ever,

The four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying,

Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created.

Revelation 4:2-11

Revelation Chapters 4 and 5 give the most detailed description of the throne of God and the beauty of God found anywhere in the Bible. Meditating on these chapters will help believers receive a greater revelation of the beauty realm of God. The beautiful colors of emerald, jasper, crystal, and sardius are found in this description of God's throne. The Seraphim see God's beauty and declare it, saying "Holy, holy, holy." Holy means pure, spotless, and without stain or blemish. God is perfectly beautiful and holy. He is separated from every other being by his beauty and holiness. Truly there is none like Him.

Brilliance / Radiant Beauty

One of the first features connected to the throne was the brilliance of the jasper stone. The Phillips translation says "his appearance blazed like a diamond."

The Amplified translation says "appeared like (the crystalline brightness of) jasper." This is a brilliant color emanating from the being of God. Synonyms for brilliant include shining, bright, beaming, dazzling, aflame, glowing, and glistening. This is a picture of transcendent beauty.

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.

Ezekiel 1:26

Ezekiel sees the throne with the brilliance of sapphire.

Through the brightness before him were coals of fire kindled.

2 Samuel 22:13

This is a part of a Psalm of David (see Psalm 18:12). The Spurrell translation says "because of the shining splendour before him." Splendor is glory, beauty, magnificence, and grandeur. The RSV says, "out of the brightness before him coals of fire flamed forth." David saw the brightness and splendor of the Lord. He saw the brilliance of the Lord. Our God is a God of brilliant beauty.

Out of Zion, the perfection of beauty, God hath shined.

Psalms 50:2

God's beauty is connected to shining, radiance, and brilliance.

And His brightness was as the light; he had horns coming out of His hand: and there was the hiding of his power.

Habakkuk 3:4

This is Habakkuk's description of the LORD. The Spurrell translation says, "truly his radiancy was like the light, rays of glory issued out of his hand. The Jerusalem translation says, "His brightness was like the light. The Taylor translation says, "from his hand flash rays of brilliant light." The Amplified says, "sunlike splendor."

And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

Ezekiel 1:4

This is Ezekiel's description of the LORD. He is covered in fire. Fire represents judgment. It also represents glory, purity. He is surrounded by fiery brilliance. Daniel saw his throne as a fiery flame (Daniel 7:9).

His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

Daniel 10:6

The Beryl is the topaz (sardine). The AAT translation

says "his body flashing like a topaz." The Knox translation says "clear as topaz his body was." The Phillips translation of Revelation 4:3 says "his appearance was like a diamond and topaz." Topaz is a brilliant yellowish color. These different colors represented by gemstones represent God's brilliance.

The good news about the beauty of the LORD is that He shares His beauty with His people. A revelation of the beauty of the LORD causes us to desire Him and His beauty.

The Emerald Rainbow

The rainbow is the symbol of covenant and mercy. The emerald rainbow surrounds His throne. God's power is tempered with mercy and grace. This is also a part of the beauty of the LORD. The LORD is gracious and full of compassion. This is another aspect of His beauty and attractiveness. Ezekiel also saw the bow above the throne of God:

As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD.

Ezekiel 1:28

Terrible Crystal / The Glass Sea

And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

...And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

Revelation 4:6,8

And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above.

Ezekiel 1:22

Ezekiel calls the crystal sea *terrible*. Terrible is the Hebrew word "yare," meaning to frighten. This represents the awesome beauty and splendor of the crystal (glass) sea before the throne. Crystal speaks of purity. Crystal is transparent.

And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.

And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

Exodus 24:10-11

The Rotherham translation says "like the very heavens for brightness." This glass sea is transparent with the brilliance and brightness of a sapphire. The elders of Israel ate in this atmosphere. How awesome this experience must have been. This is possibly the place where we will eat before the throne. God's throne is surrounded with splendor and beauty.

The beast full of eyes around the throne sees His beauty and glory and cries holy, holy, holy day and night.

The eyes of these creatures represent sight and vision. They are able to behold and see the glory, beauty, and splendor of the Lord. God is Holy. Holy means without fault, defect, blemish, or spot. God is perfectly holy and perfect in beauty.

Habakkuk's Vision

God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power.

Habakkuk 3:3-4

The Rotherham translation says, "His splendour hath covered the heavens. The NEB translation says, "his radiance overspreads the skies." The Spurrell translation says, "rays of glory issued out of his hand." Glorious light comes out of the hand of God. Rays of brilliant light come from His hands. Hands represent power and authority. God's hands are filled with awesome power and authority.

Clothed in Majesty

The LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, wherewith he hath girded himself: the world also is stablished, that it cannot be moved.

Psalms 93:1

The PBV translation says, "The LORD is king, and he

has put on glorious apparel. The NAB translation says, "The LORD is king, in splendor robed." Majesty is defined as regal, lofty, of stately dignity; imposing character; grandeur. Synonyms for majesty include grandeur, magnificence, glory, and awesomeness. Synonyms for splendor include brightness, brilliance, radiance, and effulgence. The LORD wears majesty and splendor like a garment. His majesty is a part of his beauty.

Honour and majesty are before him: strength and beauty are in his sanctuary.

Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.

Give unto the LORD the glory due unto his name: bring an offering, and come into his courts.

O worship the LORD in the beauty of holiness: fear before him, all the earth.

Psalms 96:6-9

The Moffat translation says, "grandeur and majesty attend him, splendour and power are in his sanctuary." The Knox translation says, "honour and beauty are his escort; worship and magnificence the attendants of his shrine." The Harrison translation says, "His presence is one of splendor and majesty."

This motivates us to give him glory and strength. This motivates us to bring offerings. This motivates us to worship in the beauty of holiness.

Bless the LORD, o my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty.

Who coverest thyself with light as with a garment:

who stretchest out the heavens like a curtain.

Psalms 104:1-2

The Harrison translation says, "You are adorned with honor and splendor." To adorn means to lend beauty to or enhance. The Knox translation says "glory and beauty are thy clothing."

They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

Isaiah 24:14

God's majesty, His splendor, and His beauty, will cause us to lift up our voices and sing. The ASV translation says, "they shall lift up their voice, they shall shout." The sea represents the nations. The LORD is revealing his majesty and beauty to the nations. The beauty realm of God will increase our level of praise and worship. Majesty and beauty touches the heart in a deep way and causes praise and worship to spring up from our mouths.

I will speak of the glorious honour of thy majesty, and of thy wondrous works.

Psalms 145:5

The Harrison translation says, "I will meditate on the glorious splendor of Your majesty." We should meditate and speak of the beauty of the LORD. The more we meditate and speak of God's beauty, the more revelation we will have of His beauty.

Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty...

1 Chronicles 29:11

The Rotherham translation says, "Greatness and Might and Beauty." David is proclaiming the majesty and beauty of the LORD. God is preeminent in majesty and beauty. His beauty surpasses all. His beauty is a distinguishing mark of his preeminence over all creation.

Terrible Majesty

...with God is terrible majesty.

Job 37:22

The Jerusalem translation says, "God is clothed in fearful splendor. The Moffat translation says "and the Splendour of God is awful." God's beauty and splendor causes awe. Awe is a mixed emotion of reverence, dread, and wonder. Awesome means overwhelming and amazing. God's beauty is overwhelming and amazing.

The majesty of God is unlike anything seen on the earth. His majesty surpasses all. This is why it is called terrible majesty.

Eyewitnesses of His Majesty

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

Matthew 17:1-2

...but were eyewitnesses of his majesty.

2 Peter 1:16

Peter, James, and John were eyewitnesses of His

majesty on the mount of Transfiguration. John would see His majesty again on the isle of Patmos. Jesus was transfigured before their eyes. They saw his glory. They were eyewitnesses to his brilliance and beauty. This experience had an immediate and lasting effect upon them all.

Partakers of His Beauty

And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Psalm 90:17

This is a prayer of Moses, the man of God. Moses was one of the few men to see the glory and beauty of the LORD. He desired the beauty of the LORD to be upon the people. We can become partakers of the beauty of the LORD. The God of beauty desires to share His beauty with His people. We can pray for the beauty of the Lord to be upon us.

And thou shalt make holy garments for Aaron thy brother for glory and for beauty.

Exodus 28:2

The priestly garments for Aaron were glorious and beautiful. We are all kings and priests (Revelation 1:6). We can worship the Lord with beautiful garments. God is beautiful and those who minister to Him are beautiful. Zion is commanded to put on beautiful garments. These are spiritual garments of glory and beauty. We partake of the beauty of the Lord as we partake of the glory of the Lord.

**And he garnished the house with precious stones
for beauty: and the gold was gold of Parvaim.**

2 Chronicles 3:6

This is a description of the House of the Lord built by King Solomon. The temple was one of the most beautiful structures in ancient times. Solomon's temple is a picture of the church. The Lord is beautifying His church. We are becoming partakers of His beauty. Gold represents purity. Gold also represents divinity. We are partakers of His divine nature. This includes beauty and holiness.

**His branches shall spread, and his beauty shall be
as the olive tree, and his smell as Lebanon.**

Hosea 14:6

This is God's description of His people. This is the finished work of Christ. Our beauty shall be as the olive tree. This is a prophecy that is being fulfilled in this day. God is giving us a revelation of His beauty. He is also causing us to be partakers of his beauty.

**For how great is his goodness, and how great is his
beauty...**

Zechariah 9:17

This is the Lord's description of the beauty of His people. The Holy Spirit is beautifying the church. A church without spot or blemish is a beautiful church. Jesus, the beautiful bridegroom, will have a beautiful bride (the church).

**We will make thee borders of gold with studs of
silver.**

Song of Solomon 1:11

Gold and silver are precious metals that are types for spiritual beauty. Gold represents purity. Gold also represents divinity. God is working His divine nature in the saints. His divine nature produces purity. Silver represents redemption. Studs of silver represent the beauty of redemption. The purpose of redemption is to produce a beautiful bride (the church) for the Son (the bridegroom).

**Behold, thou art fair, my love; behold, thou art fair;
thou hast doves' eyes.**

Song of Solomon 1:15

This is the Lord's description of His bride. We have been made beautiful through redemption. Many believers struggle with rejection and shame. They feel ugly and unacceptable. This is the result of sin. The blood of Jesus cleanses us from sin. The Holy Spirit applies God's beauty to our lives.

**Thou art beautiful, O my love, as Tirzah, comely as
Jerusalem, terrible as an army with banners.**

Song of Solomon 6:4

Tirzah was one of the most beautiful cities in Israel. The bridegroom compares the beauty of the bride to Tirzah. This is how the Lord sees us. His church is beautiful.

**My beloved is white and ruddy, the chiefest
among ten thousand.**

**His head is as the most fine gold; his locks are
bushy, and black as a raven.**

**His eyes are as the eyes of doves by the rivers of
waters, washed with milk, and fitly set.**

Song of Solomon 5:10-12

This is the beauty of the bridegroom (Jesus). He is white (clear, represents purity) and ruddy (red, represents health and vitality). He is beautiful. We must behold the King in His beauty in order to be partakers of His beauty. The Song of Solomon is an important book for understanding the love and beauty between the bride and the bridegroom. It is a hidden book to many because we don't often think of the beauty of the Lord. The Holy Spirit will give more clarity and emphasis on this book in the last days. The bridegroom (Jesus) will desire the beauty of the bride (the church). The church will desire the beauty of the King. This is one of the things that will hasten the Lord's return.

Mike Bickle states the following:

In the general description she cries out that "He is white." The New International Version reads, "He is radiant." The New American Standard says' "He is dazzling." The Hebrew word translated as "white" means either "radiant," "dazzling," "brilliant," or "shining white." The idea is that Jesus is stunning and dazzling to His bride. He is "brilliant in His loveliness" and "radiant in His splendor," abounding with unapproachable light that dwells around his throne (see 1 Timothy 6:16, NAS). She proclaims the dazzling splendor of God's person. The dazzling brilliance that surrounds the resurrected Christ's Person is made up of all the bright colors, shining lights, exotic fragrances, awesome power, heavenly sounds and beautiful music. The resurrected Christ possesses indescribable beauty and splendor.

Chapter 6

Conclusion

And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

Revelation 1:6

The Tabernacle of David was established by King David. He had the authority to establish it in Zion. The priests were the ones set by him in the tabernacle to worship. It will take both kings and priests to establish the tabernacle today. We have all been made kings and priests. The kingly dimension reflects the dominion aspect of the believer's life. The priestly aspect is one of worship. We are worshipping kings. We must cast our crowns before the King of Kings.

The Glory of God (Shekinah)

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Psalm 24:7

...but thou shalt call thy walls Salvation, and thy gates Praise.

Isaiah 60:18

And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.

Isaiah 40:5

**Unto him be glory in the church by Christ Jesus
throughout all ages, world without end. Amen.**

Ephesians 3:21

The glory of God is connected to the ark. The *Shekinah* glory of God dwelt between the cherubim. It was hidden behind a veil. There is no veil in the tabernacle of David. We now come face to face with the glory of God. Jesus is the Lord of Glory. The Holy Spirit is the Spirit of Glory and the Father is the Father of Glory. The glory of God is His very essence. Our God is a God of glory. We are commanded to make his praise glorious (Psalm 66:2). The earth is to be filled with the knowledge of his glory (Habakkuk 2:14). We encounter his glory through worship. Heaven is filled with his glory. There is constant worship in heaven. This should also be seen upon the earth. We are to open the gates for the king of Glory. Praise is a gate. As we praise, the gates are opened for the king of Glory to come into our midst.

His glory causes us to rise and shine (Isaiah 60:1). His glory can be seen upon us (Isaiah 60:2). This causes the nations to be drawn to us (Isaiah 60:3). This releases great prosperity and blessing (Isaiah 60:5-6). We speak of His glory (Psalm 29:9). We see His glory (Psalm 97:6). David desired to see His power and His glory in the sanctuary (Psalm 63:2). The Tabernacle of David is filled with God's power and glory. There is salvation, deliverance, and healing in this tabernacle.

Vivien Hibbert states:

Worship, evangelism, and missions are related at every

turn. The eternal destiny of everyone on earth depends upon the obedience of believers to this call to worship God and be changed into his likeness. Through our compliance, we gain the heart and will of God for all mankind, and the wisdom, grace and strength to execute His purposes in the earth. When we are changed into the likeness of His glory, we become more able ministers of His glory to those around us.

The Desolation and Destruction of Zion

And he hath violently taken away his tabernacle...

Lamentations 2:6

...her prophets also find no vision from the LORD.

Lamentations 2:9

The elders have ceased from the gate, the young men from their musick.

Lamentations 5:14

The joy of our heart is ceased; our dance is turned into mourning.

Lamentations 5:15

The Lamentations of Jeremiah speak of the destruction of Zion by the Babylonians. David's Tabernacle began to fall with the apostasy of his son Solomon. The majority of the kings after Solomon were ungodly. A few godly kings (Hezekiah, Josiah) brought temporary restoration, but the decline continued until captivity. David's Tabernacle laid in ruins. Amos prophesied the restoration of this tabernacle during Israel's decline.

Zion, the place of David's Tabernacle, became desolate. The prophetic ministry ceased. Music was no

longer heard. Dancing and joy ceased from Zion. It was a time of weeping and sadness.

The prophets prophesied about the destruction of Zion. They also prophesied Zion's restoration. We are now in a time of restoration. God is rebuilding and restoring the Tabernacle of David. He is rebuilding it as in the days of old. There is a restoration of prophetic worship and kingdom authority in the house of the Lord. We are seeing the restoration of prophecy, psalmists, minstrels, new songs, dancing, shouting, clapping, rejoicing, banners, shofars, and beauty. God has promised that the Gentiles will seek after him. This Tabernacle will result in the harvesting of the nations. Zion will once again become great among the nations (Lamentations 1:1). Zion will once again be filled with worshippers. All nations will come and worship the King.

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God is Restoring True Worship

And to this agree the words of the prophets; as it is written,

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:

that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

Acts 15:15-17

What is the tabernacle of David? Many believers are surprised to hear that David had a tabernacle. Many are familiar with the tabernacle of Moses and the temple of Solomon, but are unfamiliar with David's tabernacle. God has not promised to restore the tabernacle of Moses or the temple of Solomon, but he has promised to restore the Tabernacle of David.

About The Author



John Eckhardt is called to impart and activate the gifts of the Spirit in order to raise up strong ministries in the Body of Christ. A gifted man with a true apostolic and prophetic call on his life, his desire is to infiltrate the world with the Word of God. He is dedicated to perfecting the saints and training ministers to fulfill the call of God on their lives. Along with his apostolic and pastoral responsibilities, John Eckhardt is the Pastor and Overseer of Crusaders Ministries/Crusaders Church of Chicago, Illinois

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ISBN 1-883927-21-8



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