



School of the Word

“Raising David’s Tabernacle”

Generating & Loosing God’s Power

Copyright © 2002 by Alan Vincent

All Rights Reserved. No part of this publication may be reproduced in any form or by any means without the prior written permission of Alan and Eileen Vincent.

DAY 1

INTRODUCTION

Around the world at this time there is a call to “Raise again the Tabernacle of David.” This has been gathering momentum for several decades. It is a sound that is getting louder across the world-wide body of Christ. It has various forms and various emphases in different places. No one seems to have all the component parts together in their fullness yet. When we do, there is going to be a spiritual explosion more dramatic and more powerful than anything seen in the Early Church or in any of its subsequent history.

Acts 15:1-33 The Council of Jerusalem A.D. 49

This subject suddenly came to prominence in the Early Church at a vital stage in the advance of the Kingdom. It was the first major crisis in the Church and occurred approximately 20 years after Pentecost. The Gospel of the Kingdom began to overflow the boundaries of the Jewish communities and sweep into the Samaritan and then the Gentile world. See Acts 8:4-13; Acts 10 thru 14.

These Non-Jewish believers:

Had received the Holy Spirit just as the first disciples on the day of Pentecost (Acts 11:1-18).

Full of life and power, they overflowed with joy and love for the Lord Jesus (Acts 8:1-8).

Had no previous contact with the Jewish religion.

Had no background or understanding of Jewish history or traditions.

A Definition of the Problem: Should these Non-Jewish believers be required to keep the Law and also be circumcised? Do they have to become Jews and embrace Jewish tradition and culture based upon Moses’ Law to be saved? Or is it enough just to believe in Jesus?

James, with the Apostles and Elders, along with the whole church, heard every



point of view from every pressure group. He then had special consultation meetings with the Elders and the Apostles. James then hears from the Holy Spirit and brings his judgment (Acts 15:21). He declares that this is a fulfillment of the prophecy of Amos 9:11-12. God was raising up again the Tabernacle of David.

Why Is God Raising up the Tabernacle of David in this Day?

We need to understand why He did it then. We must understand why the Holy Spirit said what He said to James at that time concerning David's Tabernacle and why He quoted the prophecy of Amos.

The whole problem then centered around tension and confusion over the Jew/Gentile issue. The vital need then was to walk in a right balance between many issues concerning Jew and Gentile.

This particularly applies today as God is getting ready to do something wonderful among His ancient people the Jews and bring many into the Kingdom of God. The raising up of David's Tabernacle solved the problem then and it will do so now.

The Main Purpose of Raising Up David's Tabernacle.

An important purpose of raising up of the Tabernacle of David was to resolve Jewish/Gentile tension within the Church. However, the main purpose was "to cause the rest of mankind to seek the Lord and all the Gentiles who are called by His Name" (Acts 15:16-17; Amos 9:11-12). The ultimate purpose of the raising of David's Tabernacle is evangelism. It's main purpose then was to bring multitudes of Gentiles into the Kingdom of God. It's purpose was to release rivers of life and power into the nations of the Earth that bring salvation and healing wherever they flow.

Apostolic Wisdom was Necessary to Resolve this Problem.

If James had not heard from God and handled this situation with true apostolic wisdom, the Kingdom of God would have been ripped apart into separate Jewish and Gentile camps. Divided against itself, the Kingdom would not have been able to stand.



His decision was good to the other Apostles, the Elders and to the whole Church (Acts 15:22).

Messengers were sent to inform the whole Church in Antioch and they received the letter with great joy and were much encouraged (Acts 15:31).

We need to go Back to the Beginning.

To understand why the Holy Spirit quoted Amos 9:11-12 at that time we need to go back to the historic events surrounding the raising up of the first Tabernacle of David. We need to learn its lessons then.

We also need to learn the lessons that apply as the Tabernacle of David was raised up in the days of the Early Church.

We then need to hear and learn how these lessons apply today and we need to receive any new things the Holy Spirit wants to teach us today for the first time.

In 1 Corinthians 10:11, we read “Now all these things happened to them as examples, and they were written for our admonition (warning or instruction), upon whom the ends of the ages have come.” We need to heed this verse very carefully in these days of the Restoration of All Things.

EVENTS LEADING TO THE RAISING UP OF THE FIRST TABERNACLE OF DAVID

It All Began with the Ark - the Symbol of the Glory, Power and Manifest Presence of God - the God of the Whole Earth!

The story begins in 1 Samuel when God's people are sorely pressed by their enemies.

The real reason for the defeat of God's people was because they tolerated sin among themselves. This was making them impotent before their enemies.

They got into spiritual warfare without becoming holy. Shouting and loud praises only stir up the enemy to fight harder (1 Sam. 4:5-11). If we are in sin and get into spiritual warfare, all we do is stir up the powers of darkness against us and they will

Raising David's Tabernacle



fiercely attack us. Then God will have to let the demons destroy us because He is righteous. He cannot protect a sinful people however much He loves them or however loud they shout.

God's people superstitiously went and got the Ark to carry it into battle as a kind of good luck charm, thinking this would give them power over their enemies. But God cannot manifest Himself in the midst of an unholy people, so He didn't show up.

It all ended in disaster - the Ark was taken - Hophni and Phineas were killed - Eli fell over backwards at the news and died - the wife of Phineas gave premature birth to a son and died calling it "Ichabod," meaning "the Glory of the Lord has departed" - It reads like the melodramatic story of an Italian Grand Opera Tragedy, but unfortunately, it was real life.

The Philistines took the Ark to their own temple and put it with Dagon. God harassed them in various ways till they got the message and sent the Ark back to His people. In their ignorance the Philistines used a new ox cart.

The Ark came back to the men of Beth Shemesh who were working hard in the harvest fields- they were delighted to see the Ark coming towards them - until they found out how hard it was to live in the manifest presence of a Holy God - 50,070 died for presumptuous familiarity with God (1 Sam. 6:13-19).

Their response was "Who can live with a Holy God - Where shall He go from us" (1 Sam. 6:20)?

They would not change their ways so they could live in His manifest presence. Instead, they got rid of the manifest presence of God! The Ark was sent to the house of Abinidab - "the one who was willing." It stayed there 20 years and God blessed Abinidab's house. Then Saul came to the throne as king and neither he nor his people sought God all the days of his forty year reign.

So, for at least 60 years, probably more, God's people lived without His manifest presence - no one really knew what it was like anymore to have God actually manifest Himself. No one alive knew experientially how to live compatibly in God's presence.



All this time, the regular services and ceremonies continued in the Tabernacle which still stood in Shiloh, but God was no longer there. David probably went there as a little boy and as a youth from time to time. But he didn't find God, for God was no longer there, the Glory of the Lord had departed. All he found was a dry, empty religion with no life in it.

It didn't satisfy his God hungry heart. The place where he met God was not in the Tabernacle but out on the hills where he sang and worshiped and communed with God under the stars. Having tasted God and the reality of His presence, there was born in him a burning desire to bring back the reality and manifest presence of God to center of the political and public life of his nation and to pour life into the empty religious institutions of his people.

When David came to the throne, his first act, having dealt with the Jebusites, was to consult with his leaders and with their agreement he set about bringing back the Ark of God (1 Chr. 13:1-3).

He did not attempt to bring the Ark back to Moses' Tabernacle although that was still standing in Shiloh. At some point, Moses Tabernacle was moved from Shiloh to Gibeah or Gibeon (1 Chr. 16:39). Shiloh was about 35 miles from Mount Zion in Jerusalem. Gibeah was much nearer, but 7 miles still separated the two mounts.

Instead, David pitched a new tent for it on mount Zion. To do this he had to get rid of the Jebusites who had continued to occupy the Citadel of Zion ever since the days of Joshua. From their vantage point they mocked the people of God and declared "David will never come in here." "Nevertheless" it says, "David took the stronghold of Zion" (2 Sam. 5:8).

There is such rich allegory in all of this. It speaks so much of the state of the nation of Israel, not only in David's day, but also at the time of Christ and right up to this present time. It also speaks so powerfully of the state of the Church in traditionally Christian countries at this present time.

To establish the Kingdom, David did a number of specific things which speak allegorically of what we must do to restore the Church today.

"Now all these things happened to them as examples and they were written for our
Raising David's Tabernacle



instruction upon whom the end of the ages have come” (1 Cor. 10:11).

David ruled over Judah and Benjamin in Hebron for seven and a half years, but he did not try to establish the Kingdom from there. He had to wait until all the tribes recognized who he was and anointed him as King (2 Sam. 5:1-8). Also David knew the Kingdom had to be established first in the city of Jerusalem.

Once David came to Jerusalem he immediately began to build the City and the Kingdom. There were eight important principles:

- 1) He dealt with the Jebusites (Judges 1:8, 21; 2 Sam. 5:3-5).
- 2) He brought back the Ark (1 Sam. 4:1-22; 1 Sam. 6:19 - 1 Sam. 7:2; 2 Sam. 6:1-23; 1 Chr. 13-16).
- 3) He established the Tabernacle of David (Acts 15:15-17; Amos 9:11-15; 1Chr. 15 & 16).
- 4) David's style of government was consultative but he was a clear decisive leader (1Chr. 13:1).
- 5) He built Jerusalem into a fortified city (2 Sam. 5:7-10).
- 6) The whole land of Israel was made secure and ruled over by strong cities.
- 7) All the enemies of God's people were all subdued by David. He did this by taking away their cities. He then established his own rule through the garrisons he put into every City (2 Sam. 8:1, 6, 14, 15).
- 8) This led to a period of unprecedented Righteousness, Peace and Prosperity for all Israel and the surrounding nations. This continued all the days that the Tabernacle remained standing.

The Qualities of David's Tabernacle

The Tabernacle that David erected violated almost every point of Moses' Law and the religious practices of the Jews in the Tabernacle of Moses.



It was a simple tent with the Ark of the Covenant in it's midst. There was no Outer Court or Holy place with curtain screens protecting it. When you pulled back the curtain of the tent and stepped in, you were immediately in the Glory and presence of God

All that David did along with all his leaders was illegal according to that Law. If David's Tabernacle had been under the Old Covenant and the rules of Moses' Law, everybody would have immediately dropped dead.

David had "seen" Jesus crucified at Calvary (Ps. 22:1-31). He believed and was declared righteous by faith. He now lived in God's presence as a New Covenant believer.

In this New Tabernacle, David and his "glory boys" lived by faith permanently within the veil in the glory of God's unveiled Presence, according to the New Covenant. This took place a thousand years before it was ratified in time by Jesus at Calvary.

The Cross is also an Eternal event. Jesus was foreordained as the Lamb of God before the foundation of the world (1 Pet. 1:20). The Cross took place at a particular point in time and yet was timeless and eternal in it's effect and saving power. At any point in time godly men and women could reach by faith into the eternal realm and experience the saving power of Calvary. And that's what David did.

Abraham lived this way 2,000 years before the event of Calvary in time. But David went even further in his Tabernacle which stood about 1,000 years before Calvary. Through the power of this Tabernacle, David set up a Kingdom which was going to teach us so much about the coming Kingdom of God because it was the forerunner, allegory and type of the Kingdom of His dear Son, Jesus.

David's Tabernacle Was a Prophetic Sign.

For 33 years, during David's reign, God opened a prophetic window to show us the kind of Tabernacle, the kind of Praise, the kind of Relationships and the kind of Government He would enjoy with His people once the New Covenant was established in the Kingdom of His dear Son.



Most of the Psalms were written in David's Tabernacle by David, or one of the other lead musicians, and were New Covenant in their theology.

Melchizedek, not Levi, was the Priest of David's Tabernacle and, just as in the days of Abraham, He ministered to them bread and wine. He is a Priest forever through the power of His Eternal Life (Heb. 7:14-17).

There were no sacrifices for sin ever offered there because the perfect sacrifice of the eternal Lamb was already eternally slain and available in the Eternal realm. The only sacrifices offered in David's Tabernacle were Peace and Love offerings.

Concerning David, God once said "I have found David ... a man after My own heart who will do all My will" (Acts 13:22).

The Tabernacle of David was clearly raised up by God through David according to His will. It was expressing something of God's heart and we need to learn it's lessons.

During His 3 ½ year ministry Jesus cleansed the Temple twice. On the second occasion, just before He was crucified, Jesus cast out the money changers. For one day it became the "Tabernacle of David." He made four declarations concerning what God was looking for and gave further revelation of what God wanted as primary activities in His house (Matt. 21:12-16).

Putting all this together, I see nine major functions and purposes for David's Tabernacle which we will now study. If we get all of them working together then a power will flow out into our cities and across the regions of our nation which will transform everything just as it did in David's day and in the days of the Early Church.

Nine Major Functions And Purposes For David's Tabernacle:

- 1) David's Tabernacle is a place of extravagant praise and worship; a place of intimacy leading to face to face unveiled communion with God.
- 2) David's Tabernacle is a place where children are free to dance, worship and participate fully with the adults (Matt. 21:15-16).



3) David's Tabernacle is a place of burning purity and light where no darkness can remain. It becomes a place of revelation, exposure, reproof, removal and transformation.

4) David's Tabernacle is a place of revelation and guidance. A place of receiving guidance, vision and strategy to establish and advance the Kingdom of God. This is especially for leaders who spend time corporately in His presence to get the divine plan and strategy (Acts 6:4).

5) David's Tabernacle is the site of God's Throne where Jesus now sits (Isa. 16:5). A place of Rule and Government in the spirit realm. The strong scepter of God's rule goes forth from Zion. By the power of the resurrection we are now raised to sit and rule with Him there.

6) David's Tabernacle is a place of warfare in the spirit realm far above all principalities and powers. From this vantage point, principalities are attacked, bound and cast down.

7) David's Tabernacle is a House of prayer for the nations. A place of powerful intercession where we can go in spirit to any place in the world and intervene on behalf of His glorious Kingdom (Isa. 57:16; Matt. 21:13; Mk. 11:17).

8) David's Tabernacle is a place of intense power where the lame and the sick can come and be healed (Matt. 21:14).

9) David's Tabernacle is a place where people come and are charged with an anointing which they carry with them when they return to their homes, offices and colleges. These places then become "Houses of Peace" where men and women who come and are saved, healed, delivered and make their peace with God.

Now let's look at these things in detail.

Day 2

THE TABERNACLE - A PLACE OF UNVEILED INTIMACY AND WORSHIP.

The Force Motivating David to Erect His Tabernacle Was Passion for God's Presence.

It is interesting to speculate - Did David really see the ruling, governmental, warring and healing dimensions of the Tabernacle when he first erected it? Probably not.

His heart just ran after God in pure passion for His presence. But, like many people today who begin by seeking God just for Himself, they discover, as they enjoy His manifest presence and get closer to Him that God has other purposes.

As we experience God's heart, we discover what these other great purposes are. They are all accomplished through the power that is released in the Tabernacle of David. We shall examine them all during these days.

Let's Begin with the Most Important Thing.

Worship and intimacy is the one thing above all else which marks out the heart of David's Tabernacle. This above all else distinguishes it from other good initiatives.

John 4:21-24 - Jesus tells us that God is seeking those who worship Him in spirit and in truth.

Mark 15:37-38 - The moment Jesus cried "It is finished" The veil of the Temple was ripped from top to bottom

Heb. 10:19-21 - This signified that the way into the very Holy of Holies is now open through the veil of His flesh.

We are exhorted to come with confidence (boldness) and live in face to face intimacy in God's presence in the Holy of Holies.



We are invited to live permanently behind the veil in a way that even the High Priest of the Levitical Priesthood in Moses' Tabernacle could not imagine and would not have dared to experience.

2 Cor 3:15-18 - As we spend time in His presence and gaze upon Him, there is a powerful, life transforming impartation of His very being into us. We are changed into the same image from one degree of glory to another. This is the power of David's Tabernacle.

It First of All Has Great Power IN US.

It Brings Us to the Light And the Great Truths of 1 John 1:1-10 Become Our Experience.

God is light and in Him there is no darkness at all.

In the purity of His presence all darkness is revealed.

The light then burns out all the darkness.

The light then replaces the darkness with light (Eph. 5:8-14).

Then we can have Fellowship (Koinonia - share a common life) with Him (1 Jn 1:7).

This life of intimacy enables us to "lay hold of the Eternal Life to which we were called" and to be filled with His faith (1 Tim. 6:12; 2 Pet. 1:1-4).

Secondly, it Has Great Power THROUGH US.

This Eternal, Risen Life Then Has Great Power Through Us. (Eph. 1:17-23).

This power enables us to radically shake the demonic powers in the heavenly realm and cast them down. This power then flows down to Earth, via an Open Heaven, to transform cities and nations.

The Lessons of the First Three Chapters of Hebrews:

Hebrews Chap 1: Describes the supremacy of Jesus the Son in every way. Having risen, He is now far above the angels. Everything to do with the New Covenant in His blood is far better.

Hebrews Chap 2: After a warning not to neglect (drift away from) so great a salvation, the writer describes how Jesus was the forerunner to bring us into all that He accomplished on our behalf.

v. 9: He tasted death for us. He was made, for a little while, lower than the angels to taste the full bitterness of death for us. Through the Law of Heredity, because we are “united with Him in a death like His, certainly also we are His resurrection” (Romans 6:5 - literal translation).

v. 10: He brought us to the same Sonship and then to His own glory and excellence.

v. 11: He brought us to the same Holy Birth from above and to the same sanctification and He is not ashamed to call us brethren because we are born of the same womb.

v.12: He rejoices extravagantly with us and over us in the midst of the Church.

v. 13(a): He leads us, by example, in a life of faith-filled trust.

v. 13(b): Like Him we are for signs and wonders. Quoting Isa. 8.18 He declares we are the children the Lord has given Him and we are for signs and wonders in the Earth.

v. 14: He declares that He partook of our flesh and blood to destroy the devil and deliver those who all their lifetime were in bondage through fear of death.

Because of these great accomplished facts we now come to a great Biblical “Therefore” in Chapter 3.



Hebrews Chap 3:1-6 “Therefore, holy brethren, partakers of the heavenly calling, consider (contemplate, meditate on, stargaze) the Apostle and High Priest of our confession, Christ Jesus.

Notice several things:

- 1) This applies only to **Holy Brethren**
- 2) It is a **Heavenly calling** of which we are already partakers.
- 3) We are to “**consider**” (carefully meditate, stargaze) on **The Apostle** of our confession.
- 4) We are also to “**consider**” (carefully meditate, stargaze) on **The High Priest** of our Confession - Namely Melchizedek. He is the main point of the whole book of Hebrews (Heb. 8:1).

Jesus, The Apostle of our confession.

Moses’ ministry is referred to several times as foreshadowing and illustrating the apostolic ministry, but he built as a faithful servant and steward of someone else’s house. Jesus in His Apostolic ministry builds as a Son and as the owner of the house.

Moses built a Tabernacle with God-given physical materials according to God’s pattern. But what he built was a shadow or allegory, and not the reality of what was to come through the Cross. Once the reality came the shadow became obsolete and passed away.

Jesus builds with people. He builds the true Tabernacle in the Heavens that is the Reality and not the Shadow. He builds the true House of God made of living stones of the same character and nature as Jesus Himself who is the Chief Cornerstone. We ourselves are that House if we hold fast our confidence and rejoicing firm until the end (See Matt. 16:18; Eph. 2:19-22; 1 Pet. 2:4-10).

David, like Jesus, built as a Son. According to Isa. 9:6-7, David’s Kingdom had his Tabernacle as the powerhouse and Center. Once established, it was declared to be everlasting and it was promised that it would come to fullness when David’s greater Raising David’s Tabernacle



Son ascends to that same throne to order and establish it forever

According to Hebrews 3:1, we are invited to be partakers with Jesus of this heavenly calling.

The noun Apostle means “a Sent One.” At the time of Jesus, the verb Apostello had come to mean “to send on a particular mission with authority and power from the King to accomplish that mission.” Jesus frequently referred to Himself as the “Sent One” of the Father. At the end of His ministry, He breathed on the Twelve and said “As the Father has sent me, Even so send I you. Receive the Holy Spirit” (Jn. 20:21).

We must consider Melchizedek the High Priest of our Confession.

This is such a vast subject and it is absolutely vital for us to understand this truth. This is the Chief point of the whole book of Hebrews. Here are some of the basics.

- 1) He is the Priest of the New Covenant and of the True Tabernacle above the Heavens.
- 2) There is just the one, corporate, many-membered, High Priest There are no priests, only the one corporate many-membered High Priest who is also called the many-membered Christ.
- 3) It is a Holy Priesthood (Zech. 3:1-10).
- 4) It is an Intimate Priesthood that dwells permanently in the Holy Place.
- 5) It is a Praying Priesthood. He ever lives to make intercession (Heb. 7:25).
- 6) It is a Warring Priesthood (Ps. 110:1-8; Gen. 14:18-24; Heb. 7:1-4; Zech. 6:11-15).
- 7) It is a Ruling Priesthood (Ps. 110:1-8; Zech. 6:13).

The Psalms Are Our Manual and Hymnal for Use in the Tabernacle of David.



We need to read them, sing them and bask in their truths.

As we continue in the presence of God and in the progressive revelation of the Tabernacle of David we discover the Psalms are like the hymnal and practical manual of the Tabernacle.

Many of them speak in the first person as though coming directly from God and were clearly given as powerful prophecies during times of worship.

The theology of many Psalms is New Covenant and they establish the theology of a New Testament believer's status before God. We see him ruling and reigning with Christ in similar language to the Pauline epistles and especially the Book of Hebrews (e.g. Psalm 8).

Powerful spiritual warfare was waged from David's Tabernacle and we get detailed instruction of how to go about this form of warring praise in certain Psalms (e.g. Ps. 149; Ps. 150).

Every aspect of need and experience is covered with the assurance of God abundantly supplying all our need.

We are shown to place value on the way God has deliberately created each one of us individually for a unique purpose (Ps. 139:13-18).

Secure in Him, we are to seek the revealing light of God so all sin and darkness can be uncovered and dealt with and nothing can cloud our relationship with God (Ps. 139:1-6, 23-24).

Many Psalms are devoted to learning how to give thanks to Him in all circumstances and to be truly grateful.

We are shown ways to repent (Ps. 51:1-17).

There are many Psalms teaching all the various dimensions of worshiping and praising God.

Times of defeat, doubting and discouragement are all dealt with along with handling every kind of attack from within and without by men and demons.



Although some attacks are very severe, we are taught how to rise up in faith-filled victory and declare the power and faithfulness of God.

Many of the Great Psalms Were Written to Teach Us Intimacy and Worship.

They begin with seeking the face of God and usually end up with God speaking prophetically back to us.

We are again and again taught to dwell on and marvel at the wonders of His physical creation. When our eyes have been opened we can worship Him for hours for all He has made (Ps. 121:1-8; Ps. 8:1-9; Ps. 107:1-43, etc.).

We are again and again called to walk in truth, integrity and uprightness. We are to love and choose the upright. We are to hate evil, not just dislike it and passively tolerate it, but hate it and work actively to destroy it.

We are to come to Him in the beauty of His holiness.

It is in the light of this intimacy that we can clearly hear the voice of God speaking back to us prophetically, giving us clear directions.

The Tabernacle - A Place of Revelation and Direction.

Joshua sought God's strategy (Joshua 5:13- 6:5): When Joshua was looking for a way to penetrate the defenses of the city of Jericho, he was suddenly confronted by the Lord with a drawn sword in His hand. He was commanded to take off his shoes. He immediately did so and worshiped.

During this worship Joshua was evidently shown the strategy for taking the city (Joshua 6:1-5).

Moses was constantly on his face before God (Num. 12:1-15; Num. 14:1-10; Num. 16:1-40):

When his leadership role was challenged his instinctive reaction was not to slug it out in the flesh but to fall on his face before God. Every time God powerfully vindicated His servant.

Raising David's Tabernacle

David was always seeking God's Strategy(1 Sam. 23:2-4; Ps. 50:15; Ps. 91:14-16; 2 Sam. 5:19; 1 Sam. 30:6-8, etc):

David was constantly on his face seeking God at every major crisis in his life and when making any major decision. Every time David attacked the Philistines he went before God in his Tabernacle. He first got God's permission to attack and was then given divine strategy for the battle. As a result, he won magnificently every time. After three such defeats the Philistines were so thoroughly defeated they never attacked him again. Then for the rest of his reign David had rest from all his enemies (2 Sam. 7:1; 2 Sam. 8:1-18).

Matt. 17:1-9 : Jesus Gave His Key Disciples a Tabernacle of David Experience.

When Jesus' leadership role and wisdom was challenged, He took the main trouble makers among His leadership up a mountain apart by themselves and there He prayed and was transfigured before them. They never challenged His leadership or questioned His wisdom again.

Acts 6:4: The First Apostolic leadership spent time together in God's presence.

When the pressure of administration was overwhelming the Early Church, Peter made a priority decision "We (corporately, together) must not be distracted by waiting at tables. We must give ourselves (corporately) first to prayer and to the ministry of the word.

Day 3

THE TABERNACLE - THE POWER OF CORPORATE ACTION

There is a tendency amongst Christians to misread Scripture and take individually what the Bible teaches corporately. There are many things which we can only accomplish corporately that we cannot achieve on our own.

David's Tabernacle is a place for corporate activity and not for individualism.

Matt. 6: 6-7; Matt. 6:16-17 - Jesus' teaching on prayer and fasting is in the plural not singular.

Matt. 18:18-20 - All the verbs and nouns are in the plural. The minimum quorum is two but more is better.

Acts 4: v. 24 -They lifted their voice with one accord (homothumios- united passion).

V. 31- The place where they were assembled together was shaken.

Eph. 6:10-18 - Every verb, noun and pronoun is in the plural not in the singular.

Coming Together in One Place.

Heb. 10:25 - Exhorts us not to forsake the assembling of ourselves together.

Lev. 26:8 - Five of you shall chase a hundred (20-1), and a hundred of you shall put to flight ten thousand (100-1). The power to chase the enemy goes up exponentially with our unity.

When we come together and act together as a crowd we have multiplication of our power and authority.

We have gathered to do something together and not just function as a group of



individuals.

The Need of a Prayer Leader or a Prayer General.

So often when a group gathers for prayer they come as a lot of individuals to pray on their own in the same room. All prayer is powerful and much is accomplished in this way. But, far more is accomplished if we actually pray together.

This particularly helps the weaker pray-ers who will never make it on their own. But when we pray together the strong can help the weak and we all get there together.

Corporate Prayer meetings should be led by a Prayer Leader just as corporate worship is normally lead by a Worship Leader to make the corporate effect much more powerful.

The Right Kind of Leader Makes All the Difference.

The right kind of Prayer Leader has just as much inspirational effect on the Prayer Time as an inspirational Worship Leader has on the Worship Time.

A great pray-er does not automatically make a good Prayer Leader. The skill of a great Prayer Leader is to get everybody engaged in prayer and then be able to sustain that participation by as many as possible right through the whole time of prayer.

Frequent changes are necessary to maintain the attention of the majority.

Kinds of Corporate Prayer.

1) The individual Exhortive Prayer:

This kind of prayer inspires vision, faith, militance, praise or worship in the hearers. As a result, the hearers are caught up in the prayer and actively “Amen “the prayer as it is prayed. They are also inspired to pray themselves along the same lines. In addition, something significant transpires in the spirit realm.



2) The individual Prophetic Prayer:

This kind of prayer gives prophetic revelation during the actual prayer and stimulates others to respond. This may lead to further prayers or to certain specific prophetic actions.

3) Everybody Praying in One Accord (Acts 4:24).

When there is a large crowd and everybody lifts their voice together in “one accord” to pray about the same issue simultaneously, the sound can be like thunder or the sound of many waters. It’s absolutely awesome and it gets a lot of praying done.

Five hundred people praying for five minutes simultaneously is equivalent to the same people praying in turn for forty two hours non stop!

4) Small Group Prayers:

Jesus said “if two shall agree” or “if two or three are gathered into His Name” we shall have whatever we ask. Breaking up into small groups to deal with a whole range of needs is an effective and Biblical variant to the way we pray in our larger gatherings.

5) Disciplined Prayer that Stays on Target:

It is the Prayer Leader’s responsibility to see we stay on target and do not move away to some other issue until we feel the release of the Spirit of God to do so.

6) Periods of Worship and Praise:

On target songs which exactly express where we are in a meeting can be great prayers of themselves and greatly inspire further prayers. To do this periodically during a Prayer meeting brings relief and refreshment while we are praying as well as being powerful weapons in and of themselves.

7) Praying and Singing the Scriptures:

The Spirit of God will often lead us to particular Scriptures which become our focus
Raising David’s Tabernacle



of proclamation or the foundation for our faith. Songs which are Scriptures set to music are of great value in such Prayer meetings.

The Psalms particularly come into their own in such a setting.

The Power of Unity.

Ps. 133:1-3: Explains the tremendous power of coming together in unity.

It is Good (a moral word) and it is Pleasant (a feelings word). The determining word is the morality not the feeling. We do it because it is right not because it feels good.

The message of the world is quite opposite “If it feels good do it” regardless of what is right.

Matt. 12:25: Jesus warns a Kingdom, a House or a City divided against itself cannot stand.

Rom. 12:18: Exhorts us to live at peace with all men as much as it lies with us.

Eph. 4:3: Urges us to endeavor to keep the unity of the Spirit in the bond (sundesmos) of peace. Col. 3:14-15 says something similar.

We see again and again that the power of the early Church was its unity (Acts 1:14; Acts 2:1,42-47; Acts 4:24,32; Acts 5:12; Acts 8:6).

Acts 15:6-22, 25: They still remained one while solving some very difficult divisive issues.

The Power of Forgiveness.

Matt. 6:14-16; Matt. 18:21-35: Closely connected to Jesus’ teaching on getting our prayers answered was the need to forgive and to be reconciled with our brother.

Unforgiveness will leave us in the hands of the torturer.

Forgiveness releases us but it also releases the one who has acted wrongly against us so they can be restored and reconciled to God and to us. (e.g. Paul and Stephen).

Raising David’s Tabernacle

THE TABERNACLE - A CONTINUAL PLACE OF 24 HOUR PRAYER AND WORSHIP

A number of scriptures exhort us to cry to the Lord day and night and to give Him no rest. We are also commanded to set a watch day and night and to worship and praise God day and night. The activities in both Moses' Tabernacle and in the Temple went on day and night.

To secure a city, a watch must be placed over it day and night. This is just as necessary in the spiritual as in the natural.

The activity of worship and prayer continued in the Tabernacle of David day and night. There is great power in our doing the same thing.

In dealing with certain demonic strongholds in our cities, the satanists will often counter attack in the dead of night. I asked some former witches why they always worked at night. I found out it was because there were no Christians praying then and it made it much easier for them to accomplish their purposes.

Since we began our 24 hour wall of prayer, we have perceived a great change in the atmosphere of the city. We have not yet gathered in one place so as to have a more exact model of David's Tabernacle. I'm wondering what will happen when we do.

THE TABERNACLE - THE PLACE OF RULING AND WARFARE

Mount Zion is mentioned many times in Scripture, especially in the Psalms and the Prophets. Once David's Tabernacle was established there, Zion became another name for it.

Isaiah 16:5: Tells us that Jesus' throne is established in David's Tabernacle from where He rules and hastens righteousness.

Luke 24:49: Jesus commanded His disciples to wait ("kathizo"-i.e. sit down on a throne for the purposes of exercising rule and government) until they were clothed upon with power.

Eph. 1:18-23: Declares the power, authority and rule of our Risen Lord Jesus Christ over all things, both in this age and in the one to come.

Eph. 2:6: Declares we have already been raised up together and seated together with Him.

A number of scriptures declare that Jesus, as the great Melchizedek, is ruling and reigning from His throne eagerly expecting until all His enemies are made a footstool for His feet (Heb. 1:8-9, 13; Heb. 8:1; Heb. 10:12-13; Heb. 12:2).

Ps. 2:6-12: This is a terrifying passage declaring the power and rule of Jesus from Mount Zion or David's Tabernacle.

Ps. 110:1-2: Declares in a similar strong way the ruling, warring purpose of our glorious King. The strong scepter of His rule goes forth from Zion as Melchizedek the great ruling High Priest of David's Tabernacle.

Dealing with Demonic Strongholds and pulling them down is not really the subject of this conference but it is a vital part of the ministry of David's Tabernacle.

David not only waged war in the heavenlies from the Tabernacle but sent armies of soldiers to occupy on Earth the territory gained in Heaven. All of this was done by direct revelation and guidance of the Lord.

There are times to pray, and times to speak from the throne, and times to go and do specific acts of occupation that the Lord may indicate for us to go and do.

Prayer Mountain in Seoul, South Korea is a good example of much of what we are teaching. The preachers in that city preach under an open heaven and many are saved every day with a flow of great miracles taking place on Prayer Mountain and in the evangelizing house groups.

There are other examples around the world where the principalities have been thrown down and the city has become suddenly so open to the gospel.

THE TABERNACLE - THE MEANS OF REACHING THE MULTITUDES

The Vision of an Atomic Power Station.

While I was recently in Austria and the Balkan countries, Franz Lippi had a remarkable vision which he shared with me. I knew exactly what it meant. It illustrated perfectly what God had already been showing me in the Scriptures. The vision was in three parts. It was a map of Southern Austria and the Balkan countries and applied first of all to those nations. But I knew it also had wider application.

In the First picture, God showed a large Atomic Power Station and said “This is David’s Tabernacle.”

The most noticeable thing were the large cooling towers throbbing with power and energy. They were glowing with supernatural white light which was clearly the Glory of God. Power cables ran from them and these were supplying power and energy for a whole City and for a whole Region.

In the Second picture, God showed a Map of the Nations covered with many small spots of the same supernatural, bright, white light. God said of the spots of supernaturally bright light “Theses are Houses of Peace.”

There were a number of Atomic Power stations located in Strategic Cities over the map. From these power stations, cables ran all over the region to each individual spot of white light. The power which kept them glowing was supplied by the power station. As a result, the light was carried all over the region and was easily accessible to anyone who wanted to come to the light.

In the Third picture, God showed the same map, basically, but many of the original small spots of supernaturally bright, white light had become much larger incandescent yellow flames. God said “These are Bush Churches.”

Because of what God had been recently showing me in the Scriptures, I knew immediately what it all meant.



The First Priority is to Establish Effective Tabernacles of David in Every Strategic Location as God Directs.

These will become the Atomic Power Stations which supply the power and give supernatural light to a whole region.

The Power must be Released into Society by establishing many “Houses of Peace” in Each Region.

The Raising Up The Tabernacle of David of itself was not enough. The full purpose of God would only be accomplished by these “Houses of Peace.”

Establishing Houses of Peace.

Luke 4:14; Matt. 11:11-13: Jesus was anointed by the Spirit and became the beginning of the Kingdom of God.

He was the first violent man that God had. He was lovely in person, but violent in spirit. He was the first violent man that forcefully advanced the kingdom. But He was not content to be the only man, He wanted to quickly expand the Kingdom.

Luke 9:1-6: A few months later, He sends out the twelve to heal **all** diseases and to cast out **all** devils (Luke 9:1).

He sent them out. They had a roving commission to go wherever He sent them. This was an apostolic calling and apostolic sending.

Luke 10:1-9: “Now after this the Lord appointed Seventy others also and sent them ...” (v. 1).

They were not appointed as apostles. But they were appointed.

Their role was different from the apostles but very closely related.

The Greek word for "sent" was still “apostello.” They were apostolically sent under apostolic leadership to do apostolic work, but they were not apostles. Apostles were those actually sent by the “King” and had charge of and accountability for the mission. This company of “sent ones” were together called the “apostolate” and Raising David’s Tabernacle



worked under the direction of the apostolic leader.

We know from the Corinthian letter that at least five hundred claimed to be disciples of Jesus (1 Cor. 15:6) but only seventy were appointed.

People came to Jesus at Three Levels

1. He blessed and met the needs of the thousands. He was always ready to welcome people and meet their needs. But you don't change cities and nations with blessed people. You don't do anything to the demonic strength in any given area with people who are just blessed. In fact, it doesn't change anything except the people who are blessed.

2. He had those who became His disciples. These accepted his Lordship and lived to fulfill whatever He said. Although they accepted these conditions there were degrees to which they followed and obeyed Him. They claimed the title "disciple" but there was a line of obedience in many beyond which they were not willing to go. They were committed people, but only to a certain point.

This sort of person fills the main body of our churches. They are faithful tithers. They take part in the work of the ministry and are very useful. We are not rejecting them! Thank God for disciples even if they do draw lines in their hearts. But once again, these will not be the City Changers.

I do not believe that Jesus puts anyone into a category, but they themselves choose the category to which they want to belong.

3. out of this group called disciples, Jesus appointed seventy. It was a little over 10% of all those who claimed to be disciples. Although it was a small percentage it was enough to get the job done. Now the church has always been like this.

Even in the Old Testament we find the same principles. The 300 Gideon band was taken from approximately 32,000 men. They were the ones that saved the nation. The rest of them just enjoyed the benefits of what was obtained for them. There are many examples in the Old Testament where the committed minority in the hands of God transform the nation for the benefit of the majority. Most of God's people just enjoy the benefits while only the few labor to make it happen.



In this life, it may seem better to be one of the people who just enjoy the benefits. But don't be fooled. This life lasts just a few moments on the clock of Eternity. It's just a few ticks. What we do with those few ticks of what we call "this life" will determine our eternal reward and destiny.

The Seventy Had Certain Qualities Which Qualified Them to Be Appointed.

The Seventy had two main qualities. They were abandoned to adoring worship and committed to total obedience.

Let's look carefully now at the Seventy. The first thing we will look at is the word "appointed." "Now after this, the Lord "appointed" seventy others, and sent them two by two ahead of Him to every city and place where He Himself was going to come" (Luke 10:1).

This word "appointed" is exactly the same word used by Jesus in John 15:16. In John 15:9-14 Jesus says "If you love me, you will keep my commandments." So the proof of our love for Jesus is not what we say in the worship meeting, it is the way we obey what He tells us to do.

Jesus says in verse 16, "You did not choose Me, but I chose you, and "appointed" you, that you should go and bear fruit, and that your fruit should remain..." (John 15:16). The purpose was lasting fruit.

The word "appoint" carries the idea of geographical location. Also, this word "appoint" has a relational dimension. You are appointed to a certain place and appointed to relate to certain people.

You are located in a certain place in relation to certain leaders that Jesus places over you. You may not like them. They aren't always easy to be under. You may not always agree with what they say or do. But you're not there because you naturally like them. You're there because Jesus put you there. You can decide to love them. You have to stay there until Jesus chooses to move you somewhere else. Now it's that willingness to be appointed that makes you useful to Him.

Jesus can say to such people, "Stay here and don't move until I tell you." This is the first requirement to become one of the Seventy.

The promise goes on in John 15:16. If Jesus can locate you, then He guarantees
Raising David's Tabernacle



something else, “You will be fruitful and your fruit will remain.” Jesus does not place you in a fruitless situation! He won't do that. He will put you somewhere that is going to be fruitful. You may have to wait a while. But He never makes a mistake.

He Sent Them out Two by Two.

They had the companionship of one, but not necessarily any more. Jesus said “If two of you agree on Earth concerning anything you ask, it will be done for them by my Father in Heaven” (Matt. 18:19).

The minimum was two. A married couple is the most natural fulfillment of this. It could be two single people, two husbands, two wives, living close to each other, or in the same office or school or business.

To these Jesus said “The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest” (Luke 10:2).

This is what the majority of the individuals who spend time in David’s Tabernacle are to do.

A small number of specialist ministries may remain permanently in the Tabernacle for example Asaph & Chenaniah, but the majority go in and out to establish Houses of Peace.

As they glory in Him in the Tabernacle, they are changed into the same image with His light and His Glory. But they don’t stay in the Tabernacle. They leave, and take the Glory out with them into our needy society.

When Jesus locates you, your location will automatically become a House of Peace if you follow this pattern. It will be a place where the very life and power of God will be available through you for people to experience it.

Franz saw little spots of very brilliant white light over the whole region of their responsibility. Anyone with their “Seventy Club” partner could be a spot of white light anywhere in that area of responsibility. Are you ready for it?

The light he saw in these Houses of Peace was unbelievably white and pure, just
Raising David’s Tabernacle



like the Power Station in it's quality.

The perfect example of this was the Lord Jesus Christ Himself. He was the first House of Peace. And anyone who came near Him received the full power and full glory of David's Tabernacle because he was the perfection of David's Tabernacle.

During his earthly life it was said of the Lord Jesus "And the Word (who was God) became flesh and "**Tabernacled**" among us and we beheld His Glory (John 1:14).

Isn't that fantastic! Instead of trying to get people to come to the Tabernacle, we take the Tabernacle to the people through these Houses of Peace.

Luke 10:3-6: "Go your ways; behold, I send you out as lambs in the midst of wolves. Carry no purse, no bag, no shoes; and greet no one on the way. And whatever house you enter, first say, 'Peace be to this house.'"

In verse 6, there is a definite article. Literally it says, "And if **THE** Son of Peace is there, your peace will rest upon it; but if not, it will return to you."

The whole purpose of these "Houses of Peace" is that **THE** Son of Peace should be there. We must understand what the Biblical word "peace" means. Bible Peace is the mending of a relationship which was formerly hostile and broken.

We read in Colossians 1:19-21 how God made peace through the blood of His cross. He took rebellious sinners, washed them in His blood, forgave their sin, brought them back into relationship with Himself, and healed the breach between them. It was a ministry of reconciliation.

That's what these Houses of Peace are for. Out from them goes a peace-making ministry that gets men and women saved and transformed and reconciled to God.

Bible peace is not just a tranquil atmosphere. That sense of peacefulness is a consequence of being right with God. Jesus is called the Prince of Peace. When man and God are reconciled, peace is made by the mending of the relationship. Real Peace only comes as a result of being right with God.

Jesus will appoint people. They will go out and be these Houses of Peace where you can literally say, "The Son of Peace is here!" Isn't that a tremendous statement!

Raising David's Tabernacle



When people come into the house where they are living they will say, “Isn't it peaceful here. Something is different here. I can feel the presence of God here.”

Now that's a House of Peace. God is living there just like He is living in the Tabernacle of David. Members of the “Seventy Club” have taken a piece of David’s Tabernacle home and brought it to where lost people are, so these people can see the light and experience the Peace of God. All the dimensions of the Tabernacle will be found there. That's why this light is of the same quality as in the Tabernacle.

John 1:4: “In Him was life, and the life was the light of men.” Now here is the light we are talking about, an amazing supernatural bright light which is found in the Houses of Peace and also in David's Tabernacle.

This was what Franz saw, small spots of white light. These small spots of white light were houses where people, charged by their time spent in David’s Tabernacle, lived so right with God that their lives were also the light of God.

Jesus said to His disciples, “You are the light of the world.” John the Baptist could not be that light, because it was not possible for him at that time to receive the Eternal life of God.

We are called to live something that was beyond the life of John the Baptist. That is why Jesus said in Matt. 11:11, “The least in the kingdom of God is greater than John the Baptist.”

By the power of the Spirit flowing in us through living within the Tabernacle of David, glorifying Him and worshiping Him with pure adoration and pure obedience, we, like Jesus, become that light! So we can go out and be that light.

When you live the life of Jesus, people will come to you like they did to Jesus, because people in need always come to the light. It's automatic.

The Bush Churches

Just live the life, be available and people will come to you. Then you can minister to them in the power of that life. They can be delivered, healed, demons are cast out of them and they can be saved. Your home becomes a House of Transformation

Raising David’s Tabernacle



because it was first a House of Peace and a House of Light.

Now here is what happens next. A group of people begin to gather around you and before you know where you are you have a Bush Church. That church should not try to live in isolation but be part of the regional church where the Tabernacle of David is established.

Years ago, in 1983, when we went to minister in South Africa for the first time, God told us He would “take us on a tour of the Small Bushes and the Big Trees.” God said the Big Trees were the Regional Center Churches that He was raising up to give shade, protection and covering to all the smaller Local Churches so they could all flourish.

He called these Local Churches Bush Churches and gave us a picture of an Indian Tea Garden which we understood very well.

Franz saw all over this map, yellow flames which God told him where “Bush churches.” They were small churches living under the covering, strength, and protection of the power houses (Tabernacles of David). But the light was a different color. It wasn't this fantastic white supernatural light, it was like a yellow flame.

I was pondering this and asked the Lord, “What does that mean?” This is what He said to me. If you get a hundred people saved, probably only 10 of them will want to live at the level of that light. They will come into this Bush Church and they will live at different levels. Only some of them will live in the pure light and others will live at different levels of adulteration of that light.

So the light in the Houses of Peace is the pure white supernatural light of God, but when it becomes a church it inevitably deteriorates. Not everyone is prepared to live at that level. If you get a hundred people saved, maybe 9-12 will be on fire for Jesus living the same pure white light life. The rest will live at different levels so the color goes from supernatural white to ordinary yellow. That's inevitable because that's what church life is.

Churches always have problems. They always have needy people. They have people coming for what they get out of it rather than what they put into it. That's church life and God is somehow content with that. But the eternal reward will rest

Raising David's Tabernacle



on those who press through to be the white light of purity. That is the picture I believe God showed us of where we are going.

Who will produce these Bush Churches everywhere? It will be the two's who go out to become these Houses of Peace. The Lighthouses of God, bringing light to a dark region.

I'm sure Jesus was desperate to send out as many as He could. But I suspect there were only seventy that qualified. The rest, hundreds of them, were disciples to various degrees but could not be appointed as one of the Seventy.

There were multitudes who came for the blessing, thousands of them, but He couldn't appoint those because they didn't fulfill the requirements. So He chose the Seventy because they fulfilled the requirements. They were sent out apostolically, they were under the apostolic leaders.

The apostles traveled everywhere doing the apostolic work, but the Seventy stayed in one place and didn't go anywhere. They produced Houses of Peace. They became the evangelizing centers, places where people met God. Out of the power of the life that these were living, they could minister to them supernaturally.

Coming back to Luke 10 for a moment, Jesus said to them, "Heal the sick and say to them, 'The kingdom of God is come near to you'" (v. 9).

"But when you go to a city that won't receive you, you shake the dust from your feet and I will relocate you, because my purpose is that you should be fruitful."

Verse 17, "And the seventy returned with joy, saying, 'Lord, even the demons are subject to us in Your name.' And He said to them, 'I was watching Satan fall from heaven like lightning.'"

Luke 10:19: Before we read verse 19 please notice to whom these words were spoken. They were spoken to the Seventy. They were not spoken to the approximately 20,000 people who came to the feeding of the 5,000. They were not spoken to the multitudes who came to be healed or to hear Jesus teach. It didn't work for them.



Many Christians are claiming Verse 19 and finding it doesn't work. The devil has attacked them and he has done some damage. The reason is that they were not one of the Seventy. If you want to live a life that is impregnable to the devil you must fulfill the conditions.

The human life that Jesus lived was impregnable to the devil because of the way that He lived. In John 14:30 He says, "The prince of this world is come, but he has nothing in Me." Jesus was like a shiny marble slab and there was nothing the devil could get his fingers on. He couldn't get hold of anything. Jesus gives the reason for this in verse 31, "I always do the will of My Father."

The human Jesus was impregnable because He lived a life even more fantastic than the Seventy. He lived in perfect adoration and obedience to the Father. But the Seventy lived a life that carried the glory of God, the light of God, obedience to God, and adoration to God that made them qualified.

If we live this sort of life Jesus will appoint us. Do what He says, just like them, and you will find that even the demons are subject to you. Over the area where God has located you, Satan will fall from heaven and lose his power over that region. Isn't that powerful!

In the next verse to the Seventy, He says, "Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy, and nothing shall injure you. Nevertheless do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven" (Luke 10:19-20).

If you get these principles right the devil cannot touch you. Whatever he tries, it has no effect on you. But you will have power over the devil. You can tread on demons and trample under foot the works of Satan. You can set people free, cast out demons, you can heal sick, and all Satan can do is fume because he can't do anything about it.

Because of the life you are living, in adoration and obedience to God, your life becomes like the life of Jesus and your works become like the works of Jesus. As a result, in the area where God has placed you, Satan will fall and the whole place will be transformed.

Day 4

THE TABERNACLE - THE PLACE OF COMPASSION AND HEALING

During His last week of ministry, after His triumphal entry into Jerusalem, Jesus entered the Temple and cleansed it from the money changers. Then the lame and the sick came to Him to be healed.

This took place in an environment of extravagant praise and worship with much rejoicing in which the children were active participants (Matt. 21:12-16).

For one day these magnificent buildings were used for what God had intended. For one day, Jesus, the greater David, established these additional dimensions to His Tabernacle and gave us a glimpse of what He desired. In this Matthew 21 cameo, it was characterized by four things:

- 1) A House of extravagant praise and worship (Matt. 21:15-16).
- 2) A House of prayer for the Nations (Matt. 21:13, quoting Isaiah 56:7).
- 3) A Place where the lame and the sick came and were healed. In this atmosphere of joy, rejoicing and extravagant praise, things began to happen in peoples bodies and they began to experience spontaneous healings.
- 4) It is also a place where children are free to come and fully participate with the adults in all these wonderful things. This seemed particularly offensive to the Chief Priests and the Scribes (Matt. 21:14).

The cleansing of the atmosphere by the removal of the money changers with their contrary spirit prepared the way for healing to flow. Filling the very atmosphere with joyful, adoring, worship and praise brought the power to heal.

In other situations, both Jesus and Peter removed people who carried contrary spirits before they prayed for the sick or the dead and commanded their healing.

Like Jesus, we must remove every polluting and unbelieving spirit if we are to see the Glory of God come.



Removing and Resisting Every Religious Spirit.

We have already noted how Jesus removed the polluting spirits in the Temple before a temporary manifestation of David's Tabernacle could come.

When David raised up his Tabernacle he was led by God to build a totally separate Tabernacle and not to go anywhere near the Tabernacle of Moses.

Moses' Tabernacle had been built very carefully from a God given design over four hundred and fifty years earlier but it had become corrupted by an empty, dead religious form which had continued without God for at least sixty years.

David was not permitted to bring the Ark back to Moses' Tabernacle where it had been for about four hundreds years. God was determined there was to be no contamination of the new by the old, even though it had been God given originally.

As we have already seen, nothing in David's Tabernacle was modeled after the old. There was no similarity of design. There was a totally different Priesthood. There were completely different practices. Nothing was the same. It was all different and all illegal under the old system.

God was determined not to have dead, empty religion entering in, but freedom and life with genuine love and worship. Everybody who came to David's Tabernacle were Israelites but they did not come clothed in the trappings of Jewish religion.

Nobody had to come. They came by choice and there was a price to be paid for coming and being associated with the "glory boys." The people who came wanted to be there and wanted to meet with God on His terms.

This was the powerhouse which brought the Kingdom in and brought unprecedented righteousness, peace and prosperity to Israel and God was delighted to be in their midst.

We have also seen that the theology of the Tabernacle of David was totally New Covenant. They were trusting in the Cross, by faith, to make them righteous.

A great question we have to answer is why did God permit the building of Solomon's Temple immediately after David's death? The buildings were
Raising David's Tabernacle



magnificent and the ceremonies very awe inspiring. God even showed up in a cloud of unapproachable glory.

But within a short space of time the whole moral, political and religious life of the Jews was corrupted again. It was adequately proven that rich religious ceremony without the right heart only produces leaves and no fruit. Without the right heart, the ceremony was a hindrance and restriction upon true abandoned worship.

It seems God allowed the Temple to be built to show that the heart of His people had not changed. Apart from a faithful remnant, the majority preferred a rich ceremonial religion even if there was no life or presence of God in it.

Once David had died there was no one of the same heart among his sons to continue with his Tabernacle. So, it closed and was replaced by Solomon's Temple and the Levitical priesthood was re-established.

When Jesus introduced the Kingdom He made it very clear by His first miracle that the stone water pots used for ceremonial washing (which represented the Law) were to be replaced by the new wine of the Kingdom. It was declared that He had kept the best wine until last (John 2:5-11).

He also said that those who had tasted the old wine did not immediately desire the new because they said the old was better. He also said that it was not possible to put a new patch onto an old garment or put new wine into an old wine skin. If we tried it, both would be spoiled (Luke 5:36-39).

When David's Tabernacle was raised again, twenty years after the Church was born, it was raised to deal once more with the same issues. The new wine of the Kingdom must not be put into the old wineskin of the Law with its dead religious ceremony; the two had to be kept entirely separate.

Once this had happened, ethnicity, gender and social status ceased to be of any consequence. Only then, for example, do we see women being permitted to take their place fully alongside the men with the emergence of various ministries such as women apostles. Then the floodgates of blessing and salvation opened to a hungry Gentile world and multitudes came pouring into the Kingdom of God.

We are being led by the Spirit of God to raise up again the Tabernacle of David and
Raising David's Tabernacle



we must maintain the same separation.

At this time, we not only have a move to return to the traditions and ceremonies of the Jewish Law, supposedly to make it easier for Jews to find their Messiah, but we have, in addition, a multitude of Laws, ceremonies and traditions from our various Christian denominations and from our various Gentile cultures which are just as deadly.

The apostle Paul was well aware of the power of these deadly religious spirits having been severely demon possessed himself as the zealous Pharisee Saul. Driven by these spirits, breathing threats and murder, he went on the rampage to destroy, if he could, everything to do with the New Way of Jesus.

To be full of religious spirits is one of the worst kinds of demon possession. Before his conversion, Paul was no different to Osama Bin Laden. After his salvation and deliverance, he was more aware than most of how deadly these spirits were. As a result he, more than anyone in his day, saw the danger of any kind of compromise with his former Jewish religious past and he fought fiercely against any attempt to judaize the Church.

If we are faithful to keep these religious spirits out of this new manifestation of David's Tabernacle then we shall see the fulfillment of the prophecy of Amos and a mighty end time harvest will be reaped as "the rest of mankind seeks the Lord and all the Gentiles who are called by His Name, says the Lord who does all these things."

In addition, to fulfill the prophetic Scriptures, God will do something amazing among His ancient people, the Jews. They will not be allowed to patch Jesus as their Messiah onto the old wineskin of their Moses tradition and religion. But they will come fully and joyfully into David's Tabernacle to drink of the new wine of the Kingdom with the same joy and liberty as their equally liberated Gentile brothers.

Producing and Maintaining a Climate of the Power to Heal.

Isa. 53:3-5: Declares that Jesus, on the Cross, took our pains and sicknesses and by His stripes we are healed.

Gal. 3:13: Jesus became cursed by hanging on a Tree so we may be set free from Raising David's Tabernacle



the curse of the Law, Sin, Sickness and Poverty.

Matt. 8:16-17: “They brought to Him many who were demon-possessed. He cast out the spirits with a word and healed all who were sick..... that it might be fulfilled, what was spoken by Isaiah the prophet.”

Luke 5: v. 16: Jesus Himself often withdrew into the wilderness and prayed.
v. 17b: “... and the power of the Lord was present to heal...”

Luke 6:12: He went out to the mountain to pray and continued all night in prayer
v. 19: Power went out from Him and healed them all.

Jesus was like a mighty one man David’s Tabernacle, generating the power and light of God by His prayer life.

For one day in the person of Jesus, the Tabernacle of David entered the Temple and a flow of healings took place.

In the Early Church the Upper Room Community was like a Tabernacle of David. It was the power house which generated the miracles of Acts Chaps. 3-8.

But something new is appearing in West African countries which we must learn from. Permanent Prayer and Healing camps are being established where remarkable miracles are taking place. It sometimes takes a week or more to deal with sin issues, wrong attitudes and demonic strongholds before healing can take place.

Prayer Mountain associated with Dr. David Yonggi Cho in Seoul, South Korea has seen a flow of remarkable healing for many years.

In Luke 5:20 Jesus first said to the paralyzed man “Your sins are forgiven you” before He proclaimed his healing.

James 5:14-15 clearly teaches the connection between having our sins forgiven and being physically healed.

The prayer life of David’s Tabernacle will produce a climate where the Power of the Lord is present to Heal. Bathing in His presence will produce many instant healing miracles.

Raising David’s Tabernacle



In addition to that, David's Tabernacle ministries will need to provide the long term prayer, word of knowledge, deliverance ministries that will first deal with all sin and all demons so great healing miracles can take place to the Glory of God.

Faith Is Also Necessary.

Luke 5:17: The power of the Lord was present to heal (through Jesus' prayer).

Luke 5:20: When He saw their faith He said

Although prayer can produce a climate where the power of the Lord is present to heal. Without faith nothing will actually happen.

James 5:15: The prayer of **Faith** will heal the sick...

One of the great fruits of intimacy with God is the impartation of the very faith of God.

Mark 11:22: Jesus exhorts Peter to have (receive) the faith of God so He can speak faith-filled words.

1 Tim. 6:12: Paul makes it very clear that the Faith is in the Life of God. If we "take hold of His Life," we receive His Faith.

Acts 3:16: Peter makes it clear that the lame man was healed by the faith which came to him through Jesus.

2 Pet. 1:1-4: Peter is now a beneficiary of God's faith, obtained and maintained by a deep intimate knowing of God. He now writes to "those of like precious Faith".

Demons and sicknesses are actually dealt with, not by just praying about them, but by speaking to them a word (commandment) of faith.