

The God of the Tabernacle: God's Government Released through Intimacy

I. THE GARDEN

- A. Our history begins with a garden. Intimacy was our original interaction with God. The garden was the original meeting place. Stewardship of the earth was the original occupation. Everything comes down to love (especially since God is love). The Garden was a place of unhindered communion with God. Imagine what that was like! Imagine unhindered love for God and being face to face with Him. We were made by God for being loved by Him and loving Him. For relationship, face to face, eye to eye. Nothing else.
- B. Love is the most basic, simple reality in the kingdom, the foundation of our lives, yet it is also the deepest and highest reality man can ever know, even in the age to come (Eph 3:17). God is love. The revealing of love to the human heart is the revealing of God to our spirit. That revealing of God is so intimate display of love; Songs 1 likens it to a kiss from His mouth. We will forever be discovering the mysteries and beauty of God and his affection for us.
- C. Our creation as living beings also came with some responsibilities: *tend the garden and take dominion* (Genesis 1:26-28; 2:15, 19-20). This garden was God's meeting with man, or tabernacle. Man was to steward and cultivate the place of meeting. Delegated authority, aka authority of the kingdom of God, was that dominion exercised by man from this 'platform' of communion with God in the tabernacle of meeting. This authority would be fully realized in a human being who loved God perfectly, hearing his voice and knowing His heart in intimacy, then demonstrating the personality and nature of God through perfect obedience to Him. Jesus equated love to obedience in John 14. (If you love God you will do the things He does – "I only do what I see My Father do..."). Thus, *love* is the basis on which the kingdom of God is manifest and established on the earth. Therefore, the place of intimacy is the place from which God's government is released.
- D. Prayer is conversation with God. It's loving Him, knowing His heart, hearing what's on His heart, and then because of love declaring to Him our agreement with those longings He shares with us. We say, "Yes God! We want that too!" You will notice that God's desires are set upon humanity and human affairs. He works within the bounds He set of our free will. He will answer those things in agreement with His heart, and judge those things which are not.
- E. The end of the age events are the unfolding of the process of the restoration of the Garden of Eden conditions on the earth. It is the as it is in heaven, and the

maturing of God's people into their destinies as the Bride of Christ. *Prayer*, the revealing of God's heart to ours and agreeing with Him through our lifestyles, words, actions, money, time and relationships is the means God uses to accomplish this restoration.

II. GOD'S PLACE OF REST IS THE PLACE WHERE HE COMMUNES WITH MAN

- A. We serve a God who is communion (fellowship) oriented. He reveals Himself throughout scripture as a God who is personal in his *dealings with individuals, who values love, quality time with his children, and the unique, individual heart response. He also values the corporate response, one voice made of individual like-minded responses. He makes himself known as one who prioritizes and enjoys meeting with His prized creation – man. Not only does He enjoy it, He commands it. (I think He enjoys it so much He commands it, for His benefit and ours.)* He inhabits the praises of His people, a God who desires fellowship with man – a God who tabernacles (*dwells or meets*) with His people. The original tabernacle (or tent of meeting) was a garden which Adam was entrusted to steward. In Ezekiel 23:4, He calls Jerusalem *Oholibah*, meaning “*inside your heart is the tabernacle of God*”. Divine exchange – He is our rest, and He takes rest in us. We delight in Him, and He delights in us.
- B. God desires a resting place for Himself where He and man can dwell in harmony together. God's endtime tabernacle will be in Jerusalem, on the earth. Jesus will establish His kingdom on the earth, preparing a resting place for His Father in partnership with His eternal Bride.
- C. King Solomon said “I have surely built You an exalted house, and a place for You to dwell in forever” (1 Kings 8:13; 2 Chronicles 6:2). This is the cry of the heart which longs for communion with God. This cry is empowered by the Holy Spirit who searches the deep things of God, expressing the Father's desire to be with His children. It is the desire to prepare a holy dwelling in the natural and in the internal, spiritual realms. The natural reality will succeed only when the spiritual reality is cultivated as first priority.
- D. Desire for God, imparted by the Holy Spirit, is the very invitation by which He comes. The desire of God to dwell with us is fueled by His incredible depth of love for us. It is not based on a desire to rule humanity with an overlord attitude. This understanding takes us from having a “servant-Master relationship” to a “Father-son” and ultimately a “Bridegroom-Bride” relationship (Ephesians 1: 18). When his desire touches our hearts, we are empowered (grace) to cry out for Him to come (the *Spirit* and the Bride say come).

III. THE GOVERNMENT OF GOD RELEASED THROUGH THE PLACE OF TABERNACLE

A. The Tabernacle of Moses: the Tabernacle of Meeting

1. The building of the tabernacle of Moses was accomplished through divine plans given by God Himself to Moses. The Holy of Holies was the center place of encounter within *the Tabernacle of Meeting (Exodus 27:21)*, where God manifested His glory above the mercy seat on the Ark of the Covenant. Very specific rules needed to be followed in order to enter into the holy place to minister to the Lord. Entering the Holy of Holies without following the prescribed rules would mean instant judgment (2 Sam. 6:6-7).
2. The tabernacle was a temporary dwelling. The ark of God's presence was surrounded by curtains of goats' hair and veils of dyed badger skins (Ex. 26:1-14; Ex 35:23.) It is one of the first prophetic declarations of the fact that God would live inside of us, temporary dwelling places made of flesh.
3. In the context of priestly ministry to God, Moses would receive the law (the legislation of God's Kingdom) and it would be executed through His people, specifically through the spiritual leadership of prophetic people (Moses and the 50 assigned to assist him). The Lord would speak to Moses from the tabernacle of meeting and give him instruction on leading God's people (*Leviticus 1*).

B. The Tabernacle of David

2 Samuel 6:1-5; 1 Chronicles 16; Isaiah 16:5

1. King David was like Moses in his ministry to God. He was a man after God's own *heart*. Yet David would do something unprecedented for his time. He removed the Ark of the Covenant from its place in the Holy of Holies. He surrounded it by people, musicians and singers, who would minister before the Lord. His presence was surrounded by a veil of "human flesh" as it were. (1 Chronicles. 25:7; 1 Chronicles 6:32-32; 1 Chron. 15 -17; 1 Chron. 25:7; Songs 4:1).

2. This was a prophetic declaration of what was to come. Men and women would be inhabited by the very presence of God. The power of Jesus' redemption allows the same presence of God which was in the tabernacle of Moses to dwell within us and not kill us. God would be surrounded by the veil of the human heart, and ministered to by that same heart. This indwelling would be an individual experience and have both an individual and corporate expression in the body of Christ. My personal ministry to God and your personal ministry to God become united in the ministry of the priestly duty.
3. Israel was a Theocracy until Saul became king. God orchestrated the affairs of the nation through priests (*those who ministered to God*) who were prophets. The people of God (Israel, and later those grafted in) are the residents of His Kingdom. When the government of God was replaced with the legislation of man's kingdom, corruption through idolatry, etc, took over.
4. David learned to minister to God in secret, and was granted the place of leading God's nation. David led Israel in ministry to God, (1 Chronicles 15-17) and God gave them ultimate political victory and blessing, as they obeyed.

C. The Endtime Prayer Movement

“On that day I will raise up the tabernacle of David, which has fallen down, and repair its damages; I will raise up its ruins, and rebuild it as in the days of old; 12 That they may possess the remnant of Edom, and all the Gentiles who are called by My name’ says the LORD who does this thing.” Amos 9:11-12

1. **God** will rebuild the tabernacle of David. The prayer movement *is not* the tabernacle of David, but functions in the *spirit* of the tabernacle of David. *What is the tabernacle of David God raises up?* It is the place from which the promised Messiah and King of Israel (and the nations) will establish His throne and rule forever out of Jerusalem. It is literally the kingdom of God ruling on the earth through the Man Jesus Christ, the Son of David and the Son of God.

2. Scripture makes it clear that His Son will rule from the “tabernacle of David”, and not simply a *throne* or *political office*. **Psalm 22:3** “but You are holy, **enthroned in the praises of Israel**”. **Isaiah 16:5** “In mercy the throne will be established; and One will sit on it in truth, **in the tabernacle of David**, judging and seeking justice and hastening righteousness.” God chooses his government to be released from the place of worship and intercession. (On earth as it is in heaven - Revelation 4 and 5) In other words, we pray and God makes things like He wants them to be.
3. The distinctive factor of the tabernacle of David was **worship**. He will literally be enthroned by our praises, and will return to earth by our own invitation: “The Spirit and the Bride say ‘come!’” Revelation 22:17. In God’s perfect leadership, He moves the Church to pray in partnership with His will so that His Son returns to the earth. God could accomplish His will apart from the Church, but He *chooses* to partner with her in fulfilling His word. We have the highest calling. The Bride’s longing for Jesus to return is part of His reward from the Father, as is receiving the Bride as His inheritance.
4. This has implications on two levels, individually and corporately.
 - a. Individually we are to be known by God in the secret place, which results in a lifestyle of obedience. I won’t know how to obey unless I have taken time to cultivate a tender heart. God will draw near to the heart which draws near to Him; to the heart set before Him in surrender to His will. The surrendered, obedient heart is the heart which has matured in love. My personal ministry to God is living and responding to Him from the ache in my heart *for* Him, expressed in prayer, fasting, worship, holiness, and obedience (Matthew 5, 6 and 7; John 14:23-24; 15:7-11).
 - b. Corporately we will be like-minded before God at only the level of depth we experience individually. The Body of Christ cannot function independently from one another. We come into the place of unity when we mature in love for God and then one another and in this place Jesus will be glorified in the eyes of the world.

- c. A husband is the head of his wife and family. He gives leadership and vision so the family unit can grow into fullness. The wife as one with her husband, can exercise the same authority over the household affairs, and over the family as the husband. She shares his name and therefore has his authority. She can sign her name to the checkbook. He who is joined to the Lord is one spirit with Him. Our authority in prayer is in that we are named after Him. We will release His government because of the marriage covenant He has made with us.
- d. Jesus will release the ultimate measure of His government on earth (the restoration of all things by perfect judgment released), in partnership with His bride. (Rev. 5:1-10)

“AND I saw in the right hand of Him who sat on the throne a scroll written inside and on the back, sealed with seven seals. 2 Then I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the scroll and to loose its seals?" 3 And no one in heaven or on the earth or under the earth was able to open the scroll, or to look at it. 4 So I wept much, because no one was found worthy to open and read the scroll, or to look at it. 5 But one of the elders said to me, "Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed (nikaō Gk- to conquer; “triumphed” in NIV; 1 Chr. 17:14: And I will establish him in My house and in My kingdom forever; and his throne shall be established forever...) to open the scroll and to loose its seven seals." 6 And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth. 7 Then He came and took the scroll out of the right hand of Him who sat on the throne. Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints. 9 And they sang a new song, saying: "You are worthy to take the scroll, And to open its seals; For You were slain, And have redeemed us to God by Your blood Out of every tribe and tongue and people and nation, 10 And have made us kings and priests to our God; And we shall reign on the earth."

5. The nations of the earth are rebelling and will continue to rebel to God’s authority. God’s remedy for the rage of the kings of the earth and the nations will be in establishing a righteous, just and bvg perfect Man to rule over them as King.

Psalm 2 1-12: 1 "Why do the nations rage, And the people plot a vain thing? 2 The kings of the earth set themselves, And the rulers take counsel together, Against the LORD and against His Anointed, saying, 3 "Let us break Their bonds in pieces And cast away Their cords from us." 4 He who sits in the heavens shall laugh; The LORD shall hold them in derision. 5 Then He shall speak to them in His wrath, And distress them in His deep displeasure: 6 "Yet I have set My King On My holy hill of Zion." 7 "I will declare the decree: The LORD has said to Me, 'You are My Son, Today I have begotten You. 8 Ask of Me, and I will give You The nations for Your inheritance, And the ends of the earth for Your possession. 9 You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel.'" 10 Now therefore, be wise, O kings; Be instructed, you judges of the earth. 11 Serve the LORD with fear, And rejoice with trembling. 12 Kiss the Son, lest He be angry, And you perish in the way, When His wrath is kindled but a little. Blessed are all those who put their trust in Him."

Isaiah 16:3 (NIV) "Give us counsel, render a decision. Make your shadow like night—at high noon. Hide the fugitives, do not betray the refugees. 4 Let the Moabite fugitives stay with you; be their shelter from the destroyer." The oppressor will come to an end, and destruction will cease; the aggressor will vanish from the land. 5 In love a throne will be established; in faithfulness a man will sit on it— one from the house of David— one who in judging seeks justice and speeds the cause of righteousness."

Isaiah 16:5 (NKJV) "In mercy the throne will be established; And One will sit on it in truth, in the tabernacle of David, Judging and seeking justice and hastening righteousness."

IV. NECESSITY OF PRAYING FOR ISRAEL

- A. Jesus is the fulfillment of the new covenant which was made to Jewish people, having "Gentile clause". (Jeremiah 31:31-34; Romans 11). Hebrews 8:13 speaks of "the first covenant" being made obsolete. Hebrews 9 declares that first covenant to be the one Moses introduced. The new covenant mentioned in Hebrews 8:1-12 (quoted from Jeremiah 31:31-34) was that new covenant which Jesus said "I came to fulfill" not abolish. This covenant was made to Israel, who through Jesus, would be a light to the Gentiles (Is. 42:6; Is. 49: 1-6).

- B. Although Israel rejected Him the first time does not mean that God has given the new covenant to someone else. Israel still has its place before God, as do the Gentiles who have also repeatedly rejected Jesus. **Jesus' response to Israel's rejection was not "I'm going to give my grace and your promises to the Gentiles now" but "You will see Me no more until you say 'blessed is He who comes in the name of the Lord!'" (Matt. 23:39).**
- C. God said, *"I will provoke you to jealousy by those who are not a nation, I will move you to anger by a foolish nation."* Romans 10:19. What would Israel be jealous about? We claim their promised Messiah and relationship with the God of the Jews as our own. How do we provoke them? By living our testimony and by praying for God's purposes to be fulfilled. We cannot think for a moment that the Church will exist apart from Israel coming into her fullness.
- D. Jesus also plainly stated that He would not return apart from a confession from the leaders of Israel, "blessed is He who comes in the name of the Lord." For there to be the Bride of Christ, there has to be the "One new man". It is upon the declaration of Israel that Jesus is the Messiah that He returns to rule from Jerusalem. We cannot separate the prayer movement from Israel or we will be walking aimlessly. The prayer movement is not unto a revival in our city. It is unto Jesus being established on a throne in Jerusalem, and unto the Father coming to the earth.