

LET INCENSE ARISE

THE SYNERGY OF WORSHIP AND PRAYER – COREY STARK

I. THE UNIQUENESS OF THE KINGDOM OF GOD – A ROYAL GOVERNMENTAL PRIESTHOOD

A. There is no higher governmental authority in creation than the eternal Sovereign seated upon His throne in heaven (Ps. 2:4; Dan. 7:9-10; Rev. 4). He alone establishes governmental authority (Dan. 2:20-21; Rom. 13:1-7), sets the appointed times and seasons (Gen. 1:14; Ps. 104:19), directs the course of history (Ps. 139; Rom. 8:28), gives breath to all the living (Job 12:10; Acts 17:25) and effortlessly sustains the universe (Heb. 1:3).

Rev. 4:2 Behold, a throne set in heaven, and One sat on the throne... 11 “You are worthy... to receive glory and honor... for You created all things, and by Your will they exist and were created.” (Dan. 7:9-10)

B. The uniqueness of the Kingdom of God is not only seen in the *character* of its’ King and *culture* of His Kingdom, but in the *central governmental role* of the priestly ministry (1 Pet. 2:9). Our federal government is based upon executive, legislative and judicial branches that craft, interpret and enforce laws for all people under their authority to obey or be held personally accountable. However, the Kingdom of God is a *theocracy* founded upon love in which Yahweh, the Source of all authority, law and justice paid a debt for the lawbreakers that they could never repay. Why? He desires to administrate His governmental rule through a redeemed *kingdom of priests* who partner with Him in voluntary agreement. Out of gratitude we delight to do His will from affection-based loyal love not just fear-based obedience (Rev. 1:6; 5:10; 20:4, 6; 22:5).

Rev. 5:8 When He had taken the scroll [master plan]... the twenty-four elders fell down before the Lamb, each having a harp [worship music], and golden bowls full of incense, which are the prayers of the saints. 9 And they sang... “You are worthy to take the scroll, and to open its seals; for You were slain [for us], and have redeemed us to God by Your blood out of every tribe and tongue and people and nation, 10 And have made us a kingdom of priests to our God; and we shall reign [with You] on the earth. (Dan. 7:18, 22, 27)

C. In the Old Testament the LORD either anointed a king to *reign over people* (1 Sam. 8:9) or a priest to *minister to God* (Ex. 19:6; 28-29). He didn’t allow these two offices to overlap. When king Saul presumed to minister to God as priest he was severely judged by having his authority removed as king (1 Sam. 15). The only exception to this rule was Melchizidek (Gen. 14:18-20; Heb. 7:1-10) and king David, who was clearly a prophetic foreshadow of the greater son of David (Isa. 9:6-7; 16:5; Lk. 1:30-33), who would rule the heavens and earth, as High Priest forever after the *order of Melchizidek* (Ps. 110:4; Heb. 5:6, 10; 6:20; 7:17, 21).

Heb. 7:1 For this Melchizedek, king of Salem, priest of the Most High God... 2 being translated “king of righteousness,” and... king of Salem, meaning “king of peace”...

Ps. 110:4 The Lord has sworn... “You [Jesus] are a priest forever according to the order of Melchizedek.”

D. The order of Melchizidek is entirely different than the Levitical order – it’s a *royal governmental priesthood*. It is unchangeable (Heb. 7:16, 23-25) from the tribe of Judah (Heb. 7:13-14) that is perfected (Heb. 7:11, 18-19, 28), built upon better promises of a better covenant (Heb. 7:22; 8:6), inaugurated by a once-for-all sacrifice (Heb. 7:26-27) and confirmed by a divine oath (7:20-22, 28). Jesus isn’t just a *King that prays*, but a *Priest who governs* the universe through worship and prayer (Zech. 6:13; Heb. 7:25; Rom. 8:34).

Zech. 6:13 He shall build the temple... He shall sit and rule on His throne... a priest on His throne...

E. We are of this *royal governmental priesthood* after the order of Melchizidek that administrates the kingdom of God through the ministry of worship and prayer (Heb. 10:19-23; 1 Pet. 2:9; Rev. 1:6; 5:10; 20:4, 6; 22:5).

1 Pet. 2:9 But you are a chosen generation, a royal priesthood, a holy nation, His own special people...

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II. HEAVENLY ACCESS TO THE FATHER’S ETERNAL HOUSE OF PRAYER

A. God is a Father (Mt. 6:9). As our Father in heaven, He not only desires His children to regularly seek Him in personal devotion (Mt. 6:6), but that His *kingdom of priests* in heaven and earth (Eph. 3:15) regularly gather before His eternal throne in corporate agreement (Isa. 56:7-8; Heb. 12:18-24; Rev. 7:9-10). Isaiah is describing more than just an earthly building, but an eternal temple in which the Father dwells (Isa. 56:7)!

Rev. 1:5 To Him who loved us and washed us from our sins in His own blood, 6 and has made us a kingdom of priests to His God and Father, to Him be glory and dominion forever and ever. Amen.

Isa. 56:7 Even them [Gentile nations] I will bring... and make them joyful in My house of prayer... for My house shall be called a house of prayer for all nations.” (Rev. 7:9-10)

B. In Revelation John was given unprecedented insight into the “*beauty realm*” surrounding the Father’s throne in the heavenly temple (Heb. 8:2; 9:11; Rev. 3:12; 7:15; 11:19; 13:6; 14:15, 17; 15:5, 6, 8; 16:1, 17; 21:3). The temple rests at the height of the eternal celestial city – New Jerusalem (Rev. 3:12; 21:2, 9, 22).

Rev. 4:2 I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne. 3 He who sat there was like a jasper and a sardius stone in appearance; and there was a rainbow around the throne, like an emerald. 4 Around the throne were twenty-four thrones, and I saw twenty-four elders sitting, clothed in white robes; and they had crowns of gold... 5 And from the throne proceeded lightnings, thunderings, and voices. Seven lamps of fire were burning before the throne, which are the seven Spirits of God. 6 Before the throne there was a sea of glass, like crystal... and around the throne, were four living creatures... 8 They do not rest day or night, saying: “Holy, holy, holy, Lord God Almighty, who was and is and is to come!”

Ps. 11:4 The Lord is in His holy temple, the Lord’s throne is in heaven... (Rev. 22:3)

C. The Father ordained that His house or “household” (i.e. family) rule in partnership with Jesus at His right hand in the heavens (Mk. 16:19; Eph. 1:20-23; 2:6, 18; Heb. 1:3; 4:14-16; 8:1-2; 10:12; 12:2; Rev. 1:6; 3:21).

Eph. 1:17 the Father of glory... 20 raised Him from the dead and seated Him at His right hand in heavenly places, 21 far above all principality and power... and every name that is named, not only in this age but in that which is to come. 22 And He put all things under His feet, and gave Him to be head over all things...

Eph. 2:4 But God, who is rich in mercy... 5 even when we were dead in trespasses, made us alive together with Christ... 6 and raised us up together, and made us sit together in heavenly places in Christ Jesus...

D. The glorious reality of our position is this: although we are *physically on the earth*, we are concurrently seated with Christ *in heavenly places* by the power of the Holy Spirit (Eph. 2:4-6). Due to the indwelling Spirit we are one with Jesus (Jn. 14:16-18; 1 Cor. 6:17). Christ *in us* and *us in Him* forever (Jn. 14:20; 17:20-23; Col. 1:27). Therefore, even as we *died* with Him, were *buried* with Him, and were *raised* with Him (Rom. 6:1-11), we have also *ascended* with Him and now have access through the veil to come boldly before the His throne in the heavenly temple (Ps. 11:4; Heb. 4:14-16; 8:1-2; 9:11-12; Rev. 3:12; 11:19; 14:17; 15:5; 16:17)!

Heb. 8:1 We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, 2 a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.

Heb. 4:14 Seeing that we have a great High Priest who passed through the heavens... 16 Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.

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III. THE GOVERNMENTAL RESTORATION OF THE TABERNACLE OF DAVID

A. David had deep revelation of the heavenly temple (Ps. 27:4; 28:2). David was a prophetic foreshadow of Jesus, the greater son of David who would rule the nations as High Priest upon the throne of David (Lk. 1:32).

Ps. 27:4 One thing I have desired of the Lord, that will I seek: 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 inquire in His temple. (Ps. 28:2)

B. David was shown the intimate details of the Father’s heavenly temple – the perfection of beauty (Ps. 50:2; 119:96), along with its’ governmental order of worship and prayer around His throne (1 Chr. 28:11-19). He was commanded to replicate this liturgical pattern as a model for God’s people to follow (2 Chr. 29:25).

1 Chr. 28:11 David gave... 12 the plans for all that he had by the Spirit, of the... house of the Lord... 13 the division of the priests... the work of the service... and for all the articles of service... 19 “All this,” said David, “the Lord made me understand in writing, by His hand upon me, all the works of these plans.”

Ps. 119:96 I have seen the consummation [fullness] of all perfection [beauty, glory and majesty]...

C. The heavenly order of worship that David received by revelation was *God-centered* (Rev. 5:8-11, 11-12), *relational* (Rev. 5:9-10), *continual* (Rev. 4:8), *musical* (Rev. 5:8-9; 14:2-3), and *antiphonal* (Rev. 5:8-14).

Rev. 5:8 The twenty-four elders fell down before the Lamb, each having a harp [worship music], and golden bowls full of incense, which are the prayers of the saints. 9 And they sang a new song...

D. Psalm 132 records David’s vow to establish a dwelling place for God on earth, as it is in heaven (Ps. 132).

E. Around 1000 BC, David set the Ark in the tabernacle that he pitched for it in Jerusalem (2 Sam. 6; 1 Chr. 16:1), where he employed 4000 musicians (1 Chr. 23:5) and 288 singers (1 Chr. 25:7) to minister to God in day and night prayer with worship, as a full time occupation (1 Chr. 16:37). Thus began the “Davidic order” of worship with prophetic music and singing, centered on encountering God’s beauty, as it is in heaven.

1 Chr. 16:1 They brought the ark... and set it in the midst of the tabernacle that David erected for it. 4 He appointed Levites [singers and musicians] to minister before the ark... to praise the Lord... 37 to minister before the ark of the covenant of the LORD regularly, as every day's work required... (1 Chr. 9:33)

F. For 33 years the Tabernacle of David was in operation, releasing spiritual breakthrough and military victory to the nation. However, whenever Israel went astray from the *governmental order of worship* that David established, Israel immediately fell under the oppression of their surrounding enemies. In mercy, God raised up spiritual reformers with a vision to restore the divine pattern and heavenly order of worship that David established to revive the nation (2 Chr. 5-8; 20; 23-24; 29-30; 35; Ezra 3:10-13; Neh. 12:28-47).

G. In 750 BC, God promised to restore the “Davidic order” of worship, as in the days of old with prophetic musicians and singers, as a full-time occupation (Am. 9:11-12). It would not just be local, partial and limited, but global, total and comprehensive, including *all the Gentiles* in every place (Mal. 1:11; Acts 15:16-17)! By 2020 the Call2All will have 1.5M Davidic prayer watches with worship-driven prayer fueled by God’s beauty!

Amos 9:11 “On that day I will raise up the Tabernacle of David, which has fallen... I will raise up its ruins, and rebuild it as in the days of old; 12 That they may possess... all the Gentiles called by My name...

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IV. RELEASING GOD’S GOVERNMENTAL POWER THROUGH THE SIMPLICITY OF AGREEMENT

A. The primary way God releases His governmental power is through the *simplicity of agreement* with His character and will (1 Jn. 5:14-15). As we release *faith-filled words of agreement* to God in either prayer (Rev. 5:8; 8:3-6), praise (Ps. 149:6-9) or proclamation (Mt. 16:19), He responds by releasing His power on earth.

1 Jn. 5:14 If we ask anything according to His will... 15 we know we have the petitions we have asked...

B. Agreement with *who God is* in worship and *what God plans to do* in prayer is central to the priestly ministry (Rev. 5:8). Our authority is founded upon agreement with His will not our volume, hype, talent, eloquence or multitude of words. This is God’s brilliant strategy to include *all the saints* in partnership.

C. Worship songs are essentially agreement with *who God is* (You are holy, worthy, beautiful, etc.).

1. They release the revelation of God’s beauty (thoughts, emotions, actions), which *fascinates* (Ps. 27:4) and *transforms* (2 Cor. 3:18), bringing *greater freedom* to all by dispelling the lies of darkness (Jn. 8:32).

Isa. 6:3 One [Seraph] cried... “Holy, holy, holy is the LORD of hosts; the whole earth is full of His glory!” 5 Woe is me, I am undone! For my eyes have seen the King, the LORD of hosts! (Isa. 24:16)

2. They unify the saints with God’s heart and one another, releasing His commanded blessing (Ps. 133).

Ps. 133:1 Behold, how good... it is for brethren to dwell together in unity! 2 It is like the precious oil upon the head... of Aaron... 3 For there [unity of priesthood] the Lord commanded the blessing...

D. Intercession is essentially agreement with *what God does* (Release Your Spirit, Kingdom come, etc.).

1. The “mystery” of intercession is seen its’ simplicity of agreement with His will to release His governmental power (Mt. 6:10; 1 Jn. 5:14-15). We simply tell God what He tells us to tell Him.

2. The “majesty” is seen in our glorious invitation to rule the nations in partnership with Jesus (Dan. 7:18, 22, 27; Rev. 1:6; 2:26-27; 3:21; 5:10; 20:4, 6; 22:5). Our reward isn’t just answered prayer, but our intimate partnership with Jesus throughout the process. He is our exceedingly great reward (Gen. 15:1)!

Rev. 5:9 “You... 10 have made us a kingdom of priests to our God; and we shall reign on the earth.”

E. A “key” to understanding the restoration of the “Davidic order” is that it is a *governmental movement* (Isa. 22:22; Rev. 3:7) that combines *worship music* and *intercession* as it is in heaven (Rev. 5:8), as the primary means of releasing God’s power on earth to bring in the great harvest and *possess* the remnant of Edom. This speaks of the Arab Islamic villages now occupying modern-day Jordan (Am. 9:12; Acts 15:17).

Am. 9:11 “I will raise up the Tabernacle of David... 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...

F. Amos linked the *restoration* of the “Davidic order” to the *acceleration* of the great harvest (vs. 11-12) in the *generation* in which Israel was restored to her land forever (vs. 14-15). Today we are in this generation!

Am. 9:14 I will bring back the captives of My people Israel [1948]... 15 I will plant them in their land, and no longer shall they be pulled up from the land I have given them,” says the LORD your God.