

## The Reformation of the Church at the End of the Age Through Day and Night Prayer

We are in the beginning stages of the greatest Reformation in church history. One of the primary Biblical reference points for the church as we enter this season is King David and the Reformation he led in his generation. The Spirit is speaking emphatically right now about specific realities that are in the heart of God concerning the David order of Reformation:

<sup>11</sup> David gave his son Solomon the plans...<sup>12</sup> for all that he had by the Spirit, of the courts of the house of the LORD...<sup>13</sup> also for the division of the priests and the Levites, for all the work of the service of the house of the LORD...<sup>19</sup> All this," said David, "the LORD made me understand in writing, by His hand upon me, all the works of these plans." (1 Chr. 28:11-19)

<sup>25</sup> Hezekiah...stationed Levites in the house of the Lord with stringed instruments... according to the commandment of David...for thus was the commandment of the Lord. (2 Chr. 29:25)

### I. DAVID'S THEOLOGY OF WORSHIP THAT WROUGHT CULTURE-SHIFTING REFORMATION

- A. David led a reformation in his generation; culturally, musically, theologically and prophetically. To see that season of history in Israel as anything less than a full blown reformation and revolution is to misunderstand the gravity of it.
- B. This reformation was centered around day and night worship and prayer. This was the linchpin of David's cultural, theological and prophetic revolution.

<sup>1</sup> They brought the ark...and set it in the midst of the tabernacle that David erected for it. <sup>4</sup> He appointed Levites [singers] to minister before the ark...to praise the Lord... (1 Chr. 16:1, 4)

<sup>37</sup> So he left Asaph and his brothers there before the ark of the covenant of the LORD to minister before the ark regularly, as every day's work required... (1 Chr. 16:37)

<sup>33</sup> These are the singers...who lodged in the chambers, and were free from other duties; for they were employed in that work day and night. (1 Chr. 9:33)

<sup>7</sup> The number...instructed in the songs of the Lord...who were skillful, was 288. (1 Chr. 25:7)

<sup>5</sup> 4,000 were gatekeepers, and 4,000 praised the Lord with musical instruments... (1 Chr. 23:5)

- C. David established singing theologians who effectively shaped the culture of their nation. Second only to the Exodus, David gave leadership to the most significant generation in Israel's history by implementing a culture.
- D. David understood that culture isn't established by writing laws but by writing songs. He knew that the most effective way of getting at the heart of his generation and provoking them to wholehearted obedience to God and His purposes was to get them to sing to Him about Him. David developed a radically God-centered theology of worship and then called the nation to engage it.
- E. David also understood that the nation wouldn't take it seriously if it wasn't modeled. Thus David took a 100 billion dollar <sup>1</sup> offering and financially released 38,000 full-time staff to forge the culture.

<sup>14</sup> I have taken much trouble to prepare for the house of the LORD 100,000 talents of gold [\$100 billion] and 1,000,000 talents of silver [\$15 billion]... (1 Chr. 22:14)

## II. THE ANTHEM OF DAVID'S GENERATION: "HIS MERCY ENDURES FOR EVER"

- A. A survey of the Psalms (which was the theology, liturgy and prophecy of David's reformation) makes clear the fact that while many themes, truths and concepts were considered to be of utmost importance to David's generation, one reality became the primary anthem of the day. It's clear that the enduring "mercy" of God was the great message of the day.

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<sup>1</sup> One talent is 75 lbs. or 1200 ounces (16 oz per lb.) and would be worth about \$1 million (\$800/oz). Thus, 100,000 talents of gold worth about \$100 billion plus a million talents of silver (\$12/oz) worth about \$15 billion.

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- B. No other subject has greater prominence in the Psalms than the mercy of God. If we're to understand the theology of David's generation and if we're to seek the same sort of reformation in our day we need to go deep in the subject of the mercy of God.
- C. Without the mercy of God as the central pillar the people of God grow weary, depressed, despairing and legalistic; depending how well they can "perform" their duties and disciplines. David was successful as a leader because he was able to get the eyes of his generation off of themselves and their striving and onto Him who was "rich in mercy."

### III. DAVID BECAME THE PRIMARY REFERENCE POINT FOR REFORMATION IN EVERY SUCCESSIVE GENERATION AFTER HIM

- A. Amos (about 750 BC) prophesied of the restoration of David's tabernacle. The fullness of the tabernacle of David speaks of Jesus' millennial government based on 24/7 Davidic worship.  
**<sup>11</sup> On that day I will raise up the tabernacle of David, which has fallen down... (Amos 9:11)**
- B. When Israel went astray, God raised up spiritual reformers with a vision to restore worship as David commanded it. We find 7 "revivals" in the Old Testament in which the Davidic order of worship was restored. For example,
- C. #1 - Hezekiah's revival (about 725 BC) included restoring singers/musicians as David commanded.  
**<sup>25</sup> He stationed the Levites in the house of the Lord with...stringed instruments...according to the commandment of David...<sup>27</sup> The song of the LORD began... (2 Chr. 29:25-27)**
- D. #2 - Josiah's revival (about 625 BC) restored full-time singers and musicians as David commanded.  
**<sup>3</sup> He said to the Levites...<sup>4</sup> "Prepare yourselves...following the instruction of David..."  
<sup>15</sup> The singers...were in their places, according to the command of David... (2 Chr. 35:3-15)**
- E. #3 - Jehoshaphat's reform (about 870 BC) included establishing singers and musicians.  
**<sup>19</sup> The Levites...stood up to praise the Lord...<sup>21</sup> He appointed those who should sing to the Lord...<sup>28</sup> They came...with stringed instruments...to the house of the Lord. (2 Chr. 20:19-28)**

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- F. #4 - Jehoiada restored temple worship in the order of David (about 835 B.C) with singers, etc.  
**Jehoiada appointed the oversight of the house of the Lord to...the Levites... to offer the burnt offerings...with rejoicing and with singing, as it was established by David. (2 Chr. 23:18)**
- G. #5 - Zerubbabel (about 536 BC) established full-time singers and musicians as commanded by David.  
**<sup>10</sup> The Levites...to praise the LORD, according to the ordinance of David. (Ezra 3:10-11)**
- H. #6 & #8 - Ezra and Nehemiah (458 & 445 BC) established full-time singers and musicians as David commanded. Ezra went to Jerusalem in the 2nd wave of exiles returning. Nehemiah went in the 3rd wave.  
**<sup>24</sup> The Levites...give thanks...according to the command of David...<sup>45</sup> The singers and the gatekeepers kept the charge of God...according to the command of David... (Neh. 12:24, 45)**
- I. God commanded Israel to financially support the singers (2 Chr. 8:14; 31:5-16; Neh. 11:23; 12:44-47; 13:5-12). The order of worship that God commanded David to embrace is timeless, such as establishing the full-time occupation of singers and musicians in God's house. The Spirit has not emphasized this throughout church history, but is now calling ministries to embrace this.  
**<sup>47</sup> In the days of Zerubbabel and in the days of Nehemiah all Israel gave the portions [finances] for the singers and the gatekeepers, a portion for each day. (Neh. 12:44-47)**  
**<sup>5</sup> The tithes...were commanded to be given to the Levites and singers and gatekeepers...<sup>10</sup> I realized that the portions for the Levites had not been given them; for each of the Levites and the singers who did the work had gone back to his field. <sup>11</sup> So I contended with the rulers, and said, "Why is the house of God forsaken?" I gathered them together and set them in their place. <sup>12</sup> Then all Judah brought the tithe...to the storehouse... (Neh. 13:5-12)**

## IV. PSALM 145 - DAVID'S MASTERPIECE OF PRAISE AS A MODEL OF REFORMATION

Psalm 145 sums up David's life and theology better than any other Psalm (in my opinion). When we understand David in light of his zeal to establish a place of rest for God through day and night worship and prayer we see how this passion and theology bled into his life. Here we see his theology

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clearer than in any other Psalm. Spurgeon called this Psalm David's "favorite Psalm." Many commentators consider this to be the pinnacle of the Psalter.

It's called "A Psalm of Praise; Of David." David praises **God's Glory** (1-7), **God's Goodness** (8-10), **God's Kingdom** (11-13), **God's Providence** (14-16) and **God's Saving Mercy** (17-21). From verse 1-9 I want to highlight 5 pillars that formed the theological foundation of David's Reformation.

- A. The Call to Extravagant Worship as a Lifestyle (145:1-2)

**I will extol you, my God and King, and bless your name [nature and character] forever and ever. 2 Every day [the mundaneness of today] **I will bless you and praise your name forever and ever** [the vastness of eternity].**

- B. The Revelation of the Greatness of God Motivates Greatness of Praise (145:3)

**Great is the LORD, and greatly to be praised, and his greatness is unsearchable.**

- C. The Declaration of the Knowledge of God to Successive Generations (145:4, 6)

**One generation shall commend/declare/proclaim your works to another, and shall declare your mighty acts....They shall speak of the might of your awesome deeds, and I will declare your greatness.**

- D. Meditation and Contemplation on the Beauty of the Lord (145:5)

**On the glorious splendor of your majesty [who He is], and on your wondrous works [what He has done], **I will meditate.****

- E. Encountering the Emotions of God Towards His People (145:7-9)

**They shall pour forth the fame of your abundant goodness and shall sing aloud of your righteousness. The LORD is gracious and merciful, slow to anger and abounding in steadfast love. The LORD is good to all, and his mercy is over all that he has made.**