

THE WAVES OF REVIVAL SERIES

THE DAVIDIC WAVE OF WORSHIP

The Davidic wave is the wave of worship that God is bringing forth in this time of the Feast of Trumpets that we, the church, have entered. Whenever we worship God, worship angels assist us in the worship of God. These angels are the composers of “new songs”. From time to time, they give these songs to the children of God. Those in the Davidic wave, therefore, have to work closely with these angels. We need to hear the songs that the angels sing to the Father; the songs that the Holy Spirit inspires. Those who are walking closely with God experience this all the time.

The Davidic Anointing is also to bring forth worship leaders as well as the Five-fold Ministries. I share this not only from the perspective of a five-fold minister, but also from the viewpoint of one who is called by God into the Davidic anointing to draw the presence of the Feast of Trumpets into the lives of the People of God. The reason I say this is because, I understand the temperament of a musician. Musicians often do not want to listen to instructions because we think that we know our instruments better. This makes the Davidic Wave one of the hardest to bring forth. There is so much room for individuality and it is a completely different realm from that of the world of secular music. Many kinds of music that are operating in the secular world never came from heaven. These come from the souls of men and men enjoy hearing them. You would never hear an angel sing rap, for instance. Rap is a kind of modern poetry, but it comes from the souls of men.

The Feast of Trumpets is special to God. It encompasses the Davidic Anointing that

consists of 3 main areas:

1. Skill
2. Sweetness
3. Anointing.

All three are related and you will find all three present in David's life. In 1 Sam. 16:13-16 *Then Samuel took the horn of oil and **anointed** him in the midst of his brothers; and the Spirit of the Lord came upon David from that day forward. So Samuel arose and went to Ramah. But the Spirit of the Lord departed from Saul, and a distressing spirit from the Lord troubled him. And Saul's servants said to him. "Surely, a distressing spirit from God is troubling you. "Let our master now command your servants, who are before you, to seek out a man who is a **skilful** player on the harp. And it shall be that he will play it with his hand when the distressing spirit from God is upon you, and you shall be well,"*

We note the words *skill* and *anointing* used in the description of David. 2 Sam.23: 1 says, *"Thus says David the son of Jesse; thus says the man raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel."* Note the word *sweet* there. In Acts 15:16, we see the prophetic significance of the Davidic wave in the scripture, and *"After this I will return and we will rebuild the tabernacle of David which has fallen down I will rebuild its ruins, and I will set it up"*. There is a dual prophecy here. The first is in regard to the nation of Israel, that is that God will restore the Kingdom of Israel because David was involved in establishing it. Samuel initiated it, Saul the first king was unsuccessful and David was the one who brought the kingdom to greatness. So, a restoration of the Tabernacle of David symbolizes the Kingdom of Israel.

The second prophecy is in regard to the church. The Tabernacle of David, when restored, will represent the Worship Ministry or the Feast of Trumpets. This restoration is taking place in the last days. It is one of the last and final moves of God in the church.

Skillfulness

Knowing this we can proceed to the first area of skill. There are three Hebrew words to describe the word *skill*. The first word is *bin* which is needed for one to move into the heights of the ministry. It is unusual because it means “having wisdoms and understanding.” 1 Chronicles 15:22, “*Chenaniah, leader of the Levites, was instructor in charge of the music, because he was skillful.*” Here the work *skill* does not refer to talent alone but rather to wisdom and understanding. It is not natural talent that makes one a worship leader of a team. To be a worship leader you need *bin* - the understanding of people’s hearts, the understanding of their minds, the understanding of other instruments and how they harmonize together.

The same applies to the word *skillful* in 2 Chronicles 34:12 *And the men did the work faithfully. Their overseers were Jahath and Obadiah the Levites, of the sons of Merari, and Zechariah and Meshuliam, of the sons of the Kohathites, to supervise. Others of the Levites, all of whom were skillful with instruments of music.* The word *skillful* in this verse means that they were wise and had understanding. The beauty of harmonizing instruments arises when we understand when the instrument’s part is to be expressed the way it should be. That is more than just skill or talent. That is what we call *bin*. Perhaps you could use the word *expression* to describe it. It is therefore subject to the person’s personality and walk with the Lord. *Bin* comes forth from the Spirit of Wisdom. The Spirit of Wisdom has many rays like a rainbow, and one of those rays is music and worship. Only the spirit of *bin* in music can establish a person to the leadership of a Worship Leader. So, God may call you to the Davidic wave as one of the musicians, but when God calls you as a worship leader, you need the anointing of *bin* to come upon your life and establish you. Not everybody will carry that kind of an anointing.

The second Hebrew word is *yatab*. Psalm 33:3 says, *Sing to Him a new song, play skillfully with a shout of joy.* Here the Hebrew word *skill* means “to make something better.” A song is a song but every singer and every instrument player makes the songs different. The spirit of *yatab* has an excellence involved. Most of the time *yatab* has been translated as “to make well”. Several times it is taken as “to make better.” And sometimes “to make sweet”. Any worshipper will want to bring an excellence or enhancement to whatever he does in worship. Therefore, we require excellence and a constant desire to better ourselves in the worship ministry.

The third word is *nagan*. In Psalms 33:3 it is the word *play*. It talks about the “skill in the instrument”. Thus, the three Hebrew words bring together a combination of understanding, excellence and skill in the ability to play an instrument. *Nagan* is always associated with an instrument and usually talks about stringed instruments. It has also been translated into the word “minstrel” and “medley” or “melody”. *Nagan* is an important area of bringing talent into the church. Music actually began in the church worship before the secular world started dominating and commercializing it. Therefore, in the last days the move of God in music has to return back to the church, instead of being influenced by the forms and culture of the world. So, the move of the Feast of Trumpets in the church is a supernatural wave upon the Body of Christ to associate with heavenly things, especially worship angels and the Spirit of Worship. We need to draw that anointed musical skill and understanding from the presence of God and sweep that heavenly worship and Davidic wave onto the world.

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Sweetness

The second area is that of *sweetness*. In 2 Sam. 23:1, we see that David was called the “sweet psalmist of Israel”. Here, it is the word *naim* which is not ordinary sweetness but a kind of sweetness that has power and strength in it. The Bible defines sweetness in three areas.

First, *naim* speaks about pleasantness and beauty. It is the kind of beauty you would experience in a scenic place like the seaside, which has the power to evoke emotions to rise up within you. Beauty has always been linked to perfection. Thus, the *naim* that is found in worship makes it of a high standard or degree. It is something that is not easily achieved but has a sense of symmetry and proportion to it. When it is applied to music, it represents the perfection of that music.

The second property of *naim* is its finality and completeness. It is final, even as the Bible is final and becomes the final authority for our theology. This makes it

complete in itself and gives it conclusion. It is said that Beethoven's music has a certain finality about it. The finality here means that, it is concluded and there is not much you can add to it. It stands perfected, not half finished or half completed; and when it is finished, there is a beauty about it. When God looked on this earth and saw its completion, He looked at it and said, "It is good!" You could go to a garden and look and say, "Oh, well; it's a nice garden " but sometimes you go to a person's house, look and say, "Wow! This is a well maintained garden. It is well proportioned." This is above ordinary; it is *naim* because it is beauty.

In 2 Sam. 1: 23, "*Saul and Jonathan were beloved and pleasant in their lives, and in their death they were not divided; they were swifter than eagles, they were stronger than lions.*" It looked like they were a complete pair, Saul and his son. It is just like in our modern era nowadays; we have a husband and wife, a son and one daughter, which are seen as having a completion. In Songs 1:16, "*Behold you are handsome, my beloved! Yes pleasant! Also our bed is green.*" We come across the word *pleasant*. When we say someone is pleasant, we are usually referring to his or her facial appearance or body. Perhaps in this case, the face is well proportioned. It applies to the physical aspects of a person. So *naim* is both beauty along with perfection and completeness.

Prov. 24:4 says, "*By knowledge the rooms are filled with all precious and pleasant riches.*"

The third attribute of *naim* is that it brings pleasure or enjoyment. It makes you exclaim, "This is life!" It can be a very small pleasure, for example, you have been working very hard and you just take a walk and enjoy an ice cream along the way. This is a small pleasure. This is also what the sweetness of *naim* is. When you say David is a sweet psalmist, we understand that there are three things involved in his psalms. These are:

1. A beauty in his songs.
2. Perfection and completion are also their traits
3. A pleasure is always derived from his psalms.

The calmness, perfection and pleasure you get from them is what that sweetness or *naim* is.

In Psalm 133:1, "*Behold, how good and how pleasant it is for brethren to dwell together in unity*", the word *pleasant* is the word *naim*. When your family gathers together and there is no strife and no backbiting, there is no cause for division: and you can enjoy the pleasantness of being together. That togetherness is what the bible calls "sweet". Thus, the word *naim* in the Word is not just adorable or cute, but it means a sweetness that has an essence of beauty, perfection and pleasure.

Anointing

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The third area is that of the anointing. There is an anointing to worship God. 2 Sam. 23: 1 says, "*Thus says David son of Jesse; thus says the man raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel.*" The Spirit of Praise and Worship anointed David. To put on the garment of praise and worship is to always be surrounded and encompassed by the songs of God. When you are anointed in the Davidic wave, you will move into three realms.

The first is the realm of power. When David played his instrument, he could cast out demons. In 1 Sam. 16: 23 *And so it was, whatever the spirit from God was upon Saul, that David would take a harp and play it with his hand. Then Saul would become refreshed and well, and the distressing spirit would depart from him.* We see the evil spirits ran away from Saul when David played. Evil spirits are always in discord but the Spirit is a spirit of perfection and truth. When David played under the anointing, there was power being released. It was a sweet, awesome power that cast out demons. Noisiness is not required for power because when there is an anointing there is always power. When you sit in a car, you are not thinking if it is noisy or not. You are thinking about whether it is powerful enough to carry you where you want to go. So, the anointing will bring power!

The second realm is that of the prophetic. When there is an anointing your songs

will have a prophetic significance about it. When David sang the psalms, he moved into the realm of the spiritual world. He was prophetic and was known as David the Prophet although that was not his primary ministry. 2 Sam. 23:2, *"The Spirit of the LORD spoke by me, and His word was on my tongue."* That is what the anointing will bring, so that the words from you will be life and spirit. Ps.22 says, *"My God, my God why have You forsaken me?"* When David sang that psalm it was prophetic of Jesus.

Ps. 22 is a prophecy about Jesus on the cross. Ps. 23 is another prophecy about Jesus today, as He is seated in the heavenly places and working in the church. Ps. 24 is also another prophecy about the second coming of Jesus.

The third realm that the anointing brings is holiness. The Holy Spirit is called a Spirit of holiness in Romans 1. This holiness is the awesome presence of God that is manifested during worship. You can only move into those kinds of psalms and songs of worship under the anointing. It is holy because not everyone can reach that level. Rev. 14:3, *"... and no one could learn that song except the 144,000 who were redeemed from the earth."* Only those 144,000 could do it, because they were consecrated, dedicated and holy!

In closing, there is a realm in the spirit, when you move in the Davidic wave, where you hear certain things that no other human ear is worthy to hear; where you sing certain things that no other human being is worthy to sing. Although the Blood of the Lamb has made all worthy to approach God, not all are worthy or dedicated enough to allow Him to apply that worthiness in them. In other words, we have all been made in the righteousness of God but not all of us have lived up to that righteousness of God.

2Cor. 5: 21 says, *"For He made him who knew no sin to be sin for us, that we might become the righteousness of God in him."* Only those who allow that righteousness to be worked out in their lives, will be considered worthy to hear certain things that God has allowed them to hear. That is why, some of the songs the Lord has given me are only meant for the Father's ears. There is that realm of holiness that only

comes by that anointing. So if you are called to the Davidic wave, open yourself to these three realms so that God can do a work in you and your life.