

HOSTING GLORY

*Stewarding the Presence of God
as Individual and Global Houses of Glory*

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*Founder & Director
Global Tabernacle of David*

Tree of Life Global Services, LLC

HOSTING GLORY

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Published by Tree of Life Global Services, LLC · 1203 Windswept Oak Ln, Beaufort, South Carolina 29902 · www.treeoflifeGS.com

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ISBN 979-8-9982109-0-7 (paperback) · ISBN 978-0-557-90411-2 (ebook)

Library of Congress Control Number: 2026952481

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Printed in the United States of America · First Edition, 2026

SAMPLE EDITION · NOT FOR RESALE

DEDICATION

To every believer awakening to the reality that you are a dwelling place of God—a temple where His Spirit lives, His presence dwells, and His kingdom operates. This is your identity. This is true and this reality exists both now and for all eternity since the moment you surrendered your life to Jesus Christ. Welcome to a greater awareness of your “new life in Christ” and your true authority as a king/queen and priest before our God.

To the restorers of the “fallen Tabernacle of David”—the visionaries, worshippers, prophets, intercessors, and scribes who said yes to stewarding God’s presence individually first and then corporately. You are not alone. The earth is being filled with places where heaven and earth meet. You are the temple of the Most High, your homes are Houses of Glory, and everywhere you go you bring the presence of Jesus with you and worship flows from the secret place of your heart into the streets like rivers of living waters. May you never forget and always be found at His feet, with your gaze in His eyes.

And to the One whose presence makes it all possible—Jesus. All worship rises to You. All authority flows from You. All restoration points to You. Let Your glory cover all the earth now and forever. Amen!

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INTRODUCTION

Before We Begin

This book was written with two kinds of readers in mind.

If you're the first, you're not unlike me a few years back: you already sense that something is missing—not from your theology, but from how you actually live it. You believe in God. You may have believed in Him for years, maybe your whole life. And yet there's a gap between what you know to be true and what you experience day-to-day: between believing God is near and experiencing His constant presence within, between knowing you're loved and living like it.

If you're the second, you've already found your identity in Christ, received your calling from the Lord as a worshipper, and live to see God's kingdom advanced here on earth—yet you're still looking for your “tribe”: the ones the Lord has purposed for you to walk alongside on this journey. You know this is not a path you were ever called to walk alone, but you don't yet know anyone who understands you or relates to your journey. I am so happy to tell you: you are seen, and you are heard. May you hear the voice of your heavenly Father speaking directly to you in these pages, leading you toward the ones you were born to walk beside.

This book is an attempt to close both of these gaps: for the first reader, bringing your lived experience of God into alignment with the truth of His word; for the second, helping you find the tribe who will walk this journey beside you. Not with a formula, and not with hype, but with a single, simple, world-altering truth: you are a dwelling place of God. Not becoming one. Not working toward it. You already are—right now, however this morning has gone for you, however far from spiritual you might currently feel. That truth is the foundation

everything else in this book is built on, and before we go any further, I want to take a moment to tell you what I mean by it and where we're headed together.

The title of this book comes from a story we'll discover early on: an ordinary household that found itself unexpectedly caring for the presence of God. What set that family apart wasn't that they possessed something holy—others had done that, and it went badly for them. What set them apart was that they hosted it: they welcomed it, honored it, and made it the center of their ordinary life, rather than storing it carefully in a corner and waiting for someone to come take it off their hands. That distinction—between merely possessing God's presence and actually hosting it—is what this entire book is about.

A STORY YOU MAY NOT KNOW

We're going to begin, in Chapter One, with an old story from the life of King David—the return of the Ark of the Covenant to Jerusalem, and an ordinary household that got caught up in something extraordinary along the way. If you didn't grow up in church, or if the Old Testament has always felt like unfamiliar territory, don't worry. I'm not going to assume you know who David was, what the Ark represented, or why any of this matters to your life today. I'll explain it as we go, the way I have explained it to my friends rather than the way it might be presented in a sermon, or how a theologian might teach on it.

You may also have never heard of the “Tabernacle of David.” That phrase refers to a specific season in Israel's history when King David set up a tent in Jerusalem where worship never stopped—musicians and singers ministering before the presence of God continuously, day and night, for years. It was unusual even in its own time. It didn't last. But centuries later, a prophet named Amos said God would one day restore it (Amos 9:11–12, NKJV), and centuries after that, the apostles in the

New Testament pointed to that same promise as something Jesus was already fulfilling in their own lifetime (Acts 15:16–17, NKJV). This book is about what I believe that restoration looks like now, in your life and in mine, and it's the thread that ties every part of this book together.

WHAT THIS BOOK IS ACTUALLY ABOUT

At its heart, this book is about worship. By worship, I don't mean simply singing songs, because, as I explain later, it is so much more. The kind of worship referred to within the pages of this book is a lifestyle of continuous worship in everything that you do, flowing from all that you are and all you were created to be.

This book hinges on one claim and then spends its remaining pages unpacking what that claim means for how you actually live. The claim is this: if you belong to Jesus, His own Spirit doesn't just visit you—He lives in you, permanently, as His dwelling place. Paul told the Corinthians the same thing two thousand years ago, and it was just as staggering then as it is now: “Do you not know that you are the temple of God and that the Spirit of God dwells in you?” (1 Corinthians 3:16, NKJV).

From this one truth, two things naturally follow and deeply impact your life as an expression of worship to Jesus, and this book is organized around both of them.

The first is personal. If God's presence genuinely lives in you, that changes how you're meant to walk through an ordinary Tuesday—not just how you feel during a Sunday worship set. We'll spend the early parts of this book building that foundation slowly and carefully, because I don't want you to just agree with the idea intellectually. I want it to actually reorder how you see yourself and how you live your life.

The second is shared. Something happens when people who understand they're each individually a dwelling place start gathering

together with that understanding intact. Their worship becomes different—less performance, more overflow. And God is restoring exactly this kind of gathered worship all over the earth right now, in more places and among more believers than any single person could track. Later chapters will walk through David’s own life as a kind of road map for that journey, and then widen out to what I believe God is stirring globally right now.

This is the cry underneath every page that follows: not a people who merely visit the presence of God, but a people—and a house—where His glory is welcome to stay. It is my joy to open this book with that cry, and my prayer that it becomes the song of your own life as you read on.

WHAT I MEAN BY WORSHIP, AND WHAT I DON’T

To avoid any misunderstanding as we proceed, I feel it is necessary to define a word, because if you carry the wrong definition of it into these pages, almost everything I write will land smaller than I intend it to.

When I talk about worship in this book, I am almost never talking about singing songs or a portion of a church service. I’m not talking about a building, a style of music, a time slot on a Sunday morning, or the part of a gathering that happens before someone preaches. Those things exist, many of them are good, and I’ve been shaped by them. But if that’s what you hear every time I use the word, you’ll finish this book thinking it was about improving church services, and it isn’t. It’s about something considerably larger.

Here’s the definition underneath everything that follows. Peter writes that believers are “living stones... being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ,” and then calls us “a chosen generation, a royal priesthood” (1 Peter 2:5, 9, NKJV). Sit with everything packed into that

one image. You are a stone—individual, particular, irreplaceable. You are being built into a house—something shared, structural, bigger than yourself. And you are a priest—not a spectator watching qualified people minister on your behalf, but someone whose own life is the offering.

That last part is the piece most of us were never told. Under the old system we'll examine closely in Chapter Two, priesthood belonged to one tribe, one bloodline, one carefully guarded set of rooms. Under the new, it belongs to you. Paul's instruction makes the implication unavoidable: present your body "a living sacrifice, holy, acceptable to God, which is your reasonable service" (Romans 12:1, NKJV). Not your singing. Your body. Your ordinary week. Worship, in the sense this book means it, is a life lived from the presence you carry—Spirit-led, centered on Jesus, continuing long after any gathering ends.

And when that kind of life meets other lives doing the same, something forms that no scheduled service could produce on its own. That's what I believe God is rebuilding when Scripture speaks of raising up David's fallen tabernacle: not a building, not a program, but a return to continuous, Spirit-led, Christ-centered adoration offered by ordinary believers who have remembered they are priests. David's tent was the first picture of it—singers and gatekeepers ministering day and night, without pause. John's vision of heaven's throne room shows the same thing at its destination, worship that never stops.

So when you read the word worship in these pages, hear something closer to an orchestra than an event. Believers scattered across every nation and every time zone, each one playing their own part in their own place, most of them never meeting, all of them tuned to the same King—and the sound never stops, because somewhere on earth it is always someone's turn to play. Your local church has a real place in that. So

does your kitchen table at six in the morning. So does a gathering in Auckland, New Zealand, at an hour when others are asleep.

That's the sound this book is about. And the reason it matters now is that all of it is anticipation—a Body learning to do together, in part, what we will do together forever when Jesus returns.

There's a name for the kind of worship I've just described, and you'll see it throughout this book: Davidic Worship. Some people call it throne-room worship. It's the worship David's tent was built around—continuous, Spirit-led, upward-facing adoration offered by people whose aim is the beauty of God Himself rather than anything they hope to get from Him. When you see that phrase in these pages, that's what I mean by it. We'll slow down and look at it closely in Chapter Fourteen, and then, in the chapter that follows, at what it means to be called as a Davidic Worshipper yourself.

A WORD ABOUT ME, AND ABOUT GLOBAL TABERNACLE OF DAVID

I lead a worship movement called Global Tabernacle of David (GTOD). I want to tell you how it began, and then largely set it aside—you'll meet it again in pieces as the book unfolds, and at some length in Chapter Five, because parts of my own journey are tangled up with how it started. I'll say plainly from the outset that this book is not a recruitment pitch for it. That would be far too small a purpose for the weight of this assignment.

GTOD officially started in January 2021, and it started online, in about the least impressive format imaginable for corporate worship. That turned out to be the point. I'll tell that story properly in Chapter Five, because an unremarkable household learning to host God's presence is a pattern far older than we are.

What began that January with a small group of worshippers did not stay awkward and novice. It began to develop and grow in purpose as well as experience. In 2022 we became a registered nonprofit, and that October we hosted our first online twenty-five-hour global worship event—believers across nations carrying unbroken worship between them, hour by hour, handing it off as their own days ended and others began. Today Global Tabernacle of David sustains a weekly global rhythm of worship, prophecy, intercession, and scribing. Although we are still far from hitting our mission of continuous day and night worship around the world, still we carry on with greater resolve than when we first gathered.

Its mission is easy to state and enormous to carry: to raise up places of worship and adoration of Jesus across the earth, twenty-four hours a day, seven days a week. Practically, that means seeking out, training, and establishing believers called as Davidic Worshippers, intercessors, prophets, and scribes—the four callings that made up King David’s original tabernacle, and the same four John saw around the throne in Revelation 4. Prophetic worship and intercessory teams take one- and two-hour sessions in rotation around the world so that the hours stay covered, every day, all twelve months of the year. A scribe sits in every session, because we hold that what God speaks should be written down, weighed, and obeyed—not admired and then forgotten.

The vision underneath the mission is to model throne-room worship: an audience of One, and heaven’s pattern brought to earth in the plainest sense of the prayer Jesus taught us to pray. All nations sought and welcomed—every tribe and tongue. Generations held together, because God has always moved through fathers and sons and daughters rather than through single lifetimes. And everything He gives us stewarded into action. That is what we exist to do, and we intend to keep doing it until every knee bows and every tongue confesses that Jesus Christ is Lord.

I believe God is restoring true Davidic Worship everywhere—through renewed churches, through prayer houses, through house gatherings and online communities and movements that will never carry the name Global Tabernacle of David at all. What we’ve built is one expression of that restoration. A beautiful one, and the one I am so humbled and honored to help steward. But not the only one, and not the point of this book. If you finish these pages and never join what we’re doing, you will not have missed the point. The point was always your own identity as a dwelling place, and whatever part in the wider chorus God is inviting you into—wherever that turns out to be.

HOW TO READ WHAT’S AHEAD

This book unfolds in five parts, plus a bridge section roughly at its midpoint. The first three parts lay a foundation: who you are, how God’s presence actually works in you differently than it did under the old covenant, and what David’s own life—fields, battle, wilderness, throne—can teach you about your own journey with God. Right at the hinge of the book, there’s a bridge of two chapters. The first invites you to pause at His feet and let His word—not your activity—be where worship actually begins. The second invites you to locate exactly where you are in your own season, because I don’t want you carrying someone else’s vision when you haven’t yet named your own reality.

From there, the book opens outward. We’ll talk about what I believe God is saying to His people in this specific moment, what it costs to prepare your heart for it, and what it looks like when heaven’s worship breaks into ordinary, earthly gatherings. By the end, my hope is that you’re not just informed. You’re commissioned, and you know exactly what your next step could look like, whatever shape that takes for you specifically.

Three things carry this book: Scripture, my own journey with the Lord, and the Body of Christ as the place where all of it is meant to culminate. Everything else you meet along the way—including the movement I lead—is there as illustration, not as a prescribed destination.

A word about the language ahead. Some of the chapters in this book use words that get used often in some rooms and almost nowhere else—clarion call, breakthrough, the dome opening, vine shoots becoming pillars. Several of them came to me as pictures before they came as sentences, and I have kept them because rewording them would flatten what I actually saw. Where a phrase is unfamiliar, I will say what I mean by it the first time it appears. You do not need to have grown up around this vocabulary to follow what is here.

One more thing before we start. Unless otherwise noted, Scripture quotations throughout this book are from the New King James Version. Where I quote or paraphrase Scripture, I've tried to stay as close to the text as I can while still explaining it plainly, because I'd rather you trust the Word underneath my words than trust me instead of it.

I don't know what brought you to this book. A friend may have handed it to you. You may be searching for something you can't quite name yet. Wherever you're starting from, I'm glad you're here.

Let's begin.

P A R T O N E

HOUSES OF GLORY

Where Presence Comes Home



*Every journey needs a starting point. Ours is three
thousand years old.*

I want to begin here, in an ancient narrative, before we ever talk about you directly, because it is easier to recognize a pattern in someone else's life first, and then discover it's been describing your own the entire time. What happened to an ordinary family in these next five chapters is what is available to you right now, today, wherever you're reading this. More than a visitation from God, an occupation of the fullness of His presence.

Let's find out what that actually means.



CHAPTER ONE

THE RETURN OF THE ARK

PSALM 132:8 (NKJV)

“Arise, O Lord, to Your resting place, You and the ark of Your strength.”

THE BOTH/AND REALITY

Before we start, I want to establish something foundational that will shape everything in this book. You need to understand two realities that are inseparable from each other.

First: You are a dwelling place of God. The fullness of Christ lives in you through the person of the Holy Spirit. When you gave your life to Jesus, His presence didn’t just forgive your sins—it moved in. It established residency. Your body is the temple of the Living God (1 Corinthians 6:19, NKJV). Paul reaches for temple language because nothing else in human experience comes close—but what he is describing is not merely figurative. It is your actual identity, right now.

Second: God is restoring corporate dwelling places on the earth. He’s not just living in individual believers—He’s calling His people to gather, to worship together, to experience the manifest presence of the Lord when His people unite in worship and adoration. This is happening right now, in cities and nations around the world, as

believers gather to express what it looks like when God's presence dwells among His people collectively.

Both of these are true. Both matter. And they're meant to work together.

What you'll discover in this book is that your personal awakening to who you are as a dwelling place leads naturally to a hunger to worship alongside others. And gathered worship—when it comes from people who understand they're already dwelling places—becomes something entirely different than religious programming. It becomes the overflow of identity, not a performance to earn favor.

This is the story we're about to walk through together.

THE STORY

David had a burning desire. After years of conflict and instability in Israel, after he had secured his kingdom and established his capital in Jerusalem, there was one thing that consumed his heart: bringing the Ark of the Covenant back to the city. The Ark wasn't just a religious artifact. It was the physical symbol of God's presence with His people. It was the focal point, the center, the reason everything existed.

So David did what a good king does: he called the people together. All Israel. Every commander, every officer, every person who could hear the call. He said to them, "If it seems good to you, and if it is of the Lord our God, let us send out to our brethren everywhere who are left in all the land of Israel, and with them to the priests and Levites who are in their cities and their common-lands, that they may gather together to us; and let us bring the ark of our God back to us" (1 Chronicles 13:2–3, NKJV).

Notice something important: This wasn't a solo journey. This wasn't David running off alone to retrieve the Ark. He gathered people.

He asked them to come together. He invited the whole assembly. Corporate worship—gathering together around God’s presence—was essential from the start.

The whole assembly agreed. They saw the rightness of it. It seemed good to all the people. So they assembled everyone—“from Shihor in Egypt to as far as the entrance of Hamath” (1 Chronicles 13:5, NKJV)—an enormous gathering of people united by one purpose: to bring God’s presence back to the center of their nation.

They moved the Ark from Abinadab’s house onto a new cart. David and all the Israelites were celebrating with all their might, with singing, on harps, on stringed instruments, on tambourines, on cymbals, and with trumpets (1 Chronicles 13:8, NKJV). Can you imagine it? The music, the joy, the sense of anticipation that they were finally bringing the presence of God back to where it belonged.

But then something terrible happened.

When they came to Chidon’s threshing floor, the oxen stumbled. The cart carrying the Ark tilted. And a man named Uzzah, without thinking, reached out his hand to steady the Ark. It was an instinctive, protective gesture. He was trying to keep it from falling.

“The anger of the Lord was aroused against Uzzah, and God struck him there for his error; and he died there by the ark of God” (2 Samuel 6:7, NKJV). Everything stopped. The music cut out. The celebration halted. A man who had just been part of this massive corporate expression of worship and devotion to God was dead. Struck down instantly.

David was afraid. More than afraid—he was angry and confused. How could this happen? Why would God respond like this? What had Uzzah done wrong? He was trying to help. He was protecting the Ark. And now he was gone. In that moment, David’s faith wavered. He was no longer willing to bring the Ark into the city. It was too dangerous. He

didn't understand God's holiness enough to trust Him. So he changed course.

“So David would not move the ark with him into the City of David, but took it aside into the house of Obed-Edom the Gittite” (1 Chronicles 13:13, NKJV).

The Ark was temporarily housed in the home of a stranger—a man from Gath, a place David had lived, a person David apparently knew and trusted. And there, in that house, something remarkable began to happen.

“The ark of God remained with the family of Obed-Edom in his house three months. And the Lord blessed the house of Obed-Edom and all that he had” (1 Chronicles 13:14, NKJV).

THE SIGNIFICANCE

This is where the story gets interesting. This is where both realities of this book come alive.

Obed-Edom's household became a place where God's presence dwelt. Not as a religious exercise. Not as a place to visit God or experience a moment of spiritual refreshment. But as a dwelling place where the manifest presence of God brought blessing and abundance into every area of life.

His household was blessed. His family was blessed. Everything he had was blessed. The blessing was so evident, so pronounced, so undeniable, that word reached King David. His men came and told him: “The Lord has blessed the house of Obed-Edom and all that belongs to him, because of the ark of God” (2 Samuel 6:12, NKJV).

And that blessing stirred something in David. It reminded him of what he was meant to be building. Not just a political kingdom, but a kingdom where God's presence was central. Where His dwelling place

was the focal point. Where both individual households and the corporate expression of worship were centered on one reality: God is here.

This is the pattern the rest of this book explores. It's the pattern that will reveal who you are, what worship among God's people is meant to be, and how a global movement like Global Tabernacle of David fits into what God is doing on the earth right now.

But first, you need to understand: the blessing doesn't come from religious duty or perfect protocol. It comes from offering your life—personally and corporately—as a dwelling place for His presence. That's what Obed-Edom did. That's what you're invited to do.

However, in order to understand why Obed-Edom's house was blessed the way it was—and why David wanted that same presence dwelling among his own people—we have to go back further, to the tabernacle Moses built, and see exactly what David changed.

P A R T T W O

RESIDENCY

From Visitor to Resident



*What's the difference between God showing up and God
moving in?*

We've watched what it looks like when His presence settles into an ordinary life. Now it's time to ask the sharper question underneath that story: not whether His presence shows up, but whether it stays.

That might sound like a small distinction. It isn't. I've come to believe it's one of the most important shifts a believer can make—not in what you know, but in how you live it out day after day. The next two chapters exist to make that shift possible for you: to move you from being someone God occasionally visits to someone He continually inhabits.



C H A P T E R S I X

VISITATION VS. HABITATION

J O H N 14:23 (NKJV)

“If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him.”

AN EXPERIENCE, OR A RESIDENCE?

By now you’ve walked with me through the story of the Ark’s return, met Obed-Edom and his household, and seen what it looks like when God’s blessing settles over a life or a movement rather than simply passing through it. I want to take that same question and press it further, because it touches something every believer wrestles with, whether they’ve named it or not: Is my sole connection with God based on my experiences with Him, or does He actually live inside of me? Scripture calls these two very different realities visitation and habitation, and understanding the difference is one of the most important shifts we can make in our walk with the Lord.

Let’s start with the words themselves. Visitation, according to Merriam-Webster, means “the appearance of a divine or supernatural being.” A visitation is an event. It has a beginning and an end. God shows up in a service, a quiet moment, a song, a crisis, and we feel Him unmistakably close. Something breaks open in us. Then, just as unannounced as He came, the sense of His nearness lifts, and we find ourselves waiting and even chasing after the next encounter. I don’t say

any of this to diminish visitation. It is real, it is wonderful, and God uses it to bring breakthrough and change that we genuinely need. But it was never meant to be the whole story.

Habitation is something else entirely. Merriam-Webster defines habitation as “the state or process of living in a particular place.” Notice the difference: a visitation is an appearance, but a habitation is a residence. Think of the difference between a guest and a member of the household. A guest arrives, is welcomed, and eventually leaves, even if the visit was wonderful. But someone who belongs to the household lives there. They have a room prepared for them. They move freely through every part of the house because it is genuinely theirs. A guest makes an appearance; a resident has a right to dwell. That is the language Scripture reaches for when it describes what God wants with us. Not an appearance. A residence.

WHAT SCRIPTURE CALLS DWELLING

This is exactly what Paul tells the believers in Ephesus. He reminds them that they are no longer strangers or foreigners to God but have been brought into His own household, built together on the foundation of the apostles and prophets with Christ Himself as the cornerstone, growing into a holy temple in the Lord (Ephesians 2:19–22, NKJV). And then he says something remarkable: this whole building is “being built together for a dwelling place of God in the Spirit” (Ephesians 2:22, NKJV). Not a place He visits. A place He lives. This has been true of God’s heart from the very beginning; the psalmist declares, “Lord, You have been our dwelling place in all generations” (Psalm 90:1, NKJV). And Jesus Himself describes the same reality in intimate, relational terms: “Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in

Me” (John 15:4–5, NKJV). Abiding isn’t a visit. It’s a vine and a branch, permanently joined, sharing one life.

I like to picture it this way. Visitation is like a light switch, flipped on and then off again. Habitation is like a running faucet. The flow may increase at times and slow at others, but the water never stops moving, because the source was never disconnected in the first place. When you live from habitation, you stop needing to “enter into” God’s presence, because your settled awareness is that He never left.

...

Chapter Six continues in the complete edition of Hosting Glory.



CHAPTER TWENTY - TWO

THE VOICE OF GOD IS SPEAKING

1 SAMUEL 3:21 (NKJV)

“And the Lord appeared again in Shiloh. For the Lord revealed Himself to Samuel in Shiloh by the word of the Lord.”

LEARNING TO TELL THE DIFFERENCE

For a long time, I genuinely didn’t trust myself to know when I was hearing from God and when I was just hearing my own thoughts through the filter of my personal aspirations, talking back to me in a spiritual accent. I’d sense something in prayer, or in worship, and immediately second-guess it. Was that You, Lord, or was that just what I wanted to be true?

Through the years I have learned to better discern the difference between my voice and what the Lord is speaking to me. I’ve also learned how to ask questions, seek confirmation, and allow the word that I am hearing to be processed and refined through trusted friends and wise counsel. I’ve also learned, slowly and sometimes clumsily, to recognize some marks of His voice that I can trust more than I used to. And I want to walk you through what I’ve learned, because I believe He’s speaking right now—through Scripture, yes, but also through what’s actually happening among His people on the earth—and I don’t want you to miss it.

MY OWN LISTENING

The first time I became convinced I was actually hearing God rather than just hoping, it wasn't dramatic. It was a settled, specific conviction that kept returning no matter how many times I tried to talk myself out of it: it's time. Not someday. Not once conditions improve. Now.

I want to be honest that I resisted this for a while, because "now" was inconvenient. I could think of a dozen reasons to wait—more preparation, more resources, more certainty. But the conviction didn't fade with time the way my own passing enthusiasms usually do. It got quieter and steadier instead, which I've come to recognize as one of the marks of God's voice versus my own excitement. My excitement burns hot and fades. His invitations tend to settle into something calm and immovable.

Alongside that, I kept sensing something else, almost as insistently: everyone is invited. Not just the gifted, not just the credentialed, not just the people who look like natural leaders. I had to examine my own assumptions about who belonged in this and repent of some quiet elitism I hadn't noticed in myself. God kept underlining ordinary faithfulness over impressive gifting, and I had to let that correct me.

A CORPORATE CALL

What's confirmed this for me isn't just my own private sense of things—it's watching the same convictions surface, unprompted, in other believers, some of whom I have no direct connection to, in places I've never been.

I hear from people leading small gatherings in cities who describe the exact same urgency I felt: it's time, don't wait for perfect conditions. I hear it from people with no natural platform who describe sensing, just as clearly as I did, that they're invited into this regardless of their resume. And I've watched, over and over, as gatherings that started in one city

with no connection to another city somehow arrive at the same convictions, the same postures, the same sense of urgency, entirely independently.

That kind of unprompted agreement, across distance and without coordination, is one of the things that has convinced me this isn't wishful thinking dressed up as prophecy. It's God saying the same thing to enough people, in enough places, that the pattern itself becomes a form of confirmation.

WHAT I'VE COME TO BELIEVE HE'S SAYING

If I had to distill what I keep hearing, underneath all of it, into something you could hold onto, it would be this handful of convictions, and I want to offer them to you the way they've come to me—not as pronouncements from a pulpit, but as what I've personally sensed confirmed again and again.

It's time. Not someday, not once you feel ready—now, in whatever form obedience takes for you this season.

Everyone is invited. Not just the visibly gifted. The tabernacle of David had worshippers and prophets, yes, but it also had people who set up chairs and managed schedules and prayed quietly where no one could see them. All of it mattered.

He's doing this everywhere, not in one place. I've stopped being surprised when a believer in another state or country describes the same conviction I've had. That's not coincidence. That's the shape of how He's choosing to move in this season—multiplied, not centralized.

Do it now, don't wait for ideal conditions. I wasted real time waiting for a readiness that was never going to arrive on its own.

I'm with you, so you don't have to be afraid. Every person I've talked to who has stepped into this has described some version of fear beforehand. The invitation was never contingent on the fear going away first.

And this will cost you something, and it's worth it. I won't pretend otherwise. It will cost time, and possibly comfort, and sometimes relationships with people who don't understand. I've paid some of that cost myself. I'd pay it again.

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Chapter Twenty-Two continues in the complete edition of Hosting Glory.

ABOUT THE AUTHOR



David Gereghty is a worship leader, prophetic minister, teacher, and the Founder & Director of Global Tabernacle of David (GToD), a nonprofit worship movement raising up worshippers, intercessors, prophets, and scribes across the earth for day and night worship of Jesus. What began in 2021 as a handful of believers on a live stream now sustains a weekly global rhythm of worship, prophecy, intercession, and scribing across multiple time zones.

He has spent thirty years serving people and the Body of Christ through a blend of ministry, business, and creative leadership. As founder and CEO of Tree of Life Global Services, LLC, he equips entrepreneurs, ministries, and authors to launch and grow what God has given them—work that draws on more than a decade of executive

leadership, including eight years as COO and Marketing Director and three years as Executive Director of the nonprofit Recreational Music Center. He is certified through the Fieldstone Leadership Network and trained with the Servant Leadership Network.

His writing and teaching center on spiritual renewal, creative stewardship, and breakthrough living. Whether through words, worship, or one-on-one coaching, the aim is the same: to help people discover their identity, release their creativity, and fulfill their calling.

David lives in South Carolina with his wife of nearly twenty years, Leslie, and their two teenage daughters.

To learn more about David and his ministries, visit DavidGereghy.com, or find all of his books at amazon.com/author/david-gereghy.

CONTINUE READING

The rest of the journey is waiting

You've just read the Introduction, Chapter One, and portions of Chapters Six and Twenty-Two. The complete book carries the thread all the way through: from Obed-Edom's doorstep, through the two tabernacles and David's road from the fields to the caves to the throne, to the Nehemiah blueprint and a closing commissioning for every believer ready to build their own section of the wall.

Under the new covenant, the dwelling place of God is not a building you visit. It is a people you belong to and a life you carry. *Hosting Glory* is an invitation to live that way.

HOSTING GLORY

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