

# GROWING IN GOD

PODCAST



## GIG59 – The Tabernacle Of David

In this podcast today, I want to talk about the Tabernacle of David. This is a story about the Ark of the Covenant and what David did in establishing what we call and the Scriptures talk about as the Tabernacle of David. I want to see the significance of it, the amazing establishment of it, and of course, what it means for us today as Christian believers.

If we look at the story of David, if we look at his reign as king, it began around 1012 to 1011 BC. So that kind of gives us a chronology of where we are beginning in this story. I want to first read out of Psalms 27, beginning at verse 4, because in this Psalm we see something about the heart of David relative to the Presence of the Lord and the Ark of the Covenant; and maybe we see the motivation that he had in establishing what we call the Tabernacle of David. Verse 4, "One thing I have asked from the Lord, that I shall 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 meditate in His temple."

We are seeing this drive in David, that he wanted to live in the house of the Lord, and he wanted to meditate in His Temple. Verses 5-9, "For in the day of trouble He will conceal me in His tabernacle; in the secret place of His tent He will hide me; He will lift me up on a rock. And now my head will be lifted up above my enemies around me, and I will offer in His tent sacrifices with shouts of joy; I will sing, yes, I will sing praises to the Lord. Hear, O Lord, when I cry with my voice, and be gracious to me and answer me. When You said, 'Seek My face,' my heart said to You, 'Your face, O Lord, I shall seek.' Do not hide Your face from me, do not turn Your servant away in anger; You have been my help; do not abandon me nor forsake me, O God of my salvation!" We know the Scriptures say that David was a man after God's own heart; and David is driven here to dwell in the Temple, to dwell in the place of God's Presence. So this may show us really the motivation for these things that are about to happen surrounding the Ark of the Covenant and the Tabernacle.

He is referring in this Psalm to the tent; because remember, David never saw what we call the Temple. He only knew the Tent that was built in the wilderness by Moses, and was moved from place to place. He wanted to build a house for the Lord, but he was never given that opportunity by God Himself. Instead, Solomon was the one who built the Temple that we recognize. We talk about the first Temple period, the second Temple period, questions about whether there will be a third Temple. But David never saw any of that. He only recognized or was around the Tent that God established with Moses in the wilderness. So in this Psalm he is talking about the Tent, and wanting to be in His Presence in this Tent, and meditate upon Him in this place.

We see his heart, we realize what his experience was and what he didn't know or get to be a part of in the building of the Temple of the Lord. But I want to jump now to Second Chronicles, and we will go to chapter one beginning at verse 3. Now we are talking about Solomon here, but we have to talk a little bit about the story of Solomon in order to begin to see this radical event that took place with David, and the change that it was, and what it meant. It is such a fun, amazing, beautiful picture. So let's go to Second Chronicles, starting at chapter one, verse 3. "Then Solomon and all the assembly with him went to the high place which was at Gibeon, for God's Tent of Meeting was there, which Moses the servant of the

Lord had made in the wilderness." What we are doing in this story is we are identifying the location now of the Tent of Meeting, which should house the Ark of the Covenant, and the altar, and all of the elements of worship that were there.

As we know in the beginning, as they entered the land, it was really established in Shiloh; or as we would say, Shiloh. It was in Shiloh for, I don't know, 390 years plus – which was longer than it ever was established within the Temple, either the first Temple or the second Temple that Solomon did build. So it had been in Shiloh. But under the war with the Philistines, and other things that happened, it was removed from there. It was reestablished, or re-setup, during this time, in Gibeon. And the Tent was there of Meeting, as it says in verse 3, but we also know that the Philistines had captured the Ark of the Covenant, and it was separated now from this Tent.

Verse 4: "However, David had brought up the ark of God from Kiriath-jearim to the place he had prepared for it, for he had pitched a tent for it in Jerusalem." Again, we are seeing the history of what was happening. The Tent of Meeting that Moses had built was in Gibeon; the covenant had been taken, and David was going to recover it from where it was now located, during his time, in Kiriath-Jearim. He has built a tent in the City of David, and he is going to move the Ark of the Covenant into that tent which he has built; so he has got to bring it up to Jerusalem. Verse 5, "Now the bronze altar, which Bezalel the son of Uri, the son of Hur, had made, was there before the Tabernacle of the Lord, and Solomon and the assembly sought it out." So even though the Ark of the Covenant was no longer there, everything else was – the tent, the altar, all the implements of worship. Therefore, the sacrifice that was made, was made at this place in Gibeon. So Solomon goes up to Gibeon to make sacrifice. But it is telling what has happened beforehand, that David had gone up just to get the Ark. So we begin to see the unfolding of this very interesting story.

When David brings the Ark of the Covenant up to Jerusalem where he had pitched a tent in the City of David for it, he was separating the Ark of the Covenant from the Tabernacle, and from everything else surrounding the Tabernacle that had been built in the wilderness by Moses, and had been carried around by Israel through all these years in the wilderness and up through the possession of the land. So what David is doing seems to be, you know, pretty radical. He is going to take only the Ark. And of course, today, we know the mystery of the Ark. People are still looking for the Ark. David was seeking the Ark, and he went and took the Ark. But he did know where the Tent was, and he knew where the altar was. He knew these things were located in Gibeon, and therefore, he could have taken the Ark and returned it to Gibeon, and placed it back in the Tent of Meeting. But David doesn't do that. David builds his own tent in Jerusalem, in the City of David; and he goes and takes the Ark, and brings it to be placed in the tent which he had built. Now, this sounds pretty radical to me. He is separating out. Now, where do you get a Scriptural precedent for removing the Ark of the Covenant from the rest of the Tent of Meeting, taking it from the Holy of Holies, and removing it from the altar, or the laver, or all these other elements of worship, and taking it someplace else to a tent that you have built? I just think this is so radical to me that David would feel the freedom, or the leading, or the voice of the Lord, or whatever it was that he felt he had the right or the privilege to do that.

In Second Chronicles 1:13 it says, "So Solomon went from the high place which was at Gibeon, from the tent of meeting, to Jerusalem, and he reigned over Israel." So he went up to Gibeon to the remainder of the Tent of Meeting to make his sacrifices, according to the Mosaic law, and after he finished, he returned to Jerusalem. David was not satisfied to do that. David, as we see in the Psalm, is driven to live in the Presence of God. He is driven to live in the Tent, to wait upon God in the Tent, to rejoice in this Tent. So he takes the Presence of God. We know that is what the Ark of the Covenant represented, that

was the very Presence of God. So David takes the Presence of God and separates it from everything else, and brings it up to his own tent.

We are going to go to First Chronicles, chapter 13, verses 1-4. "Then David consulted with the captains of the thousands and the hundreds, even with every leader. David said to all the assembly of Israel, 'If it seems good to you, and if it is from the Lord our God, let us send everywhere to our kinsmen who remain in all the land of Israel, also to the priests and Levites who are with them in their cities with pasture lands, that they may meet with us; and let us bring back the ark of our God to us, for we did not seek it in the days of Saul.' Then all the assembly said that they would do so, for the thing was right in the eyes of all the people."

Wow! Amazing. David is presenting this plan, "Hey guys, I'm going to go and separate the Ark of the Covenant from the Tent of Meeting, and just bring the Ark up." I mean, you why wouldn't you bring the whole thing up, if that was your burden? And where would you get any precedent for separating all of these elements out? As far as we have known up to this point, the Ark of the Covenant, the Presence of God, can only dwell in the Holy of Holies. But, everybody thinks it is a great idea. So, in verses 5-6, "David assembled all Israel together, from Shihor of Egypt even to the entrance of Hamath, to bring the ark of God from Kiriath-jearim. David and all Israel went up to Baalah, that is, to Kirath-jearim, which belongs to Judah, to bring up from there the ark of God, the Lord who is enthroned, above the cherubim, where His name is called." We are just going to bring God up to the city. We are not worried about the rest of these elements of worship. And again, when we see David's heart, we can understand it. He was not interested so much in the sacrificial precedent of what had taken place in the Tent. He was driven to worship God with music, with song, and introduce a whole new way of worship. Therefore, in his mind, it required him to separate the Presence of God from all of these things and the necessity of them.

In verses 7-9 it says, "They carried the ark of God on a new cart from the house of Abinadab, and Uzza and Ahio drove the cart. David and all Israel were celebrating before God with all their might, even with songs and with lyres, harps, tambourines, cymbals and with trumpets. When they came to the threshing floor of Chidon, Uzza put out his hand to hold the ark, because the oxen nearly upset it." In other words, they put it on a cart to carry it. And, as it was being pulled along, they hit a bump or the oxen stumbled or something, and the Ark starts to fall over out of the cart. So Uzza reaches out his hand and steadies the Ark.

Verse 10 says, "The anger of the Lord burned against Uzza, so He struck him down because he put out his hand to the ark; and he died there before God." Here they are having this great celebration. They are dancing, they are playing all the instruments, they are singing before the Lord. And now you have this tragedy that takes place because Uzza reaches out to steady the Ark, and God slays him right there and then.

Verses 11-14. "Then David became angry because of the Lord's outburst against Uzza; and he called that place Perez-uzza to this day. David was afraid of God that day, saying, 'How can I bring the ark of God home to me?' So David did not take the ark with him to the city of David, but took it aside to the house of Obed-edom the Gittite. Thus the ark of God remained with the family of Obed-edom in his house three months; and the Lord blessed the family of Obed-edom with all that he had."

First Chronicles 15:1. "Now David built houses for himself in the city of David; and he prepared a place for the ark of God and pitched a tent for it." So we know it was made in the City of David, it was right there by his home. And archeology is still looking and possibly has found a place in the City of David

where this tent may have stood and where David went to worship the Lord. But David was distraught because he was, you know, trying to bring the Ark up, and then God slew Uzza for doing something that was outside the restrictions. And I think, my gosh, this whole idea of taking the Ark of God, the Presence of God, separating it from the Tent – what about that? That seems a little bit out of place, too. I'm not sure where the rule book was for this, but to me, it would have struck the fear of God in my heart to have even come up with some kind of an idea like this. And all of a sudden God gets David's attention, because He is saying, "Hey, if you are going to take My Presence, you are going to do this properly. It's not like all the rules are gone or there is nothing that you need to worry about. You are still dealing with My Presence in the Ark of God, and you must do this correctly."

Now, what does *correctly* mean? We don't know, because there was no such time when the Ark was separated from the rest of the elements of worship in the Tent of Meeting. But that is what God was saying. So He got David's attention, and David realized, "Hey, I've got to do this the right way." So in First Chronicles 15, verses 2-3, it says, "Then David said, 'No one is to carry the ark of God but the Levites; for the Lord chose them to carry the ark of God and to minister to Him forever.' And David assembled all Israel at Jerusalem to bring up the ark of the Lord to its place which he had prepared for it." So David figured out what he had done wrong. He had, I'm sure, gone before the Lord in a great deal of fear and trembling and repentance, and said, "Lord, show me how I must do this." And God reminded him, "Hey, nobody touches this Ark, nobody deals with this Ark except the Levites. So if you are going to bring it up, you are going to bring it up properly, according to the instruction that Moses had given in the wilderness for the transport of this Ark of the Covenant."

In First Chronicles, 15:12-13, it goes on to say, "And said to them, 'You are the heads of the fathers' households of the Levites; consecrate yourselves both you and your relatives, that you may bring up the ark of the Lord God of Israel to the place that I have prepared for it. Because you did not carry it at the first, the Lord our God made an outburst on us, for we did not seek Him according to the ordinance.'" So David recognizes, "I must seek Him according to the ordinances, according to the Word of God that has been established, I must deal with the Presence of God in the proper way."

Verses 14-16, "So the priests and the Levites consecrated themselves to bring up the ark of the Lord God of Israel. The sons of the Levites carried the ark of God on their shoulders with the poles thereon, as Moses had commanded according to the word of the Lord. Then David spoke to the chiefs of the Levites to appoint their relatives the singers, with instruments of music, harps, lyres, loud-sounding cymbals, to raise songs of joy." So David goes back into this mode of worshiping the Lord. Now, obviously the Lord was with them in what they were doing. And the proof is just this incident when they did something God wasn't happy about, God corrected them very severely and someone died in the process. So David seeks the Lord. Now they go back and they follow the instructions for the carrying of the Ark; and David begins to bring it up, and he appoints the Levites to do it. He appoints the relatives of the Levites who are to minister to the Ark of the covenant, and they began to worship and praise the Lord.

In First Chronicles 15:25-28, it goes on to say, "So it was David, with the elders of Israel and the captains over thousands, who went to bring up the ark of the covenant of the Lord from the house of Obed-edom with joy. Because God was helping the Levites who were carrying the ark of the covenant of the Lord, they sacrificed seven bulls and seven rams." So here we see God was with them, His Presence was the proof of that. "Now David was clothed with a robe of fine linen with all the Levites who were carrying the ark, and the singers and Chenaniah the leader of the singing with the singers. David also wore an ephod of linen. Thus all Israel brought up the ark of the covenant of the Lord with shouting, and with sound of the horn, with trumpets, with loud-sounding cymbals, with harps and lyres."

Going to First Chronicles 16:1-4, it says, "And they brought in the ark of God and placed it inside the tent which David had pitched for it, and they offered burnt offerings and peace offerings before God." Which again, they were doing that without the altar that was back in Gibeon, so go figure how this was working. "When David had finished offering the burnt offerings and the peace offerings, he blessed the people in the name of the Lord. He distributed to everyone of Israel, both man and woman, to everyone a loaf of bread and a portion of meat and a raisin cake. He appointed some of the Levites as ministers before the ark of the Lord, even to celebrate and to thank and praise the Lord God of Israel." Now this is where we begin to see a whole new way of worship being established. It goes through in verses 5 and 6 and names those with the musical instruments that are now to play and sing before God and give thanks. Verse 7, "Then on that day David first assigned Asaph and his relatives to give thanks to the Lord." So they were continually to be before the Ark, according to verse 6, continually there. But not with burnt offerings. That was to be done back in Gibeon. This was for praise and worship. And remember, this was just one tent. There was no Holy of Holies. So they were doing this worship directly in the Presence of God inside this tent, before the Ark of the Covenant. What a radical transition we are beholding here, an amazing thing that happened. God allowed David to do this. And I think only David could do this, because he is a type of the Messiah, and the transitions that would take place.

Now let's continue in First Chronicles 16, at verses 37-38, because in between these verses David sings this beautiful Psalm of Thanksgiving. But it goes on to say, "So he left Asaph and his relatives there before the ark of the covenant of the Lord to minister before the ark continually, as every day's work required; and Obed-edom with his 68 relatives; Obed-edom, also the son of Jeduthun, and Hosah as gatekeepers." Verses 39-40, "He left Zadok the priest" – remember, these guys are Levites that we are talking about. Now he leaves "Zadok the priest and his relatives the priests before the tabernacle of the Lord in the high place which was at Gibeon, to offer burnt offerings to the Lord on the altar of burnt offering continually morning and evening, even according to all that is written in the law of the Lord, which He commanded Israel." So think about this interesting process that has taken place here. When we see that David is reestablishing the process of worship to the Lord, he is doing it also by keeping the old worship at the Tabernacle going through Zadok the priest, because it was the priests that were to be sacrificing in the Temple. And it was the Levites who were supposed to be tending to this great Ark of the Covenant. We see a complete transition and turning upside down of the whole methodology of worship that had been established from the time of the wilderness wanderings under Moses at Mount Sinai up to this date. It is amazing to me, honestly.

Then we pick up something in the book of Amos. Now, Amos is prophesying at about 750 BC. So, if we were talking about David back, you know, in 1112, or 1,012, so maybe 300 years have gone by. And all of a sudden, we have this prophecy from Amos. In Amos chapter nine, verses 11-15. It says, "In that day I will raise up the fallen booth of David, and wall up its breaches; I will also raise up its ruins and rebuild it as in the days of old; that they may possess the remnant of Edom and all nations who are called by My name," declares the Lord who does this. 'Behold, days are coming,' declares the Lord, 'When the plowman will overtake the reaper and the treader of grapes him who sows seed; when the mountains will drip sweet wine and all the hills will be dissolved. Also I will restore the captivity of My people Israel, and they will rebuild the ruined cities and live in them; they will also plant vineyards and drink their wine, and make gardens and eat their fruit. I will also plant them on the land, and they will not again be rooted out from their land which I have given them,' says the Lord your God." What a tremendous picture of the restoration. But isn't it interesting that in this restoration prophecy, they are not talking about the rebuilding of a temple. They are not talking about the rebuilding of the first Temple or the second Temple. Amos prophesies that this Tabernacle of David will be restored, this tent that David

built, the booth he calls it. The Booth of David, that is what is going to be rebuilt in the end-time when God is restoring Israel and restoring His people.

Now that could speak to many things. I know there are many questions from people; you know, will there be a third Temple that is built, or whatever. It doesn't have to be a Temple, it can be a tent. And it could be prophetically this Tent of David. But that is not what this podcast is about. Here's what this is about. We go to Acts the fifteenth chapter and we see all of this, this tremendous story we are talking about of what David did, and it was so out of character. And how do you find a precedent for what he was doing in separating the Presence of God from the Tent of Meeting and all of that. You say, "What was the purpose? What really was significant?" Well, let's go to Acts the 15th chapter, and we will start reading with verse 12. "All the people kept silent, and they were listening to Barnabas and Paul as they were relating what signs and wonders God had done through them among the Gentiles."

Now remember, this story is precluded by the fact that many were saying that the Gentiles who were coming in to believe in Yeshua, believe in Jesus as Savior, had to become Jews. They had to be circumcised. They had to follow the Law of Moses. They had to do everything that Israel did in order to be included in the Church. Now, these were people that had been Pharisees before, and had been Orthodox believers before Yeshua's Resurrection. And so they were what you would call Christians; but they also believed, because again, there was no format for anything that was taking place, they believed that the Gentiles if they came in had to become like Jews. So they all gathered in Jerusalem to discuss this issue. And in the part of discussing it, they were listening to Barnabas and Paul, and they were telling about the miracles that God was doing in the midst of the Gentiles. Why were they saying this? They were saying, "Look, these people are not circumcised. These people did not become Jews; and yet look at what God is doing. There are signs, there are wonders, there are healings. They are being baptized in the Holy Spirit. They are speaking in tongues. They are prophesying. Everything that we received on the Day of Pentecost and since the Resurrection, they are receiving, but without being made into Jews."

Verses 13-17 go on to say, "After they had stopped speaking, James answered, saying...." Now remember, James was the Lord's brother, the natural brother of Yeshua; and he was the elder in Jerusalem. He was basically the head of the Church at that time. Barnabas and Paul and Peter, these guys were more evangelists. They were out evangelizing the Gentiles and the Jews. But James was seen as the head of the Church. And James was known for being extremely Orthodox, and continuing with Orthodox practices as the way of worship. So, everyone has spoken about what God was doing in the midst of the Gentiles, and, "James answered, saying, 'Brethren, listen to me. Simon,'" or Peter, as we know, "'has related how God first concerned Himself about taking from among the Gentiles a people for His name. With this the words of the Prophets agree, just as it is written, "After these things I will return, and I will rebuild the Tabernacle of David which has fallen, and I will rebuild its ruins, and I will restore it, so that the rest of mankind may seek the Lord, and all the Gentiles who are called by My name.'""

Do you see what James is doing here? He is quoting Amos. He is going back to the prophecy of Amos about what David did in building this Tent and moving the Ark of the Covenant into the city of David. And he is saying, "This is our proof, biblically, scripturally." So you have got to have two witnesses, right? Two or three witnesses. What Peter and Paul were talking about was the witness that the Holy Spirit was bringing among the Gentiles, that they did not need to be circumcised. James comes along, and knowing the Word as he does, he brings the prophecy of Amos up to today and says, "According to the prophecy that Amos made, this Tent of David will be rebuilt." And the symbolism of it is that all mankind may seek God. There is no Holy of Holies in the Tent of David. Anyone may enter into the Presence of

God and worship Him. Not with the sacrifices that were dictated by Moses in the wilderness, but instead, with worship and thanksgiving, with song, with instruments, with praise that had not existed like that before. So here James goes and picks up the prophecy of Amos. All of this was done a thousand years before James is speaking, this transition that David made. Yet everything that David did became the proof, the scriptural, biblical proof, that the Gentiles would be included and accepted into the Presence of God and into the worship of God, without the necessity of circumcision.

He goes on in verses 18-20. It says, "Says the Lord, who makes these things known from long ago." God brought this biblical example from long ago, that we would have this answer today that we need to this dilemma we are in, "What do we do with these Gentiles?" "Therefore it is my judgment that we do not trouble those who are turning to God from among the Gentiles, but that we write to them that they abstain from things contaminated by idols and from fornication and from what is strangled and from blood." And other than that, they may worship God. That is what James said. Thank God for James. Thank God for these men of God that had enough perception to see the witness of the Holy Spirit, as well as the witness of the Word. And thank God for David, who had enough perception or whatever it was that he had, I don't know, that he would remove the Presence of God out of the Tent of Meeting, and bring it up to his home and establish a new form of worship.

We should thank God for it. Isaiah also prophesied, "A throne will even be established in lovingkindness, and a judge will sit on it in faithfulness in the tent of David; moreover, he will seek justice and be prompt in righteousness." So Isaiah also saw that Messiah would come. And the illustration and the example of His ministry was this Tent of David, both in worship and in judgment, in lovingkindness, and justice and righteousness. What a beautiful thing we have that God has done and established for us.

I want this to emphasize four points. Number one, God confirms His will and His purpose by two witnesses. One, by the moving of the Holy Spirit. But two, by the written Word of God. And we should always remember, whatever we believe God is doing, we must look for the witness and confirmation of it.

Also, what David did was radical, and it was unprecedented. Yet it created a scriptural precedent for the unprecedented event which would happen over a thousand years later. Amazing.

Number three, God created, through David, who is a type of the coming Messiah, the confirmation of His plan to include the Gentiles in salvation.

The last thing I would say is, what an amazing God we have. What an amazing Bible. And what an amazing salvation.