



The Restoration of David's Tabernacle

(Part 1)

by Pastor Steve

Prophetic voices all across the world agree that we are in the last days before the coming of the Lord Jesus. In Acts Peter is recorded as saying, *For he (Messiah, Jesus) must remain in heaven until the time of the final restoration of all things, as God promised long ago through his prophets.* (Acts 3: 21 NLT) In other words Jesus is literally held hostage in heaven until all things are restored. So, in these last days, God is about the business of restoration. I believe he is revealing and restoring the biblical concepts of worship, evangelism and the Kingdom of God to a temple of people whose one desire is to see his will done on earth as it is in heaven.

Amos was one of those prophets Peter referred to as prophesying about God's restoration process. He said, *On that day I will raise up the tabernacle of David, which has fallen down, and repair its damages; I will raise up its ruins, and rebuild it as in the days of old; That they may possess the remnant of Edom, and all the Gentiles who are called by my name, Says the Lord who does this thing.* (Amos 9:11-12)

Why, in this restoration process, does God choose to restore the tabernacle of David? Why not the tabernacle of Moses? God gave specific instructions to Moses on how his tabernacle was to be built. He strictly warned Moses to build it exactly as it was prescribed. David's tabernacle was a simple tent of which no instructions were given. Why didn't God say he would restore Solomon's temple? Solomon's temple was enormous and extravagant. Its splendor far exceeded that of David's little tent.

When David brought the ark or the covenant to Jerusalem from the house of Obed-Edom he placed it in a tent on Mount Zion. The ark represented God's manifest presence. It was above the mercy seat on top of the ark that God met with the priest in the Holy of Holies of Moses' tabernacle. In Moses' tabernacle the Holy of Holies was enclosed and off limits to everyone except the priests. David's tabernacle was an open tent and all could see the ark and have access to God's glory.

After placing the ark in the tent, David established an order of worship that continued through his reign. Singers and musician were employed to praise, give thanks and prophesy before the ark of God. Twenty-four hours a day worship could be heard from Mount Zion. That was the reason God said, *This is my resting place forever; here I will dwell, for I have desired it.* (Psalm 132:13-14)

Notice the prophecy given by Amos. He said the reason for the restoration of David's tabernacle was that the remnant of Edom and the Gentiles called by his name would be possessed. Edom was the name given to Esau and his descendants. Esau was Isaac's son who sold his birthright to Jacob. God is interested in saving or possessing all those who have sold their birthright, which all of mankind did in Adam. It is God's will that none should perish but that all should come to repentance.

The apostles must have believed that this prophecy was fulfilled at least in part with the salvation of the Gentiles. When the council at Jerusalem convened to discuss what to do about the reports of converted Gentiles, James quotes the passage from Amos. Here is his interpretation of what Amos said: *After this I will return and will rebuild the tabernacle of David which has fallen down; I will rebuild its ruins, and I will set it up; So that the rest of mankind may seek the Lord, even all the Gentiles who are called by my name, says the Lord who does all these things.* (Acts 15:16-18)

God has a plan to make his name known throughout the world. Psalm 76:1 says that in Judah God is known. Judah means praise. In praise God is known. David wrote, *He has put a new song in my mouth -- praise to our God; many will see it and fear, and will trust in the Lord.* (Psalm 40:3) The Hebrew word used for praise in this verse is tehillah. Tehillah is a hymn, a new song, one that has not been recorded. God has chosen to use the new song, tehillah, as a tool to bring the lost into his kingdom.

Twice in the Revelation of Jesus Christ John records hearing a new song. In chapter 14 he shares his revelation of Jesus standing on Mount Zion with the 144,000 servants of God. Mount Zion as we have established was the resting place of the ark of God in David's tabernacle and the resting place of God himself. Jesus is standing in the midst of the praises of his people represented by the 144,000.

The 144,000 were singing a new song that only they could learn because they had been redeemed from the earth. Immediately after he hears the new song, John sees *another angel flying through the heavens carrying the everlasting Good News to preach to the people who belong to this world-to every nation, tribe, language and people.* (Revelation 14:6 NLT) This seems to connect the singing of the new song to the preaching of the gospel. It also sounds very similar to the first time John records hearing the new song in

heaven.

In chapter 5 John witnesses the slain lamb take a scroll out of the hand of him who sits on the throne. This action moves the four living creatures and the twenty-four elders to fall down before the lamb and sing a new song. They sang; *You are worthy to take the scroll and break its seals and open it. For you were killed, and your blood has ransomed people for God from every tribe and language and people and nation.* (Revelation 5:9 NLT) Again the new song of praise has a direct connection with the salvation of mankind.

God's desire is to restore the same spirit of worship that typified David's tabernacle. He not only desires to find his resting place in the worship of his people, but that his people worship and exalt him in such a way that his name is known, his glory is manifest and all men are drawn to him. The psalmist wrote; *Sing a new song to the Lord! Let the whole earth sing to the Lord! Sing to the Lord; bless his name. Each day proclaim the good news that he saves.* (Psalm 96:1-2 NLT)

Signifying the type of death he would die, Jesus said, *And I, if I am lifted up from the earth, will draw all peoples to myself.* (John 12:32) By his death Jesus reconciled the world to God. Though he died once, never to suffer death again, we can, by our praise and worship lift him up or magnify him for all to see.

When we magnify Jesus we make him bigger much in the same way we use a telescope. The planets and stars are very large objects, yet they are difficult to see because they are so far away. The telescope brings those objects closer to the viewer so they can see the enormity of the objects. David's tabernacle was erected in a conspicuous place; Mount Zion. All who entered the city could see the glory of God and hear the praises of God. That is what our praise and worship accomplishes; it takes a huge God that seems so far away to some folks and brings him nearer for them to see. We do the magnifying, he does the drawing.

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