

OUTREACH  
ISRAEL  
NEWS



March 2007



RESTORING  
DAVID'S TABERNACLE

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#### STATEMENT OF BELIEF

There is One Almighty Creator God of the Universe, Who has revealed Himself to us in the manifestations of Father, Son, and Holy Spirit.

Yeshua the Messiah (Jesus Christ) came in fulfillment of the Messianic prophecies of the Scriptures and is fully God. It is mandatory for us to believe in a Divine Redeemer to be saved. Salvation is a free gift of God to all who receive Messiah Yeshua into their lives and confess of their sins. Those who reject Messiah will be consigned to eternal punishment.

The Holy Scriptures, Genesis-Revelation, are the inspired, infallible Word of God as revealed in the original Hebrew, Aramaic, and Greek texts.

There is only one assembly of chosen ones/elect, the people of Israel, of which all Believers in Messiah are a part. God does not have two groups of elect: Israel and "the Church."

The Torah (Genesis-Deuteronomy) is the foundation of all Scripture, was followed by our Messiah Yeshua, and is to still be followed and studied by Believers today.

Yeshua the Messiah is coming to gather the saints after the Tribulation period.

*For more specific information, consult O I M ' s h o m e p a g e a t <[outreachisrael.net](http://outreachisrael.net)>*

# OIM Update

## March 2007

by Mark Huey

This past month has been a very memorable time for me personally, as well as a productive time for the ongoing efforts of OIM. February is traditionally a transitional month because it concludes with my annual remembrance of my birth. This year I have finally reached the point where I have as many years in the Lord as a “born again” Believer, as I had before I met the Risen Savior. After twenty-eight years in the Messiah, it seems like the desire to know Him, and the power of His resurrection, and the fellowship of His sufferings that I might attain the resurrection (Philippians 3:11) is finally coming into even greater focus.

In one particular week this past month, the Lord allowed me to participate on two levels at the NRB (National Religious Broadcasters) annual convention in Orlando. In the beginning and in the end, I was a stagehand that laid carpet from the onset to removing the carpet at the end. In between the physical labor, I was able to actually attend the gathering as an attendee with a pass provided by a colleague in another Messianic ministry. I could probably write a book about my experience, as I truly felt the presence of the Lord from start to finish. After years of laboring in ministerial capacities and with the concerted prayer from some godly intercessors, I once again received the joy of waiting for Divine appointments to utilize the networking skills the Father has given me. I was not disappointed!

My innate love for Israel, the people and the Promised Land, was immeasurably rewarded as I got to spend multiple private times with some native Messianic Believers. They were in pursuit of some funding for various critical projects in media and real estate for their *moshav* just west of Jerusalem. Providentially, I was able to arrange an intimate meeting between them and a very well-connected godly benefactor who told me before the meeting that he had some substantial resources that he wanted to invest in Israel. While we do not yet know if anything will materialize, we certainly ask for your prayers that God’s will be done with each of these men engrossed with advancing His Kingdom. At this point in time, I do not know what my part in the projects might be, but I do know that the Lord answered

one of my prayers for Divinely orchestrated appointments.

For the past year, I have been asking Him for an invitation to once again visit the Land of Promise. The invitation never came. However, when I took Margaret and John for a brief Sunday afternoon walk around the exhibit hall, we stopped at the Israeli Tourism Board's booth for visits with some of the exhibitors. I noticed a raffle contest being conducted for roundtrip tickets to Israel on El Al Airlines, so I prodded Margaret and John to fill out a card and place it in the bin for a drawing. The next day on my regularly scheduled walk around visit with my friend, I went by the booth and discovered that J. K. McKee of TNN Online had won the Sunday drawing for the ticket to Israel. I guess God loves John so much that He gave him a valuable ticket that we can convert into cash for John's Jeep Replacement Fund! The more I thought about it, and with confirmation from Margaret, I concluded that perhaps this was an invitation and an opportunity for OIM to take some of our resources and place it in the fund in exchange for the ticket.

My new friend mentioned earlier who wants to invest in Israel has never visited Israel. When I asked him when he wanted to go to Israel, he told me he could make a trip in November. I told him that I already had a roundtrip ticket and would love to be his traveling companion, especially regarding the meeting we were concluding with the Israelis. When I came home later and checked my calendar, November was the only month that did not have something "penciled in" for action, as it is after the Fall holidays. While we once again wait upon the Lord for His perfect will, we would appreciate your prayers about this potential excursion and whatever involvement He wants me to do!

By the time you receive this newsletter, we will have already celebrated Purim with our **Virtual Purim** teachings. We are now preparing our lessons for the upcoming Spring holiday season that will be punctuated by our **Virtual Passover** teaching and reflection offerings during the Feast of Unleavened Bread, through the Counting of the Omer to *Shavuot*.

We hope and pray that the Lord is preparing your hearts for this wonderful season of remembrance. As you already know, our God is good and He loves to see His children celebrating the appointments that He has established. May He reward you in ways beyond your greatest expectations as you seek His face according to His ways!

William Mark Huey

## Restoring David's Tabernacle

*by Mark Huey*

In the past dozen or so years, there has been considerable discussion—devolving at times to acrimonious debate—about what specifically constitutes the restoration of David's Tabernacle. Many proponents of the prophecies about the reunion of the Two Houses of Israel, Judah and scattered Israel/Ephraim into one complete House of Israel, argue that we have been witnessing the anticipated restoration for over a decade. I myself have also been inclined to come to similar conclusions, especially since 1996-1997 when I visibly witnessed three blood red moons on Passover and Sukkot 1996, and Purim 1997. In conjunction with these total lunar eclipses, the nearly six-month naked eye sighting of the Hale-Bopp comet in the early evening sky from Fall 1996 to Spring 1997 allowed me to conclude that God was trying to communicate through the lunar eclipses tied to the Hebrew calendar to the Jewish people, and to the world at large with the hanging comet. In 2004 I delivered an audio teaching entitled "The Punishment is Over," to describe what I concluded was a twelve-year period, corresponding to the twelve-year judgment phase from 734-722 B.C.E., for restoring the whole House of Israel. During this time, God would be revealing His truth slowly like a rheostat gently becoming brighter. By 2002, I thought we were at the midpoint of the restoration process and that by 2007-2008 the basic understanding would be totally revealed to those seeking the Lord.

This past weekend, I was made aware of another blood red moon generated by a total eclipse of the moon that just happened to occur on Purim, March 03, 2007. In doing some more examination, I discovered that two more blood red moons are supposed to occur within the calendar year on August 28, 2007 (14 Elul) and February 21, 2008 (Purim Katan), perhaps being proverbial bookends to my proposed twelve-year period. While we know that the Lord uses signs in the skies to communicate important messages to His people, in the past several years I have learned that attempting to understand exactly what God is doing with phenomena like celestial occurrences is beyond my ability to interpret accurately. I have discovered that while one's enthusiasm and zeal for the things of the Lord is great, it needs to be tempered with wisdom. I am not adamant about interpretations of celestial sightings and recognize that the Lord is going to accomplish His purposes to those whom He chooses—regardless of the acuity of their sight or the dull-

ness of their hearing.

With all of that being said, it was not until a recent and intensive study about the Ark of the Covenant that I finally discovered some Scriptural clarification about what David's Tabernacle actually was—and perhaps by extension, how it will be restored according to the prophecies of Amos:

“For behold, I am commanding, and I will shake the house of Israel among all nations as *grain* is shaken in a sieve, but not a kernel will fall to the ground. All the sinners of My people will die by the sword, those who say, ‘The calamity will not overtake or confront us.’ **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 the 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 their land, and they will not again be rooted out from their land which I have given them,’ says the LORD your God” (Amos 9:9-15).

If you will recall, Amos was called to prophecy to the Northern Kingdom of Israel in Samaria, warning them about the judgment to come from the Assyrians. At the conclusion of his declarations there is a glimmer of hope that in time, after the Israelites have been scattered into the world, there would be a future period when the “fallen booth” or Tabernacle of David would have its breaches walled up, ruins raised, and it would be rebuilt as of old. Blessings of fruitful vineyards and gardens in rebuilt cities signal a period of physical restoration to the Promised Land—and since David's city was Mount Zion, a restored Jerusalem as well.

To add some dimension to Amos' prophecies. James the Just actually quotes from this passage during the Jerusalem Council deliberations of Acts 15, as he tries to analyze and explain from the Scriptures what is occurring with large numbers of non-Jews turning to faith in the God of Israel. **James recognizes the restoration of David's Tabernacle as something occurring in his day.** As you read or reread this passage, please note that James also weaves in a few other Scriptures (quoted immediately after), in order to clarify what he sees transpiring:

“After they had stopped speaking, James answered, saying,

'Brethren, listen to me. Simeon 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,"** SAYS THE LORD, WHO MAKES THESE THINGS KNOWN FROM LONG AGO. 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. **For Moses from ancient generations has in every city those who preach him, since he is read in the synagogues every Sabbath**" (Acts 15:13-21).

"The LORD will establish you as a holy people to Himself, as He swore to you, if you keep the commandments of the LORD your God and walk in His ways. **So all the peoples of the earth will see that you are called by the name of the LORD, and they will be afraid of you**" (Deuteronomy 28:9-10).

"For thus says the LORD, who created the heavens (He is the God who formed the earth and made it, He established it *and* did not create it a waste place, *but* formed it to be inhabited), **'I am the LORD, and there is none else.** I have not spoken in secret, in some dark land; I did not say to the offspring of Jacob, "Seek Me in a waste place"; I, the LORD, speak righteousness, declaring things that are upright. **Gather yourselves and come; draw near together, you fugitives of the nations; they have no knowledge, who carry about their wooden idol and pray to a god who cannot save.** Declare and set forth *your case*; indeed, let them consult together. Who has announced this from of old? Who has long since declared it? Is it not I, the LORD? **And there is no other God besides Me, a righteous God and a Savior; there is none except Me. Turn to Me and be saved, all the ends of the earth; for I am God, and there is no other.** I have sworn by Myself, the word has gone forth from My mouth in righteousness and will not turn back, that to Me every knee will bow, every tongue will swear *allegiance*. They will say of Me, 'Only in the LORD are righteousness and strength.' Men will come to Him, and all who were angry at Him will be put to shame. In the LORD all the offspring of Israel will be justified and will glory" (Isaiah 45:18-25).

James saw that some kind of serious restoration of the fallen Tabernacle of David was occurring in his day, but it was certainly not com-

plete. We see elements of those from other nations coming into the fold of Israel in order to praise and worship the true God of Israel. Israel becomes the venue by which the whole world can hear of His glory. But notice that God is not focusing on the “Two Houses of Israel,” per se, although it is a fact that when David established his Tabernacle of praise and worship on Mount Zion, it was after he was anointed the king over all Twelve Tribes of Israel. Before David established his Tabernacle of praise, he was first anointed king by all the elders of Israel, and then he conquered Jerusalem (Jebus) and established his home on Mount Zion:

“Then all Israel gathered to David at Hebron and said, ‘Behold, we are your bone and your flesh. In times past, even when Saul was king, you *were* the one who led out and brought in Israel; and the LORD your God said to you, ‘You shall shepherd My people Israel, and you shall be prince over My people Israel.’ **So all the elders of Israel came to the king at Hebron, and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD through Samuel. Then David and all Israel went to Jerusalem (that is, Jebus); and the Jebusites, the inhabitants of the land, *were* there. The inhabitants of Jebus said to David, ‘You shall not enter here.’ Nevertheless David captured the stronghold of Zion (that is, the city of David)” (1 Chronicles 11:1-5).**

Before we consider what David’s Tabernacle was, it is imperative to know that its praise and worship centered on the Ark of the Covenant. In recent weeks, as I have been meditating and examining various Torah portions from *Shemot* (Exodus), I believe that I have been given some greater understanding about the *mishkan* or Tabernacle of Moses—and specifically the Ark of the Covenant—in its relation to us as Believers. Reading through the appropriate sections of Samuel and Chronicles has opened up a wealth of information about the Ark of the Covenant, and particularly its journey from the time of the high priest Eli in Shiloh to its ultimate resting place in Jerusalem on Mount Moriah.

For centuries, the mystery of the current location of the Ark of the Covenant has always been fascinating to contemplate, but the fact remains from valid archeological data that its whereabouts are not known to anyone. The last mention of the Ark of the Covenant in the Bible actually comes from Jeremiah, who some believe (according to legend) actually hid or sequestered the Ark of the Covenant just before the fall of Jerusalem to the Babylonians. Lamentably since then, ancient and modern archeologists are unable to locate it. However, if you read

the context of its last reference, you just might get a hint as to some of the circumstances that will be debated as the Ark of the Covenant becomes increasingly more discussed in the future:

**“Return, O faithless sons,’ declares the LORD; ‘For I am a master to you, and I will take you one from a city and two from a family, and I will bring you to Zion. Then I will give you shepherds after My own heart, who will feed you on knowledge and understanding. It shall be in those days when you are multiplied and increased in the land,’ declares the LORD, ‘they will no longer say, “The ark of the covenant of the LORD.” and it will not come to mind, nor will they remember it, nor will they miss it, nor will it be made again. At that time they will call Jerusalem “The Throne of the LORD,” and all the nations will be gathered to it, to Jerusalem, for the name of the LORD; nor will they walk anymore after the stubbornness of their evil heart. In those days the house of Judah will walk with the house of Israel, and they will come together from the land of the north to the land that I gave your fathers as an inheritance. Then I said, “How I would set you among My sons and give you a pleasant land, the most beautiful inheritance of the nations!” And I said, “You shall call Me, My Father, and not turn away from following Me”” (Jeremiah 3:14-19).**

Apparently at some future time when the Father gives Israel some shepherds after His own heart, similar to King David (1 Samuel 13:14; Acts 13:22), the Ark of the Covenant will not even come to mind or be remembered, or be missed or made again. Instead, Jerusalem will be called “the Throne of the Lord” as all the nations will be gathered to it, as they have come to a knowledge of Him and serve Him fully. Jeremiah goes on to say that the scattered House of Judah and the scattered House of Israel will be given “a desirable land—the fairest heritage of all the nations” (NJPS). They will both recognize God as their Father, follow Him, and be restored to their inheritance. We see some paralleling passages in Ezekiel 37; Isaiah 11:13; Hosea 1:11; Jeremiah 50:4; 16:15; 31:8; and Amos 9:15 that in their own degrees likewise describe the end-time restoration of Israel.

Further on in these prophecies, Jeremiah 7 describes what was going to happen to Jerusalem—where the Ark of the Covenant was residing—if the people did not change their wicked ways. In this passage, Jeremiah compares Jerusalem to the initial placement of the Ark of the Covenant in Shiloh after the conquests of Joshua. Jeremiah pleads with the Southern Kingdom that they do not end up like the Northern Kingdom already judged by the Assyrians:

“Stand in the gate of the LORD’s house and proclaim there this

word and say, 'Hear the word of the LORD, all you of Judah, who enter by these gates to worship the LORD!' Thus says the LORD of hosts, the God of Israel, 'Amend your ways and your deeds, and I will let you dwell in this place. Do not trust in deceptive words, saying, **"This is the temple of the LORD, the temple of the LORD, the temple of the LORD."** For if you truly amend your ways and your deeds, if you truly practice justice between a man and his neighbor, if you do not oppress the alien, the orphan, or the widow, and do not shed innocent blood in this place, nor walk after other gods to your own ruin, then I will let you dwell in this place, in the land that I gave to your fathers forever and ever. Behold, you are trusting in deceptive words to no avail. Will you steal, murder, and commit adultery and swear falsely, and offer sacrifices to Baal and walk after other gods that you have not known, then come and stand before Me in this house, which is called by My name, and say, "We are delivered!" – that you may do all these abominations? **Has this house, which is called by My name, become a den of robbers in your sight? Behold, I, even I, have seen it,**' declares the LORD. **'But go now to My place which was in Shiloh, where I made My name dwell at the first, and see what I did to it because of the wickedness of My people Israel. And now, because you have done all these things,'** declares the LORD, **'and I spoke to you, rising up early and speaking, but you did not hear, and I called you but you did not answer, therefore, I will do to the house which is called by My name, in which you trust, and to the place which I gave you and your fathers, as I did to Shiloh. I will cast you out of My sight, as I have cast out all your brothers, all the offspring of Ephraim'"** (Jeremiah 7:2-15).

At this point, you can read 1 Samuel and 1 Chronicles in order to see a fuller history on what happened to the Ark of the Covenant from the time of Shiloh to the point where it is relocated to Mount Zion inside the Tabernacle of David. This is a fascinating read and covers about a century of Israel's history from the high priest Eli to the Prophet Samuel to the eras of King Saul and King David. It is during this time that the Ark of the Covenant actually goes from Shiloh to the Philistines at Ashdod (1 Samuel 5:1-7), to Gath (1 Samuel 5:8-9), to Ekron (1 Samuel 5:10-12), to Bethshemesh (1 Samuel 6:1-12; 13-20).

Eventually, the inhabitants of Bethshemesh understood that the Ark of the Covenant needed to dwell in the midst of the people of Israel, and they sent messengers to Kiriath-jearim (meaning "city of woods"), a town of Gibeon in Judah for its most lengthy resting place during this period. The actual time the Ark of the Covenant was in Kiri-

ath-jearim is difficult to determine, with estimates running between 80-100 years. The tenure is recorded in 1 Samuel 7:1-17 with what appears to be a brief time of revival with Israel returning to the Lord:

**“And the men of Kiriath-jearim came and took the ark of the LORD and brought it into the house of Abinadab on the hill, and consecrated Eleazar his son to keep the ark of the LORD. From the day that the ark remained at Kiriath-jearim, the time was long, for it was twenty years; and all the house of Israel lamented after the LORD.** Then Samuel spoke to all the house of Israel, saying, ‘If you return to the LORD with all your heart, remove the foreign gods and the Ash-taroth from among you and direct your hearts to the LORD and serve Him alone; and He will deliver you from the hand of the Philistines.’ **So the sons of Israel removed the Baals and the Ashtaroth and served the LORD alone.** Then Samuel said, ‘Gather all Israel to Mizpah and I will pray to the LORD for you.’ They gathered to Mizpah, and drew water and poured it out before the LORD, and fasted on that day and said there, ‘We have sinned against the LORD.’ And Samuel judged the sons of Israel at Mizpah. Now when the Philistines heard that the sons of Israel had gathered to Mizpah, the lords of the Philistines went up against Israel. And when the sons of Israel heard it, they were afraid of the Philistines. Then the sons of Israel said to Samuel, ‘Do not cease to cry to the LORD our God for us, that He may save us from the hand of the Philistines.’ Samuel took a suckling lamb and offered it for a whole burnt offering to the LORD; and Samuel cried to the LORD for Israel and the LORD answered him. Now Samuel was offering up the burnt offering, and the Philistines drew near to battle against Israel. But the LORD thundered with a great thunder on that day against the Philistines and confused them, so that they were routed before Israel. The men of Israel went out of Mizpah and pursued the Philistines, and struck them down as far as below Beth-car. Then Samuel took a stone and set it between Mizpah and Shen, and named it Ebenezer, saying, ‘Thus far the LORD has helped us.’ So the Philistines were subdued and they did not come anymore within the border of Israel. And the hand of the LORD was against the Philistines all the days of Samuel. The cities which the Philistines had taken from Israel were restored to Israel, from Ekron even to Gath; and Israel delivered their territory from the hand of the Philistines. So there was peace between Israel and the Amorites. **Now Samuel judged Israel all the days of his life. He used to go annually on circuit to Bethel and Gilgal and Mizpah, and he judged Israel in all these places. Then his return was to Ramah, for his house was there,**

**and there he judged Israel; and he built there an altar to the LORD”** (1 Samuel 7:1-17).

At some point after Saul has been made king of Israel, the Ark of the Covenant is relocated to Mount Gibeon where the Tabernacle was established and the regular sacrifices continued. If you look at a Biblical atlas you will see that Kiriath-jearim and Mount Gibeon are very close to one another. Mount Gibeon ultimately becomes the burial site for Samuel, and is just west of Jerusalem on the old highway to Jaffa that heads to Emmaus. It appears from this passage that Saul and his son Jonathan were concerned about the safety of the Ark of the Covenant as the Philistines were again creating some problems in the area. Perhaps the area where Samuel had his school for prophets was strategically a better place to protect the Tabernacle and Ark of the Covenant:

“And there was a trembling in the camp, in the field, and among all the people. Even the garrison and the raiders trembled, and the earth quaked so that it became a great trembling. **Now Saul's watchmen in Gibeah of Benjamin looked,** and behold, the multitude melted away; and they went here and *there*. Saul said to the people who *were* with him, ‘Number now and see who has gone from us.’ And when they had numbered, behold, Jonathan and his armor bearer were not *there*. **Then Saul said to Ahijah, ‘Bring the ark of God here.’ For the ark of God was at that time with the sons of Israel.** While Saul talked to the priest, the commotion in the camp of the Philistines continued and increased; so Saul said to the priest, ‘Withdraw your hand.’ Then Saul and all the people who *were* with him rallied and came to the battle; and behold, every man's sword was against his fellow, *and there was* very great confusion” (1 Samuel 14:15-20).

After the deaths of King Saul and Jonathan, the anointed King David assumes his responsibilities as the king of Israel as Ish-bosheth, another of Saul's sons, attempts to follow in his father's footsteps. During this seven-and-a-half year period, David is anointed king of Judah and resides in Hebron as the war between the house of Saul and his house rages on:

“Then it came about afterwards that David inquired of the LORD, saying, ‘Shall I go up to one of the cities of Judah?’ And the LORD said to him, ‘Go up.’ So David said, ‘Where shall I go up?’ And He said, ‘To Hebron.’ So David went up there, and his two wives also, Ahinoam the Jezreelitess and Abigail the widow of Nabal the Carmelite. And David brought up his men who *were* with him, each with his household; and they lived in the cities of Hebron. **Then the men of Judah came and there anointed David king over the house of Judah. And**

**they told David, saying, 'It was the men of Jabesh-gilead who buried Saul.'** David sent messengers to the men of Jabesh-gilead, and said to them, 'May you be blessed of the LORD because you have shown this kindness to Saul your lord, and have buried him. Now may the LORD show lovingkindness and truth to you; and I also will show this goodness to you, because you have done this thing. Now therefore, let your hands be strong and be valiant; for Saul your lord is dead, and also the house of Judah has anointed me king over them.' **But Abner the son of Ner, commander of Saul's army, had taken Ish-bosheth the son of Saul and brought him over to Mahanaim. He made him king over Gilead, over the Ashurites, over Jezreel, over Ephraim, and over Benjamin, even over all Israel. Ish-bosheth, Saul's son, was forty years old when he became king over Israel, and he was king for two years. The house of Judah, however, followed David. The time that David was king in Hebron over the house of Judah was seven years and six months"** (2 Samuel 2:1-11).

You can read the totality of what happened in 2 Samuel chs. 2-5, as David finally becomes the undisputed king of all Israel, and is embraced by all the elders of Israel:

"Then all the tribes of Israel came to David at Hebron and said, 'Behold, we are your bone and your flesh. Previously, when Saul was king over us, you were the one who led Israel out and in. And the LORD said to you, "You will shepherd My people Israel, and you will be a ruler over Israel." **So all the elders of Israel came to the king at Hebron, and King David made a covenant with them before the LORD at Hebron; then they anointed David king over Israel.** David was thirty years old when he became king, *and* he reigned forty years. At Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty-three years over all Israel and Judah" (2 Samuel 5:1-5).

Next, we find that David desires to bring the Ark of the Covenant to Jerusalem. Consider the aborted attempt to move it by an ox cart:

"**And David arose and went with all the people who were with him to Baale-judah, to bring up from there the ark of God which is called by the Name, the very name of the LORD of hosts who is enthroned above the cherubim.** They placed the ark of God on a new cart that they might bring it from the house of Abinadab which was on the hill; and Uzzah and Ahio, the sons of Abinadab, were leading the new cart" (2 Samuel 6:2-3).

As you read the passage, you find that the death of Uzzah grieved David, so the Ark of the Covenant went to the house of Obed-Edom for three months where that household was greatly blessed. After three

months of searching the Scriptures, David finally concedes that he had erred in the method for moving the Ark of the Covenant and looked to the Torah for the instructions on how to properly transport it. He found that the Ark of the Covenant needed to be moved by the Levites with staves on their shoulders:

“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. 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....Then David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, Joel, Shemaiah, Eliel and Amminadab, 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 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” (1 Chronicles 15:1-3; 11-15).

It is at this point in the narrative and the balance of the Book of 1 Chronicles and various Psalms that we are introduced to the Tabernacle of David that is located on Mount Zion. David decides to leave the brazen altar, the *menorah*, the table of showbread, the altar of incense, the Tabernacle structure, and basically all that was located on Mount Gibeon—and only transport the Ark of the Covenant to Mount Zion. Even before the actual threshing floor of Arunah the Jebusite on Mount Moriah is purchased late in David’s life, we find a tent or tabernacle made, and a place on Mount Zion for the Ark of the Covenant to be placed. As you read about all that is instituted for praise, worship, and adoration, you will detect that an entirely different form of worship is inaugurated by King David and the various Levites.

We see the introduction of elements of worship that have transcended to the time of Yeshua and beyond as detailed in the Apostolic Scriptures. We see singers and singing (1 Chronicles 15:16-27; cf. Colossians 3:16), instruments of music (1 Chronicles 23:5; 25:1-7; cf. Ephesians 5:18-19), and priests minister before the Ark of the Covenant (1 Chronicles 16:37) as Yeshua ministers for us (Hebrews 6:19-20; 10:19-

21). We also see the recording of psalms to the Lord (1 Chronicles 16:4; Psalm 80:1; cf. Revelation 1:10-11) and people thanking the Lord (1 Chronicles 16:4, 8, 41; cf. 1 Thessalonians 5:18). Praise, psalm singing, rejoicing, clapping, shouting, dancing, lifting up hands, worship through bowing, seeking the Lord, spiritual sacrifices, and declaring “Amen” in one’s blessings are all parts of the Tabernacle of David that remain standard elements of our corporate worship today.

As you can see, the Tabernacle of David is something much more than just the Two Houses of Israel coming together in unity. Restoring the Tabernacle of David is far more comprehensive than some of the cursory explanations that have been floated around the Messianic community in recent years. In fact, it is my emerging understanding that David’s Tabernacle was a preliminary physical representation of what occurred a millennia later when Yeshua became the ultimate sacrifice. The author of Hebrews described this eloquently in his epistle. Our challenge today is to appreciate what we have received, and help others as we all learn to function in our various spiritual services of worship!

In the coming months, I hope to address some of these differences as I plan to put together a devotional tentatively entitled, *Our Tabernacle: A Living and Holy Sacrifice*. It is my intent to further examine who we are in the Lord and how we are supposed to praise and worship Him. We need to all learn what Paul means when he urged the Romans to offer themselves up as living and holy sacrifices:

“Therefore I urge you, brethren, by the mercies of God, **to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.** And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect” (Romans 12:1-2).

I believe that King David understood what his spiritual service of worship was before the Most High. In time, as we grow and search the Scriptures more thoroughly, I hope that we will also have this privilege and the ability to understand it more fully. At present, we all must pray for the direction and discernment to know how we must work toward this end.

Until the restoration of all things...

(cover image is of David’s Citadel in Jerusalem)

## NEW COMMENTARY AVAILABLE!



### PHILIPPIANS FOR THE PRACTICAL MESSIANIC

The letter of Paul to the Philippians is a frequently overlooked and disregarded text in the Bible by today's Messianic community – yet it speaks so profoundly to where we presently are and the issues we are dealing or will deal with in the near future. Perhaps with the most Roman character of any other book of the Apostolic Scriptures (New Testament), save Paul's letter to the Romans, Philippians invites us into a community of First Century Believers on their own in the Roman colony of Philippi. These people are surrounded by neighbors who are hostile to both Judaism and the gospel message of Messiah Yeshua. They number only in the few, but the Apostle Paul is able to consider them his close and affectionate friends, and seldom has a negative word for them. The Philippians are generous to his ministry work, and Paul has strong feelings for their well-being and calling in the Lord.

The Epistle to the Philippians presents us with many theological and social questions that cannot be avoided by anyone who reads it. Above all things, the Apostle Paul places Yeshua the Messiah at the center of his life, and urges his Philippian brothers and sisters to do the same. He urges the Philippians to be kind, generous, and be a light to their pagan neighbors. He urges them to show humility and to be about the supreme service of the gospel, even unto death. He urges unity in the assembly, and that all demonstrate God's love to others. He affirms the mystery of both the Divinity and humanity of Yeshua. Paul also recognizes the value of women in the local congregation, and how God will raise them up when there are no men. For the modern Messianic, Philippians shows us how small fellowships and congregations on their own should function, in addition to the huge questions of how we can have a global vision that recognizes the virtues of other ethnicities and cultures, while still maintaining an Hebraic view of the Scriptures and God's mission.

In the commentary *Philippians for the Practical Messianic*, TNN Online editor J.K. McKee addresses many of the avoided issues that this text asks Messianic Believers. He takes into account the First Century Jewish and Roman background of Paul's letter. He also considers the large amount of intertextual references that Philippians makes to the Tanach (Old Testament), deeply embedded in Paul's vocabulary and mannerisms. Most importantly, he considers the centrality of Yeshua for Paul, and how all human achievements pale in comparison to who He should be for us as born again Believers who have experienced His transforming power.

Also included in this commentary is an exposition on Acts 16:6-40: Paul's visit to Philippi.

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