

**I. DAVID ERECTS A TABERNACLE (1 CHR. 16)**

- A. David set the ark in a tent—the tabernacle—in Jerusalem he had raised for it, then blessed the people and celebrated (16:1-3). David did not bring the ark into his residence like Obed-Edom did. David blessed the people and provided a meal (foreshadowing the marriage supper of the Lamb).

*<sup>1</sup>So they brought the ark of God, and set it in the midst of the tabernacle that David had erected for it...<sup>2</sup>he blessed the people in the name of the LORD. <sup>3</sup>Then he distributed to everyone of Israel, both man and woman, to everyone a loaf of bread, a piece of meat, and a cake of raisins. (1 Chr. 16:1-3)*

- B. David appointed Levites to minister to God by remembering, thanking, and praising (16:4-6). In worship we *remember God* (His past deeds), *thank God* (His present activities and promises) and *praise God* (adore and exalt Him for who He is).

*<sup>4</sup>And he appointed some of the Levites to minister before the ark of the LORD, to commemorate [remember], to thank, and to praise the LORD... (1 Chr. 16:4)*

- C. David wrote a psalm to dedicate the ark being established in Jerusalem (16:7-36). He gave the song to Asaph. This psalm draws from three other psalms: *Psalm 105:1-15* (1 Chr. 16:8-22), *Psalm 96:1-13* (1 Chr. 16:23-33) and *Psalm 106:1, 47-48* (1 Chr. 16:34-36).

*<sup>7</sup>On that day David first delivered this psalm into the hand of Asaph and his brethren... (1 Chr. 16:7)*

- D. This song is a model for worship as taught by David. It expresses three activities that David wanted emphasized in worship as defined in verse 4—to *remember*, *thank*, and *praise* the Lord.

*<sup>25</sup>For the LORD is great and greatly to be praised...<sup>27</sup>Honor and majesty are before Him; strength and gladness are in His place...<sup>29</sup>Give to the LORD the glory due His name... Oh, worship the LORD in the beauty of holiness...<sup>34</sup>for His mercy endures forever. (1 Chr. 16:25-34)*

1. This psalm expresses David's passion for a God-centered worship order in which the Lord is greatly praised (16:25) for His honor, majesty, strength, and gladness (16:27).
2. David longed that the Lord might receive the glory due His name according to the beauty of His transcendence (holiness, 16:29) and enduring mercy (16:34).

- E. David left the Levites to minister to the Lord before the ark as their full-time occupation (16:37-43).

*<sup>37</sup>So he left Asaph and his brothers there...to minister before the ark regularly, as every day's work required; <sup>38</sup>and Obed-Edom with his sixty-eight brethren...to be gatekeepers... (1 Chr. 16:37-38)*

- F. *He left Asaph*: David was the first one in the Scripture to institute a full-time vocation related to ministering to the Lord with song and music (1 Chr. 9:33; 16:37; 23:5, 30; 25:7; 2 Chr. 8:12-14; 31:4-6, 16; 34:9, 12; Neh. 10:37-39; 11:22-23; 12:44-47; 13:5-12).

- G. The work was *regular* (consistent) and had *requirements* (duties with standards) as they were freed from other duties and employed in the work of day and night worship (9:33; 16:37; 2 Chr. 8:14).  
*<sup>14</sup>And according to the order of David his father, he appointed...Levites for their duties (to praise and serve before the priests) as the duty of each day required... (2 Chr. 8:14)*  
*<sup>33</sup>...the singers...free from other duties; for they were employed in that work day and night. (1 Chr. 9:33)*
- H. God's desire to be worshipped on earth as He is in heaven has not changed. The Spirit has not emphasized this through history, but *is now in many nations*. The order of worship that God commanded David to embrace is both timeless and valid today, such as establishing singers and musicians in God's house. The application of this will greatly differ in each nation and culture.

## II. THE PROMISE OF THE RESTORATION OF THE TABERNACLE OF DAVID

- A. The Lord promised to raise up the tabernacle of David (Amos 9:11). This includes many things as *God's government is released on earth in context to worship and prayer*. It speaks of the *fact* of the existence of David's throne (government) and the *way* it was manifested (in context to worship).  
*<sup>11</sup>"I will raise up the tabernacle of David...I will raise up its ruins, and rebuild it...<sup>12</sup> that they may possess the remnant of Edom [Islam] and all the Gentiles [harvest in the nations]... <sup>14</sup>I will bring back the captives of My people Israel; they shall build the waste cities... <sup>15</sup>I will plant them in their land, and no longer shall they be pulled up from the land..." (Amos 9:11-15)*
- B. David's tabernacle links the restoration of *prayer, worship, the spirit of prophecy*, and the *missions movement* with the *Messianic remnant* in the restored land of the State of Israel. It connects three dimensions—the praying Church, the Messianic movement, and the State of Israel (as it pursues righteous government and recognizes the authority of Jesus as the son of David).
- C. In summary, it speaks of God's government on earth flowing from prayer with worship (Rev. 4:8). It is manifested *in part* in this age (as it continually increases) and *in fullness* in the Millennium. The *fullness* of the restoration of the tabernacle of David occurs only after Jesus returns to rule all nations from the *throne of David* in Jerusalem in the context of worship with intercession.
- D. The tabernacle of David has at least *seven expressions* that are deeply connected:
1. *Spiritual* expression—prophetic intercessory worship based on intimacy with God (1 Chr. 25)
  2. *Political* expression—contending for justice and righteousness in government (Isa. 16:5)
  3. *Messianic* expression—establishing a believing remnant in the state of Israel (Amos 9:14-15)
  4. *Missional* expression—impacting all nations with the gospel of the kingdom (Amos 9:12)
  5. *Supernatural* expression—releasing God's power, glory, and miracles (Ps. 145:11-12)
  6. *Transformational* expression—restoring cities, agriculture, economics, etc. (Amos 9:13-14)
  7. *Eschatological* expression—receiving Jesus as king over all nations reigning from Jerusalem