

שְׁמִינִי

Sh'mini

(eighth)

Vayyiqra [Leviticus] 9:1-11:47

הפטרה שמיני

Haftarah Sh'mini

Sh'muel Bet (2nd Samuel) 6:1-7:17

The Tabernacle of David

Sh'muel Bet (2nd Samuel) 6:17

So they brought in the ark of YHWH and set it in its place inside the tent which David had pitched for it; and David offered burnt offerings and peace offerings before YHWH.

When David was king he set up a tent for the ark of YHWH to come in and dwell there. This was not the Mishkan made in the wilderness of Sinai. This was just simply an open tent with no top. Notice also that King David also offered burnt offerings and peace offerings before YHWH. David was of the tribe of Yehudah (Judah). David was not a Levite. Yet YHWH accepted his offerings and sacrifices.

There are several places in Scripture that this particular edifice, the tabernacle of David, is spoken of as being important to the coming events of prophecy. We will examine each of these portions of Scripture to begin giving us an understanding of the tabernacle of David.

Yeshayah (Isaiah) 16:5

And a throne shall be established in lovingkindness; and one shall sit thereon in truth, in the tent of David, judging, and seeking justice, and swift to do righteousness.

Notice that in this passage which is found in the context of the latter days, a judge will sit in the tabernacle or tent of David handing out righteous judgment. Furthermore, the righteous judgment of

this judge will be swift. It will be a great blessing to see this come to pass. However, before we see this judge sit down and take the seat of judgment in the tabernacle of David, we need to see the tabernacle of David come into existence once again.

Amos 9:11

“In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up its ruins, and I will build it as in the days of old;”

In this passage from the prophet Amos we find that YHWH is declaring that He will raise up the tabernacle of David once again as in the days of old. One of the things that makes this passage so intriguing is the verse that follows it.

Amos 9:12

“that they may possess the remnant of Edom, and all the nations that are called by My name,” says YHWH that does this.

When the tabernacle of David is once again established by YHWH in these days, then this will be cause for Israel to possess both the nation of Edom (that is, what is left of it) and all those nations who are called by His name. One might suppose that this would include those nations like the USA who are founded upon Christianity or Christian principles. While nations like this are not actually calling upon His name as He has revealed it, they are indirectly calling upon His name. One also might suppose that this would also include the nation of Judah which also does not directly call upon His name, but rather substitutes titles in a similar fashion as Christianity does, albeit, different titles.

Perhaps the most revealing of all the passages concerning the re-establishment of the tabernacle of David is the following one found in the book of Acts concerning the ruling of the council at Jerusalem.

Ma'aseh (Acts) 15:16

***After these things I will return,
And I will build again the tabernacle of David, which is fallen;
And I will build again the ruins thereof,
And I will set it up:***

This is of course a quote from the prophet Amos which we looked at above. Ya'aqov also quotes, or rather paraphrases both verse 11 and 12 from Amos chapter 9. His point in quoting these two verses is that he is pointing out that what has already happened is the beginning of the fulfillment of these verses. And just exactly what has happened?

Ma'aseh (Acts) 15:8-9

***8 “And Elohim, who knows the heart, bore them witness, giving them the Holy Spirit, even as He did to us;
9 and He made no distinction between us and them, cleansing their hearts by faith.”***

During the council meeting of the apostles and the elders Kepha (Peter) stands up and addresses them. One of the things that he points out is that YHWH delivered the good news of the Besorah to the gentiles through him. In particular this first happened at the house of Cornelius. As Kepha was delivering the message, YHWH poured out His Spirit upon them just as He did on the Jewish believers on the feast of Shavuot (Pentecost). Kepha's point in saying this is that YHWH makes no distinction between Jewish believers and gentile believers, but rather treats both the same in cleansing their hearts by faith.

Ya'aqov, in recognizing the truth of this later in the meeting, refers to this passage from the prophet Amos.

When Kepha is still speaking he also asks the following question. It is a question that we need to ask today and keep before us as we work at restoring the tabernacle of David.

Ma'aseh (Acts) 15:10

"Therefore, why do you test Elohim, that you should put a yoke upon the neck of the talmidim which neither our fathers nor we were able to bear?"

And just exactly what is the yoke that neither their fathers nor they were able to bear?

Ma'aseh (Acts) 15:1

And certain men came down from Judea and taught the brethren, saying, "Unless you are circumcised according to the custom of Moshe, you cannot be saved."

The Torah of Moshe is not the same as the custom of Moshe. The Torah of Moshe is what is written in the first five books of Scripture, B'reshit, Shemot, Vayyiqra, B'midbar, and Devarim. The custom of Moshe is what was added to it later by men. These customs became so cumbersome and binding that it became impossible for men to actually keep and do the commandments of YHWH.

When we look at the freedom that David observed in his worship of YHWH, we see a great freedom. His wife Michal chastised David for dancing before the ark and died childless. David was free in His Spirit to do as He led him to do. This is the essence of the tabernacle of David. It is being free to worship in His Spirit as He leads without any encumbrances of man.

Yochanan (John) 8:36

"If therefore the Son shall make you free, you shall be free indeed."

Mashiach Yeshua came to set us free from sin and death.

Romans 6:16

Do you not know, that to whom you present yourselves as servants to obedience, his servants you are whom you obey; whether of sin to death, or of obedience to righteousness?

While many understand this passage at least on a basic level, to gain a deeper understanding one needs to understand that he should put his trust in no man, or the words taught by man.

Tehillim (Psalm) 146:3

***Do not put your trust in princes,
Nor in a son of man, in whom there is no help.***

No man can help us or save us. Only Mashiach can do that. We need to trust in Him. It is time that we stop putting our trust in men and in the writings of men. To do so is to follow a blind man into falling into a pit.

As YHWH restores the tabernacle of David, we need to learn how to walk in His Spirit day by day and moment by moment. This is the essence of the tabernacle of David – to walk in His Spirit.

ABBA YHWH, fill us with Your Spirit that the tabernacle of David will be fully restored in our day; in the name of Yeshua our Mashiach. Amein.

Shabbat Shalom

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