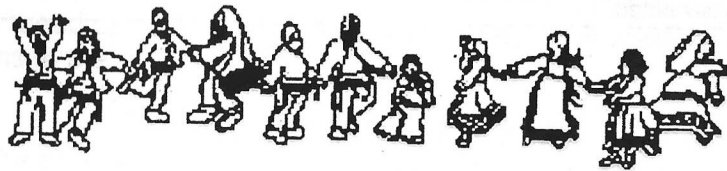


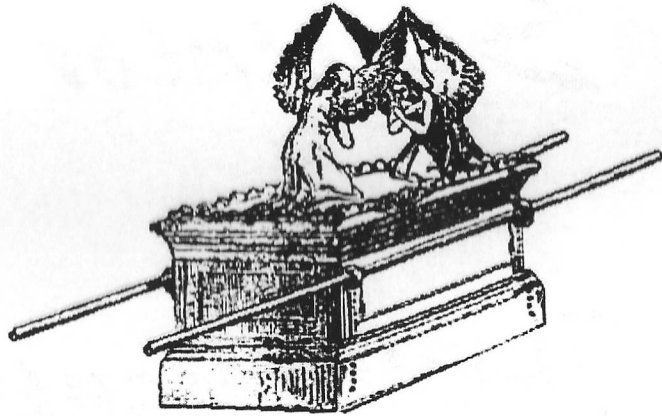
*Are You
a Spectator
or
a Participant?*

(Rediscovering and Rebuilding
the Tabernacle of David)



by
Frederick L. Pattison

“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.” (Amos 9:11)



(A facsimile of the Ark of the Covenant returned to David's Tabernacle)

The biblical quotations in this booklet are taken from the New King James Version of the Bible (NKJV). Quotations from other translations of the Bible are thusly noted.

Are You a Spectator or a Participant?

I don't know about you but I'm tired of “crazy” charismatics, “dried-up prune-faced” evangelicals and “hard-noise rigid harsh” fundamentalists filling the pews in many churches.

A desperate change is needed in American churches!

When you attend church services what is your reaction to them? Do you enjoy them or are they boring? Are they meaningful, uplifting and challenging or are you there simply out of habit? Do you get involved in the various parts of the service or do you keep looking at your watch hardly able to contain yourself until the last prayer?

Are you a spectator or are you a participant?

It is the intent of this booklet to challenge you to evaluate your involvement in the services that you attend. It is my hope and prayer that you will **become a participant** rather than merely a **spectator** during the services whether in a small gathering of believers or at a mega-church. The thoughts contained herein are not necessarily new, however some of them may be new to you.

On **page 2** of this booklet you will note the quote from **the Hebrew prophet Amos**. Why not take a moment right now to go back and read or reread the passage quoted from **Amos 9:11**. At this point it may or may not have meaning to you, but keep tuned as I will try to explain what it means, at least what it means to me.

The Council in Jerusalem

The passage in Amos was quoted at the gathering of the apostles and elders at the Council held in Jerusalem recorded for us in **Acts chapter 15**,

“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.” (vv. 16-17)

At this point you may be asking yourself, "**So, what does this mean to me and to my church?**" In this booklet I will seek to share with you what I believe this passage is referring to.

The tabernacle or tent of David strictly speaking **is not** the Church. In a spiritual sense it may well be but literally it is referring to a **prophecy** of what will occur at a future time. **Why do I say this?** The phrase "**I will**" indicates something that is to happen in the future. Some translations use the phrase "**In**" or "**on**" that day." **What day?** This is answered in **Amos 9:14 and 15,**

"I will bring back the captives of My people Israel; they shall build the waste cities and inhabit them; they shall plant vineyards and drink wine from them; they shall also make gardens and eat fruit from them. I will plant them in their land, and no longer shall they be pulled up from the land I have given them," says the LORD your God."

The day or time frame being referred to is that period of time **when** the children of Israel, i.e., **the Jews,** will once again be returning to the land that the LORD GOD promised to them and gave them many centuries ago. It was not until **May 14, 1948** that the children of Israel once again had their own land. From that day forward until now, and I believe until our Lord returns, that Land is theirs. They have rebuilt its cities and inhabited them. The land, as the prophet of old had prophesied, is now blossoming as a rose.¹ The barren desert is yielding produce unknown until the Jews returned to their land.

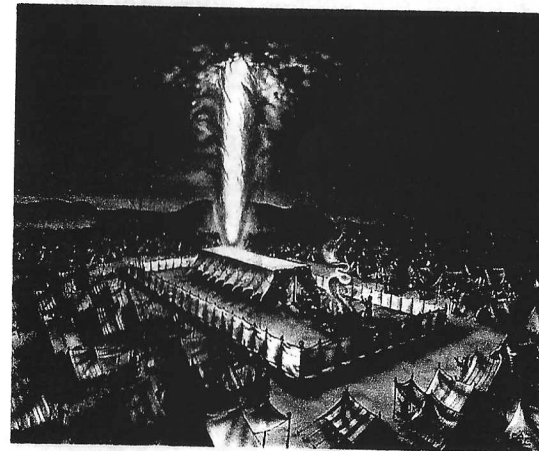
You may stop me at this point and say, "**Well I know Jews who are not living in the land of Israel.**" This is true. However, at the beginning of the twentieth century there were 40,000 Jews living in Israel. Today there are 5 million. Not all have yet returned to the land. **But wait!** A day is on the horizon when an increasing number shall return to the land that God has promised them.

¹ Isaiah 35:1.

The Original Tabernacle

The first tabernacle in Scripture was that of Moses in the desert. This was a **portable moveable tent** that had to be moved from time-to-time as the children of Israel were crossing the Sinai desert. God had promised them a land, i.e., **the Promised Land,** but due to a number of circumstances that we read about in Scripture, they delayed in entering this land. In fact, it took them forty years to finally enter the Promised Land. During this interim in the wilderness God had instructed the prophet Moses to set up a Tabernacle. In the Holy of Holies, which was the innermost part of this tent, God had instructed Moses and the Hebrew priests to place **the Ark of the Covenant.** It was here that **the Shekinah Glory of God** resided. Note the Shekinah Glory over the tabernacle as it is pictured below.

The Shekinah Glory revealed the Presence of the LORD GOD. The children of Israel knew of God's presence² with



them whenever they looked toward the Tabernacle they saw a **Cloud by day and a pillar of Fire by night.**³ Not only did the Holy of Holies contain the Ark but it also contained **the Mercy Seat.**⁴ It was prescribed that only once a year the high priest was to enter

into the Holy of Holies **to make atonement (covering)** first for his own sin and **then** for the sins of the people. This symbolism is meaningful to the New Covenant believer. In this booklet I will not delve into the meaning of this.

² Exodus chapters 35 through 39.

³ Exodus 13:21-22.

⁴ Leviticus chapter 16, especially verse 34.

When the children of Israel entered the Promised Land, they placed the Tabernacle of Moses at Shiloh in what is Samaria. Remember, this was before Jerusalem was their city. Scripture reveals that the prescribed sacrifices that God had instructed the Jews to perform were conducted for **400 years** in this tabernacle during the period of **the Judges**. Unfortunately it was during this time that the children of Israel backslid. They fell into **idolatry**. **The LORD GOD hates idolatry and the immorality usually closely associated with it.** Both male and female prostitution with their pagan shrines became common. These pagan shrines were erected and dedicated to the numerous pagan gods and goddesses as the Jews of that time mixed their faith with paganism. This became common place. God raised-up the prophets to elevate their voices in protest to what was happening among these people, the Jews as they were influenced by their pagan neighbors and adopted their religious practices,

"If My people [the Israelites] who are called by My name will humbler themselves, and pray and seek My face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin and heal their land [Israel]." (2 Chronicles 7:14)

The Ark of the Covenant had lost its meaning and significance to these people. They began to look upon it as sort of **good luck charm**. The Bible reveals that during the judgeship of Samuel the Israelites were entering into one of their many battles with the Philistines taking their "good luck charm", **the Ark**, with them believing that it would aid them in their battle.

God is not into "luck." The result of this episode was that God allowed the Philistines to defeat the Israelites. They took possession of the sacred Ark of God.⁵ The Philistines also destroyed the Tabernacle of Moses at Shiloh.⁶ In God's sight Israel had become "**Ichabod**,"⁷ for the glory of God had left them.



⁵ 1 Samuel 4:1-11.

The Philistines

Little did the Philistines know what they had done. Even though the children of Israel were in a backslidden state, yet they continued to be God's special people. **God never breaks covenant.** With the Ark in their possession the Philistines began experiencing all kinds of ills. They realized that this Ark was the reason for their woes, so they sent the Ark back to the Jews. It was placed in an area **a few miles** west of Jerusalem in what is today the town of Abu Gosh. It remained there for about **70 years**.

The torn, tattered Tabernacle of Moses was moved to Nob for a while then to Gibeon (2 Chronicles 1:3; 1 Chronicles 16:39) which was ten miles northwest of Jerusalem. It remained there until the Temple of Solomon was built.⁸



It needs to be noted that during this time of transition **the Shekinah Glory was no longer** upon the Tabernacle of Moses nor was the Ark of God in the Holy of Holies. In spite of this the priests **continued to minister** in the tabernacle. They continued to offer the daily sacrifices, but these were vain meaningless ritual, because the glory and presence of God had departed. What a picture of much of what is **billed as worship** in our churches today. **Vain and meaningless ritual and liturgy**, missing the very essence of the glory and presence of the LORD GOD.

An interesting sidelight to all this is that **the Ark** was located in a farmhouse only about **5 miles** from Gibeon. It would have been easy to restore the Ark to the Tabernacle, but it appears that no one really cared enough to do so. The Ark of God was ignored.

⁶ Jeremiah 7:13.

⁷ 1 Samuel 4:21.

⁸ 2 Chronicles 1:3.

King Saul and King David

Saul had turned his back on God. His heart had little or no room for God in it. He evidently had little or no concern that the Ark be restored to its proper place in the tabernacle. David on the other hand had a heart for God.⁹ David eventually became king over both Judah and all Israel.¹⁰

As the man that God had raised up to rule over the people of Israel David was led to bring God back into the nation. He recognized the symbolic significance of the Ark. In **Psalm 132** a record is given of David's determination to provide a place for the Ark that honored God. This Psalm is really a testimony of David's desire to honor God in this way,

"LORD, remember David and all his afflictions; how he swore to the LORD, and vowed to the Mighty One of Jacob; surely I will not go into the chamber of my house; I will not give sleep to my eyes or slumber to my eyelids, until I find a place for the LORD, a dwelling place for the Mighty One of Jacob. . . Let us go into His tabernacle; let us worship at His footstool. Arise, O LORD, to Your resting place, You and the ark of Your strength. Let your priests be clothed with righteousness, and let Your saints shout for joy. For Your servant David's sake, do not turn away the face of Your Anointed. . . For the LORD has chosen Zion; He has desired it for His dwelling place: this is My resting place forever; here I will dwell, for I have desired it. . . there I will make the horn of David grow; I will prepare a lamp for My Anointed. . ." (Psalm 132)

Jerusalem

But why Jerusalem? Should not the Ark of God be returned to its resting place in the Tabernacle? David had previously captured this Jebusite fortress and made it his capital. The city was previously known as **Salem**.

⁹ 1 Samuel 13:14.

¹⁰ 2 Samuel 5:4-5.

According to the Law of Moses, David should have returned the Ark to the Holy of Holies in the Tabernacle of Moses that was on Mount Gilboa, but he did not do this. Rather, he made another tent or tabernacle on **Mount Zion** and placed the Ark in it¹¹ This is the tabernacle that we now refer to as **the Tabernacle of David**. The tabernacle was actually a tent. It was specifically set up to house the Ark of the Covenant. It was here that **David appointed** musicians and singers to worship and prophesy with instruments before the Ark of God. We are told that he appointed enough so that they were there in the presence of God, worshipping and prophesying **twenty-four hours a day**, seven days a week, 52 weeks a year for all the time that David was king. We read in **First Chronicles 25** the details of the prophetic worship in this Tabernacle of David.

The account of David bringing God's Ark into the city to Mountain Zion lays the groundwork for what we mean by Davidic praise and worship in the Tabernacle of David,

*"So David, the elders of Israel, and the captains over thousands went **to bring up the ark of the covenant of the LORD from the house of Obed-Edom with joy**. And so it was, when God helped the Levites who bore the ark of the covenant of the LORD, they offered seven bulls and seven rams. David was clothed with a robe of fine linen, as were all the Levites who bore the ark, the singers, and Chenaniah the music master with the singers. David also wore a linen ephod. **Thus all Israel brought up the ark of the covenant of the LORD with shouting and with the sound of the horn, with trumpets and with cymbals, making music with stringed instruments and harps.***

*"And it happened, as the ark of the covenant of the LORD came to the City of David, that Michal the daughter of Saul, looking through a window, saw **King David whirling and playing music**; and she despised him in her heart.*

*"So they brought the ark of God, and set it in the midst of **the tabernacle that David had erected for it**. Then they offered burnt offerings and peace offerings before God. And*

¹¹ 1 Chronicles chapters 13 through 16.

when David had finished offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD. 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. **And he appointed some of the Levites to minister before the ark of the LORD, to commemorate, to thank, and to praise the LORD GOD OF ISRAEL.** (1 Chronicles 15:25-16:4)

What a sight this must have been. The king stripping down to a minimum of clothing in order that he might have the freedom to “whirl” or dance, while playing music, before the LORD. The biblical account indicates the displeasure that David received from his wife *Michal*. **The picture to the right** portrays her peering out as she watched David her husband dancing before the Ark as it entered the city. This did not deter David. He was intent on **praising God** with his entire being. Would to God that that which takes place in our modern church settings would be **less inhibited and more demonstrative**. Less cultural and **more in tune with biblical praise**. *Why are we so fearful of being embarrassed if we “let ourselves go?”*



Revolutionary Praise and Worship

It should be noted that in the Tabernacle of Moses there is no record of joyous celebration and singing. The worship therein was very solemn full of ritual focusing on sacrifices. However, **David instituted joyous, boisterous praise and worship**. Talk about **revolutionary**. David's praise and worship was revolutionary. *Why did David so radically change the worship of Israel?* We are told why in **2 Chronicles 29:25**,

“Then he [King Hezekiah] stationed the Levites in the house of the LORD with cymbals, with stringed instruments, and with harps, according to the commandment of David, of Gad the king's seer, and of Nathan the prophet; for thus was the commandment of the LORD by his prophets.”

That which David inaugurated was praise and worship that featured aspects that are taking place today. These include:

- Hand clapping (Psalm 47:1; 98:8; Isaiah 55:12);
- Shouting (Psalm 47:1; 27:6; Revelation 19:1);
- Singing (Psalm 47:6-7; 1 Chron. 15:16-27- 26:1-7);
- Singing in the Spirit (1 Cor. 14:15);
- Dancing (Psalm 149:3; 2 Samuel 6:14; Ps. 150:4);
- Lifting-up of hands (Psalm 134:2; 63:4; 1 Timothy 2:8);
- The display and use of banners (Psalm 20:5);
- Musical instruments (Psalm 150; 1 Chron. 23:5; 25:1-7);
- Singing praise songs (Psalm 9:11);
- Singing Psalms, hymns and spiritual songs (Ephesians 5:19-20; Col. 3:16);
- Being quiet and still at appropriate times as well, but not all of the time (Psalm 4:3-5; 46:10);
- Being loud at other times (Psalm 33:3; 95:1-6);
- Saying “Amen” when appropriate (1 Chronicles 16:36);
- Offering spiritual sacrifices unto God (Psalm 27:6; 1 Peter 2:3-5; Hebrews 13:5).

The praise and worship that David advocated is considerably different from that found in many **sedate** American churches which have conformed to their cultural setting. Except for some African-American congregations the average “white” congregation appears to be **inhibited** and determined to **avoid** outward demonstrative forms in praise and worship. Someone has said in referring to **the Tabernacle of David** that it was “**New Covenant worship in the Old Covenant era.**” It focused on the presence of the LORD GOD in the midst of the people of God, symbolized by the Ark. **YESHUA (Jesus)**, the Son of God is in our midst when we are praising and worshipping God in Spirit and in truth. Sometimes the phrase “**Davidic praise and worship**” is used to describe that which is taking place in a number of churches today. By using this phrase we simply mean that the praise and worship that is taking place is **in the spirit** of the Tabernacle of David. It appears that the godly kings of Israel that followed David **reestablished Davidic praise and worship** within the framework of Temple worship later after the Temple of the LORD was built. A series of **revivals and victories** were times of rejoicing and expressions of joy by the Israelites. These occurred under:

- Solomon (2 Chronicles 5-7);
- Jehoshaphat (2 Chronicles 20);
- Joash (2 Chronicles 23-24);
- Ezra (Ezra 3:10-13);
- Nehemiah (Nehemiah 12:28-47).

Rather, than focusing on the Mosaic sacrifices **the Davidic worshipper offered “a sacrifice of praise to God, that is, the fruit of lips that acknowledge His name.”**¹² It appears in the Hebrew Testament, outside of the Psalms and record of David, that **music** did not play a major role in the worship of the Hebrews. This changed under the leadership of David. **Davidic worship and praise was festive in nature** as it brought the people together in pilgrimage to the place of worship.

What some Christians are seeking to accomplish in worship today has **its roots** in the **worship of Zion** which was **a blend of prescribed structure** (liturgy) and **improvised expression** (demonstrative praise and worship). The worship leaders under David were proficient singers. The **“new song”** (Psalm 33:3; 96:1; 149:1) often mentioned in the Psalms may refer to outbreaks of improvised praise. This may be somewhat likened to **“singing in the Spirit”** mentioned by the apostle Paul in his letter to the church at Corinth.¹³ The praisers and worshippers in the Tabernacle of David and in the earliest churches of New Testament days **were not mere spectators, rather they were full participants.**

Contrary to popular opinion Scripture does not say that David was naked when he danced before the Lord. Note what is recorded in **2 Samuel 6:14,**

“Then David danced before the LORD with all his might; and David was wearing a linen ephod.”

An ephod was a close-fitting, armless outer vest commonly extending down to the hips. In the Hebrew Scriptures an ephod was a priestly garment. David wore it in connection with

¹² Hebrews 13:15.

¹³ 1 Corinthians 14:b.

his praising and worshipping God. As mentioned earlier in this material we noted that his wife, **Michal**, did not understand David's expression of joy and rejoicing and became critical. We read,

“And as the ark of the LORD came into the City of David, Michal, Saul's daughter, looked through a window and saw King David leaping and whirling (dancing) before the LORD; and wh despised him in her heart”. (2 Samuel 6:16)

Times have not greatly changed as we hear many people criticizing any and all forms of demonstrative praise and worship. They do not understand. They just do not get it.

We learn about this from **the historical narrative** in such passages of **First Chronicles** of David establishing the concept of praise and worship on Mount Zion as well as from numerous Psalms, the hymn book of the Bible.

I came across the following article on the internet relating to some of the **significant features of Davidic praise and worship:**¹⁴

- **Worship centers** around annual festivals involving a pilgrimage to the sanctuary (Psalms 81:3 and 122:1-4).
- **Worship is visible**, featuring **outward actions** such as **bowing down** (Ps. 95:6; 138:2), **lifting the hands** (63:4; 134:2), **clapping** (47:1) or **the festal shout** (47:5; 89:15; 100:1).
- **Movement takes place**, principally **processions** accompanied by **dance** (Ps. 68:24-25; 100:4; 149:3; 150:4). There are indications that the Ark was carried in procession to symbolize Yahweh's (God) ascent to His holy mountain and entrance into the sanctuary as King over His people (24:7; 47:5; 132:8).

¹⁴ Taken from Laudemont Ministries.

Emmanuel

"Emmanuel" or "Immanuel" means, "**God with us!**" In authentic praise and worship **Emmanu-El** is in our presence and we are in Emmanuel's presence. If this be true then we need **to cease being spectators and become participants**. I can hardly think of anything worse than attending a church service with a bunch of dead heads, people there to **endure rather than to celebrate and enjoy** the presence of the living God in and through the Holy Spirit. Please note that I am not referring to **worked-up hype or entertainment**. Rather, I am convinced that Davidic praise and worship is truly worshipping God as God desires and intends believers to glorify and honor him,

*"The woman said to Him [Jesus], 'Sir, I perceive that You are a prophet. Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship.' Jesus said to her, 'Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. You worship what you do not know; we know what we worship, for salvation is of the Jews. But the hour is coming, and now is, when **the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth.**" (John 4:19-24)*

Though David lived centuries before **Yeshua**¹⁵ came to earth, yet in some respects David had a glimpse and grasp on Christology, prefiguring the indwelling presence of Christ with His church that motivates the life and worship of New Testament believers.

Two books of the New Testament offer an insight into praise and worship,

"But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels." (Hebrews 12:22)

¹⁵ **Yeshua (Y'shua, Joshua)** is our Lord's earthly name that is from the Hebrew language whereas **Jesus** is the Greek language rendition of that name.

- **Music, both vocal and instrumental**, serves important functions in the festival (e.g., Ps. 81:1-3). There might be a "**call to worship**" using **trumpets** or **other instruments**. **Tambourines** accompany the **dancing**. **Stringed instruments** of several types are used in the sanctuary along with the singing, and **percussion instruments** such as cymbals amplify the praise.
- **Worship incorporates extended praise**, both structured (liturgical) and spontaneous (charismatic), as described above.
- **The word of the LORD** comes forth in prophetic utterance, taking the people to task for unfaithfulness and calling them to **reaffirm their commitment** to the LORD (Ps. 46:10; 50:7; 85:8).
- **The liturgy [order] progresses to a climax**. There is a high moment when the LORD "appears" or "comes" in some way, perhaps in the ceremonial recitation of the covenant commandments. Several of the Psalms proclaim this theophany, or manifestation of God's presence (e.g., 50:2; 67:1; 80:7; 96:13).
- **Worshippers pledge their allegiance to the LORD**, the great King, in some act of covenant renewal. The Hebrew words translated "**give thanks**" (1 Chronicles 16:34; Ps. 118:1; 136:1) and "**thanksgiving**" (Ps. 100:4; 147:7) so common in expressions of Israelite worship, relate to the worshippers **lifting of the hand** in affirmation or confession, of loyalty to Yahweh. The worshipper may pledge commitment with expressions similar to "You are my God" (Ps. 16:2; 31:14; 140:6) or "I am your servant (69:17; 116:16; 143:12).
- **A blessing is pronounced upon the worshippers**, perhaps as an act of dismissal similar to our benedictions (Ps. 24:5; 91; 112:1; 133:3).

"Then the temple of God was opened in heaven, and the ark of His covenant was seen in His temple." (Revelation 11:19a)

Rediscovery and Restoration

What an exciting period of time we are now living in. I, too, hear the 'doomers' and 'gloomers' all about, yet, as a disciple and follower of Jesus Christ I see God's Spirit at work in our midst. Since the Day of Pentecost described in Acts chapter 2 **we continue to live in Pentecost**. Many Christians are now experiencing **a recovery and restoration of Davidic praise and worship**. Once again some believers are beginning to **see and experience** God's presence in their midst as they praise and worship the King of kings and the Lord of lords. **The charismata or spiritual gifts** are once again being manifested among those believers who are open to receiving such. I believe that the Holy Spirit has **a gift-mix** for such companies of believers. **New song** is being sung on the tongues of some. Many are **praying and singing in the Spirit**. **Healing**, often relegated to a bygone day, is being taken seriously and is happening. The "presence of Christ" in a very special and somewhat mysterious manner is being manifested as God's people gather together in homes and meeting halls to break bread in the Eucharist.¹⁶

Acknowledging the presence of Christ is too often missing as believers assemble together. I would like to see more happening in our meetings together like that which the early church experienced. We read of such a happening,

"And when they [the believers] had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness." (Acts 4:31)

Biblical worship is a meeting with the LORD GOD. As the Holy Spirit dwells in the temple, i.e., *within each believer*, Christ's presence becomes reality.

¹⁶ The term "eucharist" means "thanksgiving" and is used in referring to communion, the Lord's Supper, the Lord's Table.

I am convinced that **the Lord's Supper** should have **central place** in our assembling together in worship. It must not be participated in thoughtlessly, carelessly, nor occasionally, Rather, **whenever** God's people **assemble** together the bread and wine should be observed in remembering our Savior and Redeemer. **See - 1 Cor. 11:26; Acts 2:42; 20:7.**

The Davidic Tabernacle model can serve as a **bridge** between the spiritual deadness and stupor of many institutional churches into a joyous Spirit-filled glory that is overwhelming as the people of God praise and worship. **God has been raising up the Tabernacle of David** once again to serve as a **joyous bridge of transition** between the dead worship of mainline Christendom and the glorious worship that will one day characterize the Millennial Temple of our Lord and God and His Christ. Davidic praise and worship is a dramatic departure from that which is practiced in the vast majority of Christendom's congregations.

In Psalm 22:3 we read,

"But You are holy, enthroned in the praises of Israel."

Authentic worship moves through a **sequence** of entering into the presence of God, **proclaiming** the Word of God, **gathering** at the Lord's Table, and being dismissed for service in community and the world. Davidic praise and worship is a **progression** leading to that special moment in which the Lord "comes" or "appears" to the assembled believers in a special and somewhat mysterious way. It has to be experienced to be fully understood. To simply seek to put into words is not adequate. I am one of those believers who believes that our Lord comes to us in a special way at the Table when we have properly prepared to receive that presence. The bread and the wine keep before us our Lord's presence **"for in Him we live and move and have our being"** (Acts 17:28a).

At the Lord's Table, whether sitting around a table in a home church setting, or in a more formalized traditional church setting believers need to move beyond the sameness, ritual and mundane of what is labeled "the Communion Service"

common today. We need to experience what the disciples at Emmaus experienced which is described thusly,

“Now it came to pass, as He sat at the table with them, that He took bread, blessed and broke it, and gave it to them. Then their eyes were opened and they knew Him. . .” (Luke 24:30-31a)

There is nothing this side of heaven that can be likened unto meeting GOD in praise and worship.

Entertainment or Participatory?

Unfortunately much of evangelical Protestantism dismisses **the festive and colorful ambiance** of the worship of Zion. In their rejection of Davidic praise and worship they have produced **services that are sterile, often dull, boring and meaningless**. Many of these churches fall into what I refer to as a **Laodicean spirit**. **See - Revelation 3:14-18**. On the other side of the coin some churches, especially charismatic and mega-churches, feel that they must **resort to entertaining**. The attendee has often become more of a spectator than a praiser and worshipper allowing the professionals in charge *“to do their thing”*. What is dubbed **“the Worship Service”** in many traditional churches is often **static, tedious, and wordy**. People sit like **manikins** listening to others singing, joining in a song or too, repeating some written responses and form prayer and then hearing the preacher ‘talk’ at them, but not really too them. What is called “worship” I fear is anything but Spirit-filled, Spirit-led praise and worship.

Davidic praise and worship as well as praise and worship in the earliest New Testament assemblies was **directed to God**, not to people. **Adopting the Davidic model transforms** worshippers from mere recipients of entertainment, exhortation or condemnation into *“a royal priesthood,”*

“But you [believers] are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but

are now the people of God, who had not obtained mercy but now have obtained mercy.” (1 Peter 2:9-10)

When and where **the priesthood of all believers** is fully **recognized** and in turn **practiced** there is an **offering or sacrifice of praise** unto the Lord. I like what I came upon on the internet:

- **Charismatics** need to develop a **greater appreciation** for **structure of worship** so that all **historic** movement of Christian worship are in a sequence that leads a high point as the congregation gathers weekly at the Table of the Lord in Remembrance.
- **Evangelicals** need a **renewed appreciation** of both time-honored, God-centered, Spirit-filled **liturgy and spontaneity**, to become open to **“prophetic” expression**, and to understand that the worship hour is not a time for instruction only. It is a time when something happens, when **the Lord meets with His people** and makes covenant with them.
- **Mainline Protestants** need to **develop a greater appreciation** for the **biblical foundations** for worship, to refocus worship on a **biblical rather than cultural agenda**, and overcome their reluctance to make a real and visible commitment to the living God.
- **Roman Catholics and Eastern Orthodox Christians** need to **allow their structure and liturgy** to be infused with a greater sense of continuity with **biblical models**. “Our tradition”, whatever that is, of worship must be a secondary, not the primary focus.

“I will rebuild the Tabernacle of David!”

Although the promise that the Tabernacle of David would one day be rebuilt as indicated in Acts 15:16 during the Kingdom, yet many Christians believe, I include myself in this number, that **the beginning** of that building would occur toward the end of the Church Age. Of course I am not referring to a literal tent or tabernacle, rather to **the concept** of what took place in David’s tent.

Part of the Body of Christ is presently experiencing this revival and renewal of Davidic praise and worship. Praise has been long **absent** from most churches for many centuries. A **deadening spirit of rigid formalism** began taking root early in the history of the Church and quickly became the norm. There have been a few exceptions to this but they have been very few until the latter part of the last century when things began happening in the Land of Israel. **Since May 14, 1948** Jews have been returning to their Land promised them by God centuries before. **Since the mid-twentieth century** there has been a **restoration** of Davidic praise and worship among believers. **The Tabernacle of David** is being **rediscovered and being rebuilt** as prophesied in Scripture. Review **Amos 9:11-12 with Acts 15:13-18**. This is now affecting not any one particular sect or theological position of the church, rather it is overlapping. I mentioned earlier that the Bible declares that **God inhabits** the praises of His people. **See – Psalm 22:3**. In other words God dwells in the atmosphere of **authentic praise and Spirit-led worship lifted** unto and directed to God. Praise and worship is a means of faith whereby we are able to **experience** to a greater degree **the presence and power of God**. Praise brings the child of God into the place of worship. Davidic praise is an expression of worship that lifts-up and **glorifies the Triune God: Father, Son, and Holy Spirit,**

*“Make a joyful shout to the LORD, all you lands! **Serve the LORD with gladness; come before His presence with singing.** Know that the LORD, He is GOD; It is He who has made us, and not we ourselves. We are His people and the sheep of His pasture.*

*“Enter into His gates **with thanksgiving**, and into His courts **with praise.** Be **thankful** to Him, and **bless His name.** For the LORD is good; His mercy is everlasting, and His truth endures to all generations.” (Psalm 100)*

I am further convinced that praising and worshipping God aids in **the healing process**. As we take our focus off of our problems and concerns and **focus upon God**, we experience a degree of healing of self. So. . . if you are merely a spectator during the services in your assembly begin **becoming a par-**

ticipant. You just may see great changes happening in your own life, in the assembly itself and in your relationship with both fellow believers and people at large.

Rebuilding this tabernacle

As believers living in Pentecost we are privileged to be part of the literal **rebuilding and restoration** as David's Tabernacle is being prepared for its full fruition. To fully understand the Tabernacle of David we need to understand the Tabernacle of Moses. When the Tabernacle of Moses was built the Covenant people, the Jews were nomadic. They were moving from place to place in the wilderness until they reached the land that **the LORD GOD (YHWH)** had promised them.

As New Covenant people, the Church of Jesus Christ, we, too, are a nomadic people. Too many of us have become settled in the world as if it is our final dwelling place. This is not so. **We are a people with a destination.** Until we reach our eternal home with the Lord we are like the believers of old,

*“These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them, and confessed that they were **strangers and pilgrims** on the earth. For those who say such things declare plainly that they seek a homeland. And truly if they had called to mind that country from which they had come out, they would have had opportunity to return. But now they desire a better, that is, a **heavenly country.** Therefore God is not ashamed to be called their God, for He has prepared a city for them.” (Heb 11:13-16)*

I'm old enough to remember a Gospel song that said: *“This world is not my home, I'm just a passing through. If heaven's not my home, then Lord what will I do.”*

Though I do not purport to know all that is involved in the restoration of the Tabernacle of David, I do believe that it symbolizes for believers **the restoration of God's presence** in our praise and worship in a manner not often manifested in the past. An Internet site expressed this sentiment,

"There are many emerging alternative forms of church and of worship, after the heart of David, filled with an uncontrolled spiritual passion that will be used of God to reach the previously unreached. This time of radical holiness and passion for the presence of God will break many of our current patterns of religion to touch God and at the same time, move us to reach the poor and disenfranchised of the world. The restoration of David's tabernacle typifies the restoration of true worship."¹⁷

The Holy Spirit is on the move!

Spirit-filled praise and worship is not the sole property of Pentecostals and Charismatics. It is for all of God's people. Davidic praise and worship is **bringing new life** into the Church which for many centuries has been largely in a spiritual stupor. **God is once again raising up the Tabernacle of David** that is **a contrast** to the **dead ritualistic practices and ceremonies** of so many churches within Christendom. This praise and worship is but a **foretaste** of that which will characterize the Millennial Temple of our Lord Jesus Christ. Someone wrote recently,

*"The Church at large is **the symbolic Tabernacle of David**. But the more literal Tabernacle of David today consists of those churches [and companies of believers] that have **re-discovered** the true meaning of worship and have given their people the freedom in Christ to worship God with all their energy, resources, gifts and talents."*

This is indeed **an exciting move of the Holy Spirit**. It is happening worldwide. It is **fulfilling biblical prophecy**. It is one of the signs that we are somewhere on God's Calendar in **the Last Days**. It is **preparing us** for the return of our Lord with the sound of the trumpet in the clouds. It is preparation for that day that is spoken of by the prophet Isaiah (35:10),

***"And the ransomed of the LORD shall return,
And come to Zion with singing,
With everlasting joy on their heads.
They shall obtain joy and gladness,
And sorrow and sighing shall flee away."***

¹⁷ Quote from "Voice of the Bride".

Isaiah was speaking of that day and time when the Tabernacle of David will be restored completely. . . and what a day that will be!!

Many of us believe that we are now living in End Times prophecy.

Are you waiting for the sounding of that trumpet?

"He who testifies to these things says, 'Surely I am coming quickly.' Amen, Even so, come, Lord Jesus!" (Revelation 22:20)

Are you prepared? Have you allowed Jesus Christ to come and live in your heart and life as Savior and the Lord?

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