

A LIGHT OF THE GENTILES

Study #3 – “The Tabernacle of David”

Reading: 1 Chronicles 21

Speaker: Bro. Jim Cowie

We certainly hope so, bro. Jim; I truly believe and young people, that the tabernacle of David is the pinnacle of this particular theme in the scriptures, A Light of the Gentiles. For those of you who are unfamiliar with that theme, and they will be many who have heard it before, let me say to you that this will open up to you, I believe, a new and beautiful vista in the Word of God, because we are going to explore, for a few minutes this afternoon, the mind of a man, who, of course, was after God's own heart, the man David. And if ever there was a man who understood, the purpose of Deity with the Gentiles, it was David. So I wish to set the foundation for this subject, by exploring first of all, the tabernacle of David; what it was and why it was erected, and why it was quite separate from the Mosaic tabernacle that was established by Moses at Sinai. We need to ascertain that first, before we can explore then, 1 Chronicles 21, and the reason why such dreadful judgment was brought upon David for numbering Israel. We may be able to consider the three dimensions of that chapter; we may just content ourselves, as we get towards the end with the first two of those dimensions, because it is a chapter that is absolutely marvellous in its breadth.

However, let's go to our foundations first; we need to go to the words of David, but not in the Old Testament in the New Testament, in Romans chapter 15 first of all. We turn to the writings of the apostle Paul as he speaks concerning the salvation that was offered to Gentiles, through his own work of course. So he says in verse 8 of Romans 15, 'Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for His mercy; as it is written' (and there are a series of quotations here; if you have a margin you'll find he quotes from Psalm 18, Deuteronomy 32, Psalm 117 and Isaiah 11, a series of quotations, but which would he chose first? The Spirit chooses the words of David and not just any words of David, some of the last words of David, because he quotes from Psalm 18, you'll notice in verse 9, when he says, 'For it is written, for this cause I will confess to thee among the Gentiles, and sing unto Thy name', that's quoted from Psalm 18 verse 49. But Psalm 18 is in fact a repetition of the second book of Samuel and chapter 22, and it's in chapter 23 that we have the last words of David. So it's clear that the 18th Psalm is in fact, a summary of the last thoughts of David about his understanding of the purpose of God. That's why Paul quotes him, you see! He could have quoted from any number of passages, but he quotes the last thoughts of David. Let me just quote to you, and I'll just read these out to you from Psalm 18 from verse 43 onwards, David says in that psalm as he brings it to a conclusion, he says, 'Thou hast delivered me from the strivings of the people; and thou hast made me the head of the nations: a people whom I have not known shall serve me (Gentiles). As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me. The strangers shall fade away, and be afraid out of their close places. Yahweh liveth; and blessed be my Rock; and let the God of my salvation be exalted. It is God that avengeth me, and subdueth the people under me, He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man. Therefore will I give thanks unto thee, O Yahweh, among the nations, and sing praises unto thy name.' That's how he ends the psalm David understood the incorporation of Gentiles into the purpose of God. He saw himself typical of Christ, who would subdue the nations under Him, and who would bring them into the one covenant, into the family of Abraham. He had a concept of that which was par excellence, far exceeded any other person, at any time of history except our Lord Jesus Christ Himself.

So we need then to consider the mind of David on that subject, and why he did certain things. And Stephen helps us to understand his mind, in Acts chapter 7 (I'm taking you to the New Testament passages, just so you might see with clarity, that this is not just one of these subjects that you sort of make up, when you're lying on your bed at night. This is a subject that dominates much of the New Testament writings. We need to understand it!) Acts chapter 7 and verses 44 to 46, now you read this carefully with me! Stephen was no fool, we know that, he was motivated to say what he said by the power of the Spirit, but he had a very great understanding of spiritual things. He was able to perceive

the way in which the Old Testament had been written, in a way that you and I find difficult. Let's read his words carefully! Verse 44, 'Our fathers had the tabernacle of witness in the wilderness, as He had appointed (Acts 7:44), speaking unto Moses, that he should make it according to the fashion that he had seen. (Moses did that) Which also our fathers that came after, brought in with Joshua (as it should read) into the possession of the Gentiles (so they brought the tabernacle of Moses into the possession of the Gentiles in the land of Canaan. No problem, is there? Simple, Sunday School stuff!) Whom God drove out before the face of our fathers, unto the days of David'. Now, hang on a minute, hang on, I thought David was the one who subdued the Gentiles round about, didn't you? Was it not David who had great victories over the Philistines and the surrounding nations? What does this say? They came into the land, into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David. 'Who, verse 46, 'found favour before God' (why did he find favour? Well, for many reasons but have a look at the reason given here) 'And desired to find a tabernacle for the God of Jacob', so David built a tabernacle quite separate from the Mosaic tabernacle, which is audacious isn't it? on any ground, that's audacious, but he did it, and found favour with God, and moreover he ceased murdering or killing Gentiles and he saved them by preaching to them and bringing them to the truth. Well, of course, David killed many Gentiles for sure, but he converted many more to the truth. And that's what this is all about! The tabernacle of David!

Now, how important is this? Have a look at Acts chapter 15. Acts 15 of course, was one of the most important meetings ever held in the brotherhood of Christ. We think our business meetings are important, they pale into absolute insignificance alongside of this one! If this meeting had gone wrong, we wouldn't be here today! This was the crux of the truth, whether they should go down the track of Judaism or stay with the preaching of the apostles. And they had a great debate about that, and there was a strong body of opinion against what Paul was saying, until James got up. We know the record, Acts 15:12, 'that all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them'. (Let me just indicate at this stage, the word 'Gentiles' occurs seven times in this context. I don't think that's by accident, because 7 is the number of the Abrahamic covenant. 7 times in the context) 'And after they had held their peace, James answered, saying, (now he of course, brought this conference to a conclusion and, of course, his words were the seal on the decision. Now you look at them, they're not properly understood, I say that with all due respect, they're not properly understood). He says, 'Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles (that is, He sent His Spirit amongst them; they received the power of the Holy Spirit from Acts chapter 10 onwards. Peter of course, could testify to that!) 'to take out of them a people for His name' (He's still doing it) And to this agree the words of the prophets; (now the subject matter of verse 14 is the preaching of the gospel to the Gentiles, all agree? the preaching of the gospel to the Gentiles. Well, no one would argue with that; how would you prove from the scriptures that that had to happen? Well, look how James proves it!)

Verse 15, 'To this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof; and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called (in fact it's in the perfect tense, it's hath been called) saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the (age)'. Well, of course, they're known unto God, so He set out to preach to the Gentiles through the work of the apostles, but would you use Amos chapter 9 verses 11 to 15, to prove it, ? Really, would you use that chapter? Just keep something in Acts 15, and have a quick look at Amos chapter 9. Now I ask you, if you were James, and you had to summarize the most important business meeting ever called in Christadelphia, upon which hinges the lives of millions of people, if you got it wrong, which passage of scripture would you quote to prove that the gospel had to go to the Gentiles? through the work of the apostles? He says God did visit the Gentiles through the apostles and to this agree the words of Amos chapter 9, and there was an end to the matter. It was a closed book; case over! I wouldn't have used this passage, but James did!

Amos 9:11, what do you reckon it's all about? '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 his ruins, and I will build it as in the days of old. That they may possess the remnant of Edom, and of all the heathen or nations, which are called by my name, saith Yahweh that doeth this. Behold, the days come, saith Yahweh, that the plowman shall overtake the reaper, and the reaper of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt (He goes on to talk about the kingdom age; isn't Amos 9 about the kingdom? Everybody's nodding, it is about the kingdom; James doesn't use it about the kingdom! He's not quoting it about the kingdom age, . He quotes it about the preaching of the apostles to the Gentiles, and there's only one phrase in there that really talks about that, and then only by inference. But you see, he expected everybody to understand what the tabernacle of David represented, and they did! because it was the end of the argument. Case over! Sat down, and wrote a document of the decrees for to keep, and set it out. And you come back to Acts 15 and you'll see, in verse 16 his quotation from Amos chapter 9 verses 11 and 12, is clearly laying emphasis on the phrase, the tabernacle of David. What did it represent?

Well, that's what we're going to explore here this afternoon; as I said, it's an absolutely marvellous theme, but you'll need to think, and as we go along we'll put the pressure on, a little bit like the brain of Legion, the pressure keeps coming on and on. Well, I hope you won't go insane, but I'm sure that if you think carefully and follow me carefully, that you'll get to see the great beauty that lies in 1 Chronicles chapter 21, to which we will eventually get, God willing. So the tabernacle of David, it was there revealed in the preaching of the apostles, but there's going to be in the kingdom age, a tabernacle of David, Isaiah chapter 16. This is where it's all heading, the preaching of the apostles is designed to produce this result. Isaiah 16 and verse 5, all about setting up of the kingdom, 'And in mercy shall the throne be established: and He shall sit upon it in truth in the tabernacle of David' (the word tabernacle is 'ohel' a tent. The tent of David; what will He do?) 'judging, and seeking judgment, and hastening righteousness'. He's talking about the establishment of the kingdom and there's going to be a tabernacle of David in the kingdom, there's not going to be a tent, well, it will be a tent in a sense because the cloud that covers the mountain, from the rim of the temple to the other side, entirely enshrouding Zion, will be a 'ohel' or a tent, that's how it's described in Isaiah chapter 4. So there will be a tent and beneath that tent is going to be a building, the ruins of the old temple raised up, and it's going to be called a 'house of prayer for all nations'. Isaiah calls it 'the tabernacle of David' because it's going to be built in the same place where David put his tabernacle, in order that he might gather both Jew and Gentile into that place, to worship, quite separate from the Mosaic tabernacle, therefore, quite separate from the Law.

Now we are beginning to understand the workings of the mind of a great man, a man who thought like God! who was after His own heart. Let's go back then, to see why David built his own tabernacle. 2 Chronicles chapter 1, of course, records the succession to power of Solomon, and we'll read verses 3 and 4, 'So Solomon, and all the congregation with him, went to the high place that was at Gibeon' (now read this carefully) for there at Gibeon was the tabernacle of the congregation of God, which Moses the servant of Yahweh had made in the wilderness' (there can't be any doubt as to which tabernacle that was at Gibeon, it was the Mosaic tabernacle). There it was with its linen surrounds, its coloured gates, and inside was the altar of burnt offering upon which Solomon made offerings; and then there was the tabernacle building itself, with its holy place, and behind that the Most holy place and in the holy place there was the lampstand and the table of shewbread, and the altar of incense and the veil, but when you opened the veil, no ark. No ark! where was the ark? well, we'll find out in a minute where the ark was, but verse 4 tells us where it was; 'But the ark of God had David brought up from Kirjath-jearim to the place which David had prepared for it: for he had pitched a tent for it at Jerusalem', so you see, there was the tabernacle of Moses at Gibeon about six or so miles north of Jerusalem. It had everything except the ark; the Most holy place was vacant, and the ark was in a little tent inside the city of Jerusalem, where David had put it after he brought it up from Kirjath-jearim.

Now, what's all this about? Well, that's the tabernacle of David. But why would he do that? What man would have the audacity to put the ark in a little tent by itself in Jerusalem, while the Mosaic

tabernacle is at Gibeon? What effrontery is that, ? Well, it wasn't effrontery because Acts chapter 7 says, 'that God was pleased with that'; David found favour in God's sight because 'he desired to find a tabernacle for the God of Jacob' (doesn't say the God of Abraham; it says God of Jacob) Why Jacob? Well, you see, Jacob is a name that is related to the Gentiles, because Jacob had twelve sons and by the time he came to Egypt, he had 70 sons. 12 is the number of Israel, and 70 as we pointed out last Thursday, is the number of the Gentiles. Interesting isn't it? 'He desired to find a tabernacle for the God of Jacob' (if I had half an hour I could take you through the Psalms and the scriptures and show you that that term 'Jacob' is used precisely like that! We haven't got that time so we'll stick with what we've got.

Let's have a look at 1 Chronicles chapter 15; why did David build this tabernacle? 1 Chronicles chapter 15 verse 1, 'And David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent. Then David said, None to carry the ark of God but the Levites: for them hath Yahweh chosen to carry the ark of God, and to minister unto Him for ever'. So he got them to carry it into Jerusalem to put it in his own tent. And you know what he did, after the disaster with Uzzah, he made sure that the Kohathites carried the ark upon their shoulders. So we go back to 2 Samuel chapter 6, (we'll take this step by step) and the bringing up of the ark to Jerusalem. A well known story, of course, amongst us, of the disaster of the threshingfloor of Nachon, when Uzzah put forth his hand and he was smitten down. 'So David was afraid that day' verse 9, and in verse 10, 'David would not remove the ark of Yahweh unto him into the city of David: but carried it aside into the house of (now look, those of you who can remember what we read about in Amos chapter 9 and in Acts chapter 15, will remember that the name 'Edom' occurred there; that the remnant of Edom might have a place in the tabernacle of David). Where does he bring the ark for this three months? 'into the house of Obed-edom, the servant of Edom, is his name. He was a Gittite which means he was a Philistine, because a Gittite was one who came from Gath. Now, some suggest that he was a Kohathite but I don't know of any evidence that proves that, but we are told that he was a Gittite, a man from Gath, and we're going to have a look at some men from Gath in a moment, who were Philistines, and his name was a servant of Edom, and he was in Israel.

And look what the record says in verse 11, 'And the ark of Yahweh continued in the house of Obed-edom three months: and Yahweh blessed Obed-edom and all his household', and they thought that was remarkable! Now how would He bless the house of Obed-edom in three months? Well, He might have had crops out there that were growing and all of a sudden they were in full ear; he might have had no children and all of a sudden, his wife was with child. We don't know how he was blessed but in three months it became terribly obvious that Yahweh had blessed the servant of Edom. And they thought that was remarkable! And Jews would look upon him and say, 'he's a Gentile and he's being blessed'; 'God must be with him', and He was! because the ark was in his house and David got his sign. He got a sign that what he proposed to do was right! Building his own tabernacle quite separate from the Mosaic system, he now had a sign that it was right! and he went ahead with that.

Verse 12, 'It was told king David saying, Yahweh hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom'. What did he do with it? Well, he acted as a priest in verse 14, 'he was in a linen ephod' (if we had time we'd take you back to Genesis 14 and show you that he was actually acting as the Melchisedek priest, both king and priest; that's why you see down in verse 19, 'he brought out bread and wine and gave it to the people', just like Melchisedek brought out bread and wine to Abraham, but that's another subject! Let's just stay where we are with the tabernacle of David.)

Verse 17, 'And they brought in the ark of Yahweh, and set it in his place, in the midst of the tabernacle 'ohel' = tent, that David had pitched for it' (notice the margin, stretched). So he stretched out a piece of canvas and he put the ark underneath it. 'So David offered burnt offerings and peace offerings before Yahweh and he was blessed'. He was blessed in what he did, because he'd done the right thing; but an ordinary commentator would look upon that and say 'this is disastrous; he should have taken the ark to Gibeon and put it there in the tabernacle of Moses, surely!' It wasn't disastrous,

it was all part of the plan and purpose of God; and God looked down upon that man and said, 'Look at him, look at him; he's a man after my own heart; he understands what I'm doing! That's why David worked to bring Gentiles into the plan and purpose of God; that's why he converted them instead of killing them!'

And we go to 2 Samuel chapter 15 and we see how he converted them. David embraced Gentiles into Israel and many of them had been his former enemies, who at one stage of their life would gladly have cut his throat. But now, they were in the truth, verse 18 of 2 Samuel 15, 'And all his servants' (and this is the occasion of course, when Absalom revolted against his father, and David had to flee out of Jerusalem, across the Jordan to Mahanaim; so he's on his way out of the city of Jerusalem, fleeing from Absalom. 'And all his servants passed on beside him: and all the Cherethites, and all the Pelethites' (who were they? Well, if you have a look at Zephaniah chapter 2 and verse 5, in your own time, and 1 Samuel 30 and verse 14, you'll find out that they were Philistines! Philistines, in fact the term 'Cherethites' means 'an executioner', they were executioners who had joined David and became part of his army). 'So there were Cherethites, and Pelethites and all the Gittites'. Now the Gittites were those from Gath, they were Philistines, . Now you might say, well, couldn't they have been Jews that lived in Gath? Well, we know that Gath at the time of David was controlled by Philistines, and the record says at the end of verse 18, 'and all the Gittites, 600 men that came after him from Gath, passed on before the king', no doubt about where they were from.

Then, look at the next verse. 'Then said the king to Ittai (his name means 'near' because he came near to Israel) the Gittite (another man from Gath who was obviously a permanent man) 'wherefore goest thou with us? return to thy place, and abide with the king: for thou art a stranger, and also an exile from your home'. You are a Gentile, so you see, there can be absolutely no doubt at all, that a good proportion of David's army, perhaps a 1/3 of it, and young people, consisted of Gentiles. Philistines, you might say to me, how do you prove that? You've only got to turn a few pages in your bible to 2 Samuel 18 verses 1 and 2, when from Mahanaim, David sent forth his army against Absalom we read in verse 2, 'That David sent forth a third under the hand of Joab, and a third under the hand of Abishai (have a look at the middle of the verse!) and a third part under the hand of Ittai the Gittite', so a third of David's army fighting against Absalom, consisted of Gentiles mainly Philistines who were led by a Philistine. See what Stephen was talking about? 'He drove out the Gentiles before Israel unto the days of David', and then David converted them!

And it's calculated that there were at least half a million Gentiles in the kingdom of Israel in the days of David. Half a million which was almost a 1/3 of the population. Now that's amazing isn't it? BUT, it's a fact, and that's why the subject of the tabernacle of David is so important; David knew exactly what he was doing, but he did make a mistake towards the end of his life. He did make a mistake! There were two great sins in David's life and they were both against his God, but the victims in the first sin of course, were Uriah and Bathsheba. The victims in his second sin was the whole nation of Israel but primarily, first and foremost, the Gentiles who had become part of the nation of Israel.

And we often think that 1 Chronicles 21, which records the numbering of Israel, to which we shall now turn, is simply a record that concerns a mistake that David made about a simple numbering of the people. It had far wider implications than that; as I said, there are three dimensions to this chapter, 1 Chronicles 21, let's just explore the first dimension concerning this subject of the Gentiles and the purpose of God. The record starts in 1 Chronicles 21, with Satan standing up against Israel. Now Satan here, of course, is related to Yahweh Himself in the companion account of 2 Samuel 24 verse 1; what God did was simply let David alone for a while, and the prosperity of the times and the peace that had descended upon that nation, brought about a certain complacency and blinded the mind of David for a little while. We're not unfamiliar with that process, it happens to us occasionally too, and so we read that 'He provoked David to number Israel. And David said to Joab and to the rulers of the people, Go number Israel (and I want you to notice the language) from Beer-sheba even to Dan' (now if I get time this afternoon, we'll go back to Genesis 21 and find out where that name Beer-sheba came from, but I think you can remember anyway? Beer-sheba means 'the well of the oath' and it was named when Abraham made a covenant with Abimelech the king of the Philistines,

and offered up 7 ewes, 7 sheep to confirm that covenant. 7 sheep because you see, it wasn't just any covenant, it was the Abrahamic covenant, that was being solemnized by the offering of those 7 sheep. Abraham had brought, as it were, Abimelech into the truth; and if we had time to take you to Isaiah 59, we could expand upon that.

And the next chapter has to do with the offering up of Isaac, which was a portrayal, a typical portrayal of the way in which Yahweh, the Father, would offer up His only One, His only Son, like Abraham the father would offer up Isaac, his only one. Now, just keep that in mind; that's how Beer-sheba got its name, and it was from Beer-sheba that Abraham went with Isaac for a three days journey, remember that, three days journey to offer him up upon mount Moriah. I'm just painting a little picture in your minds so that you can see that 1 Chronicles 21, doesn't stand in isolation by itself; this chapter is built upon Genesis 22.

So he goes from Beer-sheba to Dan in judgment, that's where David ended up, in judgment because he forgot for a moment, the principles of Beer-sheba. What did he do? Well, he asked Joab to number the people; had that been Nathan, he wouldn't have done it, but because it was Joab, of course, he had a problem with Joab. If Joab had said black was white, then David would have said white was black; they couldn't get on as brethren, they couldn't agree you see. If one said that's black, no I'm sorry it's white! so he lost sight of the principles because of his personal problem with Joab. Make sure it doesn't happen to us! because it does happen sometimes, you lose sight of principles when politics get in the way; just a little lesson by the way but it's one that cost David very dearly. It blinded him to his understanding of the purpose of God with the Gentiles. Because in numbering Israel, (now there was no sin in numbering Israel for the purpose of collecting the half shekel of the sanctuary) You know the record of Exodus chapter 30:12-14, you could number Israel, but when you did, you had to collect from every single one of them, a half shekel of the sanctuary, a silver piece of coinage so to speak, so that they all might see that they needed redemption equally, everybody; rich or poor, paid a half shekel. No problem in that, but there was a problem in numbering Israel, if you were taking their number to see how strong you were! Verse 5, 'Joab gave the sum of the number of the people unto David (having done that grudgingly, because he didn't finish the job). And all they of Israel were a thousand thousand or a million and 100,000 men that drew sword: and Judah was 470,000 men that drew sword. But Levi and Benjamin counted he not among them; for the king's word was abominable to Joab'. Where do you read in those two verses of the Gentiles that were in the land?

Where did they come in the census? (you have a census over here, don't you? They send out a piece of paper every 10 years asking where you were born, what's your father's name etc?) Well, where did the Gentiles fit into the picture? They were left out, because he numbered the tribes; what tribe are you from? Reuben, tick, Dan, tick, Philistines, sorry! you don't count! So they were left out and David had made a grave mistake, and we know he made that mistake because God proceeds to punish him in accordance with that mistake. You have a look what happens in verse 14, 'So Yahweh sent pestilence upon Israel; and there fell of Israel seventy thousand men'. Now why do you think He would chose 70,000? Well, let me just give you a quick rundown for those who weren't here Thursday! When God divided to the nations their inheritance, Deuteronomy 32 verse 8, He divided them according to the number of the children of Israel. How many were there? firstly, 12, then when they came to Egypt, 70. So that in Genesis chapter 10, if you carefully number up the families that were divided after the flood, that came from the three sons of Noah, you will find there are 70, 70. When Israel came to Elim after being at the waters of Merah in Exodus chapter 15 verse 27, they saw in Elim, the place of the mighty ones, you've got it! 12 wells of water and 70 palm trees. Yes, there was the kingdom age, Israel=the twelve wells and from those 12 wells were the 70 palm trees of the Gentiles drawing sustenance! In Luke chapter 9 the Lord Jesus Christ, using the principle, to the Jew first and then to the Gentile, sent forth 12 disciples 2x2, and in the next chapter, chapter 10 verse 1, He sends forth 70. Why? Jew first then Gentile; you see, when we read the number 70, and you'll find it used prominently in the scripture, we are being told with great clarity, that that is the number of the Gentiles. What about a 1,000? Well, you see in Judges chapter 6 and verse 15, a humble man called Gideon, replied to the angel and said, 'My family is the least in Manasseh', do you know what

word he used, ? Look at the margin, 'a thousand', 'my thousand is the least in Manasseh', in other words, in the scriptures, a thousand represents a family. So here we've got 70,000, the families of the Gentiles, so when God brought pestilence upon Israel in verse 14, 'and there followed Israel, the ones who had been numbered to the exclusion of the Gentiles, He took out of Israel, 70,000, because David did not incorporate the family of the Gentiles in his number, and he lost sight of the reason why he put the tabernacle in Jerusalem and stuck the ark in it!

Near the end of his life he was just clouded, clouded by politics, so that you can see, there is a dimension to this chapter that may be, we don't always pick up, we think he just sinned in numbering Israel; well, he sinned alright; he left the Gentiles out! Now you might say, that's a fancy notion, sounds alright but how can you prove it? Just read on with me, verse 15. 'And God sent an angel unto Jerusalem to destroy it: and as he was destroying, Yahweh beheld, and He repented Him of the evil'. What did He see, ? Why did the angel stop destroying at this spot? Yahweh beheld, that word 'beheld' there is the Hebrew word 'raah' it means 'to see' to actually 'see something with your eyes', what did He behold that made Him stop, and repent of the evil? 'He said to the angel that destroyed, **IT IS ENOUGH**, stay now thine hand! And the angel of Yahweh stood by the threshing floor of Ornan the Jebusite'. He was a Gentile and he had with him (if you cast your eye across to verse 20) 4 sons, and so there were 5 of them. Mercy, grace, grace upon the Gentiles, Ornan the Jebusite, but hang on, I thought David kicked the Jebusites out of Jebus? and named it the city of David? Did he slaughter them all? Well, he didn't slaughter their king, because here he is; we're told in the companion account, that he was a king; so he left their king alive and there he was as large as life and he still had a possession in the land of Israel, and it was on the mount known as Moriah. Mount Moriah, he actually possessed the very place where Abraham took Isaac and offered him up. You reckon that's by accident?

So here he is, Ornan the Jebusite; do you know how often the name 'Ornan' is used; he was a Gentile Ornan, that particular name occurs 12 times in the Old Testament, because you see, he consisted of the true Israel of God. He was part of the Israel of God, but he was a Gentile. So it's by the 'threshingfloor of Ornan the Jebusite' that the angel stops. So what did David do? Well, David was rushing off to Gibeon; in the confusion of his mind, at the end of this three days, as he heard reports of people dying by the thousands, 70,000 in fact, in the confusion of his mind he said, 'Maybe I've done something wrong? He'd done something wrong alright; he'd numbered Israel and left the Gentiles out, and so he decides that he's going to go before Yahweh to Gibeon. Have a look at verse 29 of 2 Chronicles 21, 'For the tabernacle of Yahweh, which Moses made in the wilderness, and the altar of the burnt offering, were at that season in the high place at Gibeon'. But the ark wasn't there, we found that out! that was in Jerusalem, BUT, look at verse 30.

'David could not go before it to inquire of God: for he was afraid because of the sword of the angel of Yahweh', now we're told in verse 27 'that Yahweh commanded the angel: and he put up his sword again into the sheath', so you see, when David made a sacrifice in the threshingfloor of Ornan the Jebusite, the angel actually put that drawn sword that he had in his hand, back in the sheath. But verse 30 says that 'David could not go to Gibeon because the angel had the sword drawn: for he was afraid because of the sword of Yahweh'. Now, if you can get this picture straight in your mind, this is what happened! God came to David and said, 'What will you chose? Three months before your enemies, three years famine or three days pestilence before Yahweh? And he chose the three days because of the mercy of His God. So the angel went out and destroyed, and as he came to Jerusalem hacking and slaying in his path, as it were, using the power of the Spirit to destroy the people of Israel, he came to the threshingfloor of Ornan the Jebusite who was there with his four sons; and Yahweh said, That's enough; don't destroy Gentiles! So He stopped him there in that place. But you see, while all this was going on David was running out of the city of Jerusalem and up over the hill of Moriah, which was evidently outside the walls of the city at that stage, and was running towards Gibeon to the north. He wanted to go before his God to plead for mercy; but he was stopped by the angel with the sword drawn in his hand. Why was he stopped, ?

Why was he stopped? Let's see if we can find out the reason! Verse 18, 'The angel of Yahweh

commanded Gad to say to David, that David should go up, and set up an altar unto Yahweh in the threshing floor of Ornan the Jebusite'. That's why he was stopped there; you see, in verse 16 it says, 'David lifted up his eyes and saw the angel of Yahweh stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces'. And Gad comes to him and says, 'Get yourself an altar in this place, and make a sacrifice', and so he does. We know what happens; he buys the threshingfloor from Ornan the Jebusite on the principle that he would not make offerings to Yahweh that cost him nothing! A very important principle that! He would not make a sacrifice to his God that cost him nothing. We are very apt to do that! When it hurts, when it bites into our pocket, we're not quite so keen; but David had that principle right.

So he got hold of the oxen and the bits and pieces of equipment that he bought from Ornan, and he made a sacrifice. And the angel sheathed his sword; the judgment is over, . Verse 28 says, 'At that time when David saw that Yahweh had answered him in the threshing floor of Ornan the Jebusite (the Gentile), then he sacrificed there', and you know, he concluded by this day that he didn't have it wrong, that in putting the ark in his own tent in Jerusalem, he had it right! He had brought the Gentiles into the hope of Israel and that had been confirmed as correct, by the events of this day, because God had stopped the slaughter at the threshingfloor of a Gentile. You reckon David knew he had it right? Have a look at chapter 22 verses 1 and 2.

'Then David said (no break in the record), This is the house of Yahweh Elohim, and this is the altar of the burnt offering for Israel'. Where was the altar of burnt offering before this stage, ? Well, chapter 21 verse 29, the altar of burnt offering was at Gibeon. Have you got that? The altar of burnt offering was down at Gibeon; but David has just built an altar in the threshingfloor of Ornan the Jebusite, which I'll show you in a moment was in mount Moriah, the same place where Abraham built his altar! And he says, 'this is the altar of burnt offering for Israel', and who does he call there? Have a look at verse 2, 'And David commanded to gather together the strangers that were in the land of Israel; and he set masons to hew the wrought stones to build the house of God'. So he prepared the materials to build the temple that Solomon constructed on that spot, using Gentile labour. And you can read on through chapter 22, verse 4, 'cedar trees in abundance; for the Zidonians and they of Tyre brought much cedar wood to David'. Verse 5, he said, 'this house must be exceeding magnificent, of fame and glory'. Why? Because it would be known throughout all countries'.

So he brings the strangers to that spot; I'm hoping by now that you can see why it is that such stress is laid upon the tabernacle of David in the New Testament; and you can see something of the mind of that man! that even in his failure, what he had done initially, in his earliest days upon the throne, is confirmed, and he goes to his grave, penning the words of Psalm 18, 'Thou hast made me lord of the nations'. How was he lord of the nations? Would those who lived in the countries afar off acknowledged the supremacy of David? NO! But those in the land who were in the truth would, because they saw him as the beloved of Yahweh, a type of the Lord Jesus Christ, and they understood what he was doing in the tabernacle of David.

Now, there basically in the first dimension of this subject; perhaps I can just wind it up by taking you to 2 Chronicles chapter 3 and just confirm one point of detail which we haven't proved yet. 2 Chronicles chapter 3 reading in verses 1 and 2, 'Then Solomon began to build the house of Yahweh at Jerusalem in mount Moriah, where Yahweh appeared' (in fact the words 'the Lord' there are not in the text as you can see, they're italicized; should read as the margin has it, 'which was seen of David his father) in the place that David had prepared in the threshingfloor of Ornan the Jebusite'. Now that verse gives us some very important details, doesn't it? It tells us that Solomon built his temple in the place of the threshingfloor of Ornan the Jebusite. They always built threshingfloors on the top of a hill, so here was a top of a hill. What hill was it? Tells us it was mount Moriah; now we all know where mount Moriah is first mentioned. Genesis 22 verses 1 and 2; do you know what 'Moriah' means? It means 'seen of Yah' seen of Yah. Do you know what it was renamed? after the incident of Genesis 22, when Abraham had offered up Isaac and Isaac had been brought off the altar and a ram was burnt as a burnt offering? Abraham renamed Moriah, 'Yahweh-jireh' jireh actually is the same as

'raah'= to see. And Yahweh-jireh means this, 'In the mount of Yahweh, Moriah, He, Yahweh, shall be seen'. How shall He be seen? Because He would do the same thing as Abraham; as a loving Father, He would bring forth His only begotten Son, and He'd bring Him to mount Moriah, and He'd offer Him up as a burnt offering, and as a sin offering, and as a peace offering, and all the offerings brought together in One, that we might have redemption! And when He did that like David, we would see Yahweh! Now, that's the second dimension of this subject; I'm not going to expand upon that too much; what I'd like to do is to give you some clues to fill that out.

What we need to do is have a hand in 1 Chronicles chapter 21, and a hand in Genesis 22, so we can flip backwards and forwards. Let me remind you that Genesis 22 is preceded by the last verses of chapter 21 that dealt with the covenant that Abraham made with Abimelech, king of the Philistines, at Beer-sheba. And from Beer-sheba Abraham took Isaac his son on a journey of three days. In the first verse of 1 Chronicles 21 we learnt that David was tested; he was tested as Yahweh left him to himself. In the first verse of Genesis 22 it says, 'And it came to pass after these things, that God did test Abraham, as the word 'nacad' means, it doesn't mean to tempt, He tested Abraham. In verse 2 of 1 Chronicles 21 we found the numbering of Israel was to be from Beer-sheba to Dan; in verse 2 of Genesis 22, Abraham was told to take his son from Beer-sheba. How do we know he was there? Well, the last two verses of Genesis 21 will tell you that, he was at Beer-sheba, same place.

We learnt from 1 Chronicles 21 verse 12, 14 and 15 that there was to be 'three days' of affliction until the angel finally came to Moriah; in Genesis 22 we read in verse 4, 'Now on the third day Abraham lifted up his eyes and saw (the word is 'raah') the place afar off'. What place was it? Mount Moriah! In 1 Chronicles 21 in verse 15 we read that 'Yahweh commanded the angel who had a drawn sword lifted up over the five that were there in the threshingfloor of Ornan the Jebusite, it is enough; stay now thy hand'. He's got a drawn sword in his hand about to plunge it, so to speak, into the body of Ornan the Jebusite. Genesis 22 we read in verse 12, 'And He said to Abraham, lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God'. See the connection?

Verse 26 of 1 Chronicles 21, and again verse 1 of chapter 22 tell us, 'that David made a burnt offering'. What did Abraham make? Genesis 22 verses 2, 8 and 13, make it very clear that he made a burnt offering unto Yahweh. Verse 26 of 1 Chronicles 21 says, 'that David built there an altar and offered burnt offerings, and peace offerings, and called upon Yahweh; and He answered him from heaven by fire upon the altar of burnt offering', He answered him from heaven. Have a look at Genesis 22 and verse 15, 'and the angel of Yahweh called unto Abraham out of heaven the second time'. We can keep on going; verse 2 of 1 Chronicles 22, said that David called the strangers to be part of the house of God'. You know what verse 18 of Genesis 22 says don't you? 'And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice'. It's all about the salvation of the Gentiles!

And finally verse 4 of 1 Chronicles 22 says, 'he sent to Tyre and Sidon and in verse 5 to all nations that they might know the fame of the house of God'. What did Abraham do? What did he do after the incident of Genesis 22? Verse 19, 'So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba'. Who was there? Philistines! Philistines who had a covenant with him; and the next few verses of Genesis 22 talks about Abraham's family in Haran and spells out the fact that Gentiles had been brought into the purpose of God! Do you think that's all by accident? Well, obviously it's not! and you can see another dimension there in 1 Chronicles 21, and we can understand the words of Stephen, when he said in Acts chapter 7, 'that God drove out the Gentiles unto the days of David, WHO desired to build unto God, a tabernacle, for the sons of Jacob'.

And God, rewarded David for that, and He took pleasure in that; so that when James stood up, in the great conference in Jerusalem in AD 49, and brought the thing to an end, he quoted from Amos chapter 9, about the preaching of the gospel to the Gentiles, 'After this I will return and build again the tabernacle of David'.