

## PART ONE



**THE TABERNACLE OF DAVID RESTORED.** The Hebrew word for "Tabernacle" is *Sukkah*, though other related terms such as *Ohel* (Tent) and *Mishkan* (Tabernacle) also appear. In Scripture, there are seven distinct **Mishkanim**: 1. The Mishkan in the Garden of Eden. 2. The Mishkan of Melchizedek, where Abraham served. 3. The Mishkan of Moses. 4. The Mishkan of David. 5. The Mishkan of the Messiah himself. 6. The Mishkan of the Renewed Congregation of the Messiah—"the church." 7. The final Mishkan: the Restored Mishkan of David. Among these, the **Mishkan of Dawid** is perhaps the most underestimated structure in Scripture, yet its restoration holds the key to the revival of the entire World. You would do well to study this Release carefully. **KING DAVID.** YHWH loved Melech Dawid above any man in all of Yisra'el. The reasons for this love are not difficult to see when considering David's accomplishments: He single-handedly killed Goliath. He raised up many fearless warriors in Yisra'el. He united the tribes of Yisra'el. He established Yerushalem as the capital. He won numerous wars against Yisra'el's enemies. He created a strong central government. He brought the Ark of the Covenant to Yerushalem. He laid the foundation for the Temple. He wrote much of the Book of Psalms. Most importantly, he was the ancestor of Yeshua. However, before any of these achievements, it was David's childlike love and youthful romance with Elohim that stirred the Creator to call him a **man after His own heart** (Schmuel Alef (First Samuel) 13:14). Dawid received this remarkable compliment from the Most High because he desired only Him. His mother Nitzevet prepared him to be a lover and worshipper of YHWH, while his father Jesse, groomed him to be a warrior and leader. When David became King, he remained a daily worshipper of YHWH and an example of a *Tzadik* (righteous one), as the Book of Psalms attests. Consider these enduring words: *"YHWH is my Shepherd; I shall not want"* (Tehillim (Psalms) 23:1). *"Adonai is my light and my salvation"* (Tehillim (Psalms) 27:1). *"I waited patiently for Adonai; He turned to me and heard my cry"* (Tehillim (Psalms) 40:1). *"Surely your goodness and love will follow me all the days of my life, and I will dwell in the house of YHWH"* (Tehillim (Psalms) 23:6). *"You created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made"* (Tehillim (Psalms) 139:13–14). Such words could only be produced by someone indwelt by the Spirit of Elohim. It was this *kadosh* (holy) character upon which the Tabernacle of David was patterned. **MOSES AND THE MISHKAN.** Yet, David was not the one who initially created the Tabernacle; it was Moses, the servant of YAH. Moses was a different kind of leader—a man of law and order. According to the Book of Yubilees (Chapter 40:9–10), Moses was trained as a lawyer in the house of Pharaoh and was a learned man, presiding over the royal courts of Mitzrayim. Moses' tenacity and pursuit of justice caught YHWH's attention even while he served in Pharaoh's courts. His deep love for his people was demonstrated when he killed a Mitzri for beating a Yisra'elite and buried the man in the sand. This act led to Moses fleeing Mitzrayim and settling in Midian, where he would encounter YHWH on the mountain. Over twenty years, Moses spoke to YHWH *Panim el-Panim* (face to face) and received detailed instructions for building the Mishkan and the *Hakel* (Temple). For nearly 400 years, the entire nation of Yisra'el was centered around the Tabernacle of Moses—the same design that Melech Dawid later inherited. **A SHIFT IN PRIESTHOOD.** Something extraordinary occurred in Yisra'el when David brought the Ark of the Covenant to Yerushalem: The **Levitical priesthood** was suspended temporarily. Although a priest named *Abiathar* was present, there was no functioning priesthood or regular sacrifices during this period. YHWH allowed another priesthood under David to officiate, setting the stage for the prophecy in Ahmos (Amos) 9, which I will get to soon. Originally, YHWH designated Moses to be High Priest, with Aaron as his assistant. However, due to Moses' initial reluctance and disobedience (Shemoth (Exodus) 4), YHWH allowed Aaron to take the priestly role. Problems emerged quickly. At Mount Sinai, Aaron fashioned the golden calf, leading to grave sin (Shemoth (Exodus) 32). Moses stepped into the priestly role he had abdicated,

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offering himself as atonement for the people's rebellion. This failure caused a breach in the priesthood, visible centuries later in the corrupt sons of Eli (Schmuel Alef (First Samuel) 2:22-35). YHWH, angered, declared: *"35 And I will raise up for Myself a faithful Kohen, that shall do according to that which is in My heart and in My mind: and I will build Him a sure House; and He shall have His way before My anointing forever."* Though YHWH had declared the Levitical priesthood everlasting (Bamidbar (Numbers) 25:13), He temporarily set it aside to establish something extraordinary. When Eli's corrupt sons died, and Samuel rose as a faithful priest, he anointed Shaul (Saul), who proved unfaithful. Thus, YHWH sent Samuel to anoint David, as recorded: *"13 Then Schmuel took the horn of oil, and anointed him in the midst of his brothers: and the Ruach of YHWH came upon Dawid from that day forward..."* (Schmuel Alef (First Samuel) 16:13). In David, Eloah began fulfilling His promise of a faithful priest. However, David, from the tribe of Yahudah, was not from the traditional priestly lines.

**THE MELCHIZEDEK CONNECTION.** When David became king, he established Yerushalem as the capital, the very city where Melchizedek had once reigned as priest-king. In doing so, David stepped into a dual role as both *Kohen* and *Melech*, embracing a priesthood "after the order of Melchizedek," just as it was prophesied: *"YHWH has sworn and will not relent: 'You are a kohen forever, in the order of Melchizedek'"* (Tehillim (Psalm) 110:4). Through this transition, the priesthood connected to the original Tabernacle gave way to the Melchizedekian Order—fulfilling ancient prophecy and preparing the path for Messiah who would himself serve under this priesthood. More profoundly, it advanced YHWH's original intention, declared in Shemoth (Exodus) 19:5–6: that Yisra'el would become a Kingdom of Priests.

**THE TABERNACLE RESTORED.** At its core, the Tabernacle of David refers to the special tent King David set up in Yerushalem to house the Ark of the Covenant (you can find this mainly in Melechim Bet (Second Kings) 6 and Divre HaYamim Alef (First Chronicles 15-16). Unlike the earlier Tabernacle of Moses, which had detailed and strict regulations (with veils and priestly restrictions), David's Tabernacle was remarkably simple and open. There was no veil or curtain separating the Ark from the Alter of Incense and the people. The effect was the *Shekinah* was directly among the people. Before the tent, there was a lot of direct worship, music, singing, and continuous praise from people everywhere, many of whom were not priests of the Levitical order. The Pattern of David was less about rituals and sacrifices and more about free, heartfelt worship in Elohim's presence. Something he often experienced in the wilderness. So much of this was going on day and night that they lost sight of the Holiness of the Ark. Before it was brought to Yerushalem, the Ark of the Covenant stayed in Obed-Edom's house for three months (Schmuel Bet (Second Samuel) 6:11-15), and the Scripture said his house was blessed beyond measure.

**THE ARK OF THE COVENANT.** At the heart of David's restored Tabernacle was the Ark of the Covenant. In his initial attempt to bring up the Ark, David neglected to follow the proper priestly procedures, which led to the tragic death of Uzza. This incident taught David a vital lesson: the Glory of YHWH cannot be approached apart from His ordained order. As recorded in *Divre HaYamim Alef* (1 Chronicles) 15:13–14: *"Because you did not do it the first time, YHWH our Elohim broke out against us, because we did not seek Him according to the proper order. So the priests and the Levites sanctified themselves to bring up the Ark of YHWH, the Elohim of Yisra'el."* It was at this moment that David came to understand the critical role of the Levitical priesthood in carrying the Ark. This realization was the key reason he reinstated the Levitical order — a principle that remains deeply relevant today.

**THE LOCATION OF THE ARK.** Various sightings of the Ark have been reported since the destruction of the Temple in 70 AD. One notable account comes from archaeologist Ron Wyatt, who claimed to have found the Ark beneath the Temple Mount. Others suggest it is hidden at Mount Sinai or even that it was transported to England by the Knights Templar. A prominent tradition places the Ark in Axum, Ethiopia— a claim that my partners in ministry affirm remains true to this day.

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The Ark crafted by Moses was a copy of a heavenly original, as reflected in Shemoth (Exodus) 25:9, where Moses is instructed to construct the Ark according to a specific model or likeness. In Gilyahna (Revelation) 11:19, we see the Ark in Heaven: *"And the Mishkan of YHWH was opened in heaven, and the Ark of His Covenant was seen within His Mishkan;..."* This is a profound revelation. It shows that the Ark on Earth was a replica, and likewise, other cultures and traditions such as in Ethiopia have rightly produced honored copies. Many religious artifacts are replicated, and their copies are revered as profoundly as the originals. It is essential to understand that the Ark itself is not the Divine Presence but a symbol through which the *Shekinah* (Divine Glory) is drawn. As written in Schmuel Bet (Second Samuel) 6:1-2, the Ark was called by the Name of YHWH. It is the Name of YHWH upon the Ark that endows it with its power and spiritual significance. **THE PROPHECIES.** Before exploring the prophecies concerning the restoration of David's Tabernacle, it is important to first address a common misunderstanding: Christianity often tends to Christianize, allegorize, or spiritualize prophecies found in the TaNaK when they do not align with Messianic interpretations. This approach can obscure the original intent of the text. The correct method is to first seek the plain, literal meaning of the prophecy. In traditional Jewish interpretation, there are four recognized levels of understanding Scripture, known by the acronym **PaRDeS**: **Pshat**—the plain, straightforward meaning; **Remez**—hints or allusions; **Drush**—homiletical or interpretive meaning; **Sod**—mystical or hidden meaning. Yeshua primarily taught at the **Pshat** level, avoiding the confusion that often arose from the intricate teachings of the rabbis. In examining the prophecies related to the Tabernacle of David, I have chosen to follow this same approach. The restoration of the Tabernacle of David emerges as a profound prophetic symbol within the Hebrew Scriptures, with two major prophecies pointing to its reestablishment in the last days. The prophecy of Amos 9:11 states that: *"In that day, I will raise up the Sukkah of David that has fallen, and close up its breaches; I will raise up its ruins, and rebuild it as in the days of old."* This prophecy highlights four key points: 1. David's Sukkah (Tabernacle) has **fallen**. 2. Some breaches need to be **repaired**. 3. Its **ruins** will be **restored**. 4. It will be **rebuilt** "as in the days of old" — during the end times. While some interpret this allegorically in reference to Yeshua, I will examine these conditions literally. David's Mishkan (Tabernacle) has not existed or operated since approximately 3045 BCE, give or take a few years. The "breaches" mentioned refer to the collapse of the priesthood of Eli, which had been responsible for the Ark, as discussed earlier. The prophecy indicates that the Tabernacle is not merely in disrepair but is described as **fallen** — from the Hebrew root *naphal*, meaning "to be cast down" or even "dead." Yet, astonishingly, the prophecy declares that it will be literally **rebuilt** — from the Hebrew word *ubenitiha*, meaning "to rebuild" — just as it was "in the days of old." This is not a metaphor or figure of speech but a literal assertion that the Tabernacle will be reconstructed in the last days. To further emphasize this point, YHWH, through His servant Luke, reaffirms the prophecy in the Book of Acts: *"After this I will return, and will rebuild again the Sukkah of David, which has fallen down; and I will rebuild its ruins, and I will set it up once more, so that the remnant of men may seek after the Master YHWH, and all the nations upon whom My Name is called, says the Master YHWH, who does all these things"* Maaseh Shlichim 15:16–17. Two important additional points are revealed here: 1. YHWH's servant returns and restores the Tabernacle, which occurs at the end of days, not during Yeshua's first coming. 2. The purpose of the restoration is that all humanity— both those already called by YHWH's Name and the nations (gentiles) who do not yet know Him— might seek YHWH. This universal seeking of YHWH did not occur during Yeshua's first coming. The full realization of this prophecy remains in the future. With great excitement, I share that we have reached this pivotal moment when the Mishkan of Dawid is being restored and will be carried into the nations. As you witness this unfold, know with certainty that the King and Kingdom is drawing near to mankind.