

Psalm 15

In the last few Psalms we've seen David realize that there was a problem in Israel: the people were becoming wicked, and were seeking deliverance from oppression through wicked men rather than through the LORD. And so David began to cry out to God, asking that he would help, that he would turn the hearts of the people so that they were faithful once again. Because he knew that it was only once all the hearts of the people were prepared and upright, that God's salvation from every oppressor would come.

And so in Psalm 12 God responded to David, and told him that he would purify the hearts of the people, and keep and preserve the godly. And he would do that through a new dispensation of his words that he was opening up, words of prophecy spoken by his Spirit through prophets. Those words would be pure, and would purify the righteous. And they would keep and preserve a godly seed to all generations.

And so then in Psalms 13 and 14 we've seen God begin to work in the hearts of the people. We've seen him bring them to a place where they understand that what they have done is wicked. Where they have repudiated their quest for salvation through men. Where they have totally repented of their corruption.

And in Psalm 14 we saw God explain to them why he hadn't brought them perfect deliverance. Why he wasn't saving them from every oppressor. It wasn't because he didn't exist, or would never do it. Only a fool would think that. But it was because of their own wickedness. It was because when he looked down upon them to see if there were any that were truly seeking that salvation from him with all their hearts, he couldn't find a single one. All of them had gone aside after salvation through men, and not through him. They had all done abominable works, to try to save themselves. And so God repeatedly pointed out that they weren't really serving him. It was just as if they were serving idols and false gods instead.

But once the people understood that, and began to turn from it, God then turned to the wicked, to their oppressors, to the workers of iniquity who had promised to deliver them. And God told them that they weren't going to succeed in destroying the godly. But instead that he himself would be in the next generation, and it would be a generation of the righteous, and that all of the workers of iniquity would be put in great fear. Because power would be with the righteous and judgement would be brought upon them.

And so God ended Psalm 14 by giving the people a prophecy of how his salvation would come out of Zion, out of the city of David. That just as he had promised before, it would be through the seed of David that they would be delivered. And so the wicked would not succeed in taking away the throne from David and destroying the seed of the Messiah. But instead God would give the throne to David's son, and the salvation of Israel would come out of the stronghold of Zion, out of the city of David, and would flow out into all the land. How it wouldn't be just David who would experience deliverance, as had already happened, but that deliverance would come out of his city, and encompass all Israel. And so we saw how that under Solomon that is exactly what happened.

And so in closing God gave them that promise, but he also reminded them that perfect, eternal salvation, was still a future thing. That they would still have to go into captivity before it would come. But he would bring them back out from that, and they would rejoice when he would bring his perfect salvation out of Zion, just as he would save that generation and give them peace under Solomon.

And so Psalm 14 ended with hope for the people. But a hope that was also a warning to the wicked. God would be in the generation of the righteous, but the workers of iniquity would be put

in great fear. And so this salvation wasn't for all. It was only for the righteous. Remember how it said at the end of Psalm 1:

Psalms 1:5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

And so the workers of iniquity would be put in fear because they would be judged and would not stand. Only the righteous would enter into the congregation.

And so now in Psalm 15, he's going to address that further. He's going to remind the people that receiving the *promise* of salvation that he's given them doesn't mean that they will be a partaker of it when it comes. Yes, God's going to bring it, but are you one of those that will receive deliverance, or judgement?

Last time we talked about how Israel would go into captivity before perfect salvation would come. That during the tribulation they'd be in captivity but afterward Christ would come and tread the armies of the antichrist under foot. And then he would enter into Zion, and the salvation of Israel would come out of Zion into all the earth. Christ's kingdom would be established, and the glory of the LORD would come up into the temple.

Well, the Psalm picks up where that left off, and will tell us who is going to abide there in Jerusalem with Christ.

"LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?"

Verse 1

ABIDE

And so David begins this Psalm by posing the question as to who is to remain, who is to abide, and come into God's tabernacle.

Now to abide somewhere is to live there. And it implies that you aren't just living there, but you stay there, you are at rest there, you are at peace there. You are still. You are abiding.

And so this is asking who is going to be at rest and in peace, and remain in God's tabernacle. As opposed to those who would be thrust out and destroyed.

And this implies something. This implies that God's tabernacle itself is going to be abiding.

And remember that at this time, it wasn't. God's tabernacle could still be moved from place to place. It was a tent that God would sojourn in.

But what is implied here, is that if you are going to abide in God's tabernacle, then God and his tabernacle must also be abiding, and no longer moving to and fro.

And of course it is under Solomon that God stopped moving to and fro and instead abode in his temple.

Last time we read from 1 Kings 8 about how that came to pass.

Well, here is what Solomon said there:

1 Kings 8:10 And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD,

11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

12 Then spake Solomon, The LORD said that he would dwell in the thick darkness.

13 I have surely built thee an house to dwell in, a settled place for thee to **abide** in for ever.

And so it was under Solomon that God moved into a temple, a settled place, that he would abide in for ever.

And so again we see how there is a new order being established here, from what God had commanded in the law.

Now we said that this abiding implied that God was going to be abiding in one place too, he was going to be at rest, and not moving about any more.

And it talks about God's rest in Hebrews 4.

We don't have time to get into that, but this abiding relates to that rest that the righteous will enter into with God.

Exodus 16:29 *See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; **abide** ye every man in his place, let no man go out of his place on the seventh day.*

30 So the people rested on the seventh day.

And so it says that they abode in their place, and rested.

And that passage is prophetic. The seventh day is the day of the LORD, the day of Christ, the 1000 years of peace, the millennial kingdom.

And so we will abide with God and enter into his rest the seventh day.

But who will? Who will it be that will abide? Not everybody:

Jeremiah 10:10 *But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to **abide** his indignation.*

11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.

And he's talking about idolatry here. So the nations of idolaters, they're not going to abide his indignation, they'll be destroyed.

Joel 2:11 *And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can **abide** it?*

12 Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning:

So he tells us who will abide: those that turn to him with all their heart, and cry out to him for mercy.

13 And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

14 Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the LORD your God?

And so those that do this will abide, and will be blessed.

The earth will yield its increase and they will bring it to Jerusalem to offer before him.

That's a lot like what happened in the days of Solomon, isn't it? Because they turned back to God with all their heart he blessed them and gave them peace, and they came to Jerusalem to offer sacrifices before him, and abode in his tabernacle.

And so that's exactly what will happen to Israel after the tribulation.

Nahum 1:2 *God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies.*

3 The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.

4 He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

5 The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.

And that's what it will be like when Christ returns.

*6 Who can stand before his indignation? and who can **abide** in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.*

7 The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him.

8 But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

In the NT it also talks about some which will abide, and some which will not:

1 Corinthians 3:10 *According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.*

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

*14 If any man's work **abide** which he hath built thereupon, he shall receive a reward.*

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

And so there will be false converts who will not abide. They'll be burned up.

And those that would have brought them into God's temple will thereby be saved, because they will be kept from defiling God's temple, since those false converts will be destroyed. They will not abide in God's tabernacle, to defile his holy hill.

TABERNACLE

And we see that not only because God is going to abide in a single place, but because it speaks of others abiding in the tabernacle with him.

You have to understand that under the law, saying that would be preposterous. Someone abiding in God's tabernacle? Why, only the priests could enter the tabernacle. When somebody brought an offering to the LORD, they brought it to the door of the tabernacle, and no further. Even the alter itself was outside of the tabernacle. The only things in it were the alter of incense and the table and the candlestick and the ark. Only the priests went in there. Nobody else did except the Levites. And before they went in the priests had to go in and wrap everything up in several layers of cloth and skins. I mean, God dwelt in the tabernacle. Nobody lives there or abides there but him. Even the priest, when he goes into the tabernacle has to wash first:

Exodus 30:17 And the LORD spake unto Moses, saying,
18 Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.
19 For Aaron and his sons shall wash their hands and their feet thereat:
20 When they go into the **tabernacle** of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:
21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

And so even the priests had to take care when they went into the tabernacle, or they would die. But now he's talking about men who will abide in God's tabernacle with him. There is only one place outside of Psalms where it talks about anybody abiding in the tabernacle. And that's when Aaron and his sons are first consecrated as the priests:

Leviticus 8:33 And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.
34 As he hath done this day, so the LORD hath commanded to do, to make an atonement for you.
35 Therefore shall ye **abide** at the door of the **tabernacle** of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.

Abiding in a tabernacle seven days. In the eighth chapter. When a new order of service before God is being ordained.

Does that sound familiar?

Well, it should, because that's exactly what we saw last time in 1 Kings 8. The people kept the feast of tabernacles seven days at the dedication of the temple.

And so if that signified the consecration of a new order of priests there, that implies that when all Israel abode in tabernacles with God at the dedication of the temple, that they were all consecrated as priests after a new order.

All Israel that God preserved to that day that they abode in his tabernacle were consecrated as priests.

Now he doesn't tell us the full story here in Psalm 15. He doesn't reveal yet what they are going to be consecrated as priests to do. He doesn't tell us what sort of sacrifices they will be consecrated to offer, or what their priestly service will be. That comes later in Psalms. But by saying that they are going to abide in his tabernacle, he is saying that those that will receive the LORD's salvation in the next generation will be made priests of a new order.

Now, we talked about the various implications of abiding in God's tabernacle. How that made them priests of a new order.

Well, there are other implications of that as well.

Listen to what it says:

Leviticus 16:17 *And there shall be no man in the **tabernacle** of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.*

Nobody was allowed to be in the tabernacle when the atonement for all the people was made in the holy place.

And so to abide continually in the LORD's tabernacle implies that there will come a time when there is no more offering for sins.

Never again will all men need to depart out as the high priest enters in to make atonement for all the people.

Christ will have done that, once for all.

But remember, all aren't going to go in, all aren't going to abide. He's asking here, who is going to be able to. Some people aren't.

And it describes one of those people in 1 Kings 2.

This is at the very beginning of Solomon's reign, before the temple was built and dedicated:

1 Kings 2:28 Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the **tabernacle** of the LORD, and caught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the **tabernacle** of the LORD; and, behold, he is by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.

30 And Benaiah came to the **tabernacle** of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.

32 And the LORD shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing thereof, to wit, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah.

33 Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.

34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

And so Joab didn't get to abide in the tabernacle. He fled to it, but was slain.

But now when it says here that they will abide in God's tabernacle, why does it say tabernacle, and not temple? I mean during the millennial reign isn't there going to be a temple, and not a tabernacle?

And that's true. There is going to be a temple. But there's also going to be a tabernacle. We recently looked at Isaiah 4. It talks about that.

Isaiah 4:1 *And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.*
2 In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.
3 And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:
4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

And so there are only going to be a few men that make it in. All the wicked of Israel will be destroyed. And only a select few who are holy will escape, once the filth of the daughters of Zion has been washed away during the tribulation.

5 And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.

Now this is significant. This has implications.

This means that God is going to defend them with his glory, yes. But beyond that, this shows just how holy these people are.

Because this fire in smoke, this is what God showed to Israel when they wandered in the wilderness.

But it wasn't something that was upon every dwelling place. It was only upon one. Upon God's dwelling place, the tabernacle.

And so saying that it will be on every dwelling place in mount Zion is to say that all here assemblies will indeed be holy. They will be holy enough to dwell in God's tabernacle with him, in his holy hill.

And so it says in the next verse:

*6 And there shall be a **tabernacle** for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.*

And so there will indeed be a tabernacle. Not just the temple, there will be a tabernacle as well.

Later on, in Ezekiel, Ezekiel is given a vision of the temple. And in Ezekiel 41 it says:

Ezekiel 41:1 *Afterward he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the **tabernacle**.*

That's the only reference that he makes to the tabernacle in those chapters. But apparently there is going to be a tabernacle that will be a part of the temple complex. A tent that will be over and above the house, covering the oracle. And so all of law and the prophets, the order of David and the order of Aaron, the temple and the tabernacle, will all be culminated together into another new order that Christ will ordain.

Isaiah 16:1 *Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion.*
2 For it shall be, that, as a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon.
3 Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth.
4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.
*5 And in mercy shall the throne be established: and he shall sit upon it in truth in the **tabernacle** of David, judging, and seeking judgment, and hasting righteousness.*

Here's another reference to the tabernacle of David. You remember how it talks about that in Amos. And James quoted from that in Acts when the apostles came together to consider whether the Gentiles should keep the law. And James said that God was rebuilding the tabernacle of David. That God had again opened a dispensation of his words, like the Psalms, that would purify the hearts of men. And so the law was no longer needed, which could only purify the flesh. And so there he was looking at the establishment of the church and the giving of the NT as a figurative fulfillment of that. But you see, there is also coming a literal fulfillment of it. Because you see, the tabernacle of David was a physical thing. When they brought up the ark out of Zion, the tabernacle that it was in was the tabernacle of David. You see, there wasn't just one tabernacle. There wasn't just the tabernacle of the congregation that Moses had originally made. There wasn't just one altar, the one made by Bezaleel the son of Uri. There were several different alters at different high places. And there were different tabernacles in those various places as well. And the original tabernacle of the congregation wasn't the one that David had in Zion. It was a different tabernacle. It was the tabernacle of David.

2 Samuel 6:17 *And they brought in the ark of the LORD, and set it in his place, in the midst of the **tabernacle** that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD.*

And so when David brought the ark into Zion, he brought it into a tabernacle that he had pitched for it. Not the tabernacle of Moses.

1 Chronicles 21:29 *For the **tabernacle** of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, were at that season in the high place at Gibeon.*

And so the tabernacle of Moses wasn't in Jerusalem. It was in the high place of Gibeon. And it was there even until the time of Solomon:

2 Chronicles 1:3 *So Solomon, and all the congregation with him, went to the high place that was at Gibeon; for there was the **tabernacle** of the congregation of God, which Moses the servant of the LORD had made in the wilderness.*

And so there was the tabernacle of Moses. But then there was also the tabernacle of David. The tabernacle of Moses had no certain resting place, but moved from one place to another. The tabernacle of David was only ever in once place, in Zion.

And so when it says here in Isaiah 16 that one is going to sit in the tabernacle of David again, he's saying that the tabernacle is going to be set up in Zion once again.

It implies that the ark of God is going to come into Zion once again, and rest there in a tabernacle before being carried to the temple.

"And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness."

And so there is going to come a time when somebody is going to sit upon a throne in the tabernacle.

Now, who sits upon a throne in the tabernacle?

Nobody does. There never was a throne in the tabernacle. The only seat in the tabernacle was the mercy seat above the ark, where God would meet with them.

But that was a seat of mercy, this is going to be a throne of judgment.

There has never been a throne of judgment in the tabernacle of Moses.

But the tabernacle of David was set up in Zion, the seat of David's kingdom, the place of his throne of judgment.

And so there will come a time when a man will again come into Zion and sit upon the throne of David, and will bring up the ark of God, and the tabernacle of David will be set up.

But this time that man's throne is going to be inside of the tabernacle of David. Signifying that he is the LORD God himself. And from there will judgment, righteousness, and salvation, go forth into all the land.

And so you see, when the ark is carried up into the temple, the tabernacle of David will remain in Zion, and Christ will sit upon his throne within it.

So let's look again at what it says in Amos about the tabernacle of David:

Amos 9:1 *I saw the Lord standing upon the altar:*

Now right from the very first sentence here we see something unusual.

Amos said that he saw God standing upon the altar.

Now think about that.

That's very strange.

God does not stand upon the altar, where he can be seen. He sits upon the mercy seat above the ark, in the holy of holies, behind curtains.

But here he is standing, not sitting, and openly, upon the altar.

And we're going to see that the reason that he isn't sitting on the mercy seat, is that he hasn't come to bring mercy.

He's standing because he's come to take action. He's not sitting by passively.

You see, the antichrist when he comes will enter into the holy of holies and sit upon the mercy seat.

But when Christ comes he's not going to sit on the mercy seat. He's going to come to bring judgment, not mercy.

Malachi 3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

2 But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:

That's why he'll stand on the alter, like a burning flame, and burn up all the wicked as a burnt offering.

So Christ is going to suddenly come to his temple, and appear upon the alter.

Back to Amos 9:

...and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.

2 Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:

3 And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:

4 And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.

And so he's going to bring judgment and destroy every wicked man.

5 And the Lord GOD of hosts is he that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as by the flood of Egypt.

6 It is he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name.

And it speaks of how his is preparing the new Jerusalem in heaven even as his troop is dispatched to the earth to reign for 1000 years.

And when they return with Christ he will boil the waters of the sea which will rise up in clouds about him, and be poured out upon the earth, melting the tops of the mountains.

7 Are ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?

8 Behold, the eyes of the Lord GOD are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD.

And so when he comes he'll destroy every sinful kingdom from off the earth. But not Israel:

9 For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

11 In that day will I raise up the **tabernacle** of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

And so it is then, when God shall have purified the nation of Israel, that he will raise of the tabernacle of David.

Because it is then that he will come and dwell in Zion, the seat of the kingdom. It is then that God will again dwell alongside the throne of judgment, to bring salvation out to all Israel.

He tells us why he is raising up the tabernacle of David in the next verse. And it is to judge their enemies, and deliver them from their oppressors.

Just as God delivered Israel when he dwelt in the tabernacle of David in Zion in the days of old. And salvation came out of Zion and brought peace into all the land.

12 That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this.

And so he is doing this so that Israel will be saved from all those that have taken them captives, and be given dominion over all their enemies.

And those that will be left of their enemies will then be called by the name of the LORD. They will be the righteous remnant of the nations, that will come to Jerusalem to the prince of peace, just as the queen of Sheba and all the Gentiles did in the time of Solomon.

13 Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

14 And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

And so then Israel will be blessed, and dwell in peace for ever.

And so it says:

Isaiah 33:20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a **tabernacle** that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

21 But there the glorious LORD will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

22 For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us.

23 Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

24 And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.

And we could go on like this.

But let's look at a few final things to wrap this up in regard to the tabernacle. Something that I found interesting was:

Luke 9:27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.

30 And, behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three **tabernacles**; one for thee, and one for Moses, and one for Elias: not knowing what he said.

And so seeing Christ in his glory, the glory that he will come in when he brings in his kingdom, the natural response was, "let's make a tabernacle."

And that's exactly what will happen when Christ returns. The LORD himself will raise up the tabernacle of David, and set his throne in it. And all the saints who are counted worthy to dwell with him in that holy hill will abide in tabernacles by him, defended day and night by the glory of the LORD.

And so I really do think that we'll probably be dwelling in tabernacles during the millennium. That might not fit your romantic ideas about what reigning over the earth would be like. But I suspect that we will be.

I don't know if all the nations will or not, but they are going to come up to Jerusalem every year and dwell in tabernacles:

Zechariah 14:16 And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of **tabernacles**.

17 And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

18 And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of **tabernacles**.

19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of **tabernacles**.

And so when all the nations come up into Jerusalem, they'll be coming to keep the feast of tabernacles. So they'll be dwelling in tabernacles.

And so I think that we'll likely be dwelling in tabernacles in Jerusalem.

But why? Why all this talk of tabernacles in the millennium?

Isn't it the day of rest, isn't it the time of peace, isn't it eternal salvation?

Well yes. And no.

You see, the millennium is not the end. Even in the millennium, God's not finished yet. As we talked about in Psalm 9, at the end of the millennium some of the nations are going to rebel and come against Jerusalem.

And then they will be destroyed and the kingdom will be moved to the new earth.

And so during the millennium there is all this talk of tabernacles, because we'll still have to move one more time.

During the millennium we will still be strangers and pilgrims on this earth. We'll still be looking for a city with foundations whose builder and maker is God.

And so the nations will keep the feast of tabernacles, and Christ's throne will be in a tabernacle, as a reminder, that this cursed planet is not our eternal resting place. We'll just be fulfilling the final prophecies that God has made for this earth, before it passes away.

Revelation 21:1 *And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.*

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

*3 And I heard a great voice out of heaven saying, Behold, the **tabernacle** of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.*

And so it isn't until the new earth comes that God finally moves his tabernacle from heaven into the city, the new Jerusalem.

We mentioned last time that there was a tabernacle in heaven.

Hebrews 8:2 *A minister of the sanctuary, and of the true **tabernacle**, which the Lord pitched, and not man.*

And so there is a tabernacle, that it called there in Revelation the tabernacle of God, that he himself pitched, and which is in heaven.

Now that might seem strange. Why is there a tabernacle in heaven? Isn't that is home, isn't that the seat of his throne? Why should he be dwelling in a tabernacle there, like a pilgrim and sojourner.

I'm getting ready to blow your mind, OK?

God is a sojourner in heaven.

I'll say it again in case you missed that: God is a sojourner in heaven.

It is not his eternal throne or his eternal home.

Earth is.

Earth is the place that he established to be his home. To be the seat of his throne.

And when he left this earth and flooded it with water in judgment on the angelic race, he moved to heaven for a short time. Just a few thousand years, while he waited and looked for a city to come, that he himself would build. While he waited for a righteous people to be born, who would inhabit it with him for ever.

And so you see, earth is God's home. He's just sojourning in a tabernacle in heaven right now.

But in eternity he is going to dwell with us on a new earth, for ever.

And we'll see that more as we go forward in Psalms.

And so in summary, when Christ come's back he's going to establish two tabernacles.

The first is the tabernacle of Moses, the tabernacle of the testimony, tabernacle of the temple.

Remember how in Ezekiel when it was talking about the temple it said that there would be a tabernacle. So we said there was going to be a temple and a tabernacle over it.

Revelation 15:5 *And after that I looked, and, behold, the temple of the **tabernacle** of the testimony in heaven was opened:*

The temple of the tabernacle?

You know what that means? That means that the temple in heaven has a tabernacle associated with it. There's a temple, but there's also a tabernacle.

And what I think it is, is that there is a temple within the tabernacle: the temple of the tabernacle. And so that tabernacle of testimony, that tabernacle of the temple, after which the tabernacle of Moses was fashioned, Christ may bring back with him. Or at the very least there will be a like tabernacle upon the temple at Jerusalem. And so the earthly order will be perfected to match the heavenly order.

So that's one tabernacle, the tabernacle of Moses, the tabernacle of the testimony.

But then there will be a second tabernacle, the tabernacle of David.

And that's the tabernacle that Christ will pitch in Zion over his throne, to be his place of judgment, from which he will reign and bring salvation to all the earth.

So there will be two tabernacles.

But there's also a third tabernacle: the tabernacle of Moses, the tabernacle of David, and the tabernacle of God.

And the tabernacle of God, the one that he sojourns in in heaven right now, will not be taken down and come to earth, until it comes to the new earth, and God dwells with us in the new Jerusalem. Dwelling among us, and no longer in a temple.

DWELL

“LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?”

Who is going to have that great privilege? Who is going to be accepted of God?

Who is going to dwell with him?

Psalms 5:4 For thou art not a God that hath pleasure in wickedness: neither shall evil **dwell** with thee.

5 The foolish shall not stand in thy sight: thou hatest all workers of iniquity.

And so the evil, the workers of iniquity will cannot dwell with God. They will instead be put in great fear and pass away.

And you know, that's exactly what happened to one of the workers of iniquity: Shimei, who cursed David as he fled out of Jerusalem:

1 Kings 2:36 And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and **dwell** there, and go not forth thence any whither.

37 For it shall be, that on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head.

38 And Shimei said unto the king, The saying is good: as my lord the king hath said, so will thy servant do. And Shimei **dwelt** in Jerusalem many days.

39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of Gath. And they told Shimei, saying, Behold, thy servants be in Gath.

40 And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word that I have heard is good.

43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?

44 The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head;

45 And king Solomon shall be blessed, and the throne of David shall be established before the LORD for ever.

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.

And so Solomon told Shimei to dwell at Jerusalem, but he wouldn't obey the kings commandment. He left, and was slain.

And so because that worker of iniquity refused to dwell in the holy hill as Solomon had commanded, he would not, but was killed.

But unlike him, the righteous would dwell in God's holy hill.

Psalms 4:8 I will both lay me down in peace, and sleep: for thou, LORD, only makest me **dwell** in safety.

Psalms 9:11 Sing praises to the LORD, which **dwelleth** in Zion: declare among the people his doings.

And so the LORD and his servants would dwell in safety in Zion, and in Jerusalem, the holy hill of the LORD.

And that came to pass under Solomon.

All Israel dwelt in tabernacles with God seven days, after the commandment:

Leviticus 23:42 Ye shall **dwell** in booths seven days; all that are Israelites born shall **dwell** in booths:

And God himself then came and dwelt among them:

1 Kings 8:12 Then spake Solomon, The LORD said that he would **dwell** in the thick darkness.

13 I have surely built thee an house to **dwell** in, a settled place for thee to abide in for ever.

And so in the millennium those two tabernacles will come to earth, and we will dwell in God's holy hill.

Isaiah 57:13 When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;

14 And shall say, Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people.

15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I **dwelt** in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

And so God will dwell in his holy mountain with those that put their trust in him.

Isaiah 65:9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall **dwelt** there.

And so it asks here in Psalms, who will dwell in his holy hill. And the answer is, Jacob will. God's servants will. Those that trust in him will.

And so will the church:

Revelation 7:9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall **dwelt** among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

And so we will dwell with Christ and he will lead us. And so he will bring us back with him to dwell in his holy hill.

HOLY HILL

And so the upright abode in God's tabernacle, and dwelt with him in his holy hill.

Now this holy hill, what is that?

Well, that is a term that is only found in the book of Psalms. It is found just five times, five being the number of divine appointment. Meaning that it is a hill that God has appointed for something. It is a holy hill, a sanctified hill, a set apart hill.

And what he has appointed it for, is for him to dwell in.
Now what hill is that?
Well, it told us in Psalm 2:

Psalms 2:6 Yet have I set my king upon my **holy hill** of Zion.

And so it is Zion, the city of David.
And note again that by asking who will dwell there in Zion it is implying that the seat of the kingdom will remain there, and thus that the son of David will rule.
It is implying that the wicked won't take the kingdom, but it will remain in God's holy hill, and the upright son of David will take the throne.
For it says in the very next verse in Psalm 2:

7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

And so it would be the son who would reign.
And so this again relates to Solomon, it is prophetic of the same things that we saw at the end of Psalm 14.

So it is asking who will dwell in Zion, who will dwell in God's holy hill. These wicked men won't.

Now I should explain why Zion would be called the holy hill, when Zion is the city of David, and it is Moriah upon which the temple was built.
Isn't the temple mount God's holy hill?
And the answer to that is that Zion is also holy. Zion is also sanctified. God dwelt there as well.

2 Chronicles 8:11 And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because the places are **holy**, whereunto the ark of the LORD hath come.

And so because the ark had come up into Zion before it came out and up into the temple, Zion, the house of David, and the city of David, were holy. Because God had dwelt there.
And so Zion is God's holy hill, though the temple would stand on mount Moriah.

Now it also speaks of the LORD's holy hill in Psalm 3:

Psalms 3:1 A Psalm of David, when he fled from Absalom his son. LORD, how are they increased that trouble me! many are they that rise up against me.

2 Many there be which say of my soul, There is no help for him in God. Selah.

3 But thou, O LORD, art a shield for me; my glory, and the lifter up of mine head.

4 I cried unto the LORD with my voice, and he heard me out of his **holy hill**. Selah.

5 I laid me down and slept; I awaked; for the LORD sustained me.

6 I will not be afraid of ten thousands of people, that have set themselves against me round about.

7 Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the LORD: thy blessing is upon thy people. Selah.

And so it is from the holy hill that God heard David and delivered him from his enemies. Remember that the priests were going to bring the ark of God out after David when he fled, but he told them to take it back.

And so the ark of God remained in the holy hill of Zion, and it was from there that God heard David's cry in his distress, and saved him.

And so the holy hill represents David's salvation.

And so again, when he asks here who will dwell in the holy hill, it is referencing the salvation of David, that it is his seed that will bring out that deliverance from the holy hill to all Israel.

Well, not quite all Israel.

"LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?"

Verse 2

WALKETH

So who will dwell in the holy hill? "He that walketh uprightly."

Now it talked about how a man walketh in the very first verse in Psalms:

Psalms 1:1 Blessed is the man that **walketh** not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

So he's still giving us the same wisdom that he was giving them from the very first Psalm. But they hadn't been taking heed to it.

Psalms 12:8 The wicked **walk** on every side, when the vilest men are exalted.

The people have all been walking wickedly.

But those that do that aren't going to abide in God's tabernacle.

And so as the people are turning from that, he is again telling them not to walk after the ungodly. Because the way of the ungodly will perish. Only the righteous will come into the LORD's salvation.

Now he told them in Psalm 1 how not to walk:

Psalms 1:1 Blessed is the man that **walketh** not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But now he's tell them how they should walk.

He did tell them there that they should delight in the law of the LORD.

But apparently that wasn't clear enough for them. So now he's going to lay it out real plain.

"He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."

And notice how there are three things in this verse, just as there are three things in Psalm 1:1:

1:1 "...the man that walketh not in the counsel of the ungodly..."

15:2 "He that walketh uprightly..."

Walking in ungodly counsel, vs walking uprightly.

1:1 "...nor standeth in the way of sinners..."

15:2 "...and worketh righteousness..."

Standing and working. That's a contrast isn't it?

"Don't stand around with the sinners, work with the righteous."

1:1 "...nor sitteth in the seat of the scornful."

15:2 "...and speaketh the truth in his heart."

And there again is a contrast, but both are about speaking.

On the one hand you have people openly scorning others.

And on the other hand you have a man who is speaking the truth in his heart.

That's a contrast. The one does it openly. The other does it even when nobody is looking, when nobody can hear, even in his heart.

Now notice how this verse contrasts with the first verse of this Psalm.

He's talking about walking and working. Doing things.

So right now they are walking, they are active. But in the first verse he asks who is going to abide with the LORD. So there he was talking about them dwelling in a single place, and being at rest.

And so they aren't at rest yet, they aren't abiding in God's tabernacle yet. But they need to take heed how they walk, how they work, until that time comes.

They need to walk uprightly, and not in the counsel of the ungodly, if they want to dwell in the holy hill. They need to work righteousness, and not abominations.

And so right now they are still active, they aren't at rest abiding with God yet. But they need to take heed how they walk if they want to make it in.

You see, God is not abiding yet, he's still walking, he's still moving from place to place.

When David first thought of building the temple God told him:

2 Samuel 7:6 Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have **walked** in a tent and in a tabernacle.

7 In all the places wherein I have **walked** with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?

And so God is still walking from place to place until the time that the temple is built. And then he would dwell in one place, and Israel would dwell with, if they walked uprightly with him.

And those that didn't wouldn't. Like Shimei:

1 Kings 2:42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and **walkest** abroad any whither, that thou shalt surely die? and thou saidst unto me, The word that I have heard is good.

And so Shimei refused to walk uprightly, he refused to walk after the commandment of the son of David. And so he did not abide in God's tabernacle.

But of course Solomon did:

1 Kings 3:3 And Solomon loved the LORD, **walking** in the statutes of David his father: only he sacrificed and burnt incense in high places.

So Solomon walked uprightly, and so he would be the one who would dwell in the holy hill. With all God's people who walked uprightly with him.

And so at the dedication of the temple:

1 Kings 8:22 And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven:

23 And he said, LORD God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that **walk** before thee with all their heart:

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day.

25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they **walk** before me as thou hast **walked** before me.

26 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

And so the children of David, and the people of Israel were able to abide in God's tabernacle, because they had walked before him with all their heart.

And so Solomon would later write:

Proverbs 2:4 If thou seekest her as silver, and searchest for her as for hid treasures;

5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.

6 For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.

7 He layeth up sound wisdom for the righteous: he is a buckler to them that **walk** uprightly.

8 He keepeth the paths of judgment, and preserveth the way of his saints.