

Psalm 27:4 A Cry for Christ in the Midst of Shaking

Introduction

Psalm 27:4 is a powerful verse. It talks about the one desire that King David had in his heart. This should be our one desire as well. However if you read Psalm 27 in its entirety the chapter takes on another dimension. In the midst of great shaking, David cries to be in the presence of the Most High God. David's desperation for Christ draws him closer to God.

The LORD is my light and my salvation; Whom shall I fear? The LORD is the strength of my life; Of whom shall I be afraid? When the wicked came against me to eat up my flesh, my enemies and foes, they stumbled and fell. Though an army may encamp against me, my heart shall not fear; Though war may rise against me in this I will be confident. One thing have I desired of the LORD, that will I seek: That I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in His temple. For in time of trouble He shall hide me in His pavilion; In the secret place of His tabernacle He shall hide me; He shall set me high upon a rock. And now my head shall be lifted up above my enemies all around me: Therefore I offer sacrifices of joy in His tabernacle; I will sing, yes, I will sing praises to the LORD (Psalm 27:1-5).

Contrasting the Tabernacle of Moses to the Tabernacle of David

When we go back to the days of the Old Testament we can see that there was a big difference between the Tabernacle of Moses and the Tabernacle of David. For forty years during the time when King David reigned, the Tabernacle of David and the Tabernacle of Moses were set up in two separate locations. The chart below (used from a IHOPU class) shows the contrast of the Davidic order of worship and the Mosaic order of worship.

Tabernacle of Moses	Tabernacle of David
Located at Shiloh (Ephraim has priority)	Located in Zion (Judah has priority)
Silent and solemn	Musical and Joyful
Priesthood had prominent role in liturgy	Levites have prominent role in liturgy
Blood sacrifices for sin	Sacrifices of praise
Ark is veiled according to Mosaic ordinance	Ark is unveiled in tent of David

The tabernacle of Moses was divinely made because when the Lord brought him to Mount Sinai he then ascended to heaven and for forty days he saw the heavenly temple. The Lord told Moses that what he saw he had to make a model of on the earth (Exodus 25:9). So Moses and the Israelites made the replicas of the lamp stands and the other furniture. However there was one piece of furniture in the Tabernacle of Moses that was not a replica and that was the Ark of the Covenant. The Ark of Covenant is not in the heavenly temple because the Lord puts His feet on His footstool (Psalm 110:1).

The priests believed that when you entered the holy of holies there was no ceiling. You entered into the heavenly temple because you were staring at the footstool of God where He put His feet upon the earth. This place was so powerful that only the high priest could go in there once a year during the Day of Atonement (Yom Kipper). John the Baptist's father, Zacharias, saw an angel while he was in the holy of holies, and the priest had put a rope around him so in case he died they could drag him out.

The Ark was not just a piece of furniture, it represented the only portal between heaven and earth at the time.

David then comes in the picture and changes the order of the Mosaic Tabernacle. He takes the Ark out of Shiloh and brings it to Zion. The priests continue to have evening and morning sacrifices where they would slaughter animals in order to wash away our sins at the Mosaic Tabernacle. At David's tabernacle however the Ark of Covenant is moved into the middle of the tent and twice a day, during the morning and evening sacrifices they would offer sacrifices of praise. At David's tabernacle the Ark was not located behind a curtain but was clearly seen. King David would actually go into the tabernacle and literally sit at the Lord's feet and worship God. In my personal opinion I believe Psalm 27 is possibly talking about the Tabernacle of David. It could be referring to David desiring to be in the heavenly temple with the Lord. The Tabernacle of David is the portal and the entryway to the third heaven.

The Psalm

In verse one David says that the Lord is his light and salvation. When King David was in the presence of the Lord he was not not afraid because he was before the supreme Judge of the universe. David continues to say that the Lord is the very strength of his life. David is not afraid of his enemies when he is in the presence of God. David had a fear, a deep reverence, for the Lord.

In verse 2 King David says that though wicked men may rise against me they shall not stand. Though they may try to consume me and eat up my flesh they shall stumble and fall, all their plans shall fail.

In verse 3 King David goes even farther. This verse is definitely true about David. David throughout most of his life was a man of war. His armies would fight for the Lord and many times they would be victorious. Though an army may rise against me. Though war may rise against me, I shall not fear. He says, "in this I will be confident".

What is he confident in?

Psalm 27:4 perfectly pinpoints where his confidence comes from, before the presence of the Lord.

One thing I have desired of the LORD, that will I seek: That I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in His temple (Psalm 27:4).

David's place of refuge was in the house of the Lord and it should be ours as well.

The greatest thing about today is that there is no longer one specific spot in which there is a portal between heaven and earth, Jesus is the connection between heaven and earth and His blood has made way for us. Today we go by faith before Jesus and we come into connection with our Father in heaven. When we pray to Jesus it is the entryway to our Father in heaven and it is there where we can find our refuge.

First, John uses the Greek word σκηνώω to describe the manifestation of God in the flesh. The word is rightly rendered "tabernacle" by some translations, for it is only used five times in the New Testament and means to take up residence in a tent. Secondly, in I Kings and II Chronicles the word used to describe the innermost part of Solomon's temple is דָּבִיר (dābiyr). Usually coupled with

the Hebrew word for 'holy', the phrase literally means the holy oracle. Finding this awkward, English translators render the word "sanctuary" to try to convey the meaning. Translators of the Septuagint did not even attempt to render it with a Greek word and instead simply used Greek letters to form the sound of the word in Hebrew. If it was going to [be] translated into Greek, the word would be λόγος, which is comparable to the Hebrew word that dâbiyr is derived from (dabar). This is the title repeatedly ascribed to Jesus in Jn 1:1-14. The cumulative effect of these two observations, together with the emphasis on the theme of glory in John 1:14-18 and its Old Testament association with the temple, is that the identity of Jesus is the fullness of what was present in the Holy of Holies in both the Tabernacle of Moses and the Temple of Solomon (INTERNATIONAL HOUSE OF PRAYER UNIVERSITY – STEPHEN VENABLE Session 11: The Story of Replication – Part II PAGE 14 International House of Prayer University © 2010 www.IHOPU.org).

The passage helps us to understand that Jesus is the passage way to the Father in His heavenly throne.

From this point on in the Psalm the atmosphere begins to change as seen in verses five and six.

For in the time of trouble He shall hide me in His pavilion; In the secret place of His tabernacle He shall hide me; He shall see high upon a rock. And now my head shall be lifted up above my enemies all around me; Therefore I will offer sacrifices of joy in his tabernacle; I will sing, yes, I will sing praises to the Lord (Psalm 27:5-6).

King David's head is now lifted up above his enemies because he has sought refuge in the presence of the living God and we can do the same.