

## Transformative Pastoral Leadership and Innovative Decisions in Church Restoration Based on the Tabernacle of David Restoration Amos 9: 11-12

Rudy Budiarmaja<sup>1\*</sup>, Alvonce Poluan<sup>2</sup>  
STT Anugrah Indonesia Surabaya

**Corresponding Author:** Rudy Budiarmaja [rudy\\_berhasil@yahoo.com](mailto:rudy_berhasil@yahoo.com)

### ARTICLE INFO

*Keywords:* Transformative Pastoral Leadership, Innovative Decisions, Church Restoration, Restoration of the Tabernacle of David

*Received :* 06, Agustus  
*Revised :* 11, September  
*Accepted:* 17, Oktober

©2024 Budiarmaja, Poluan: This is an open-access article distributed under the terms of the [Creative Commons Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/).



### ABSTRACT

Churches that provide pastoral leadership must always be transformative and their decisions must be innovative to become the center of God's presence and government on earth so that God reverses the current conditions of worship of Israel and the Tabernacle of David for church pastors who are transformative and make innovative decisions when talking about the worship of church pastors in Israel to God forever to be obedient and faithful. The descriptive qualitative method used in this research is in the form of various literature accompanied by various journal articles related to this research topic. The research results show that the Tabernacle of David is a symbol (typos) of the Church and the Restoration of the Tabernacle of David is seen as a continuation of God's promise to Abraham, which was then passed on to David as the Successor to Transformative Pastoral Leadership in an innovative decision with a broader scope which "in the distant future ", God showed "a series of people to come" (2 Sam.7:19). The final conclusion mentions the Tabernacle of David as the Davidic dynasty as Transformative Shepherd Leadership which takes innovative decisions symbolizing God's reign until eternity so that the complete Restoration of the Tabernacle of David includes: aspects of Israel's nationality, namely the unification of the Northern and Southern kingdoms, the descendants of David, and all nations.

## Kepemimpinan Gembala Transformatif Dan Keputusan Inovatif Pada Restorasi Gereja Berdasarkan Restorasi Pondok Daud Amos 9: 11-12

Rudy Budiatmaja<sup>1\*</sup>, Alvonce Poluan<sup>2</sup>

STT Anugrah Indonesia Surabaya

**Corresponding Author:** Rudy Budiatmaja [rudy\\_berhasil@yahoo.com](mailto:rudy_berhasil@yahoo.com)

---

### ARTICLE INFO

*Keywords:* Kepemimpinan Gembala Transformatif; Keputusan Inovatif; Restorasi Gereja; Restorasi Pondok Daud

*Received :* 06, Agustus

*Revised :* 11, September

*Accepted:* 17, Oktober

©2024 Budiatmaja, Poluan: This is an open-access article distributed under the terms of the [Creative Commons Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/).



### ABSTRAK

Gereja yang menyediakan kepemimpinan gembala harus selalu transformatif dan keputusannya harus inovatif menjadi pusat kehadiran dan pusat pemerintahan Tuhan di bumi sehingga Tuhan membalikkan kondisi terbaru penyembahan Israel dan Pondok Daud bagi para gembala gereja yang transformatif dan mengambil keputusan yang inovatif ketika berbicara tentang penyembahan para gembala gereja di Israel kepada Tuhan sampai selamanya untuk taat dan setia. Metode kualitatif deskriptif yang digunakan dalam riset ini berupa literatur berbagai kepastakaan disertai berbagai artikel jurnal yang terkait dalam topik riset ini. Hasil Penelitian menunjukkan Pondok Daud sebagai lambang (typos) dari Gereja dan Restorasi Pondok Daud dipandang sebagai kelanjutan janji Allah kepada Abraham, yang kemudian diteruskan kepada Daud sebagai Penerus Kepemimpinan Gembala Transformatif dalam keputusan yang berinovatif dengan cakupan yang lebih luas dimana “dalam masa yang masih jauh”, Tuhan memperlihatkan “serentetan manusia yang akan datang” (2 Sam.7:19). Kesimpulan akhir menyebutkan Pondok Daud sebagai dinasti Daud sebagai Kepemimpinan Gembala Transformatif yang mengambil keputusan inovatif melambangkan pemerintahan Tuhan sampai kepada kekekalan sehingga Restorasi Pondok Daud secara lengkap mencakup: aspek nasionalitas Israel yaitu tentang bersatunya kerajaan Utara dan Selatan, keturunan Daud, dan segala bangsa.

---

## INTRODUCTION

Transformative and Innovative Leadership is very important in church restoration which focuses on restoring the tabernacle of David. Transformative leadership seeks to transform the values held by the congregation to support the church's vision and goals. The restoration of David's hut is a phenomenon when the restoration of a church whose congregation shifts activities that were originally carried out in the real world to the virtual world. The restoration of David's hut encouraged the digitization of church restoration. The emergence of technological application innovations in pastoral leadership such as: MOOC (Massive Open Online Course) and AI (Artificial Intelligence) has shifted the function of pastoral leadership to teaching ethical, cultural, wisdom, experience and social empathy values because these are the values that cannot be achieved taught by machines, what is more important here is innovation and revolution, the leadership role of the pastor as a source of learning or imparter of knowledge, becoming a mentor, facilitator, motivator, and even an inspiration to develop imagination, creativity, character and the team work of the congregation that is needed in the future (Budiatmaja, 2024b).

Transformative and innovative are very important things for the Indonesian context in the restoration of Pondok Daud which is focused on the restoration of the current church. The stagnant quality of pastoral leadership compared to developing countries or countries in the Southeast Asia region is because it is difficult for pastoral leadership actors to make new breakthroughs in the world of pastoral leadership. Laziness in getting out of the save zone is a challenge in itself for pastoral leadership actors who want to try to make leadership innovations and transformations in the restoration of the Lodge of David in the restoration of their respective churches. In the context of pastoral leadership, innovation and transformation are even more urgent because churches- the church is progressing and developing, so it must be an option but it is still an alternative. So the quality of the leadership input of the pastor is below the restoration of the Lodge of David church (Budiatmaja, 2023a).

The quality of the human resources for the leadership of the pastor, the restoration of the church in the Lodge of David increasingly makes innovation and transformation important and urgent to be implemented. The decision to implement innovation and transformation is the initial process that determines the next steps. Church pastors as authorities who have managerial decision-making authority, and church pastors who have the authority to make practical decisions, are required to have innovation and transformation decision-making competence, especially church managers and pastors in the restoration of the Lodge of David who are morally responsible for provide a good example in making decisions in innovation and transformation (Budiatmaja, 2023c).

Pastoral leadership in church restoration focused on the restoration of David's hut can be seen in the prophet Amos. Prophet Amos can be said to be a pastoral leader who was active in transformation and innovative in his pastoral life. The name Amos means "burden" or "burden bearer". The book of Amos was written between 760-753 BC. Amos himself was a goat herder and fruit collector from the village of Tekoa in Judea. Amos was neither from an

educated background nor was he from a priestly background. Amos lived and ministered at the same time as the prophets Hosea, Isaiah and Micah. Like Hosea, Amos's messages were mostly addressed to the northern kingdom, namely Israel, even though he himself came from the southern kingdom, namely Judah. Amos begins his prophecy by pronouncing judgment on the surrounding nations; then his prophecy continues by focusing on the nation of Israel. Amos denounced the injustice, corruption, greed, and false worship that were rampant in Israel. The prophecy of Amos continues with a series of visions, and the book ends with an expression of hope that the Israelites will heed these warnings (Budiatmaja, 2024a).

The prophetic assignment of a prophet is a mandate that has been given to them to carry out. The prophetic voice is preached to the people under certain circumstances, so that each prophet has privileges from various aspects, be it his personality, the situation in which he is present, and the main points of his prophecy. One of the famous prophets in the Old Testament is the Prophet Amos from Tekoa.

## **LITERATURE REVIEW**

### *The Personality of The Prophet Amos*

The prophet Amos was from Tekoa, a small village located about 8 kilometers south of Jerusalem. On the edge of the desert of Judah (Boland, 2015). He worked as a sheep breeder (1:1; 7:14), as well as a collector of forest figs (7:14). Since the fig tree was not found in Tekoa, Amos supplemented his income with seasonal work west of Judah, where the fig tree grew (see I Kings 10:27), (LaSor, 2016). The name Amos means: "One who is supported by God (Mathias, 2019), he was the prophet sent by God from his native Judah (1:1, 2; 7:12) to Israel, where he prophesied and was opposed (7:10-13). Even though he was opposed (his prophethood by the priest Amaziah (7:14-27), Amos emphasized that he was chosen by God, even though he was not specially educated to be a prophet (Stuart, 2017). The name Amos is an abbreviation of the name Amaziah (2 Chronicles 17: 16, which means "Yahweh has carried, supported"(Jeremias, 2018). Regarding the Age of the prophet Amos, no one knows, as well as his family and life history. It is also unknown how many times he prophesied, except at Bethel, the center of Israel's worship (Rudy Budiatmaja, 2023c).

Amos' description shows that ministry assignments do not only depend on academic education/training, but on God's grace (Stuart, 2017). Amos was indeed not a prophet or a disciple of a prophet since childhood. We receive the impression that Amos is called suddenly among his flock. It is God who speaks to him, and the prophet obeys the call and goes to the northern land of Israel (Mulder, 2021). The arrival of the prophet Amos in Israel brought anger from Amaziah, priest at Bethel, because of that Amaziah criticized Amos and ordered him to return to his native Judah to look for food and prophesy there. Amazia thought that Amos was a professional prophet, who liked to make a profit by using his position as a prophet. This kind of humiliation was not accepted by Amos, so Amos replied: "I am not a prophet and I am not among the prophets, but I am a breeder and collector of forest figs. But the Lord took

me from herding the sheep, and the Lord said to me: Go, prophesy against my people Israel (7:14-15). Amos statement "I am not a prophet" has generated debate. There are some scholars who say that Amos avoided the fact that he had the office of prophet as an instrument of God's revelation. But there are also some experts who suggest that the translation "I am not a prophet" is added by using the past tense, I was not a prophet before (LaSor, 2016). In ancient Israel, the government gave the prophets a living allowance (2 Kings. 5:16-23; 1 Kings. 18:19), so according to Amaziah, Amos's presence was to get a salary, because the finances at Bethel were better than those at Judah 7:12, (Stuart, 2017). By that rareness, Amos statement "I am not a prophet and I am not among the prophets" is to explain that he is not included in the prophets class, namely false prophets. False prophets are prophets who misuse the position of a real prophet, because they only aim to convey things that are pleasing to the rulers, but actually in the time of Elijah and Elisa, it seems that the presence of these prophets is greatly appreciated (Stuart, 2017). Amos himself said that he was not interested in such things, but it was out of loyalty to God that he came. From what has been described above it can be said that Amos was a brave man, had courage, even loyalty to God. But then we will not know more about the person of the prophet Amos, but we will know a lot about his preaching. Because the word of God is the most important and main thing in his prophecies. B.J. Boland said: We do not know his life history. We know very little about his life and about how he acted as a prophet. Regarding the length of time he carried out the task of being a prophet, we may assume that this was only a short period of time, a few months at most. And after being fulfilled by the task that Allah commanded him, he seems to have returned to his usual job duties (Boland, 2015).

### *Address, Place and Time of Writing*

#### *Address*

In the Book of Amos it is not stated where this book is addressed and to whom. But with certainty that the word of God that Amos delivered was addressed to Israel. It is also possible that this book was also intended for people who were in exile in Babylon around 597 and 586 BC. In a situation of hopelessness, frustration, and lethargy in worship, this call from the prophet Amos echoes.

#### *Place of Writing*

It can be assumed that the book of Amos was written when Amos returned to Tekoa after preaching God's word in Israel. This could mean that the book of Amos was written after the 750's B.C. by Amos. Because at this time it is thought that Amos was no longer working as a prophet, but he returned to his original job, namely as a herder of flocks and a collector of forest figs. Notes from Amos were added later by his students, and during the Babylonian exile the editors returned to writing them. So it can be concluded that the final place of writing of the book of Amos was in the Babylonian exile, and the time of writing was estimated around the 6th century BC.

### **Writer**

Regarding the author of the book of Amos, among experts there is not the same opinion. There are experts who maintain that the book of Amos was written by Amos himself, and there are those who say that the book of Amos was not written by Amos. LaSor believes that the book of Amos is the fruit of Amos himself, without any interference from others. He said: Maybe he came back from Tekoa after he conveyed God's word and edited his messages. After that he wrote down the messages as they are in the Bible now. There is no reason to suppose that Amos had disciples who raised up a prophet who was the first to leave a written legacy.

The opinion of LaSor is different from that of B.J. Boland who said that we should not assume that the book of Amos, as we have it today, was solely the fruit of Amos' pen. We can mention at least three sources: there is a section based on their own notes, or perhaps dictated to a scribe, besides that it is very likely that there were a number of people who each had memorized or recorded the words or points certain points of Amos' prophecy; and perhaps a friend had kept accurate records of the events that took place at Bethel (7:10-17). All the materials were collected later; in At that it probably happened at first that the parts stood alone, namely padal 1-6 and 7-9 (Boland, 2015).

### **Central Church of God's Plan**

The church as the center of God's plan in this world is a very important factor for changes to occur in a community, city and nation. Therefore, if the Church stagnates and even drops out of its vocation, the impact will be huge for this generation. According to Wolfgang Samson's explanation, In a research project in Amsterdam in the early 90s, young people were asked if they were interested in the process or interested in God, all of them answered "Yes". Then they were asked if they were interested in the Church? 1% answered "Yes" and 99% answered "No".

Sunday Adelaja, God's servant who was used to safely transform the State of Ukraine, in his book *Church Shift* explains, that Christians around the world have only reached 1% position in society compared to what God should have set in His Word. Therefore God had to restore His Church first before restoring anything else. A very important restoration for the Church is awareness of her identity and vocation. The Calling of the Church in Leadership is a very important topic to discuss, because leadership has a very big role in every generation and change in a nation.

Based on the description behind this research, the researcher formulated a problem, including: How can transformative leadership in innovative decision making in the church be said to be a Church Restoration that can occur if there is a Restoration of the Lodge of David?

### **METHODOLOGY**

A qualitative method with a literature study approach is used to understand the theological basis of a Church Restoration in the Restoration of Pondok Daud, the meaning of the restoration of Pondok Daud in general and related to one of the prophecies of the Prophet Amos. This research was carried out by

conducting a literature search, which relates to the background of the problem and the research objectives in this paper (Habsy, 2017). This literature study was obtained from various sources such as articles in journals, book chapters, and other articles which explained the outcome in the form of the opinion of church historians as the official start of the Church restoration period.

## **RESULT AND DISCUSSION**

### ***Transformative Pastoral Leadership***

Transformative Pastoral Leadership is a Leadership Style that seeks to transform the values held by the congregation to support the church's vision and goals (Budiatmaja, 2022). Through the transformation of these values, it is hoped that good relations between the congregation and its pastor can be built so that a climate of mutual trust emerges between the congregation and the churches. Transformative Leadership was first proposed by Mc Gregor Burns.

In this regard, Bernard Bass and several figures also explained the definition of transformative leadership. But in general the definition is "Leadership and performance beyond expectations" (Rudy Budiatmaja, 2023b). Requirements for Implementing Transformative Pastoral Leadership a pastor as a leader who want to effectively apply the Transformative Pastoral Leadership style, must be able do the following things: understand the vision and mission of the church, understand the church environment through strategic environmental analysis (swot), formulate church strategic plans, internalize vision, mission, conditions strategic environment, and strategic plans for the entire church congregation, controlling strategic plans through appropriate supervisory management, understanding the needs of the church congregation, understanding the capacity of the congregation, distributing work according to the capacity of the church congregation, appreciating the results of the work of church workers and the congregation (Rudy Budiatmaja, 2023d).

Characteristics of Transformative Pastoral Leadership are inspirational motivation, Intellectual stimulation, Individualized Consideration, Idealized Influence (Budiatmaja, 2023b).

### ***Inspirational Motivation (Providing Inspiration and Motivation)***

Inspirational Motivation means the character of a leader who is able to encourage subordinates to a higher level.

### ***Intellectual stimulation (Able to encourage members to always be creative and Innovative)***

Intellectual Stimulation is the character of a capable Transformative Pastoral Leadership encourage subordinates to solve problems carefully and rational. This character encourages subordinates to always be creative and innovative looking for new, more effective ways to solve a problem.

### ***Idealized Influence (Charismatic Influence)***

Idealized Influence means that a Transformative Pastoral Leadership is a figure a leader who has a very strong influence and is able to bewitch

subordinates to follow the leader. Transformative Pastoral Leadership become role models who is admired, appreciated and followed by his subordinates. Because of his charisma ownership is demonstrated through behavior that understands the Vision and Mission Church, firm stance, commitment and consistency in decisions that has been taken and respects subordinates.

### ***Individualized Consideration (Understanding Member Character)***

Individualized Consideration is the character of a capable Leader understand individual differences and characteristics among subordinates. Leader Transformative is able to listen to the aspirations of his subordinates. Additionally, Leader Transformative is able to see the potential and desires of his subordinates.

### ***Innovative Decisions***

Innovation decision process is a process that the congregation and church pastors go through, starting from first learning about the innovation, then continuing with the decision to agree to the innovation, making a decision to accept or reject, implementing the innovation, and confirming the innovation decision that has been taken. The innovation decision process is not an activity that can take place immediately, but is a series of activities that take place over a certain period of time, so that the congregation or church pastor can assess the new idea as material for consideration and then reject or accept the innovation and implement it.

Innovation decision process begins with the knowledge stage, namely the stage when the congregation and church pastors are aware of the existence of an innovation and want to know how the innovation functions. The meaning of realizing in this case is not understanding but opening oneself to know about innovation. The church pastor becoming or opening an innovation is certainly done actively, not passively. Church pastors realize the need to know about innovation, usually based on observations about the innovation according to their needs, interests or perhaps even their beliefs. Innovation which actually means something new that will not threaten the good old structure must be instilled in oneself as knowledge. This can bring development because it changes the old paradigm which considers something new to be a process that threatens old traditions.

Next, entering the persuasion stage of the innovation decision process, the church pastor forms an attitude of liking or disliking the innovation. If at the knowledge stage the main process of mental activity is in the cognitive area, then at the persuasion stage the main role is in the area of affection or feeling. Church pastors cannot enjoy innovation without first knowing about innovation (Rudy Budiatmaja, 2023a). In this persuasion stage, more mental activity plays a role. The church pastor will try to find out more about the innovation and interpret the information he receives. At this stage, information selection takes place according to personal conditions and characteristics. This is where the role of innovation characteristics plays in influencing the innovation decision process. In this persuasion stage, the role of the ability to anticipate the possibility of implementing innovation in the future is also very

important. There needs to be the ability to project the application of innovation in thinking based on existing conditions and situations. To simplify this mental process, it is necessary to have a clear picture of how the innovation will be implemented, and if possible the consequences of the innovation. The main result of the persuasion stage is a decision to like or not like the innovation. It is hoped that the results of the persuasion stage will direct the innovation decision process, or in other words, there will be a tendency for conformity between liking innovation and implementing innovation.

### *Tabernacle of David or "Tabernacle of David"*

In the Old Testament there are so many stories which are typologies of the Church and God's people which will be fulfilled in the church age at the end of time. God asked Noah to build an ark before the flood came. Abraham who sacrificed Isaac on Mount Muria. Moses' camp in the wilderness. Also David's hut made in the city of David or Zion's hill. At the time of King Saul the Ark of the Covenant was ignored and placed in Kiryeh-Jearim or in Baal Judah. When David became King over all Israel, David who was in power in Hebron then David entered Jerusalem by defeating the Jebus tribe and making the center of David's government called the City of David or Zion After that David tried to move the ark of the covenant from Kiryeh Jearim or also called Baal Judah to Zion then David made the tabernacle or hut of David which became known as the Tabernacle of David as a place to store the Ark of the covenant, some of these verses are:

"The ark of the Lord was brought in and laid in its place in the tent that David had spread out for it, and David offered burnt offerings and peace offerings before the Lord" (2 Sam. 6:17). "Then a throne will be established in lovingkindness, and on it, in the tabernacle of David, will always sit a judge who establishes justice, and who promptly does what is right" (Isai. 16:5).

"In that day I will rebuild the tabernacle of David that has fallen down; I will seal up the broken walls, and I will rebuild the ruins; I will rebuild it as it was in ancient times, so that they may rule over the remnant of the Edomites and all the nations that I call my own." Me," says the Lord who does this" (Am. 9:11-12). Likewise, the Word of God is confirmed in the New Testament:

"Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David; Who found favour before God, and desired to find a tabernacle for the God of Jacob. But Solomon built him an house" (Ac 7:45-47 AV).

"Then I will return and rebuild the tabernacle of David that has fallen down, and its ruins I will rebuild and I will establish, so that all other peoples seek God and all nations who do not know God, which I call mine, says the Lord who does all this ," (Acts. 15:16-17). The City of David or Zion was made the government and center of worship for the Israelites.

### ***Restoration of the Tabernacle of David***

"In that day I will rebuild the tabernacle of David that has fallen down; I will seal up the broken walls, and I will rebuild the ruins; I will rebuild it as it was in ancient times, so that they may rule over the remnant of the Edomites and all the nations that I call my own." Me," says the Lord who does this" (Am. 9:11-12).

"Then I will return and rebuild the fallen tabernacle of David, and its ruins I will rebuild and establish, so that all other peoples seek God and all nations who do not know God, which I call mine, says the Lord who does all this, " (Acts. 15:16-17). According to David Ravenhill, the City of David or Zion describes three things, namely: First, the ark of the covenant was moved there, so that the city is associated with God's presence. Second, in Jerusalem God made an everlasting covenant with the David family: "Your family and kingdom will be firm forever before me, your throne will be firm forever" (2 Sam. 7:16). Third, Jerusalem was seen as the residence of the Kings of Israel, with it the Israelites were gradually brought into the sense of celebrating God's position as King. Zion is the city of God, the great King, and the place of His power, authority and government. Zion is the place of the laws of heaven, the place where God's will is revealed. By extension in New Testament times, Zion is analogous to the Church. As was the case with the Israelites, (Amos 9, God's purpose for the Church is for us to become spiritual authorities through which Christ reigns and reigns on earth.

"Go therefore, make disciples of all nations and baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to do everything that I have commanded you. And know that I am with you always, even to the end of the age" (Matt. 28: 19-20). The restoration of the tabernacle of David is the restoration of the church back to its essence, namely as a spiritual house, as prophesied in the book of Isaiah: "It will occur in the last days: the mountain where the house of the Lord will stand upright in the headwaters of the mountains and towering high above the hills; all the nations will flock to it" (Isai. 2:2). In the Book of Amos which describes the restoration of the tabernacle of David it is written: "On that day I will rebuild the tabernacle of David which has fallen down; I will close up the broken pieces of the King. Zion's walls, and will rebuild its ruins; my authority will rebuild it as it was in ancient times." , "so that they may rule over the remnants of the nation. Through Edom and all the nations that I call mine," says the analogy of the Lord who does this" (Am. 9:11-12).

The restoration of the Tabernacle of David must take place before the coming of the Lord, because the nations are waiting for the Church to be restored to His identity and calling. The restoration of David's tabernacle is for end-time mission work. As expressed in the book of Amos, "And many peoples will go and say, "Come, let us go up to the mountain of the Lord, to the house of God I and Jacob, so that he may teach us his ways, and learn so that we walk go through it; for out of Zion will go forth the teaching and word of the Lord from Jerusalem" (Isai. 2:3).

### ***Church as the Fulfillment of the Tabernacle of David***

The understanding of the Church as "the Tabernacle of David" is a very important understanding for God's people to have so they don't misinterpret the Church. Jesus as a descendant of David explained that David's leadership was not only applicable in his era but was a "prophetic" leadership for this generation. God's Word prophesies about the restoration of David's pores at the end of time, this emphasizes the importance of understanding David's leadership and its relevance today. The importance is David's success in bringing his people to experience spiritual restoration.

### ***Church Restoration Based on the Restoration of the Tabernacle of David***

Church, since its birth at the time of the outpouring of the Holy Spirit in Jerusalem according to Acts 2, continues to experience restoration towards its perfection. According to Bill Hammon, he explained that the word restoration movement was used by church historians and theologians to describe a time when the Holy Spirit acted sovereignly in the church to restore a Biblical truth or ministry back to its proper order and function. According to the Word of God: "Christ must remain in heaven until the time for the restoration of all things, as God said through His holy prophets in ancient times (Acts. 3:21).

Acts is a pattern for the church age in the New Testament. All the truths, ministries, doctrines and manifestations of supernatural power that existed in the early church as described in Acts will continue throughout the Church Age. The restoration of the Church with the pattern "The Church of the Tabernacle of David" is written in the Acts of the Apostles as the pattern of the restoration of the church at the end of time: "Then I will return and rebuild the tabernacle of David that has fallen down, and I will rebuild its ruins and I will strengthen it, so that all others will seek Lord and all the nations that do not know God, which I call mine, says the Lord who does all these things," (Acts. 15:16-17).

The word of God above was conveyed by the Apostle James in the assembly of the apostles in Jerusalem to make a decision regarding conversions outside the Jews whether they should be Jewish to fully live by the rules of the law or live based on belief in Christ and experience the fullness of the Holy Spirit. The verse above is a confirmation of the prophecy of God's Word conveyed by the Prophet Amos, "On that day I will rebuild the tabernacle of David that has fallen down; I will cover up the broken walls, and will rebuild the ruins; I will rebuild it as it was in ancient times, " (Am. 9:11).

Church historians have determined the year 1517 as the official start of the Church's restoration period. There have been five major movements since that time

1. The Protestant movement
2. The Holiness Movement
3. The Pentecostal Movement
4. The Charismatic Movement
5. Apostolic Prophetic Movement

Almost all Christians who have received contemporary truth from God accept these last five groups as God-ordained healing movements. God's

purpose in the Apostolic Prophetic Movement is to bring about a complete restoration and activate the fivefold ministry according to the Word of God. And it was he who gave both apostles and prophets, both evangelizers and pastors and teachers, to equip the saints for the work of service, for the building up of the body of Christ, until we all have attained the unity of faith and knowledge the truth about the Son of God, full maturity and stature according to the fullness of Christ, so that we are no longer children, tossed to and fro, by every wind of teaching, by the playfulness of men, in their deceitful cunning, but firmly holding to the truth in love we grow in all things toward Him, Christ, who is the Head" (Eph. 4:11-15).

## **CONCLUSIONS AND RECOMMENDATIONS**

Church as the fulfillment of the Tabernacle of David is a promise in the Book of Amos that is fulfilled through the resurrection of the Son of David. After the destruction of Jerusalem in 586 BC, no one from David's family occupied the throne until Jesus rose from the dead and was exalted in heaven. Through His victory over death, David's house was rebuilt from the ruins. Jesus Christ has created a new people consisting of Jews and Gentiles. The pattern of restoring the tabernacle of David to generate transformative leadership in making innovative decisions is a biblical church pattern that God has established from the beginning, namely a church with transformative leadership in innovative decisions which becomes the center of God's presence and government on earth. In Amos 9:1-12, God reversed the condition of church pastoral worship in Israel and the Tabernacle of David to transformative and innovative leadership worship in Israel until now it has become global in various church denominations in the 25th century.

## **ADVANCED RESEARCH**

The researcher realizes that, given the limited knowledge and skills of the researchers themselves, there are still many shortcomings in terms of language, writing, and presentation form. Therefore, the researcher expects constructive criticism and suggestions from various parties in order to make the article better.

## **REFERENCES**

Boland, B. . (2015). *Tafsiran Kitab Amos*, Jakarta: BPK Gunung Mulia.

Budiatmaja, R. (2022). *Kepemimpinan Pelayan Gereja Yang Sesuai Dengan Kepemimpinan Gembala Seperti Kepemimpinan Yesus*. *Integritas: Jurnal Teologi* Vol. 4 No. 2.

Budiatmaja, R. (2023a). *Effect Turnover Intention, Organizational Commitment and Transformational Leadership on Job Satisfaction in Employees of Telecommunications Companies, Banking and Customer Goods Companies in*

Jakarta. International Journal of Advanced Multidisciplinary Research and Studies.

Budiatmaja, R. (2023b). Relationship between Character, Moral Behavior and Educator Integrity with the Success of STT Anugrah Indonesia Students in the World of Education. Indonesian Journal of Christian Education and Theology.

Budiatmaja, R. (2023c). Relationship of Holy Life and Worship Praise on Ephesians 5:18-20 with Spiritual Growth in Member of the GBI Cell Group Jordan River Regensi 2 Tagerang. International Journal of Multidisciplinary Research and Analysis.

Budiatmaja, R. (2024a). Manifestasi Paradigma Kerajaan Allah Dalam Gereja dan Seluruh Bumi serta Dunia Kerja Pada Masa Kini dan Yang Akan Datang. Indonesian Journal of Christian Education and Theology.

Budiatmaja, R. (2024b). Twists and Turns of Problems and Challenges in the World of Education Regarding the Impact of Instant Culture on Technological Development in the Post Modern Era. Journal of Asian Orientation in Theology.

D.Stuart. (2017). Word Biblical Comentary. Texas: Word Books. Publisher.

Habsy, B. A. (2017). Seni memahami penelitian kualitatif dalam bimbingan dan konseling: studi literatur. Jurnal Konseling Andi Matappa, 1(2), 90-100.

Jeremias, J. (2018). The Book Of Amos. Louisville, Kentucky: Westminster John Knox press.

LaSor, W. S. (2016). Pengantar PL 2. Jakarta: BPK Gunung Mulia, hlm 196.

Mathias, E.-B. (2019). Ensiklopedi Alkitab Praktis . Bandung, LBB, hlm 142.

Mulder. (2021). Pembimbing ke Dalam Perjanjian Lama. Jakarta: BPK Gunung Mulia.

Rudy Budiatmaja. (2023a). Dampak Apresiasi Positif Orang Percaya Dalam Menghadapi Arus Budaya Instan Masa Kini. Jurnal Teologi Dan Pendidikan Kristen.

Rudy Budiatmaja. (2023b). Dimensi Hidup Berkenan Kepada Allah Menurut Roma 12:1-8 dan Etika Bertanggung Jawab. *Vox Dei: Jurnal Teologi Dan Pastoral* Vol. 4 No. 1.

Rudy Budiatmaja. (2023c). Hubungan Hidup Kudus dan Pujian Penyembahan Berdasarkan Efesus 5:18-20 Dengan Pertumbuhan Rohani Anggota Kelompok Sel GBI Sungai Yordan Regensi 2 Tangerang. *Jurnal Penelitian Inovatif* Vol. 3 No. 2.

Rudy Budiatmaja. (2023d). Influence Good Deeds, Tongue Languages, Tithe Offerings and Religious Beliefs on Human Safety in CMC Pastor Communities throughout Indonesia. *Indonesian Journal of Christian Education and Theology*.