

TABERNACLES



The life beyond Pentecost

Chijioke Nwauche

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By

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First published 2002
Second Printing 2008

Picture of the Tabernacle from "House of Gold"
By Welcome Cover design
by Amiesia Ihekwoaba

Printed by
Amethyst & colleagues Publisher
23, Bathurst Street, Port Harcourt
Rivers State, Nigeria.
Tel: 08023019788, 08033250925

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INTRODUCTION

It is quite clear to keen observer and the watchmen in Zion that God's work upon the earth in this dispensation, is gradually coring to the point of completion. All through God's dealings with man, one fact stands out: The tendency to organize the move of God / experiences in God; the attitude in man to build booths/tent around the visitation/revelations /blessings/gifts/dreams that have been bestowed upon us by God A very good example is the move by our beloved brother Peter in the company of James and John and our Lord Jesus Christ on the mount of Transfiguration. Peter suggested that they build three booths: one for Jesus, one for Elijah and one for Moses. (Mark 9:1-9). This attitude runs contrary to that exhibited by such Godly men as Enoch and Abraham who walked with God, dwelling in tents and sought for that heavenly city whose maker and builder is God (Heb. 11).

The Church at various times has fallen victim to this tendency or spirit of settling down and building personal/business empires around the visitation of God.

A few examples would suffice at this point:

1. The early church lost its fire as early as 60A.D, got so worldly that it was soon overrun by the darkness and apostasy of the Roman Catholic system. It took the revelation of God unto Martin Luther regarding the truth that

"The just shall live by faith", to restore some measure of light to the church.

2. The Baptist brethren were soon to be persecuted by the Lutherans for daring to believe in water Baptism as a necessary work of Grace in the life of the believer.

3. However, the Baptist brethren would not go on to believe in the Holy Ghost Baptism, hence they resisted the move of God in pouring out his Spirit upon all men. They say this experience is not for all believers; it was only for the apostles.

4. The Pentecostal brethren who experienced the outpouring of the Spirit around the turn of the 20th Century as typified by the Asuza Street Revival around 1904, later organized this move unto various denominations and have essentially built an establishment around this experience. It has now gotten so bad that the worst variety of Pentecostalism i.e. Prosperity Pentecostalism has almost taken over this realm of Christian experience.

It is thus clear to keen observers and the watchmen in Zion that there is a need to go back to God with the question: Is this Pentecostal experience the ultimate in God? Does God have something better for the Church? Is there a life beyond Pentecost?

The clear answer from the LORD is: YES. There is certainly a life of glory beyond the Pentecostal experience and this is the burden of this urgent message from the Lord.

THREE TIMES IN A YEAR:

In Deut. 16:16, the Scripture says: *"Three times in a year shall all males appear before the LORD thy God in the place which he shall choose:*

- (1) In the Feast of Unleavened bread (Passover)**
- (2) In the Feast of Weeks (Pentecost)**
- (3) And in the Feast of Tabernacle (Ingathering):**

and they shall not appear before the LORD empty".

The above scripture outlines God's counsel for every believer, which is that in the Lifetime of each individual believer and also in the corporate walk of the church with the LORD, it is our calling that We present ourselves at three different periods for a special communion of fellowship or feasting with THE LORD. This is the total counsel of God for you. If we fall short, then we would attain to either a 30-fold or a 60-fold glory "even as one star differeth from another star in glory in the Resurrection" (ICor 15:14). Thus, we would not attain to the 100 - fold fullness/harvest of Christ out of our lives or habitation. If we eventually go beyond the Pentecostal experience to the fullness experience in Christ which is the same as the measure of the stature of the fullness of Christ or the mark of the high calling of God in Christ Jesus. (Eph. 4:13; Phil 3:14), then we would experience

the 100-fold harvest Jesus spoke about Matt 13:8,23.

Thus, we see that the end point or end experience or fullness of our relationship and communion with Christ as Christians is to attain to the measure of the stature of the fullness of Christ. This experience speaks of a measurement (Rev 11:1-2) or mark, which implies that some would attain to this mark (Rev 20:1-6) while some would not attain. This experience is the same as what the Bible refers to as the feast of Tabernacles, which we shall be looking at shortly.

THE OFFERING OF THE SOUL

The purpose of the feasts that were instituted were essentially to enable all the males in Israel to bring an OFFERING unto the Lord at Jerusalem (The place where the Lord chose at that time). Even though the people made sacrifices of goats, bulls etc, the essential ingredient of these offerings was the presentation of themselves to the Lord. This therefore underlines the truth that the real offering expected of them was the offering of themselves to the Lord. No wonder then that the writer of Hebrews says of Christ. "In burnt offerings and sacrifices for sin thou hast had no pleasure, Then said I, Lo, I come (in the volume of the book, it is written of me to do thy will, O God" (Heb 10:6-7) Christ gave himself to God for our sins, as the ultimate offering. He gave his life for us that we might see the pattern that the greatest offering that God requires from us in return, is the

offering of our own souls. This is the perfect offering of God (Rom 12:1-2). Thus, we see then that the greatest offering that God expects of his people during each of these feasts of the Lord is the offering of our souls to him in total adoration and worship. This then speaks of a measurement or a difference in the quality and depth of the offerings of the soul at each of these feasts. We can then appreciate the fact that there are three levels of the offering of the soul as typified by the three feasts of the Lord. The feast of Passover is the same as the experience of being born again. This is the first or basic foundation of one offering his soul or himself unto God. This is the first appearance that every man is called upon to make of himself before the presence of God. This is a glorious, life changing experience but it is not the fullness or the best God has for us. Unfortunately, there are countless brethren who have built an institution or empire or permanent structures around this wonderful experience and have in essence rejected the greater feasts or experiences that lie ahead in God as represented by the remaining two feasts of Pentecost and Tabernacles.

The Lord who is rich in mercy has had to reach out to his people in the past couple of years during which there has been a tremendous experience of the outpouring of the Holy spirit (Joel 2:28-32) upon all flesh. This has been a global experience and many have opened up their hearts to drink of these fresh waters. With this experience has come the working of miracles, signs and wonders and speaking in other tongues. There

has been an explosion in the growth of the church and we praise God for his mercies. This experience undoubtedly signifies the second experience or feast of the Lord called Pentecost. Unfortunately, many, many, wonderful, dedicated and sincere saints of God have been distracted by the wonders and power of the Pentecostal experience to the extent that the leaven of Pentecostal witchcraft and commercialization (selling of doves and money changing) have almost taken the upper hand and center stage in this realm of our Christian walk. The same pitfall that the fundamental/ evangelical or Sadducee movement fell into in not receiving the message of the outpouring of the Holy Spirit is exactly what has presently befallen the Pentecostal/Charismatic/ Pharisee movement. This movement ' does not hear or is rejecting the trumpet or message that is clearly and loudly calling the saints of God out of the Pentecostal/ Charismatic/ Pharisee' experience unto the final feast/ offering of our souls, which is the feast of Tabernacles.

All over the world, many, Christians have built permanent structures or empires around this move of God. It has been organized by man. However, there is a remnant that can hear the sound of the trumpet (Joel 2) and are heeding the call to go beyond the feast of Pentecost unto the fullness of the measure of the stature of Christ as typified by the feast of Tabernacles.

The feast of tabernacles then is the final experience in which God expects us to offer ourselves or our souls unto him. This experience is that which remains

unfulfilled and is that which the Spirit of God is presently urging the people of God to go unto. There yet remaineth a rest unto the people of God as represented by the feast of Tabernacles in which God would take his final rest in man or our souls for man is the eternal dwelling place of God (Ps. 132: 13-15; Exodus 25:8). It is this experience of offering our souls unto God for the purpose of taking up his final abode/rest in us (John 14:21-23; Rev 21:1-9) that is referred to as the feast of tabernacles. This is that great day of the feast which Jesus spoke of in John 7:37-39.

Thus, we see that the basic/foundation in our experience/offerings of our soul is that of Passover or being born again while the greatest or fullness or end point of the salvation of our souls (1 Peter 1:9; Heb 10:38-39) is the feast of tabernacles or the measure of the stature of the fullness of Christ or the mark of the high calling of God in Christ Jesus, while the feast of Pentecost is the middle point of transition in these offerings. Hence, we see then that there is an urgent need to move out or go beyond the Pentecostal experience for God would not allow his people to settle down in this experience for it is destined to be trampled or trodden down by the gentiles during the great tribulation (Rev 11:1-2) which is just a few years away. We shall elaborate more on this judgment later on in this message. Having taken a general overview of these three feasts. It is now time to take a closer look at them for this would bring this message clearer to us.

CHAPTER ONE

THE FEAST OF PASSOVER

The feast of Passover is the first of the three feasts of the Lord. Lev.23:4-8, Deut.16:1-8. It speaks of a foundational experience in God. It is the first experience that every male in Israel or that every individual in this life is required to have with God. It is the very first step of our walk with God. It has several component which are highlighted as follows:

(a) **Abib:** Deut 16:1 *"Observe the month of Abib, and keep the passover unto the Lord. "* This scripture indicates that the feast of passover is to be observed in the month of Abib. Thus, there was a specific time or season in which it was to be observed. The month of Abib, was the first month of the Jewish Calender. In Exodus 12:2, it is called *"The beginning of months "*. Thus, it speaks emphatically of the fact that this feast represents the beginning experience of every man with God. One must undergo the beginning experience of being "born anew or born again" before one can grow in relationship with God. This is a personal experience. It is not a group event and cannot be inherited. Every man must bear this testimony for himself. It cannot be experienced on behalf of another person. Amen. This fact is further con-

firmed by the instruction to keep this feast not only in the month of Abib but on the 14th day. This experience therefore is specific and is a definite life-changing encounter with the lord.

(b) **A Lamb:** In Exodus 12:3 "*...they shall take to them everyman a Lamb* ", and in Vs.5 "your Lamb shall be without blemish, a male of the first year..." In keeping the passover, every individual was to be involved by offering a Lamb of the first year, a male without blemish unto the Lord. This speaks of a blood covenant made on the basis/foundation of purity and righteousness. Jesus Christ is our passover lamb, a male without blemish. No guile was found in Him (Heb 7:26-27). Pilate confessed "I found no fault in him". In John 1:29 "*...Behold the Lamb of God that taketh away the sins of the whole world*". He shed his blood to establish a blood covenant between man and God. In his blood, was the very life and power of God since Leviticus 17:11 says "*For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: For it is the blood that maketh an atonement for the soul*". Thus, it is the blood of Jesus Christ that establishes or restores the relationship/covenant between God and man. (I Tim 2:5; Heb 9:15). He is our mediator. His blood makes an atonement (covers over, blots out, appeases God, makes peace) for the sin? upon the altar of our heart, for it is only **blood** that can make an atonement.

Blood for blood. Life for life. The blood of Jesus Christ containing the very life of God being applied upon a man's heart by faith, cleanses and atones for the sinful life of the person and establishes a covenant of life with God, for that individual. Hence in Exodus 12:7, it says *"And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses"* and in verse 13 *"And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, will pass over you "*. Thus, the basis of our relationship with God as Christians is based on the blood of Jesus Christ, which conveys the life of God to our soul (emotion, will, desire and mind) whereby the light of God lightens the darkness of our being (John 1:4-8; 2 Cor 4:1-6) and we are translated from the kingdom of darkness into the kingdom of Christ (Col. 1:13,14,. We become citizens of the Kingdom of heaven on Earth and the rule, of heaven and of Christ begins to operate within us for the Kingdom of God is within (Lk. 17:21, Eph 2:11-19).

(c) **Bitter Herbs:** Exodus 12:8b *"And with bitter herbs shall they eat it"*. The word "eat" in this context, speaks of fellowship. Passover brings us into fellowship with God, it is in this experience that Adam's broken fellowship with God is restored. Jesus Christ is the living bread (John 6: 44-58) and feeding on Christ would guarantee us true fellowship with God.

In Christ, every man receives the privilege of re-

ceiving the very life of God that would lighten the darkness within our being while producing the very nature of Christ within our soul. This "eating" or fellowship is to be done with "bitter herbs" which speak of true Godly sorrow and repentance (2 Cor.7:8-10). There cannot be true repentance without deep Godly sorrow. This Godly sorrow is different from self-pity or shame. Godly sorrow is a work of grace upon a man's heart by the ministry of the Holy Spirit (John 16:7-11). It is actually a revelation of the spirit upon the heart. It is not man made neither is it purchased by good works or donations for the course of the Gospel. Godly sorrow enables and strengthens a man to turn away from a known sin or a life of sin. It enables the one concerned to **practically** and **actually** turn away from the evil of his ways. It is the basis of righteousness and righteous living (Psalm 45:7) for righteousness is the ability to walk and do right and justly. One cannot continue to love and walk in wickedness and unrighteousness and still expect to have fellowship with God. He is of purer eyes than to behold iniquity (Hab. 1:13) and our sin would create a barrier or break the fellowship between God and us. Hence, this passover must be eaten with bitter herbs. (Isa 59:1-18).

(d) **Unleavened bread**: This principle of Godly sorrow and repentance is confirmed by the instruction to celebrate the passover by the eating of unleavened bread. Leaven speaks of hypocrisy, guile, evil, iniquity, unrighteousness and sin. The feast of passover which is cele-

brated on the 14th day of Abib is followed the next day (15th day) by a Seven-day period of eating unleavened bread (feast of unleavened bread (Lev.23:5-6, Deut 16:4) and finally concluded by the feast of first fruits (Lev. 23:10-14) which is celebrated on the morrow after the sabbath. Our celebration of the feast of unleavened bread (the feast of Passover is made up of three parts:

- Passover day (14th day of Abib)
- The Feast of Unleavened bread (7-day period of eating unleavened bread)
- The Feast of First Fruits (waving of the sheaf

of first fruit of our harvest unto the Lord). This underlies the importance of cleansing our hearts of any guile and deceit as we begin our walk with God. The Lord expects our natures to be consecrated, sanctified and be transparent: Let our yea be yea and our nay be nay (Matt.5:37; James 5:12; Ps 15:4). The scripture says that a little leaven leaveneth the whole lump (I Cor.5:6). Thus, we need to ensure that we do not allow any root of bitterness or seed of malice to grow in our hearts.

(e) **Waving a Sheaf of the first fruits:** The celebration of the feast of first fruits in which we wave a sheaf of the first fruits of our harvest unto the Lord speaks of resurrection. Passover is the first experience in God in which the believer begins to enter into a new covenant or fellowship with God. The life and light of God begins to work anew in his heart. He is part of the Kingdom of heaven on earth. The rule of Jehovah God

begins to manifest within the soul realm of emotions, will, desire and mind. This experience speaks of a first measure of the harvest or the coming forth of the fruit of the seed of Christ (John 12:24) within the earth/humanity of man's heart or soul. This is a first measure of the resurrection for resurrection is a person (John 11:24) and not necessarily an event or a date as our sister Martha supposed in her heart. When we receive Christ at passover, we are actually partaking of the first fruits of resurrection. This is not the fullness of resurrection but just the beginning. This definitely indicates that we must continue to move on in God beyond this experience, if we are to fully partake of the resurrection life of Jesus Christ.

CHAPTER TWO

THE FEAST OF PENTECOST

(The Feast of Weeks)

The feast of Pentecost, as the name signifies, was celebrated fifty (50) days after the feast of the waving of the first fruits. It is the second feast. It speaks of the second major experience in God for the believer. In Acts 2, the church experienced a great explosion as the outpouring of the Holy Spirit was sent forth unto all believers. It was accompanied by signs and wonders including speaking in other tongues and miracles. The Asuza street revival was a re-enactment of this first pentecostal experience and gave birth to the present day pentecostal revival/movement, which God has actually set aside in preparation for something better: The Feast of Tabernacles. Acts 2:1 says "And when the day of Pentecost was fully come". The day of pentecost speaks of the feast of Pentecost or the feast of weeks according to Leviticus 23:15-16, and Deut.16:9 in which the priest was to count fifty days from the end of passover. Pentecost means fifty (50) hence it is the feast that was celebrated after 50 days counting from the end of passover (the feast of first fruits).

The feast of Pentecost has several components:

(a) **Fifty:** The number fifty in prophetic terms speaks of Jubilee for the trumpet of Jubilee was sounded on the fiftieth year after seven sabbaths of years. Jubilee (Pentecost) speaks of deliverance and freedom. This truth is confirmed by Jesus in Lk 4:18 where he declares that he has come to proclaim the acceptable year of the Lord (year of Jubilee): to preach the gospel (good news) to the poor (those in need of deliverance), to heal the broken hearted, deliverance to the captives, give sight to the blind and to set at liberty them that are bound, bruised. In this experience of pentecost, the Lord God is able to bring Total deliverance to those who are bound by the devil. There is a need for those who have stopped at passover to press onto this place of fellowship. It is a wonderful place of fellowship in God. Jesus kept this feast as seen in John 5:1 where he went up to the pool of Bethesda and healed the man who had been impotent for 38 years. This is the place of healing and miracles and we thank God for this provision in him.

(b) **Rejoicing:** Pentecost is the place of rejoicing and praise in the house of the Lord. Rejoicing is associated with the Great works of the Lord in bringing deliverance to many who have been in bondage. Deut 16:11 shows that this feast is celebrated by great rejoicing by people of God before him for all his mercies and goodness unto us. It speaks of a fellowship of praise and worship unto the lord ministering unto the lord in our hearts with open

heart and hands. Blessing one another in the name of the lord. Our life being an offering and praise unto him. (Col 3:15-17) The speaking in other tongues sign of pentecost brings much joy and rejoicing to the believer and may also include singing in the spirit the songs of Zion unto the Lord.

(c) **A new meat offering:** In Leviticus 23; 16, it speaks of a new meat offering that was to be brought forth unto the lord on the day of pentecost. The meat offering is the same thing as the meat or drink offering in that they all speak of fellowship giving and receiving of life from the lord and from amongst the body (Leviticus 1-5). This new fellowship speaks of a greater ability within the church to both minister unto the Lord and unto one another. Here there is an increase in the revelation of the spirit both directly to the believer in personal communion and fellowship, and through the ministry within the body to the individual believer and the body as a whole. This great enhancement or increase in the Holy Spirit's work in the church is shown in Solomon's temple where the lamp stand (which represents the work of the Holy Spirit within the church) is made up of seven branches as compared to the six branches of the lampstand in the tabernacle of Moses (2 Chron. 4:6; Exodus 25:31-33). The experience of pentecost is a new depth of fellowship for the believer because of the experience of the baptism of the Holy Spirit, which enables the believer to have a deeper access, fellowship and insight into the things of

the spirit (I Cor.2) and also greater authority in spiritual warfare (2 Cor. 10).

The other dimension of this new meat offering has to do with a greater ability on the part of the body of Christ to bring a bolder, sharper and authoritative witness of the message of Christ to the world as was witnessed by all in Jerusalem on that morning of pentecost when unlettered men like Peter began to speak with a new level of authority. This outburst and explosion of power has continued ever since. The final dimension of this new meat offering is that it brings the believer into a new experience:

Baptism of the Holy Spirit:

In this experience, which was first manifested on the day of pentecost, this new fellowship of the spirit was signified by the outward show of speaking in other tongues. The baptism of the Holy Spirit was the promise of the spirit, which was fulfilled on that day (Joel 2:28). In essence, the baptism of the Holy Spirit is the fellowship in the spirit in which the fullness of God Almighty as manifested in the personality of the Holy Spirit comes into the being of a person and takes up or makes his permanent abode within the **spirit** of that person. Up until the day of pentecost, the fullness of God had not rested within any man except Jesus Christ, but on the day of Pentecost, the Holy Spirit descended and indwelt

within the spirit of the 120 brethren in the upper room. The indwelling of the Holy Spirit within the spirit of man even though it is limited essentially to the spirit does have some effect and influence upon the soul of the believer. The soul and body are essentially unaffected by this experience. The spirit of the believer is submerged or baptized into the vast and overwhelming realm of the spirit hence he is awakened to the reality of the moving/working of the Holy Spirit. Thus, any man baptized into the realm of the Holy Spirit, is in the spirit and no longer in the flesh (Rom 8:1-14). This was a new level of fellowship which man had never tasted up until this time. The indwelling of the Holy Ghost within man's spirit is not the ultimate or the main purpose for this baptism. It is only a first measure, a down payment, a deposit of a first fruit of the work of Christ within man. Such a person is sealed unto salvation until the redemption of the purchased possession (Eph.1:13-14). The indwelling of Christ within the soul (the real personality of every man) is the goal or ultimate purpose of the indwelling of Christ within man. This is the fullness of Christ within man. Thus it is quite clear that although pentecost marks a new dimension in the believer's walk and fellowship with God, it is the feast/fellowship beyond Pentecost represented by Tabernacles, that is the real and full measure of the high calling of God in Christ Jesus or the fullness of the measure of the stature of the fullness of Christ. Pentecost is only a first measure or a pointer to this fullness. Hence, all who do not go on beyond the pentecostal experience have cut themselves short of the full blessing of true fel-

lowship in the spirit and would lose their inheritance in Christ. In 1st Peter 1:9-10, and Heb. 10:30, the salvation of the soul (and not the spirit) is the end of our faith in God. Thus the goal of God's working through the spirit of Christ in man is to save the soul of man. (Mk. 8:38). Hence all who have tasted the sweet fellowship of pentecost **must** move on in God, if they are to attain to the full salvation provided for by the redemptive work of Christ in the blood of Jesus Christ.

(d) **Baked with Leaven:** Perhaps, the strongest indication yet that the feast of pentecost is not the ultimate experience or the end point of our fellowship in Christ is shown in Lev. 23:17 where this feast is celebrated with two loaves of bread which were baked with leaven. This is the only exception in the whole bible where God commanded that leaven be used to bring an offering unto him. Leaven means carnality, flesh, uncleanness, sin and worldliness. By permitting leaven to be incorporated into this feast, God is bringing forth a clear message to all who have come to this place of pentecostal fellowship and experience: This is not the ultimate experience in God. It is a place of **mixture**. The fine flour (righteousness) is mixed with leaven (uncleanness) to produce these two wave loaves. This is the place in God in which the gifting and calling of God could be hijacked or tainted or corrupted by man's ambition, zeal, pride or lust for power and position, fame and popularity. God allowed the leaven of man's flesh to be brought in to

show those who are discerning and are truly seeking the Lord out of a pure heart to know that this is not God's ultimate inheritance for man.

In the experience of passover, the children of Israel were required to come out of Egypt, which represents worldliness and man's ways. This same principle is carried forward to pentecost in which the leaven speaks of the same principle of Egypt. The implication is that the church must make a **deliberate** and **definite** step towards overcoming the leaven, which is found in the pentecostal system. Thus, we find that those who have refused to make conscious efforts towards overcoming this leaven have themselves been overcome by this leaven. In the pentecostal church realm today, the leaven of pride, ambition, man's method and ways have defiled and quenched the true fire of the Holy Ghost within the heart of men. Yes, there are a few genuine miracles, signs and wonders, but the vast majority of most of the goings on in pentecost amount to this leaven — man usurping the giftings and callings of God to enrich himself. The minister is no longer an unprofitable servant. The limousines, jet aircrafts, helicopters, mansions and fast-lane lifestyles are a testimony to the fact that the ministry is one of the fastest and quickest way of making it big in the world today. The ministry cannot say like Peter and John: "*silver and gold have I none*". (Acts 3:6). There is so much craze and rush for titles beginning with "Pastor, Reverend to Daddy and Mummy". These are things, which are not found in the old or New testament

testimony of those who have gone before us. There is indeed leaven in pentecost especially when one thinks of the wickedness of sorcery, witchcraft and many who use occult powers to work miracles. The gospel of pentecostal prosperity is probably one of the greatest show of leaven that one can find in this realm. God's judgment has already started **within** this system and boldly written across this pentecostal realm are the letters of **Ichabod**: God's Glory has departed. Clearly, the pentecostal experience is not the place of our destination in Christ. There remaineth yet a rest for the people of God (Heb 4:9) as represented by the experience of tabernacles: the life beyond pentecost.

CHAPTER THREE

FEAST OF TABERNACLES

In the New Testament specifically in John 7, the Feast of Tabernacles is mentioned (v2) and it is recorded that Jesus actually went up to Jerusalem (v10) to keep this feast. He fulfilled the requirement for every male Israelite to go up to Jerusalem three times in a year (Deut.16:16). Thus, Jesus kept the feast and that means that every child of God has the obligation to also keep this feast, which indeed is the main feast or fellowship or experience that God has called us unto.

The feast of tabernacles has three components just like the feast of passover. These components are:

- (a) **The feast of blowing of trumpets**
- (b) **The day of atonement and**
- (c) **The ingathering or the feast of tabernacles.**

The main message of tabernacles is that it speaks of God setting up his final dwelling place in man's soul, just as the Holy Spirit set up his dwelling place in man's spirit at the experience of pentecost. The establishment of the throne of God or God's dwelling place within man's soul is the ultimate inheritance of every believer in Christ. However, it is only those who go on beyond the pentecostal experience to that of tabernacles that will actually

inherit this portion in God. Those who stop at passover or pentecost would suffer loss, and their works would be burnt up yet they would be saved so as by fire through judgment and tribulation (I Cor.3:15). They would not inherit or partake of the fullness (full manifestation or Harvest) of Christ's nature within their soul for he that overcometh would inherit all things. (Rev. 21:7)

(i) **Blowing of Trumpets:** The first experience of tabernacles is when the spirit of God begins to speak to our hearts that it is time for us to move on beyond the experience of pentecost. This blowing of trumpets (a trumpet is an instrument through which a message is given (I Cor 14: 8; Num. 10: 1-10) may occur through different experiences in our everyday walk with the Lord.

In all, this trumpet comes/sounds repeatedly in our hearing. Some reject the call while others heed the call. This call is still going on today and as you read this book, the trumpet call is still sounding while there is still time, for a time is coming when the final cry will be made at midnight and the door would be shut (Matt 25) for God would not always, continually or indefinitely strive with man. (Gen. 6:3). This is your own opportunity to heed the trumpet call to go beyond pentecost: *"come out of her my people, that you be not a partaker of her plagues"* (Rev 18:2-4).

Lev. 23:24 says that in the first day of the seventh month, the feasts of blowing of trumpets was to be ex-

perienced. Thus, it heralds or comes before the other components of this tabernacles experience which all occur in the seventh month. It is an holy convocation unto the Lord. It is the Lord's doing for God is presently choosing his Army of overcomers over leaven (carnality and worldliness) and bringing them together in the Heights of Zion just as the men of David began to gather together unto him from different quarters (I Chron 12: 1-40). He is selecting and separating the multitude of fearful and fleshly people from the small company of them that would only lap the water without bowing their knee unto baal as happened to Gideon's Army (Judges 7:5-7). It is a holy convocation hence the Lord Jesus Christ is the captain of the hosts of the Lord. There cannot be gate crashers or any cheating for he is choosing his own in and through the furnace of affliction (II Tim.3:12; Acts 14:22). We must come to that place where we are ready to suffer the loss of all things (including ministry, giftings and calling of God, our abilities, our weaknesses, our all) for the excellency of the knowledge or experience or coming forth of Christ within our souls or this experience of Tabernacles (Phil., 3:7-11).

Lev. 23:25 says that there was to be no servile work on this day of blowing of trumpets.. Servile work speaks of man's agenda in the things of God. A lot of this is now going on in the realm of pentecost. Philosophy, psychology, positive thinking and positive confession have taken the center stage of ministry. It is servile work. God

would not allow it to proceed any further into this feast of tabernacles hence the blowing of this trumpet of separation and leaving behind our experiences in Sodom. Many like Lot are reluctant to flee while some have actually been bound by the riches and pleasures of Sodom just like Lot's wife. Gen 19:26. Remember Lot's wife. It is time to escape for our life for truly, truly, truly, the Lord would allow the Gentiles to trample under foot this holy city of pentecost particularly during, the great tribulation. (Rev. 11:1-3). All who are open and sensitive in the spirit are seeing the gradual influence of the world (both secular and occult/religious) upon the realm of pentecost. The church particularly the pentecostal realm has lost its respectability, before the eyes of the world and would increasingly come under state control, in the next couple of years ahead. It is now common place to find worldly principles (financial, management and psychological) being put into use in running the ministry and churches. The church is looking more and more like a business enterprise than a holy convocation unto the Lord - under the direct headship of Christ. Instead what we have is a usurper in the name of Pastor, Reverend, Bishop. Rev. Dr, Evangelist etc or even Pope or Daddy. These are all names of blasphemy and are an affront unto God. The Lord is now re-establishing the true government of God in the local assembly, which is the eldership. The eldership should be composed of a set of Godly men who are mutually submissive first to Christ and then to one another. It is out of these and the body that the ministries spring up to nourish and bless the body of Christ

(Eph 4:1-16). Christ is not divided so there is no room for branches or denominations. Each assembly should be autonomous and answerable only to Christ. I Cor. 1:2-14).

(ii) **Day of Atonement;** In Lev. 23:27-32, we see the celebration of the day of atonement on the tenth day of the seventh month. It is a holy convocation meaning that it is only the leading and working of the Holy Spirit in the life of the believer that would bring the individual to this hallowed experience in God. It is only those who obey and submit to the dealing of the Holy Ghost upon the heart that can come to this point. It is only a few who are ready to allow the Holy Ghost lead them to the experiences of afflicting the soul that actually experience this realm of fellowship in God. The word "afflicts" means to maltreat, torment, expose, deny, to suffer it or suffer adversity/hardship. In this Holy convocation or fellowship, the spirit of Christ begins to bring the search light of God increasing unto our souls. The government of God begins to extend from the realm of the spirit, into the realm of our souls. The soul speaks of four natures: mind (Eagle - ability to fly away or draw nearer to the God), emotion (Lion: a savage being or nature that thrives in the death or feeds on others), will (Ox: stubborn, self-willed, bent on doing one's own agenda, pride of life) and desire (ability to desire both hell and heaven; the belly -unquenchable and insatiable lust, a bottomless pit) (Rev 4). It is in this experience that the glory of God

begins to search, expose and judge the wickedness of our own hearts. (I John 1:7-9). As we come and dwell in fellowship before the light, as he is the light, the soul is tormented by the glory of God's judgment: exposing our motives for the things we do in the name of ministry, our relationships with husband, wife, brethren, family etc. Thus, the soul begins to come under intense scrutiny. The scripture says he is like a refiner's fire and a fuller's soap, who may abide the day of his coming. (Mal. 3:1-10).

This fellowship is precious unto the Lord for it is a strait and narrow way that leads to this place of increasing submission to the Lord. It is not popular unlike the broad way that leads to destruction. Here, there is a true offering of our souls unto Christ - our husband. We give our personalities to him that he might receive us as we are so that we would be married unto him; qualify to bear his seed or nature in our souls. He takes us and begins to change our personalities unto Christ. Here, there are no Nigerians or Americans, Ibo or Swahili. Here, it is only Christ that matters. Our citizenship and allegiance changes and we become inhabitants of Zion, the city of the living God. The government and rule of Christ is now being established within us for his kingdom is within us (Lk. 17:20-21) even as he taught us to pray that his kingdom would come and his will would be done in our earth (soul) as it is done in the heavens. In other words, we become part of the kingdom of heaven; the rule of Christ and his God within the souls of men.

(Rev. 12:12) . In this case, there is no more place left for the enemy to exercise control or dominion over these ones. If we do not suffer affliction, torment our souls, we shall not reign with him and he would not be able to reign within us, and we cannot be his pure and wise virgins, since there is no oil (Christ's nature) within the vessel of our souls (Matt. 25:1-13).

Another dimension of the fellowship in this experience of the day of atonement is the making of atonement for our souls. Lev. 23:28. Here, the word atonement means to reconcile two warring parties. This is the place in God where the veil of carnality, personality, idols, strongholds of the devils within our soul natures, the high places that have refused to be taken down are finally broken-down and Christ reigns as the true Lord of our lives. (Rev 21:22). Atonement speaks of a fellowship in which God meets with man and in this case of tabernacles, this union takes place at the mercy seat (The mercy seat is the covering of the Ark of the covenant in which the two cherubim's of glory overshadowed the ark.) Here, it is the blood of Jesus Christ that makes the atonement and speaks better things on our behalf than the blood of Abel (Heb. 12; Lev. 17:11). The life of the flesh is in the blood thus the blood of Jesus contained the very life of God for God was in Christ Jesus reconciling the world to himself. (II Cor. 5:19). In this fellowship as ordained and effected by the spirit of Christ, the blood of Jesus is brought to bear on our souls in the daily experiences and choices that we make. It is such that God

gradually and progressively breaks down the very walls of partition between him and his sons that he is doing through tribulation of the flesh and soul. This change is gradual for he has promised us that he would not drive away the Amorites in a day. (Exodus 23:28-30). We possess (the inheritance of) our souls gradually by walking patiently with our Lord and master, Jesus Christ.

The other aspect of this day of atonement has to do with separation as seen in Lev 23:29-31. Here, those that do not afflict their souls are cut off and destroyed from among the people of God. This speaks of a work of separation that is NOW setting in among the people of God. This is what happened between Abraham (who had the vision and calling to inherit the promised land) and Lot (who did not have any vision, but was one who moved with the crowd). The wheat and tares also speak of this separation for those who would reject this word and continue in feeding their souls with the goodies and pleasures of this world would not be part of the first fruits company neither would they be part of the wise virgins. They would lose their inheritance and be cast into outer darkness.

(iii) **Feast of Tabernacles:** Lev. 24:34-44 addresses this aspect of the feast of Tabernacles. It took place for eight days and the eighth-day or last day is called the great day of the feast. (John 7:37-39). In this feast, it is essentially a time of rejoicing and when the people of God dwelt in booths and made offerings unto the Lord.

In this experience, God actually comes to dwell within the soul of the believer. This is the end-point of our relationship with God. This is the purpose of our calling. God has desired our soul as his dwelling place forever and this becomes a reality in the lives of the wise virgins in this experience. (Ps. 132:13,14; John 14; Rev 21; Exodus 25:8). It is the experience of this union between man and God, between Christ the Lord and Christ the body (body of Christ) that brings forth and causes the tremendous rejoicing that is associated with this experience. Here Christ becomes our first love and nothing else matters in this world.

Tabernacles speak of that experience in God in which the original fellowship God had with Adam is restored in greater fullness and glory. The fullness of God is now fully manifested within and through mans (desire, will, mind and emotions) soul here on this earth for as we have born the image of the earthy so are we now and (we must at the end) bear the image of the heavenly. (I Cor.15:49). Behold the tabernacle of God is with men (God has tabernacled himself within the being of man- spirit, soul and body) and there shall be no more death (separation, break in fellowship) or sea (unregenerated humanity). (Rev..21:3).

In closing, this feast of tabernacles speaks to all who reject this message that at the end, Christ would say unto them never knew you, depart form me ye - workers of iniquity". (Matt. 7:21-23). The time of taber-

nacles (even Now) is the season of restoration. God is restoring our first love in Him for those who would no longer be married to the systems of man in the pentecostal realm but who would choose to forsake all and suffer the loss of all things that they might win Christ. Amen. May the Lord bless this word into the heart of his dear ones at this hour. Amen.