

TABERNACLES MEANS TRAVAILING

There is a difference between walking in the Feast of Pentecost and the Feast of Tabernacles. The Feast of Pentecost (the Pentecostal experience) has mainly to do with receiving *the anointing* of God. The anointing is a manifestation of *the power of the Holy Spirit*, and is expressed in various spiritual gifts.

*Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But **the manifestation of the Spirit is given to every man to profit withal** For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, **dividing to every man severally as he will.***

I. Corinthians 12:4-11

The gifts of the Spirit are given to individual believers by God as *He* pleases. They are not given on the basis of our own performance or righteousness, but according to God's good pleasure. Therefore, we should never allow ourselves to become proud because of the gift we have been given. As the apostle Paul said: "...*who makes you different from anyone else? What do you have that you did not receive? And if you did receive it, why do you boast as though you did not?* (I. Cor. 4:7 NIV). Also, we see that the gifts are given to profit others (*profit withal*). In the Pentecostal realm (or experience), the anointing comes upon us *externally* and then manifests itself through us as "ministry" to others. Consequently, much of our lives revolves around *ministry*.

The Feast of Tabernacles is a different realm of experience. It has to do with bringing forth the very *life* of God. The anointing of God and the life of God are two separate things. In First Corinthians chapter twelve, Paul describes the anointing (gifts). In First Corinthians chapter thirteen, he describes the life of God.

*Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and **yet shew I unto you a more excellent way**...Though I speak with the tongues of men and of angels, and **have not charity**, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and **have not charity**, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and **have not charity**, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. **Charity never faileth**: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when **that which is perfect is come**, then **that which is in part** shall be done away. When I was a child, I spake as a child, I understood as a child, I thought*

as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

I. Corinthians 12:30-31 & 13:1-13

Charity is the character or nature of God. It's the life of God. This is the "perfect" realm. Gifts are a manifestation of the power of God. They are part of the "in part" realm and one day they will fail (cease to operate). They will be completely discarded. God's goal for us is not only that we come forth in His "life", but that we come forth in the FULNESS of His life.

So the Scripture clearly differentiates between the anointing of God and the life of God. The anointing comes on us from the outside. Gifts are the actions or manifestations of someone else (the Holy Spirit) operating through human vessels. We do not necessarily have to be walking in actual righteousness in order to be anointed for it is not we who are being manifested, it is the Holy Spirit.

But the life of God is another issue entirely. Life is not someone else acting through us regardless of the condition we are in. Life is a manifestation of our character and personality. Therefore, life has to come from *within us*. It has to be *our actions*, springing from *our new nature*.

Life is not manifested *regardless* of our spiritual condition. Life is *the result* of our righteous spiritual condition. If we have allowed God to make us holy in experience, we will have life to manifest. If we have not allowed God to do that work there will be no life present to manifest. There may be gifts but there won't be life. Gifts are not life, gifts are to help produce life.

I said in one of my books that the difference between the anointing and spiritual life is like the difference between the baubles we hang on a Christmas tree and the life that made the tree what it is. At any time God can hang any kind of gift (even the most spectacular) on any kind of tree He chooses. The tree doesn't have much to say in the matter, except to learn to yield to the Spirit and exercise the gift. But God can't hang "life" on a tree like a bauble. Life is something that must be present inside the tree itself, in order for it to become a tree. Life is a product of *the labor of the tree*, as it continually draws sustenance from the earth and the air. It's the same with us. Spiritual gifts do not produce life. Spiritual life is a product of *the labor of believers*, as they continually draw their sustenance from the Spirit of God.

It's not that there isn't any spiritual life in the Pentecostal realm or experience. There is a measure of life in this realm. However, *the focus* of those in the Pentecostal realm is not on coming forth in the FULNESS of God's life. Neither is their focus on *the labor* that is required to come forth in the fulness of that life. Instead, their focus remains on gifts and especially ministry. However, focus of those who are waking in the Feast of Tabernacles is not on spiritual power, or spiritual gifts, or even ministry. It's on the labor that's required in order to come forth in the fulness of God's life—and it's pictured very clearly in the book of Revelation.

*And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, **travailing in birth**, and **pained** to be delivered.*

Revelation 12:1-2

This woman is a picture of the church, which is in travail to bring forth a group of *mature sons of God*. In order to bring forth those sons, she is in pain; she is suffering; she is crying out; she is in travail.

How many ladies are in the room tonight with children? Well, when you went into labor, what were *you* focused on? Were you thinking about your next shopping trip to the mall? Were you thinking about decorating the house, or how you need to write a check for the electric bill? No! Your focus was on your labor. Your focus was on bringing forth the child in your womb!

This is one of the major differences between those in Pentecost and those in Tabernacles. Those in Pentecost are preoccupied with spiritual power; they are preoccupied with spiritual gifts and manifestations; they are especially preoccupied with ministries. They think they have all that God is offering us, so they see no need to become preoccupied with *spiritual labor*. They see no need to become preoccupied with *suffering* and *travail*.

Many times, because they have no understanding of Tabernacles, when Pentecostals run across those of us who are in travail and pain, laboring to bring forth manchild life, they look down their noses at us because we are not focused on evangelism or ministry. They assume we are only concerned about our selves. But that's not the way God views it. God knows that one day, when our labor and travail have produced the fulness of his life, the result will be that all creation will be set free!

*And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that **the sufferings of this present time** are not worthy to be compared with **the glory** which shall be revealed in us. For the earnest expectation of the creature waiteth for **the manifestation of the sons of God**.*

Romans 8:17-19

Another difference between those who are walking in Pentecost and those who are walking in Tabernacles has to do with the amount of “death” we are willing to experience. While it's true, all Christians are commanded to take up their cross, deny themselves, and follow the Lord; there are *different levels* of death we can experience. As we said in a previous session, there are different kinds of believers in the family of God, and each one has a *corresponding level of spiritual maturity*. The maturity of spiritual babes, for instance, will not be the same as spiritual children. The maturity of spiritual children will not be the same as young men; and the maturity of young men will not be the same as the elders and fathers. Since all spiritual growth comes as a result of (Adamic) “death”, what this means is that different types of believers will be experiencing different levels of death.

Those who are walking in Tabernacles are allowing God to bring them into a death which is absolute and complete. It's a death that brings a complete end to this Adamic life—and this is the kind of death God brought Paul to because Paul was walking in the Feast of Tabernacles. Paul not only died to the desires of his own life, he died to everything *this life* had to offer. There is a difference. Many people who “talk” about death to self, and who no doubt try to walk in a measure of it, still have a love for *life in general*. They are not like Paul, though they think they are. This is what Paul thought of life period:

*I eagerly expect and hope that I will in no way be ashamed, but will have sufficient courage so that now as always Christ will be exalted in my body, whether by life or by death. For to me, to live is Christ and to die is gain. If I am to go on living in the body, this will mean fruitful labor for me. Yet what shall I choose? I do not know! **I am torn between the two: I desire to depart and be with Christ**, which is better by far; but it is more necessary for you that I remain in the body.*

Philippians 1:20-24

*Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, **but also to die at Jerusalem** for the name of the Lord Jesus.*

Acts 21:13

Nothing in *this life* had any hold on Paul. He desired to *leave this life* and be with the Lord in heaven. He was in labor to bring forth Christ, the overcommer. He was travail to bring forth the fulness of God's life, and he had no time to stop and worry about the Super Bowl. He had no time to stop and worry about Roman politics. He had no time to stop and worry about how much money he was making, or what kind of transportation he had, etc. His mind was preoccupied with bringing forth Christ.

What about us?