

FEAST OF TABERNACLES

Part One

Tonight, we are going to look at the Feast of Tabernacles. But before we begin, I want touch on something I said last week about people who try to keep these feasts literally. Notice carefully what is said in the following passage of Scripture, where God gives Moses the instructions regarding these feasts.

Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty: Every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee.

Deuteronomy 16:16-17

Three times a year, all the males of Israel were to appear before the Lord to observe these festivals, “*in the place which he [the Lord] shall choose*”. So right from the very beginning, the Hebrews were told that they had to observe their festivals in the place that God chose.

But unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks: **And there ye shall eat before the LORD your God, and ye shall rejoice** in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee. **Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes.** For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you. But when ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety; **Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD:**

Deuteronomy 12:5-11

Before the children of Israel conquered the Promised Land and received their various lots of inheritance, apparently they celebrated these feasts wherever they chose. This is why Moses said: “*Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes.* God informed them that once they were at rest in the land, He would choose a place from among the 12 tribes to place His name. From then on, the place that God had chosen would be the *only place* He would accept

their offerings and sacrifices. From then on, that would be the only place the Hebrews could celebrate their various feasts. And what place did God chose?

*And the LORD said unto him [Solomom], I have heard thy prayer and thy supplication, that thou hast made before me: **I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.***

I. Kings 9:3

*And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years **in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there.** And his mother's name was Naamah an Ammonitess.*

I. Kings 14:21

Jerusalem was *the city* where God chose to put His name; and the Temple that Solomon built was *the house* where He chose to put His name. From that point forward, anyone who wanted to celebrate (or observe) the feasts of Israel, had to observe them in Jerusalem. Because God chose Jerusalem, the Jews would have to come from all over the land of Israel to that city, to observe the feasts. Later, when they had been scattered among the nations because of their rebellion, they would have to come from those nations to Jerusalem to observe the feasts and *nothing* has changed from those days until now.

That's why I said last week there is *no provision* in the Law of Moses for observing any of Israel's feasts anywhere else *but* Jerusalem. Because this is the case, Jerusalem was filled with Jews from *every nation* on the Day of Pentecost. Those Jews were obeying the Law. They were obeying the commandments God gave to Moses regarding the observance of these feasts.

*And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even **go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.** And it shall be, that whoso will not come up of all the families of the earth **unto Jerusalem** to worship the King, the LORD of hosts, even upon them shall be no rain.*

Zechariah 14:16-17

Notice that even in the kingdom age, the Feast of Tabernacles will continue to be commemorated. It won't be observed the way it was under the Law, but it will be observed in some fashion. Zechariah said all the nations that survive the wrath of God will be required to come up to *Jerusalem* once a year. Just as God made no provision for the Hebrews to observe any of these feasts in any other place but Jerusalem, so the Lord will make no provision for the nations to celebrate this feast in any other place but Jerusalem. The nations will have to travel to Jerusalem and present themselves before the Lord. They will not be allowed to observe this feast in their own lands.

Today, those who think they are obeying the Law of Moses by observing these feasts literally are deceived. You can't find one instance where the children of Israel kept these feasts *outside* of Jerusalem and were blessed by God. You can't find one instance where the prophets kept these feasts *outside* of Jerusalem. For instance, search through the book of Daniel and see if you find any mention of him keeping any of Israel's feasts in Babylon. You won't. So the burden of proof lies on those who say they can keep the feasts of Israel outside of Jerusalem. Where is your Scriptural support for this rebellion? Where, in either the Old Testament *text* or the New Testament *text* has God given you permission to observe the feasts of Israel in your own lands and without a Temple?

Do you know *why* there was no provision in the Law for keeping the feasts outside of Jerusalem? Precisely because God did not want His people *getting comfortable* in any other land—even if He had scattered them there as a result of judgement. The command to keep these feasts *at Jerusalem* was meant to be a motivation for the people to obey God so they *wouldn't* be cast out of the land, and would continue to be able to go up to Jerusalem when required. It was also meant to be a motivation for them to *return* to the land whenever possible, if and when God cast them out because of sin and disobedience.

As I said last week, when God destroyed the Temple in 70 AD., He made it *impossible* for anyone to obey the Old Covenant any longer. Everything contained in the Old Covenant revolves around the city of Jerusalem and the Temple that once stood there, which bore God's name. It's impossible to obey the Law since the day the Temple was destroyed—and all those who are attempting to do so are deceived. When they try to keep the *literal* feasts without a Temple and in some other place besides Jerusalem, they are not keeping the Law; they are *breaking* the Law.

So as we study these feasts we can view them two different ways. We can view them in their literal, historical context; or we can view them as types and shadows. Even though they were historical events, they were actually a *picture* of something else. They *represented* something else. They represented a spiritual reality that was to come under the New Covenant. When viewing them this way, we must understand that they have *two* distinct levels of fulfillment. One level is how they were fulfilled by the Lord Jesus. The other level is how they are fulfilled by us.

Passover

Jesus fulfilled Passover by His death on the Cross.

Jesus fulfilled Unleavened Bread by remaining free from sin His whole life.

Jesus fulfilled First Fruits when he rose from the dead.

We fulfill Passover when we repent and receive the covering of the blood of God's Lamb.

We fulfill Unleavened Bread when we are baptized in water and leave our old sinful life behind.

We fulfill First Fruits when we are born again and our spirits are raised from the dead.

Pentecost

Jesus fulfilled Pentecost when He was filled with the Spirit without measure.

We fulfil Pentecost when we are baptized with the Holy Spirit.

Tabernacles

Jesus fulfilled Trumpets when He called the people to the Tabernacle experience in *John 7:37-38*.
Jesus fulfilled Atonement by afflicting His soul and by being perfected through suffering.
Jesus fulfilled Tabernacles by having the Father dwell in Him.

We fulfill Trumpets when we answer the call to go past Pentecost.
We fulfill Atonement when we allow God to purge us through suffering and remove *all* sin from us.
We fulfill Tabernacles when the Father comes to fully dwell in us.

Everyone who is part of the true Church has experienced Passover, which includes repentance, regeneration and water baptism. Those who have only experienced Passover are “Fundamentalists”. They walk in the *first realm* of Christian experience. The first realm pertains to the first feast.

Some who are part of the true Church of Christ have gone past the Passover experience and have entered the Feast of Pentecost, or the *second realm*. These brethren are “Pentecostals”. They are walking in the reality of that which the Feast of Pentecost represents.

Just as Fundamentalists reject the idea that there is any kind of spiritual experience beyond Passover, so most Pentecostals reject the idea that there is any kind of spiritual experience beyond Pentecost—at least in this present Church age. The vast majority of Pentecostals and all Fundamentalists assume that *if* there is any kind of New Testament fulfillment of the Feast of Tabernacles, it’s basically for the next age. Since this is their view, they don’t give any serious thought to the meaning of this feast; and they certainly don’t consider the possibility that we can experience it now.

This is tragic because the Feast of Tabernacles not only represents the inheritance of the believer, it also represents the *preparation* that is necessary to receive that inheritance. This is why I have spent so much time speaking out against the whole “package deal” concept of Christianity. This is why I have been repeating the same basic message over and over again in this chat room—which is that we don’t automatically receive our *full* inheritance as a result of believing in Jesus or being born again. We must prepare ourselves; we must make ourselves ready; we must do our part in order to receive it.

That preparation is spoken of in the New Testament in various ways. The apostle John said every one who wishes to be like Jesus when He returns must *purify themselves* now, before He returns (*I. Jn. 3:2-3*). He also told us that the Lamb’s wife will *make herself ready* for the marriage (*Rev. 19:7*). The apostle Paul told believers to *cleanse themselves* from all filthiness of the flesh and spirit” (*I. Cor. 7:1*). The apostle Peter told believers to *be diligent so they are found* without spot when the Lord returns (*II. Peter 3:14*). Why did the apostles say we are responsible to do these things if we really aren’t responsible to do them?

God’s people must constantly be reminded of this truth because everywhere they turn, preachers and writers and Bible teachers are telling them just the opposite. Everywhere they turn, “package deal” Christianity is being preached. Package deal Christianity claims that everything we were ordained to have and all that we were destined to become, will happen automatically, after we die, by grace. This false gospel says that God is responsible for *everything* and we are responsible for *nothing*—except to believe.

Christians are constantly being told that they are *not* responsible to cleanse themselves, that they are not responsible to purify themselves, that they are not responsible to make themselves ready for the marriage of the Lamb because Jesus has already done this for them. Consequently, when someone actually tries to obey the commandments of the apostles to cleanse themselves, purify themselves, and make themselves ready to meet Jesus, the majority of those in the churches, who have been deceived, accuse them of trying to earn salvation through religious self-effort.

The fact that so many Christians have accepted “package deal” Christianity as the true gospel is a testimony to the deceiving power of Satan, for the Bible states over and over again, very clearly, that we are responsible to do our part. It says we must *attain* the first resurrection (*Phil. 3:11-12*), and *labor* to enter the rest of God (*Heb. 4:11*). We have to *obtain* the new world (*Lk. 20:35*), the prize (*I. Cor. 9:24*), and salvation (*I. Thess. 5:9; II. Tim. 2:10*). We have to *lay hold of* eternal life (*I. Tim. 6:12*). We must *sow to the Spirit* in order to *reap* eternal life (*Gal. 6:8*). We must *win* Christ (*Phil. 3:8*), *strive* to enter the kingdom (*Lk. 13:24*), and *overcome* to receive the rewards of Revelation chapters two and three.

Moreover, we must *keep ourselves unspotted* from this evil world (*James 1:27*), *make* our calling and election sure (*II. Pet. 1:10*), and *walk worthy* of that calling (*Eph. 4:1*). We have to *cleanse* and *purify ourselves*, our *hearts*, and our *hands* (*II. Cor. 7:1; James 4:8*). We must *abstain* from fornication (*I. Thess. 4:3*), and from all appearance of evil (*I. Thess. 5:22*), from fleshly lusts (*I. Pet. 2:11*), and *lay aside* sin (*Heb. 12:1*). We also have to *flee* youthful lusts (*II. Tim. 2:22*), and idolatry (*I. Cor. 10:14*), and the love of money (*I. Tim. 6:11*). We have to *put on* the whole armor of God (*Eph. 6:11*) so we can *resist* the Devil (*James 4:7; I. Pet. 5:8-9*), *stand against* his temptations and assaults (*Eph. 6:11*), *wrestle* against his power (*Eph. 6:12*), *war* as a good soldier of Jesus (*I. Tim. 1:18*), and *fight* the good fight of faith (*I. Tim. 6:10*).

We have to *seek* both the righteousness of God and His kingdom (*Matt. 6:33*). We must *awake* to righteousness (*I. Cor. 15:34*), and *yield* to righteousness (*Rom. 6:19*). We must *draw nigh* to God (*James 4:8*), and *come out* from among those who will not draw nigh to Him (*II. Cor. 6:17*). We must *endure* hardness (*II. Tim. 2:3*), afflictions (*II. Tim. 4:5*), chastening (*Heb. 12:7*), persecution and tribulation (*II. Thess. 1:4*), grief (*I. Pet. 2:19*), and all things (*II. Tim. 2:10*). Therefore, we should *be sober* (*I. Thess. 5:6*), *vigilant* (*I. Pet. 5:8*) and *holy* (*Eph. 1:4*).

Look at all the things we are responsible to do! We must:

attain

labor

obtain

lay hold of

sow

win

overcome

keep ourselves unspotted

make our calling and election sure

walk worthy of our calling

cleanse and purify ourselves

abstain from things

lay aside sin
flee youthful lusts
flee idolatry
flee the love of money
put on the whole armor of God
resist the Devil
stand against the Devil's temptations and assaults
wrestle against the Devil's power
war as a good soldier of Jesus
seek the righteousness of God
seek God's kingdom
awake to righteousness
yield to righteousness
draw nigh to God
come out from among the unsaved
endure hardness
endure afflictions
endure chastening
endure persecution and tribulation
endure grief
endure all things
be sober
be vigilant
be holy

That's a pretty impressive list! That's why I say, only the deceiving power of Satan could make God's people read how we are responsible to do all these things and then, not only turn around and say we're not responsible to do them, but if we try to do them, we are frustrating the grace of God!

Of course, we cannot do these things in our own strength and God isn't asking us to. He is only asking us to do our part—and our part is to choose to do what He has told us to do. This is why Paul said: "...*we are labourers together with God*" (1. Cor. 3:9). It's why he said: "...*if ye through the spirit, do mortify the deeds of the body, ye shall live...*" (Rom. 8:13). We are responsible to mortify the deeds of the body; but we must do it through the Spirit. We are responsible to co-labor with God.

The power to do these things must come from the Holy Spirit; but *the decision* to do them must come from us. God has set the program up this way because each one of us has a free will. We must *choose* to yield and submit to the work of God in our lives, as He cleanses and purifies us. Only God's power can actually purify us; but that power is only effective to the degree that we allow it to be effective. So in the last analysis, we bear the responsibility for whether or not we become sanctified.

The Feast of Tabernacles is made up of three sub-feasts: the Feast of Trumpets, the Day of Atonement, and Tabernacles proper—or the Feast of Booths. Booths represents our inheritance and it will not be fulfilled until the Lord returns. The Blowing of Trumpets and the Day of Atonement *prepare us* to receive that inheritance and they are being fulfilled right now. So let's begin with the Feast of Trumpets.

*Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, **a memorial of blowing of trumpets**, an holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.*

Leviticus 23:24-25

At this point, we need to take a look at the trumpets themselves—how they were made and how they were used. In the book of Numbers chapter ten, we find the instructions for making the trumpets and what they are used for.

*And the LORD spake unto Moses, saying, **Make thee two trumpets of silver; of a whole piece shalt thou make them**: that thou mayest use them for the calling of the assembly, and for the journeying of the camps. And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation. And if they blow but with one trumpet, then the princes, which are heads of the thousands of Israel, shall gather themselves unto thee. When ye blow an alarm, then the camps that lie on the east parts shall go forward. When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys. But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm. And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations. And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies. Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the LORD your God.*

Numbers 10:1-10

There were two trumpets and they were made of one solid piece of silver each. Silver represents redemption in the Scripture and the number two is the number of witness. So the two silver trumpets represent the double witness of Christ the Head and Christ the body with regards to announcing God's redemption. As Jesus the Head fulfilled and declared the *substance* of these feasts—which represent various stages of our redemption—so we are to fulfil and declare the substance of these feasts.

The two silver trumpets were use for four basic things: (1) Calling the assembly—either the whole assembly or just the leaders; (2) Journeying of the Camps; (3) Celebration of the Feasts—which included Sabbaths, the beginning of a new month, and various other special occasions; and (4) Preparation for war. The literal use of these trumpets has a spiritual New Testament counterpart. For instance, one purpose of the trumpets was to call the assembly of Israel to the door of the Tabernacle, where Moses would speak to them.

Moses is a type of Christ; so calling the people to the door of the Tabernacle represents God calling the people to *Himself*, as opposed to calling them to *His workings* through anointed ministries.

In the Feast of Pentecost, we are very involved with ministers and the fellowships that arise around their spiritual gifts. Various types of anointed ministries come forth in Pentecost and we are drawn to *the people* who have been anointed. There's nothing wrong with this—as long as the person who has been anointed does not use his gift to set himself up as king over people and build his own kingdom; and as long as the people don't blindly follow him, but follow him only *as* he follows Christ.

*For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, **be ye followers of me**. . . **Be ye followers of me**, even as I also am of Christ*

I. Corinthians 4:15-16 & 11:1

*And ye **became followers of us**, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:*

I. Thessalonians 1:6

*For yourselves know how ye **ought to follow us**: for we behaved not ourselves disorderly among you;*

II. Thessalonians 3:7

*Brethren, **be followers together of me**, and mark them which walk so as ye have us for an ensample.*

Philippians 3:17

*Remember them which have the rule over you, who have spoken unto you the word of God: **whose faith follow**, considering the end of their conversation.*

Hebrews 13:7

There is nothing wrong with following the example, the teachings, the council, or the ministry of an individual whom God has called, equipped, and anointed by the Holy Spirit to bring forth His truth. New Testament believers were exhorted to follow the ministries God raised up to bring them the message of salvation. It wasn't a "clergy/laity" thing. They weren't telling the people to follow them *instead of* Christ. They were telling them to follow them *as they* followed Christ. They were talking about a godly recognition of those who had been *anointed* to preach the word and so forth. They were also talking about a godly recognition of those who were not only gifted by the Spirit, but who were more mature in the spirit, who had paid a greater price to bring forth the life of Christ in themselves and in others.

When the apostles told the people to follow them as they followed Christ, they were not telling the people to follow them blindly. *Implicit* in the admonition to follow them was the understanding that in order to follow someone *as they* follow Christ, you have to be following Christ *yourself*. You have to know Christ

yourself, so you can know when the one you are following goes off the path and is no longer following Christ. By telling the people to follow them as they followed Christ, they were keeping *the responsibility* of discerning the truth from error on the shoulders of the people. They were keeping *the responsibility* of judging the fruit of the apostle's lives on the shoulders of the people. As long as these men followed Christ in their conduct and their doctrine, there was nothing wrong with following *them*.

This is an important lesson to learn for those who have come out of the religious system because there are many people out here who are walking in *rebellion* under the guise of walking in spiritual liberty. They are still living in the realm of Pentecost, but they refuse to *yield* to the authority of any minister. The attitude is: "*I don't have to listen to any man*". That may sound good, but there is nothing to hold people like that in place long enough to deliver them from their old ways of seeing and doing things. Since they don't accept the *ecclesiastical* authority of any man, they won't *submit* to any minister who says or does anything they don't like. There is nothing to *restrain them* from rejecting a word God has chosen to speak to them through a minister, if that word conflicts with some error they have previously been taught.

I can assure you that people who walk around with this "I-don't-have-to-listen-to-any-man" kind of attitude will miss *much* of what God has for them because in many instances, God uses *men* to speak to us and correct us. So if you think you don't ever have to listen to, or submit to, anyone but God, then when God sends you *a man* to correct you, or when He sends you *a man* to teach you something you are unfamiliar with, or something which goes against one of your sacred cow doctrines, you'll *reject* the word God is sending you. Make no mistake—if we reject the man God has chosen to send us in order to correct us or give us a deeper understanding of His plan, we are rejecting *God*. Don't think the Lord will speak that word to you personally, after you have rejected *the man* He has sent you.

All that being said, when we hear the trumpet of God, calling us *past* Pentecost into Tabernacles, this is a whole different story. Everything changes. When we hear that trumpet, it means God is calling us to something deeper than Pentecost—which also means we are being called to something the ministers of Pentecost know nothing about. It means God is calling us to a *walk* they know nothing of. He is calling us to a *discipline* they know nothing about. He is calling us to deeper kind of *separation* that they would never understand (and would reject as "*cultish*" even if you tried to explain it to them). He is calling us to level of *union* with Himself that they will never experience as long as they stay in Pentecost.

Since the ministers (and the brethren) who are still walking in Pentecost cannot help us in this new walk—they have no idea what it is or what it requires—we must *stop* following them. At this point, it's not an issue of rebellion or having a chip on your shoulder against all ecclesiastical authority. It's an issue of not allowing ourselves to be *hindered* by people who have not heard that trumpet call.

Another purpose of the silver trumpets was to let the people know when it was time to move the camp. God traveled with the Israelites through the desert for 40 years. He manifested Himself as a pillar of cloud by day and a pillar of fire by night. That pillar rested above the Ark of the Covenant in the Holy of Holies. Whenever God wanted to move the camp, the pillar would rise from the Ark and it would begin to move. When the priests saw the pillar moving, they would blow the trumpets and let all Israel know they had to immediately pack their belongings and tear down their tents so they could follow the Lord.

So it is in the spirit. Whenever God has moved throughout Church history, he has always had His “priests” who could recognize what He was doing. He has always had devout men (or women) who were close enough to Him that they could recognize when He began to move in a new way or in a new direction. These people would *blow the trumpet* and let the Church know God that was moving again.

It’s interesting to look at the first instance of a trumpet being blown in Scripture. The first trumpet was not blown by any man. It was blown by God Himself. The occasion was when the people first arrived at Mt. Sinai, after leaving Egypt. Moses had gone up into the mountain to talk with God and God told him He was going to make Israel a kingdom of priests. Then He told Moses to gather the people at the foot of the mountain after three days and He would speak to them personally. When the day came and the people gathered to hear the voice of God, what they heard was the blast of a loud trumpet.

*So it came about on the third day, when it was morning, that there were thunder and lightning flashes and a thick cloud upon the mountain and a **very loud trumpet sound**, so that all the people who {were} in the camp trembled. And Moses brought the people out of the camp **to meet God**, and they stood at the foot of the mountain. Now Mount Sinai {was} all in smoke because the LORD descended upon it in fire; and its smoke ascended like the smoke of a furnace, and the whole mountain quaked violently. **When the sound of the trumpet grew louder and louder**, Moses spoke and God answered him with thunder.*

Exodus 19:16-19 NAS

Was that trumpet just an announcement that God had come on the scene; or was that trumpet the actual voice of God speaking to the people? In the book of Revelation you have the answer.

*I was in the Spirit on the Lord's day, and heard behind **me a great voice, as of a trumpet, Saying**, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see **the voice that spake with me**. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks **one like unto the Son of man**, clothed with a garment down to the foot, and girt about the paps with a golden girdle.*

Revelation 1:10-17

*After this I looked, and, behold, a door was opened in heaven: and **the first voice which I heard was as it were of a trumpet talking with me**; which said, Come up hither, and I will shew thee things which must be hereafter.*

Revelation 4:1

Here, we see that when Jesus appeared to John on the Isle of Patmos and spoke to him, His voice was not the voice of a normal person. Rather, His voice sounded like a *trumpet*. Again, when John is called up into the spirit realm to be shown all those visions of the future, he said the voice that called him up to the throne was like a *trumpet* talking to him.

So we can see, “the voice as of a trumpet” is an expression used to denote the “voice of God”. When the trumpet is sounding, God is speaking. The reason the Israelites *could not* understand or tolerate the trumpet (what God was *speaking* to them) at Mt. Sinai was because they did not love God and they were not walking by faith. The reason Moses *could* understand and tolerate that same trumpet sound was because he loved God and he was walking by faith. The same is true of the apostle John. The reason John *could* understand and tolerate the trumpet sound (what God was *speaking* to him) on the Isle of Patmos was because he loved Jesus and he was walking by faith.

This is the way it’s always been, including down through Church history. Whenever God wanted to move the New Testament camp of Israel forward, He would speak to some individual or group of individuals who could hear His voice; who could hear the *trumpet call*. Then they, in turn, would sound that trumpet or give forth that message to the Church. Those who loved God and were walking by faith could hear that trumpet call. Those who loved their man-made traditions, or their religious positions, or the things of this world, would not hear that trumpet call.

This is why, when the *true* Blowing of Trumpets came to pass historically; when the time had arrived for the Church to move past Pentecost into Tabernacles, only a small portion of the Church heard that call. The ones who heard that trumpet came out of their various religious groups and denominations, and they were gathered to the feet of Jesus at the door of the *heavenly* Tabernacle.

Unfortunately, the majority of the Church could not hear that trumpet because, not only were they satisfied and happy with their Pentecostal experience, even more importantly, they had been taught that there was nothing *past* Pentecost. They had been taught that Pentecost was the pinnacle of religious experience in this present age. Therefore, they couldn’t hear the trumpet call.

Another function of the silver trumpets was to announce the various feasts of Israel. Each feast was announced by the blowing of trumpets. However, the Feast of Tabernacles was so important, it had its own *special day* set aside for the blowing of those trumpets. So it is in the spirit. Tabernacles represents the most important part of our Christian experience because it represents the *culmination* of our redemption. Therefore, because it’s so important, there is a special season set aside for the announcement of its coming fulfillment. I believe that season began in 1948 and it lasted for 20 or 30 years.

It’s important that we understand the concept of a spiritual season. A spiritual season represents a particular emphasis of God. When we enter a particular spiritual season, that’s the thing God is *focused* on. That’s the *main burden* of the Holy Spirit. That’s the thing God lays on the hearts of His people to consider, to search out, and to teach others. Then a new season comes and the *emphasis* of God changes. When seasons change, it’s the emphasis of God that changes. The truths and the experiences that are related to that particular season don’t stop or cease to exist. The spiritual season of Passover (salvation) has long since past; but God is still calling people to enter this feast. The season of Pentecost (the Baptism of the Spirit) has passed; but God is still calling people to enter this feast.

The thing that changes when we move from one spiritual season to another is the focus or the emphasis of the Holy Spirit. The same is true of the Blowing of Trumpets. Even though the actual Feast of Trumpets has passed and we are now in the Day of Atonement, God is still calling people past Pentecost, into the Feast of Tabernacles.

Another function of the silver trumpets has to do with warfare. The trumpets were used to call the people of Israel *to war*. Trumpets calls us into a new kind of spiritual experience and walk before God. A big part of that new experience has to do with warfare. Trumpets announces the intention of God to fully establish His *divine government* in our lives and personalities. This requires that we become part of His *army* because when God calls us past Pentecost, He is calling us into a place of battle.

In *Passover*, the Lord does all the fighting for us, to deliver us from an *external* enemy—the world—which is what Egypt represents. We have to repent and believe the blood will cover us; and we have to get up and leave the bondage of that world; and after we are free, we are responsible to avoid the leaven of Egypt; but it is God who frees us from Egypt by His mighty power.

When we enter *Pentecost*, once again, the power and anointing that we experience comes from God. God doesn't give us gifts according to our current spiritual condition. He gives us gifts as He pleases and we simply have to yield to the power that is working and moving through us.

However, when we enter Tabernacles things change because God is preparing us to actually enter into our inheritance, which is perfection. Like the natural children of Israel who had to fight to take the inheritance God prepared for them—which was the Promised Land—so it is with us. Tabernacles is a different kind of walk because it is *we* who must carry the brunt of the battle. It is *we* who must conquer the enemies that dwell in our land of promise. The Lord guides us and helps us by strengthening us with His power and wisdom; but like the children of Israel, *we* have to do the fighting.

In Tabernacles, our focus is no longer on Jesus as Savior, or the Holy Spirit as Comforter and the one who empowers us to do the work of the ministry. In Tabernacles we are dealing with the Father—and the Father is a *man of war*. Therefore, we must adopt *the attitude* of war and of judgment against all the *internal* enemies of God. If we are to possess our inheritance, we must be willing to be judged by the Lord and fight against His enemies which dwell in our lives.

In the first two feasts, Christians are still *mainly* concerned about themselves—their needs, their desire to be blessed by God, getting their problems solved, etc. They want God to help them be as happy and as blessed as possible. Sometimes they are also concerned about the needs of ones they are ministering to but much of their focus is on their own needs.

I'm not talking now about the false "*Health and Wealth*" gospel or the false "*Your Best Life Now*" gospel. I'm talking about the normal experience of Christians who are walking in Passover and/or Pentecost. These brethren are willing to suffer for Christ to a certain degree; they are willing to deny themselves certain things they know are wrong or sinful and they have a desire to please the Lord; but spiritually, they are still a bit self centered. They are not really all that concerned with the desires of the Father outside of the parameters of their own little world.

When God calls us past Pentecost, all this changes because He begins to *share* His desire for the destruction of His enemies with us. We receive a sensitivity to the presence of the enemy, not only in our own lives, but also in the lives of others. We find that a new hatred for that enemy begins to well up in our soul. The Spirit of the Lord begins to arise in us and *He* cries war!

This is one of the things people don't understand about the Father, even though the Old Testament refers to Him as a man of war over and over again. This is *why* the outstanding characteristic of the ministry of Jesus on this earth was the casting out of devils. Jesus was not concerned about His own needs and desires. He *set aside* His own needs and His own desires in order to *fully manifest* the life, the character, and the desires of the Father. He came to do *only the will* of the Father. He came to reveal the Father to men. The Father lived in Jesus and moved through Jesus so completely, Jesus could say when you see me, you have seen the Father. When Jesus walked into a room, the unclean spirits in that room knew *the Father* had walked into that room and they knew the Father had come to *wage war* against His enemies.

This is one of the ways you can know a person is still walking in the Feast of Pentecost—they aren't really concerned about defeating God's *spiritual* enemies. If they have a desire to fight God's enemies at all, they end up fighting against *other people* because the spirit world is not a reality to them. They give lip service to the reality of demon spirits, but the battle that rages between the Spirit of God in His people and the spirits of Satan's kingdom is not real to them. The fact that the actions, the words, and the imaginations of the peoples of this world are one giant illustration or manifestation of the nature of Satan and his demons is not a reality that they walk in.

There exists a very real kingdom of wicked *personalities* and these personalities are constantly driving people to do the things they do. They are constantly urging them and pressing them to defy God, to lust, to murder, to lie, to take part in occult practices, etc. To a lesser extent, they are doing the same thing in the lives of *believers* and we must fight against these invisible beings in order to gain the inheritance God has prepared for us, just as the children of Israel had to fight to gain the inheritance God had prepared for them. Their inheritance was a physical, geographical land. Our inheritance is a *spiritual* land. It is moral perfection. In order to gain our inheritance, we must defeat the inhabitants of our land that are not of God. Those inhabitants are: (1) demon spirits that have entwined themselves in our personalities, in our way of doing things, in our way of seeing things, etc.; and (2) the self life.

I've said this before and I'm going to say it again—we are engaged in a two-front war and we have to fight each front a little differently. When it comes to the demons who have *entwined themselves* in our personalities, in our desires, in our habits, in our ways of seeing and doing things, they must be overpowered and *cast out*. When it comes to the desires and habits and issues of the personality which are rooted in self, these things must be *crucified*. It's very important that we understand that we are fighting a two-front war, and that we know how to fight each of these two different fronts. You can't overpower and cast out self, and you can't crucify a demon spirit. Those who are ignorant of these issues will never conquer their land—regardless of how much they boast that they are doing so—because they will end up fighting the battle the wrong way at some point.

This is especially true regarding those who believe the battle we face is simply between the Spirit and our "flesh". If that's your view, you have *already* lost the battle. You will never gain the inheritance God has prepared for you because you have been conquered by the very enemy God wants you to conquer and

drive out. Let me tell you something, my friends—it's not man's flesh that tells him all his problems are coming from the flesh. It's not man's wicked heart that tells him the only real battle he faces is the battle between the Spirit and his flesh. It's *religious demons* that tell people these things because these spirits know once a person swallows that lie, the battle is over. They have lost. Nobody conquers their promised land without facing and defeating *the demons* that still traffic and/or dwell in that land.

One of the things that really grieves me and makes me angry is when I hear preachers or Bible teachers tell God's people it's possible to be free from sin, or that it's possible to go on to perfection, but then turn around and say that all the evil that's in our lives comes from our flesh or our wicked hearts. Ignoring the *central role* demon spirits play in our sin and rebellion is no different than leading thirsty people to a well that is dry. This kind of blindness turns an otherwise Scriptural message into "fool's gold".

People who downplay (or ignore) the warfare God has called us to regarding these unclean spirits are fools, and they are making fools out of the people who listen to them or follow them. Quite frankly, I long for the day when these kinds of people stand before God and are forced to admit the truth and give an account for all the damage their arrogance has wrought in the body of Christ.

There is one other time the silver trumpets were sounded with regards to this particular feast. They were blown every fifty years, on the day of Atonement, to announce the "Year of Jubilee".

*You are also to **count off seven sabbaths of years** for yourself, seven times seven years, so that you have the time of the seven sabbaths of years, {namely,} **forty-nine years**. You shall then sound a ram's horn abroad on **the tenth day of the seventh month; on the day of atonement** you shall sound a horn all through your land. You shall thus consecrate **the fiftieth year** and **proclaim a release through the land** to all its inhabitants. It shall be a **jubilee** for you, and each of you shall return to his own property, and each of you shall return to his family. **You shall have the fiftieth year as a jubilee**; you shall not sow, nor reap its aftergrowth, nor gather in {from} its untrimmed vines. For it is a jubilee; it shall be holy to you. You shall eat its crops out of the field. **'On this year of jubilee each of you shall return to his own property.***

Leviticus 25:8-13 NAS

The Year of Jubilee is a type of the Day of Redemption that is to come at the appearing of the Lord Jesus. The thousand-year reign of Christ with the saints is the spiritual fulfillment of Israel's Year of Jubilee. It's the Sabbath of Sabbaths, when all that which has been forfeited, stolen, or taken by force from us by our enemy will be restored. The innocence, the intimacy with the Creator, and the glory that we were given at Creation, will be restored to the saints as they enter into all that God has ordained for them.

The Feast of Trumpets was on the first day of the seventh month—that is, the seventh month of Israel's *religious* year, which was *Tishri*. But *Tishri* also happens to be the first month of Israel's *civil* year. So the Blowing of Trumpets was observed as a New Year's day. It was the end of one year and the beginning of another year.

So it is in the spirit. When we hear the trumpet calling us to this feast, we are leaving one kind of spiritual walk (Pentecost) and entering a completely different kind of walk. We are leaving a realm where there is a lot of religious activity and spiritual ministry, where there is an abundance of fellowship with other brethren, and where there is much joy and blessing; and we are entering a realm where we will experience a much stricter discipline, a much deeper separation, a lot less ministry and religious activity, and much less joy and blessing. For you see, Trumpets is calling us to enter the Day of Atonement—and the Day of Atonement is a time when we are required to “afflict” our own souls.

Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings. It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.

Leviticus 23:27-32

We'll look at the Day of Atonement more fully next week, but for now, I just want to say that this day is different than all the other feast days in that the people were commanded to *afflict themselves*. God was requiring something of them which they had the power to do—and because they were perfectly capable of afflicting their own souls on this day, God said that anyone who refused to afflict his own soul would be “*cut off from among his people*”.

So when (or if) you hear the sound of the trumpet, calling you past Pentecost into Tabernacles, know that you are being called to a very serious and sober walk. You are being called to a walk where you will be required to carry a great deal of responsibility on your shoulders. You are being called to a walk where *you* will be responsible for afflicting your own soul; where *you* will be responsible to carry the brunt of the battle to possess your promised land.

Understand that you are being called to a walk where you will be required to share the burden of the Father for His creation, to see His creation set free from the *invisible powers* that now bind it. You are being called to a walk where it's no longer all about your desires and your needs, or your families desires and needs. Instead, it's all about the Father and His desires. Know that the Father is calling you to a walk of strict and harsh discipline, of fanatical obedience, of deep separation and loneliness, and of spiritual rest from all unnecessary religious activity and ministry.

Make sure you are *willing* to pay the necessary price before you answer God's call to Tabernacles. Quite a few people who heard that call and answered it, found out later that they were not willing to pay the price, and they are in serious spiritual trouble right now.