

THE **FEAST**  
of **TABERNACLES**  
IN OUR CURRENT SEASON

“ P E R F E C T D W E L L I N G P L A C E ”



*The Feast of Tabernacles in our Current Season*

**The Feast  
Of Tabernacles in our  
Current  
Season**  
(Perfect Dwelling Place)

**William M Mashao**

***Edited edition***

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(Perfect Dwelling Place)

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I would also like to thank my mom, Ruth M Mashao and my little sister Kamogelo Mashao for their support throughout my life. Being part of the family gives me so much courage and strength in life.

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I would also like to appreciate everyone who took part throughout this project. May the Almighty bless you all.

## **Endorsements**

In this book, William M Mashao provides an excellent case on annual feasts of Tabernacles as he helps us to look back on its origins and history in order for us to understand the weight of their prophetic revelation and fulfillment in the scriptures. This is important because a proper dovetail of the Old Testament and New Testament scriptures on the feasts describes appointed times that will help the Church to anticipate the prophetic significance of things to come. This book is worth the time to read and consider, thus my recommendation.

### **Kabelo J Moroke**

*Apostolic Leader of Kairos Apostolic Relationship & founder of Charisma Life Tabernacle*

William Mashao is a potent apostolic black smith whom the Lord is using to sharpen our understanding concerning the awesome truth about the Feast of Tabernacles. The revelatory knowledge in this book is like tip of a spear piercing ignorance to bring illumination. The author managed to make the revelation of the Feast of Tabernacles relevant and practical to our current season. The nuggets in this book are catalysts to long for, seek and become God's dwelling place.

### **Klaas K. Moswane.**

*Author of: The Prophet's Chamber, And Wisdomology*

William Mashao is a man after God's heart; I have witnessed his love for God throughout the years I have known him. He has deep hunger for the word of God. The grace of God is evident in his life to communicate the mind of God in our current season. This is one of those books where the hardest questions are plainly answered, it takes you through a personal journey, which brings the meaning and life to even those things that would have been ignored in the scriptures. It's not just an informative book, it is life changing as it reveals biblical truth as you journey to see Christ through the feast and in the most practical way. Any Christian can get hold of this book and understand the truth conveyed. This book open one's understanding to the eternal plan of God as one sees through scriptures.

*Lovell (Maranatha) Manzini*  
*Spirit Prophetic Church*

It is quite an honor and a privilege to witness such a great scribal, a trumpet blown by my very own brother and a friend in our generation, William Mashao. It is with no doubt that this book (Feast of Tabernacles) has fulfilled the purpose of revelation; which is to provoke the believer or a reader to practice and apply that which is revealed. Personally, I have come across a number of writings under the Christian faith concerning the feasts, and I must say that there are very few books that clarify the practical ways of living in the Feast of Tabernacles. There is so much of

revelation knowledge in this book, accompanied by accuracy that drives us to simplicity and practicality of our Faith today. To the brethren that view and appreciate the feast of Tabernacle from the Jewish perspective, this book is of great help and highlight to all of us in further understanding the true meaning of the feast as the 21st century church. Therefore this book has brought us revelation that is suitable and appropriate for everyman under the sun. There is power!

***Eddie Radebe***

*(Christ\_Revealed Tabernacle)*



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## FOREWORD

I have been blessed with the privilege of witnessing William Mashao develop and emerge as a minister with an in-depth love for God and for scriptures. My journey with William has displayed a life of discipline and a diligent scholar of the Word, who has a unique and amazing way of opening and bringing life into the scriptures with a strong prophetic thrust and revelation knowledge.

The Feast of Tabernacle in our current season serves as a masterpiece that brings a fresh insight, unpacking the significance of the feasts as instructed by the Lord in the Old Testament to the Nation of Israel. William has been able to break the code by opening the feasts significance and showing how this feasts pointing to how Christ wants to bring his formation and fullness in the life of the last day church. We are privileged to be counted among those whose fleshly tents are stretched to make room for the Lord to find a dwelling in us (Tabernacle with us) and to see Christ complete all things with Himself.

*Oscar Teffu*

*Founder: Shiloh House Generations*

## **Prophetic word**

This is what the Lord is saying in this season, He is looking for a Remnant that will allow Him to dwell (Tabernacle) in them, to portray the measure of Grace that He has bestowed in them and to reveal His plans on the earth. The Lord is saying that He is looking for a company of people who will be impregnated with His Word that as they speak of Him, He will come out as a sword that will penetrate in the Spirit and change lives and define the season which the church is in. For the words He is releasing carries the Logos, Rhema and Kairoses that when they're spoken (laleo) it shall be the speakings of God to bring sound Doctrine, which will catch the spirit of man and make an individuals who never knew God or never had an encounter with Him start to experience Him in the fullness of His presence. He is about to break the norm that the church is experiencing and He is looking for a company that will birth out the phenomena and transcendental move that will make those who hungers and thirsts for Him to find Him. God is releasing the Word that will bring forth healing, deliverance and a holy and perfect man on the face of the earth, who carries the very identity of Christ, that will enable him to talk, walk and think like Christ and this will give birth to a generation that will totally be surrendered and dead to themselves for the sake of the Lord.

All they shall seek after is only the Word of God and they will not be moved by any man made dogma,

ideology or anything that doesn't embrace or portray the image of Christ. I'm sensing a release of breakthrough in the Spirit not just a breakthrough of finances but breakthrough:

- ✓ to make the invisible God become visible in the eyes of mankind,
- ✓ that will raise a perfect man who will be like Christ,
- ✓ that will make marriage relationships to be as Christ and the church
- ✓ to make Set-man to speak only that which comes from the mouth of God
- ✓ to make the arrogant become humble, so that men will no longer boast on their strength but allow the Lord to be their Pillar and Strength and realize that He is their Maker and Sustainer in their lives.

Yes...!!! God is bringing a transcendental move, yes...!!! Transcendental experience that will make the church to experience God like they have never anticipated. This will never be a normal experience because once the church starts to taste what the Lord is doing, the life of the church will be transformed and conformed to the standard called Christ.

### **Revelation 21:3-7**

*And I heard a great voice out of heaven saying, Behold, the Tabernacles of God [is] with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, [and be] their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither*

sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. {And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

**William M Mashao**

*Jacob's Well Encounter Ministries*

## Glossary

**Booths:** temporary shelter

**Lulav:** the species of branches (four species) bound together and used together in Sukkot worship.

**Pool of Siloam:** pool where priests drew water during Feast

**Rosh Ha Shanah:** the Feast of Trumpets

**Shofar:** curved horn of Ram instrument (is used as the trumpets)

**Sukkah:** the temporary shelter woven from branches and leaves in which one lives and eats during the Feast of Tabernacles, this is singular of Sukkot.

**Sukkot:** the Feast of Tabernacles also known as the booths

**Tabernacles:** refer to the *Miskhan* the one built by Moses also referred to Sukkot (Booths), where God's present was dwelling

**Yom Kippur:** refers to the Day of Atonement

**Yeshua:** the name of Jesus in the Hebrew

## **Author's Preface**

*The Lord said to Moses, 'Speak to the Israelites and say to them: 'These are my appointed Feast, the appointed Feast of the Lord, which you are to proclaim as sacred assemblies.'*

Leviticus 23:1-2

Seven Feasts celebration in the Bible:

- Feast of Passover,
- Unleavened bread,
- Feast of First fruits,
- Feast of Pentecostal,
- Feast of Trumpets,
- Day of Atonement
- Feast of Tabernacles

However, in these Feasts we have three pilgrim Feasts and the Feast of Tabernacles as well (the last Feasts of the 3 pilgrim Feasts). The three pilgrim Feasts are:

- The Feast of Passover
- The Feast of Pentecostal and
- The Feast of Tabernacles

These Feasts were fulfilled in the New Testament as a pattern which reveals the journey of Christ. Starting with the Feast of Passover which was fulfilled by Jesus at His Crucifixion on the cross. The Feast of Unleavened bread



was fulfilled by Christ's Burial in the tomb, the Feast of First fruits was fulfilled by His resurrection, the Feast of Pentecost was fulfilled by the Holy Spirit in the day of Pentecost in the book of Acts 2 and now the current church is fulfilling the Feast of Trumpets and the Day of Atonement as they are the introduction to the Last day in preparing for the coming of the Lord (second coming) which will be on the last Feast being the Feast of Tabernacles which it is marked as a the coming of the Messiah to tabernacle with His Church.

In this book we recuperate and expose the Feast of Tabernacles eminency, impacts and how we as the church can transition to the perfect image of Christ and also reveal the resources in which Christ can be revealed to the Church with the intention to make the plan and the will of God the Father visible on the earth through His body which is the Church. The Feast of Tabernacles is fulfilled Christologically and eschatologically, meaning it seeks to reveal Christ in a Personified, Embodied and Incarnated form and also about the journey that we as the Church need to take in revealing Him as the only optimism.

In this book we're discussing *the Feast of Tabernacles in our Current Season* not for us to put a great mark on the days which were celebrated or for us to redo what the ancient Israelites did. However, we put the emphasis that we are Tabernacles (dwelling place) of God and the duties that were performed by the Jewish as they carried a metaphoric designation in our current season. As the Feast serves for

two purposes which are, harvesting the fruits and dwelling in the Booths (Tabernacles). This speaks of Christ dwelling in us and us being able to reveal Christ in a form of fruits (Greek word for fruits is “*karpos*” which means anything that originates or comes from something which is the result of work, act or deeds). So from this, we can conclude that our works, act or deeds can tell how much of Christ we have possessed, meaning they bring a blueprint regarding us as the Tabernacle of God being able to live and portray the very Christ that is in us.

By: William M Mashao

*The Feast of Tabernacles in our Current Season*

## CHAPTER

# 1

### **Feast of Tabernacles**

*And the Lord spoke unto Moses, saying, Speak unto the children of Israel, saying, the fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days unto the Lord. (Leviticus 23:33- 34)*

### **What is the Feast of Tabernacles?**

Feast of Tabernacles is also called the Feast of shelters or Booths (Sukkot). It connotes God's presence with His people looking presumptuous for the coming of the Messiah, the second coming. The Feast of Tabernacles is an imperative picture for end time (later days). Many have confidence that the Lord's second coming will gather us up in an experience called the rapture. However, this is mistaken. It is not what the Lord is anticipating, it is therefore where Christ is crafting His Body called the church and so that He can come and dwell within His church and where the church depicts His image.

This is an implication that this Feast is an illustration where the Lord has equipped His church to conform to His nature also revealing that the Lord conceived the church and brought a perfect blueprint on how we as the church ought to reveal His intentions and His will on the face of

the earth. His intention is to fade away the occupants on the land that are apostate from God who are now pagans that God is going to confiscate from the land so that every man on the Earth can be holy and spotless (according to Ephesians 4:13-16).

*Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a **perfect man**, unto the measure of the stature of the **fullness of Christ**.*

Where the word is fully incarnated in man, according to John 1:14 the word became flesh and dwelt (Tabernacled) among us. It seeks to reveal Christ in an embodied or personified form and made visible to all man-kind meaning that the Lord placed the Prophetic and Apostolic mandate upon the Church to prepare for His coming. This gives us the impression that there won't be the coming of Christ until the Corporate Son (the Church) govern as the Apostolos or Shaliah (being God's representative) in the earth bringing a perfect plan of God. *See Acts 3:19*

The Feast of Tabernacles can also serve as the following:

### **1. Celebrating the past**

The Hebrews lived in temporary housing in the wilderness after they were set free from Egypt (see Lev. 23:43). Egypt can be interpreted as a place of sin and the system of the world so in the Feast of Tabernacles, we are now set free from Egypt, meaning we're celebrating the separation

of sin and the detached from man's craftiness, deceit, ideology or dogma.

## **2. Looking for the future**

Anticipates a future day when God will Tabernacle (dwell) within His people.

*And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (John 1:14).*

This is where Christ incarnates Himself to Man-kind.

**There are two objectives for the Feast of Tabernacles are:**

1. To celebrate God's provision (harvesting)
2. To anticipate God's presence (dwelling)

We see this throughout the Old Testament where it is described as a week of celebration for the:

- First fruit Harvest (Deuteronomy 16:13)  
↓
- Living in the booths (Leviticus 23:42)  
↓
- Offering sacrifices and celebrates the giving of the Tabernacles (Leviticus 23: 37)  
↓

- Giving thanks for the fruitfulness of the land/field (harvesting) and for the Tabernacles (dwelling)

Feast of Tabernacles was also called to be the Feast of Harvest and of Ingathering, as a **fall of great harvest**.

*Exodus 23:16 and the Feast of harvest, the first fruits of thy labours, which thou hast sown in the field: and the Feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.*

### **Significance of the Feast of Tabernacles**

It was during the Feast of Tabernacles where they harvested the fruits. Every household built booths (Tabernacles) made out of species (will discuss the making of the booths later) each year on the 15<sup>th</sup> until the 21<sup>st</sup> day of the seventh month. They dwelt in booths, celebrating the fruitfulness of the land for seven days and rejoicing for that particular season. So this carries a very prophetic imprint for us in the season we are in. Since we know that we are the Tabernacles (dwelling Place) of God, this will lead us back to the intentions of God when He was creating mankind from the beginning.

*So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, **be fruitful**..... Genesis 1: 27- 28.*

One of the mandates placed in man by God is to be fruitful. This places a reflection as to how God sees us. And this means that God sees us in an agricultural perspective and that we are not only His dwelling place. However, we are also His harvest and in Feast of Tabernacles we are celebrating the fruitfulness of the field and also the Tabernacles (dwelling). This was well articulated in the New Testament by Apostle Paul when he said:

*“For we are laborers together with God; ye are God’s husbandry, ye are God’s building.”* (1 Corinth 3:9)

We get a clear picture of who we are to God through the above scripture. It points out two things for us, that firstly we are God’s husbandry and secondly we are God’s building. And here, the word “husbandry” (*geòrgion in Greek*) means a “cultivated field” or “a farm”. This leads us to conclude that the Apostle Paul was saying to us we are God’s cultivated field or farm.

What is to cultivate? To cultivate is to turn or stir soil in preparation for planting. This gives us an impression on man-kind’s agricultural relationship with God. Apostle Paul mentions that we are God’s husbandry, and in this sense he is referring to us as the field set to produce fruits. He continues to say we are God’s building - this can be referred to us being a final dwelling (Tabernacles) of God which can be related to the Greek word *oikos* meaning “a dwelling place, house of God or tabernacle.



Apostle Paul is giving us the impression that God is looking for an Apostolate (the medium which will depict the very nature and character of God). And from this, we see two things that are outlined in the scriptures that fulfill the purposes of the Feast of Tabernacles: we being husbandry (a picture of harvesting) and also being the building (a picture of dwelling)

The productivity of the field in the Feast of Tabernacles is metaphorically designed for us to reach the perfect plan of God the Father. This is where the fullness of God has possessed us and we're able to portray and live according to the plan of God. It also enables us as a Son of God (plural) to reach a state of knowing that He is our Father, our Source and that without Him we cannot produce any fruits.

“*uihos*” - a Greek word for Son of God. It refers those who revere God as their Father, the pious worshipers of God, those who are governed by the Spirit of God and repose the same calm and joyful trust in God which children do to their parents. So when we refer to the productivity of the land or field, we're referring to the individuals who are totally dependent on the Lord and their knowledge about Christ came into the state of *telesphoreo* meaning to bring to maturity of fruits (perfection). And so now the Feast of Tabernacles seeks to celebrate the revealing of the Son (Christ) through the church e.g. in John 7, it was during the Feast of Tabernacles where Christ was revealed from His secret place and where He started to make public

declaration. This is a reflection as to how the Feast of Tabernacles is revealed to the church in form of fruits. The Greek word for fruit is “*karpos*” which means anything that originates or comes from something which is the result of work, act or deeds. From this, we can conclude that our works, act or deeds can tell how much of Christ we have possessed. So we being the cultivated field of God shows the willingness and readiness to produce fruits that are the very nature and the very character of God which is Christ. So the ultimate purpose of God is for the church to come into a state where it is ready to reveal Christ in His fullness.

Another word for the Feast of Tabernacles is Feast of Harvests. We can merely refer to us harvesting the fruits which is the character and the nature of Christ that which resides in us, meaning that this is the positioning of the church to reflect Christ. However, they can only be produced in the right season (*kairos- opportune time*) meaning that we as the church need to discern the Grace of God. We have currently become proficient as to discerning demons in the house of God and yet we neglect discerning the Grace of God by not discerning the demand of the Spirit in this particular season. And it is upon the shoulder of the church to know what God’s intentions for the church are. For instance, God assigned the church as medium from which they need to reveal Christ on the earth and this can be done when the heart of man is connected to the heartbeat of God. God has made man to search out the intentions or mandate He has placed in man.

*“It is the glory of God to conceal a matter, but the glory of kings is to search out a matter.” Proverbs 25:2*

In this context, the word “conceal” in Hebrew is “*sathar*” and it means to hide one carefully. And the word “matter” in this scripture is associated with the Hebrew word ‘*dabar*’ meaning to utter words. This is to simply say that God has hidden Himself carefully in His Word and it is an honor for us to search out His speaking of His word.

Remember that when we speak of the word of God, we refer to Christ and this leads us into concluding that God has carefully hidden Himself in Christ and it’s upon the shoulder of the church to find Christ. So when we find Him, we have found the fullness of God (previously we mentioned that the Feast of Tabernacles is the Feast of Messiah which seeks to reveal Christ in His fullness) and as Christ cannot be revealed in a particular vessel until the vessel has allowed to be possessed by the fullness of Christ, one will ask how do we become possessed by Christ? To be possessed by Christ is when one comes into the knowledge of the Word of God and not just profess it but in all vantage points, meaning that the Word needs to become flesh according to John 1:14, where we don’t speak of Christ but Christ speaks by Himself through us and this will take individuals to totally give themselves completely unto the Lord.

So the Feast of Tabernacles cannot be celebrated until one has fully devoted himself in Christ meaning if one has to

claim the stewardship of Christ, they need to be fully cultivated and go through a preparation stage.

The Feast of Tabernacles signifies the overflowing of spiritual harvest and before there is a harvest in deed we need to go through the cultivation as we are the field according to Apostle Paul where we are stirred and made ready to produce fruits in the right season. Likewise, spiritual realm before people are ready to receive the seed of the Word. Their souls must be prepared and this happens when God deals with our souls by allowing wind, storm and uncertainties to let us discern the will of God in the tough season and God will always take us through tough times for us to be able to reflect the mandate He has placed in us. These transitions in life are often what God uses to draw people to Christ. This can be done by letting the flesh to die so we can be fully devoted to the mandate of God and lastly, we need to be ready to die to self and connect to the desires of God. I want to press on the issue of personal "ministries". According to my opinion, I condemn any personal ambition, passion for ministry or seeking to serve God without a vision from God. My passion is to know God as our Inhabitant, Possessor, Initiator, Originator, Native and our Source. We need to allow God to possess us rather than us seeking to possess Him. By means of God possessing us, note I'm not against the fact that we also need to possess God. However, at some instance our focus should not be on what we have invested in Him but should be on what He expect from us. All our passion dies and all we will be seeking for is the

will of God our Father in a way that if we were to be in ministry, our passion mustn't be the reason but because God wants us to start ministry.

I came to realize that we use wrong measuring sticks to measure readiness e.g. by being eloquent in speech and this doesn't mean that you are ready to launch into ministry. Yes, one can be good in presenting the gospel (having powerful revelations or being able to exegesis in scriptures) knowing types of hermeneutics, allegories and the homiletics but surely that does not qualify one to start a ministry. However, what determines the readiness is when one has fully come into the incarnation of the word and we can now say the Message and Messenger are one or the Word has become flesh. We also must remember that in our current season, the Message alone no longer builds a church, we are now more focused on the Messenger. If the lifestyle/character of the messenger does not reflect the Message, then the Message will not reach the audience. So in order for the messenger to be ready, he needs to be married to the Message (process of incarnation taking place) and this will qualify one to be ready to launch because it is easy to know who you are, what you're born to do or who your audience are when the word becomes flesh.

In any area of life and ministry, we should understand that we subsidize nothing to the purposes of God. He has no shortage or deficiency. However, God does invite us to

participate in His purposes by being a part of what His Spirit is accomplishing in the church.

Another word for Feast of Ingathering is Feast of Harvest. It can symbolize the readiness of the church, allowing itself to be attached to Christ and bear fruit. And this means that before we can call it 'harvest', there has to be 'sowing' because there cannot be reaping if there is no sowing. So our sowing is when we allow the Lord to re-define our nature and our mandate as mankind on how we should allow Him to reside within us because the volume that we allow the Lord to reside in us will determine the volume which we are willing to represent Him on earth because God has called us to make Christ visible in the face of mankind. The word 'Harvest' is translated "qatsiyar" in Hebrew meaning boughs, **branches** or to reap. So from this meaning, we see that the Feast is the celebration of the branches see "Zech. 6:12 -

*And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold **the man whose name is The BRANCH**; and he shall grow up out of his place, and he **shall build the temple of the Lord**"*

It refers to the Branch as Christ. He set a blueprint for us to become like Him and we became the branches according to Jesus in the book of John 5:5 (I am the vine, ye are the branches). We as the branches and Christ as the vine means that Christ is the Center of everything because we don't define the tree by the branches but by the fruits,

meaning the branches need to be able to produce fruits in order for them to have an identity. Our identity as the church should be Christ, since the Feast of Tabernacles is the Feast where the Lord prepares His church and come to dwell with His People. The actual fact is that, we need not to wait and think that He will just appear but we have to be connect to the Spirit of the Lord so that we can be able to discern how we can reveal Christ. It was confirmed by Zechariah 4:6 which says “it is not by might nor by power but by my Spirit saith the Lord of hosts”.

## CHAPTER

# 2

### **Trumpets and Day of Atonement in preparing for the Feast of Tabernacles**

The Feast of Trumpets denoted the enthronement of the pre-initiation judgment while the Day of Atonement illustrated its conclusion which resulted in the final judgment of sin. The Feast of Trumpets conveys God's desire to call His people to repentance by His Apostolos, to blow the Trumpets (Word) so that He can justify them on the Day of Atonement. Christ came to eradicate sin in a final and perpetual way as demonstrated by the cleansing ritual of the Day of Atonement. And this is done in preparation of the Feast of Tabernacles where Christ will dwell with His perfect and spotless church.

According to the Jewish calendar, the Feast of Tabernacles occurred in the seventh month of each year and it fell two weeks after the Feast of the Trumpets, known as Rosh Ha Shanna. And the Rosh Ha Shanna fell on the first day of the seventh month and five days after the Day of Atonement (the Yom Kippur) which was a sabbatical month in the religious year and escorted in the last three annual Feasts namely Trumpets, Atonement and Tabernacles. These Feasts which became known as the



holy marked and the conclusion of the religious year, also reveal the 'Apolutrosis' which is translated 'God's redemptive plan of salvation for mankind' in Greek.

The blowing of Trumpets was understood to be a call for repentance and preparing oneself to stand before God who will execute His judgment. Ten days later it would be the Day of Atonement. The importance of the Feast is indicated by the fact that the Jews anticipated their arrival on the first day of the month (new Moon) through short blast of the shofar (the Trumpets).

### **Significance of the Trumpets**

*Speak unto the children of Israel, saying. In the seventh month, in the first day of the month, shall ye have a Sabbath, memorial of blowing of Trumpets, an holy convocation. (Lev 23:24)*

*And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work; it is a day of blowing the Trumpets unto the you. (Num 29:1)*

The instrument that were historically used as trumpets were shofars - using a curved horn of a ram. This is symbolically significant to us, being that the horn symbolizes strength or courage and this means we see the great mark of the Spirit of God (Breath) showing us that the Spirit of God is our Courage and Strength. The blowing of Trumpets here is the Spirit of God engaging the spirit of man and since the horn can prophetically signify the spirit of a prophet, a prophet can utter the Word from the Lord.

He has to engage the Spirit of God, for instance the Spirit of God come as the wind and the spirit of man come as a horn to cause the sound of the trumpet we see in the book of Acts 2:2 when the Holy Ghost came as the mighty rushing wind and it came as the sound from heaven.

During an announcement in the Hebrew tradition, the Trumpet would be blown in preparing the nation to gather and hear the message the king had for them. It was marked as the awakening of saint to come into a state of awareness by means of repentance. As a fact, man deviated from the will of God by blowing the Trumpets was a sign of re-engaging with the Spirit of God, so that they can know how to please God and also bring awareness of what the Lord is about to do or an awareness of something in an individual's life (identifying calling or readiness). This means that it's where the works of the Spirit are being evident or announcing the appointed time (Kairos moment) according to Psalm 81:3 *Blow up the Trumpets in the new moon, in the time appointed, on our solemn Feast day.*

### **Blowing Trumpets in revealing the mandate**

*Joel 2:15-16 Blow the Trumpets in Zion sanctify a fast, call a solemn assembly; gather the people sanctify the congregation, assemble the elders gather children and those who suck the breast; let the bridegroom go forth of his chamber and the bride out of her closet.*

In this portion of scripture we see the intentions of blowing the Trumpets as Prophet Joel reveals the characteristics in the Feast of Trumpets. The characteristics can be symbolic to us preparing ourselves for the coming of the Lord. Remember earlier we said the Feast of Tabernacles is where the Lord comes to dwell, with His church, so the Trumpets must be in position when the Lord announces everyone according to Prophet Joel.

After everyone has gathered according to their classification in verse 16, prophet Joel says "let the bridegroom go forth to his chamber and the bride out of her closet" meaning we get a picture of Christ and the church, Christ being the bridegroom and the church as His bride.

Looking at the anticipation of the scripture, the chamber means to reside and/or can also mean a dwelling place and also the innermost, inward part ("For ye are the **temple of the living God**; as God hath said, **I will dwell in them**, and walk in them; and I will be their God, and they shall be my people" - 2 Corinthians 6).

*Col 1:27-28 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; **which is Christ in you**, the hope of glory: **Whom we preach**, warning every man, and teaching every man in all wisdom; that we may **present every man perfect in Christ Jesus.***

This means that we as the church, are Christ's innermost or dwelling place but it doesn't end there. It says again that the bride must come out of a closet and this gives us an impression or the effects after Christ has possessed the church and that we need to go out to represent Him. Our coming out is not for personal vendettas but to allow God to speak for Himself through us and allow Him to unlock that which He has placed within us by means of incarnation. We pick this from knowing that a man is not defined by what he see but what resides in him. Meaning you portray that which is in you and if you allow Christ to be in you then you will be defined as Christ's because as Christians, we ought to view things inward rather than outward.

We cannot call ourselves the bride if there is no bridegroom. The church is not the church without Christ and a person is not a Christian until he has the Word in his heart. On the other hand, before the bridegroom goes forth to the chamber and the bride coming out of the closet, certain characteristics must be identified. We see when it says "*gather the people sanctify the congregation, assemble the elders, gather children and those who suck the breast*" meaning that everyone needs to be gathered according to their classification, peer or group. This is to identify certain gifts, functions and authority. For instance, a person may be gifted in the house of God but this doesn't mean that he's an eldership potential. There are two levels of gifts that we

operate in and they are the gift of grace (Charisma) and the governmental gift (Doma). There can be an individual moving in the gift of grace (Charisma) in the church, however, this person is not yet functioning in the governmental gift. We need to recognize such functions and yes, I might sound contravene on my statement. But the fact still stand that there are others who are not yet classified to be elders. They can be moving in the gift of grace of the apostolic but the office of apostleship is not functioning in them because they have not been separated to function in the office of the apostle in the church of Christ.

Another thing is, you may have an individual at church that can decode the mysteries of God but not ready to function in the governmental aspect of the eldership as an apostle in the church. For instance, an individual may be inclined in the giftings of the Spirit but cannot bring a sound counsel and wisdom for the navigation of the church e.g. prophesying doesn't qualify you to be in a governmental aspect of a gift of a Prophet.

People who are functioning on Charisma are called the charismata and also when you're of charisma, we say you are charismatic. It means the church is focusing on the gift and not the mandate. I am not saying that gifts are wrong but over-emphasizing them can become wrong. You cannot feed a church with junk food and expect people to mature and you cannot build a church on Charisma

because a gift cannot build a ministry. Whether being prophetic, doing deliverance or having an apostolic gift, without the governmental aspect. According to Dr. Sagie Govender *“putting over emphasis on gifts is charismatic and this includes the apostolic gift”*.

You can have somebody whose life is not up to standard but they can function in the Charisma and whenever they preach you can hear that Christ is preached but that is not enough because Doma is not there.

I have realized we have told ourselves that lifestyle doesn't matter. We cannot live any how we want and expect God to use us in administrating His purposes. The principle still apply in 2 Timothy 3: 10 -11

*But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.*

A person cannot function in the governmental gift until one becomes recognized in the body of Christ or by your “set-man” in the church whom you have submitted yourself under. In other words a prophecy that we utter will be delivered according to the degree of faith or the word invested in us because faith cometh by hearing of the word of God (Romans 10:17). This means the level of knowledge of the Word will determine the strength of your

word even the level of scriptures will determine the type of prophetic insights that will flow through you.

*Blow up the Trumpets in the new moon, in the time appointed, on our solemn Feast day. (Psalm 81:3)*

Another point I want to outline is that the Trumpets are blown so that we can be able to examine the readiness of an individual. If there is no blowing of Trumpets then there won't be the element to examining the readiness of that particular person.

In this current season, we see many that have passion and ambition for ministry but lacking a clear vision from God to do so. Most of the time ambition or passion for ministry is triggered by the fact that you saw somebody serving God in ministry successfully. You would be moved to do the same and you end up not succeeding because you can never base your calling on ambition or your capabilities. It should be a vision from God.

*And the Lord answered me, and said, write the vision, and make it plain upon tables, that he may run that readeth it – Habakkuk 2:2*

The verse 'write your vision and make it plain and put it the tables' implies that it's very important to firstly capture the vision given by God and make it plain so that everyone can be captured by it. It's a vision that drives a ministry and not a person's ambition or passion for ministry.

That is why the bible says in book of Hebrews 12:2 “Looking unto Jesus the author and finisher of [our] faith” because our faith originates in Jesus and that any step of faith that we take also originates from Him. What I’m implying is that ministry is also a step of faith and it takes Jesus to locate you into ministry and not your passion or ambition.

Looking at the life of Abdonijah, son of David in the book of 1Kings chapter 1, he was too ambitious in becoming king over Israel. Such that he even prepared a throne for himself and went around declaring that he was king while his father David was king. Abdonijah was not declared as king and by this, we get a good impression that if you are born from a royal house, you’re expected to be king when in reality you are king when you are appointed or enthroned as one.

We can also drive this into the Apostolic or Prophetic household of faith, that mastering the lingo or the culture doesn’t mean you can automatically be recognized as an apostle or a prophet but it is until you are appointed by a well-recognized apostle or a prophet who has the marks of Christ.

What I’m implying is that Christ has the Authority of authenticating your readiness and not your speech, passion, how you know particular subjects or theological qualifications. Don’t get me wrong, I am not saying people



should not study theology. It is good to have a theological background since theology is the study about God.

However, the point I'm trying to voice out is that Christ always chooses to reveal Himself through any willing and available Vessel. You don't have to do anything to be called by God. Adam did nothing for God to give him the glory of naming all the beasts of the fields, birds and all the creeping things that creep the earth. All we need is to answer the call of God because He is the One who establishes the call in us.

I think it's immature to embrace something which you have not yet become. Like embracing a title more than a function, comparing of gifts or classifying one gift to be more important than others, seeing yourself or your household as being the only authentic household in doctrine but your doctrine not having an impact in the lives of your people and also doing thing for your personal gain. All this shows that the Trumpets have not yet been blown.

The Lord will only send you once you are matured in character. As a matter of fact, experience has been ignored in the church and the reason I'm saying this is because experience plays a very significant role in the lives of ministers. Referring to experience, it is the fact that you have invested time to be with the Lord and also the testings that one has gone through in life. In most cases, the more one serves in the Body of Christ brings the

experiences. This means that before you can be dominant in a particular field you first need to accumulate or master it. We have seen this happening with the life of Moses as he had never led the nation of Israel to the promise land called Canaan but he had to appoint Joshua and Caleb. We see this in Numbers 14:6

*And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: And they spoke unto all the company of the children of Israel, saying, the land, which we passed through to search it, is an exceeding good land.*

These two were leaders in Canaan because they have been there before everyone. By this, we learn that you can never take your people to a place that you have never been before and Moses couldn't lead them to Canaan because he had never been there.

Another purpose of blowing of the trumpets as found in the book of Joel 2:16 is to reveal that which was hidden or prepared in a closet to reveal that has fully come into maturity and become a ready bride for Christ. Meaning that you will be ready to let God change your name (nature and character) to 'son'. It is also as the time God changed the name Jacob to Israel. And God will never send anyone until they come into a full stature just as He did with Jesus. Jesus had to firstly reach the age of thirty (maturity) before God could say: "this is my Beloved Son in whom I am well pleased".

What determines the readiness is the demand of the season because every season has its own demand and as far as I have been believing in God, I came to realize that there won't be a supply if there is no demand. The same in the Spiritual realm, there is no supply of certain grace if there is no demand. We see this happening in the bible where God hid His people until certain season and reveal them for a particular mandate. Consider Joseph hidden in a pit by his brother (Genesis 37:24), then hidden in Potiphar's house by being kept as a slave (Genesis 39:5) and in prison (Genesis 39:20). This picture shows us that if God has a purpose for your life, He will deny you certain things and He will place you in a place where your passion or personal ambition will be suppressed. I am saying this because in the story of Joseph, we see he was dearly loved by his father but he was placed in a place where he doesn't not enjoy the benefit of being loved and later on revealed to his brothers to preserve the life of the people of God (Genesis 45:5).

Secondly, we see Moses being hidden by his mother to save his life (Exodus 2:2), then hidden in a basket (Exodus 2:3), then hidden in Pharaoh's house (Exodus 2:10) and he was brought out through God's calling at the burning bush when the time to deliver God's people from Egypt had come. And by this, we see God preserving Moses to be the answer to the children of Israel as he was hidden in the basket and was drawn from the water. This is a picture of

how God releases you into your mandate. You need to be found in the water and remember water is a symbol of the Word of God meaning God wants us to fall in love with his Word until it constructs or defines our identity. We see this happening through Moses, he was named after a place where he was found.

Man is known by what he is doing and when the word 'Christian' was mentioned for the very first time in the book of Acts, was when they saw the works of the disciples. They named them after what they were doing. We see the name the Hebrew name 'Moses' meaning drawn from the water. He never had a name until he was identified in his closet to be drawn. He was named after where he was found and we see a perfect picture of incarnation of the Word, that now the Word is now one with the messenger.

The third person we see is Esther. She was told by Mordecai to hide her Jewishness when she entered the palace. And the time came when Mordecai pleaded with her to come out of the hiding place when the Jews were in danger (Esther 4:13-14). Here, Mordecai is a picture of a Set-Man (Spiritual Father) and Esther as son (uihos). Mordecai pleaded to Esther to not tell the king that she was a Jew and later on when the Jews were in danger, he told her to reveal herself. This shows us the importance of having a leader in our lives, who can stand as the voice that speaks to our lives especially in determining the

readiness of an individual. Many have neglect the role of fathers in their lives. If Mordecai was not in Esther's life, Esther would have told the king who she was. In our season, this story can speak about the issues of accountability in a sense that before one can come out to venture in anything whether being ministry, business or committing into any relation there has to be that voice that speaks to you.

What we see from these three occasions are principles that guide us of the readiness:

1. Firstly through Joseph we see God dealing with character testing.
2. Then through Moses, we learn that we need to be hidden in the Word to find our identity.
3. And thirdly through Esther, we learn that a spiritual father knows the right time of releasing us into ministry.

### **Blowing Trumpets - not only a call to repentance but also ordinations**

*And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the Trumpets, and say, God save king Solomon. (1Kings 1:34)*

*And Zadok the priest took an horn of oil out of the Tabernacles, and anointed Solomon. And they blew the Trumpets; and all the people said, God save King Solomon. And all the people came up*

*after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them. (1Kings 1:39 – 40)*

From above scriptures we see another aspect of the Trumpets that are blown after the ordination of Solomon. It was a symbol of declaring the kingship of Solomon and to silence the voice of Abdonijah. What I am trying bring into your attention is that, you do not have to enforce your calling to anyone like Abdonijah did. In this instance, the trumpets can be a symbol of the Word of God and once it's spoken, it is able to attract relevant audience e.g. during Solomon and Queen of Sheba situation, King Solomon went around looking for her. However, Queen of Sheba heard of the wisdom bestowed in King Solomon's life then she went straight to the chamber to partake from wisdom in his life. This is a perfect picture of showing us that you don't announce grace bestowed in you but it will speak for itself to your audience and they will come to you and not you chasing them. Remember, we are doing God's business and not our own. So there is no need to work hard when there is grace supplied.

*The Feast of Tabernacles in our Current Season*

## CHAPTER

# 3

### **From Trumpets to Atonement**

The blowing of the shofar can symbolize a state where the spirit of man has an engagement with the Spirit of God and ready to announce what the Lord is saying, particularly in preparing the church for the 10<sup>th</sup> day which will be the Day of Atonement, which is the holiest day of the Jewish year and provides the prophetic insight regarding what the Word (Trumpet) does as it is spoken (blown). It raises the dead!

We see this particularly in the life of Ezekiel. God instructed him in the Valley of the Dry Bones to speak to the Dry Bones and as he spoke, we see that metamorphosis stages took place. The body came to life. And from this, we learn that there will never be a raising of the dead outside the parameters of the sovereign Word of God and the church will keep on being blind (where there's no vision people perish, thy Word is a Lamp unto my feet and the light unto my path) without the Word.

In the Old Testament, the bible states that the Day of Atonement was the only time when the High Priest could enter the Holy of Holies and call upon the Lord to offer



blood sacrifices for the sins of the people, which the high Priest stands on the gap on behalf of the Israelites.

In the New Testament, the Day of Atonement is a day which also reveals the High Priestly work of Christ after the order of Melchizedek where Christ stands in the gap to give us access to the Kingdom of God and being being a stature that we need to look unto. The Day of Atonement also referred to as the ending of what we call the Teshuvah. The root word for Teshuva is translated "Shoov" in Hebrew meaning to return and to receive forgiveness of sins. Teshuvan is called forty days of repentance or turning. Here we really see that the Day of Atonement is the conclusion of 40 day Season of Teshuvah. The Day of Atonement was considered the holiest day of year which begins at nightfall of the 9th until the next nightfall. In the book of Exodus 34, Moses first ascended to receive the Torah in forty days and later stones were broken.

Then Moses had to intercede again for forty more days until he was called up to Sinai and after that, he was given the second stone and returned to the camp on the 10th of seventh month which was the Day of Atonement. From this portion of scripture, we see the journey of Moses beginning the Season of Teshuvah through fasting when he receives the stones and returns back to the camp. This means the stones spoke of the principles of God which needed to be presented before the Israelites so that they can live by instead of them living by their own preferences.

In the Day of Atonement, we see the function of the High Priest revealed and entering in the Tabernacles. In this instance, I'm referring the Tabernacles not as the Sukkah (booth) but as the Mishkan, the one which had three apartments or places to it, namely Courtyard, Holy Place and the Holy of Holies to stand in the gap for the congregation.

## **The tabernacles of Moses**

(Here is the tabernacle according to the study of Moses, even though we won't go into many details.)

### **The things needed to build the dwelling place of God (Tabernacles):**

1. Offerings
2. Wisdom, Knowledge and understand
3. God's pattern

#### **1. Offerings**

*Then the chief of the fathers and princes of the tribes of Israel and the captains of thousands and of hundreds, with the rulers of the king's work, **offered willingly**, And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. (1 Chronicles 29: 6-7)*

When the house of the Lord was built, it was required to take an offering. This was not to say that God can't build for Himself or He's in need of our offerings but it actually says to us there's a need to see who is committed in the work in the service of the house of God. The Bible says "for where your treasure is, there will your heart be also" and this also proves that where your treasure is that's where your heart will be also. So offerings symbolizes treasure as a sign of willingness and to show commitment unto the Lord and His house being the Body of Christ. My emphasis is that one cannot give in a particular household of faith unless they are committed to the vision of that particular Hold of faith.

This gives us a clear picture of how to identify who is committed to the grace carrier (Set-man). The fact of the matter is that, when we come into the principles of giving, we need to know that we give to grace and not an institution. I am referring to the fact that one cannot give with his substances unless he found Grace being vested in a mere mortal body.

When I talk about offering, I am not talking about finances only. I am referring to everything that can show our commitment to the work of the Lord. For instance, being at church and lending a hand every time can serve as an act of offering.

#### 4. By Wisdom, Knowledge and Understand

*Exodus 36:1-2 then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the Lord put **wisdom\_and understanding** to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded. [2] And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the Lord had put wisdom, even every one whose heart stirred him up to come unto the work to do it.*

*(Proverbs 24: 3-4) Through **wisdom** is a house built; and by **understanding** it is established: 4 And by **knowledge** shall the chambers be filled with all precious and pleasant riches.*

*Psalms 127:1 Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain.*

Through wisdom a house is built. But firstly, let's see what wisdom entails. Wisdom is the application of knowledge through understanding. This then gives us a clear picture of how wisdom builds a Sanctuary. In this fashion, the knowledge that I am referring to is the knowledge of Christ according to Philippians 3:10. Apostle Paul said "That I may know him..." and this shows that the above attributes of God serve as elements of expressing the fullness of Christ but the fullness of Christ cannot materialize unless we come into the knowledge of Christ. By knowledge, I'm not referring to theology (the study about God) but

Christology (the experience of Christ) because it is not enough to know something without experience.

We need to come into a state where we can express the heart or the intentions of God through the application of knowledge. Application of knowledge in a sense that we as the church, to be able to locate Christ in our lives by becoming the vessels from which He will be revealed through because Christ Himself is a perfect blueprint of the Will and intention of God the Father. So wisdom helps us to locate and know exactly how to express the plan of God in building the church, which is the Body of Christ where He resides.

Wisdom has the ability of causing a person to live according to the principles of how a Son of God should conduct himself, according to the patterns of the Word of God and be able to reflect the fullness of the truth of God because “knowing” the Word of God but not adhering to what it says is considered as another form of deceit because when you walk in wisdom you are able to overcome any form of deception. And by deception, I’m referring to the lifestyle that is the opposite of what the Word of God says. At some point, deception is not only when you don’t know the truth but it is also when one knows the truth and chooses to not live according to its precepts.

When divine truth is rejected through deception, rejection of the Word is mostly manifested through the works of unrighteousness. This system of deception is an

opportunist and the only way to deal with this spirit is when we as children of God live righteously according to the expectation outlined in the Word of God.

When reading from the book of 2 Samuel 13, we see unrighteous acts of Absalom the son of King David, when he was walking in a deception. He killed his own brother Amnon and considered himself a victor even after his dreadful act and he never showed any sign of remorse. Zadok the high priest had to silence Absalom. Remember he killed Amnon (Amnon mean faithfulness), so the spirit of Absalom now brings unfaithfulness in the house of God. Looking at the meaning of Zadok, it means righteousness and we know that through righteousness the wisdom of God is put into display and as Zadok silenced Absalom, we too through righteousness can silence the inaccurate systems.

I'm pointing out that if we don't stand for the truth, deception will venture into the house of the Lord. I am bringing this in the picture because God's wisdom only seeks to reveal the truth and accurately build God's dwelling.

The process in which knowledge reaches a state of functionality is outlined through Aaron the high priest in Psalm 133:1-2

*Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the*

*head that ran down upon the beard even Aaron's beard: that went down to the skirts of his garments;*

**Ointment upon the head** - Head is a place where knowledge is captured from.

**Run down upon the beard** - the beard is a symbol of maturity.

**Went down to the skirt of his garments** - garment is associated with the mantle; it speaks of function, rank, grace and matrons.

And from this, we see how knowledge is transferred in a human being. We see oil flow through the head and then to the beard which speaks of maturity. This communicates to us that knowledge can be seen by how a person administers the anointing (oil) that he has been graced with.

We can then distinguish knowledge into two categories which are:

Gnosis - head knowledge, knowing God theologically, knowing about God

Epignosis - experiential knowledge, knowing God experientially, knowing God

The underneath knowledge gives us a clear indication of whether a person has gnosis or Epignosis knowledge

- i. Information knowledge - This also shows informational preaching
- ii. Motivational knowledge - knowledge that makes you feels good and have goose bumps but it doesn't transform one's life, all it does it make your soul happy.
- iii. Impartation knowledge - is when knowledge is seen or made visible and/or experienced

## **Went down to the skirt of his garments**

Lastly, it goes to the garment (authority). Here we see a picture of knowledge reaching its final state. We can refer to the garment of many colors he was given by his Father. And through this, we see that the knowledge of God will surely cover the earth like the water covers the sea if knowledge is obtained through a phenomenal called intimacy with God.

### **5. Must have God's pattern.**

*Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the Tabernacles: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount. (Hebrews 8:5)*

Above we see a pattern revealed to Moses on how the Tabernacle was to be built. When he was shown the Tabernacles before it was built, speaks to us pertaining



Christ, that before we can speak about Him we need to have an encounter with Him. Here we see Moses having to see the Tabernacle before it was built and in this context the Tabernacle of Moses is a picture of Christ. Here we find a principle of portraying Christ, that one cannot portray Him unless they encounter Him.

We can also talk about everybody having to know Christ on a personal relation so that they can express Him based on the way He revealed Himself to them. It is very important to have your own pattern to prevent blindness. One has to find their own pattern being Christ because Christ is a pattern from which everything is built from.

### **The symbol of the Tabernacles of Moses**

1. Ark of the covenant ( mercy seat on top of the ark)
2. Showbread table
3. Golden altar
4. Golden candlestick
5. Brazen altar
6. Brazen altar

Three apartments and furniture placed in them:

<b>The Holiest of All</b>	<b>The Holy Place</b>	<b>The Outer Court</b>
The Ark of the Covenant	The Golden Altar of Incense;  The Table of	The brazen altar  The brazen laver

	Showbread;  The Golden Candlestick	
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**The Tabernacles as the Cross.**

The twelve tribes were divided into four groups in regard to their positioning around the Tabernacles. Each group of three Tribes had their own particular. They were in four corners (North, South, East and West) which can speak of God intending to raise a nation which is after Him and the number 12 typifies His governance towards the nation.

Tribes were positioned as follows:

On the EAST side under the standard of the LION, were positioned the Tribes of Judah, Issachar and Zebulun. (Numbers 2:3-9)

On the WEST side of the Tabernacle under the standard of the OX, were the three tribes of Ephraim, Manasseh and Benjamin (Numbers 2:18-24). This was the smallest group of tribes

On the NORTH side the Tribes of Dan, Asher and Naphtali camped under the standard of the EAGLE (Numbers 2:25-31).

On the SOUTH side Tribes of Rueben, Simeon and Gad on the SOUTH side of the Tabernacle under the standard of the MAN.

### **Tribes of Judah, Issachar and Zebulon (East side) - Lion**

- On the EAST side positioned the largest of the groups (Numbers 2:3-9)
  - i) Tribes of Judah,
  - ii) Issachar and
  - iii) Zebulon.

The East side is the entrance of the Tabernacles which was where the gate was positioned. From this we get the insight that the east side carries the very significance in the bible because priests who serve in the Tabernacles will have to come from the East.

Looking at other places where the east side is mentioned:

- ✓ The gate of the Garden of Eden was at the east side (Genesis 3:24)
- ✓ The glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city. (Ezekiel 11:23)
- ✓ When Jesus was born came forth wise man from the east (Mathews 2:1)
- ✓ Star came from the East (Mathews 2:2)
- ✓ Lightning will flash from the east (Mat 24: 27)
- ✓ Locusts the from east (Exodus 10:13);

- ✓ Red sea opened by the wind from the east (Exodus 14:21)
- ✓ A sun rise from the east

It is very evident that east side it is an introduction to the very presence of the Lord meaning that anybody coming from the east will never be the same. It shows that the east side is the anticipation of change like it was said that east side is an introduction to the present of the Lord. So nobody can have an encounter with the Lord and remain the same.

In the new dispensation, we can say we are entering into the Kairos moments where Christ will be personified but before he can be personified, there is a need for some elements that the church needs to have. Let's look at the allocation of the tribes on the east side on how they can outline those elements:

- i. Judah is an apostolic picture (Apostle)
- ii. Issachar discern time and season (1 Chronicle 12:32) (Prophet)
- iii. Zebulon - According to Jacob his border shall be unto Zidon. (Genesis 49:13) The word Zidon means hunting in the sense of catching fish. (making disciples)

Since we know that the Tabernacles of Moses is a picture of Christ then the east gate will be the entrance to Christ. In this fashion, I would like to refer Christ as a stature which

the church must conform to. The three tribes as outlined above, seek to represent three elements in bringing the image or stature of Christ to the church which are apostolic, prophetic and the mandate. They carry a very significant role in ushering the church into Christ meaning both the apostolic and prophetic are the vehicle which God uses to reconcile the church to Himself. This being placed in the gate of the Tabernacles shows us the nature of how the church is defined, that the apostolic and prophetic are the expression of Christ. So we as the church paying attention into this, will mean we're being in connection to our very assignment which is to reveal Christ and currently in our season this has been denied its function. We see it through the frustrations which the church is going through e.g. we see premature ministries, holding on to gifts than God, spirit of competition among preachers, denial to migration, seeing the set-man as God meaning idolizing your pastor and also misrepresentation of God. All these are the results that shows that the apostolic and the prophetic have been denied because they carry a mandate to define Christ and build an accurate structure of the church according to Apostle Paul in Ephesians 2:20.

*And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.*

But here it's not only apostolic and the prophetic. We also see Zebulun, according to Jacob his border shall be unto

Zidon. (Genesis 49:13) The word Zidon means hunting in a sense of catching fish.

### **Tribe Benjamin, Ephraim and Manasseh - OX**

On the WEST side of the Tabernacles were the three tribes

- i. Benjamin
- ii. Ephraim
- iii. Manasseh (Numbers 2:18-24).

### Benjamin

The name Benjamin comes from the Hebrew word *Binyamiyn* meaning 'son of the right hand'. Benjamin is Jacob's and Rachel's youngest son and as the youngest, he receives his father's blessing last.

*"Benjamin shall ravine as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil" -Genesis 49:27.*

Benjamin was the 12<sup>th</sup> son of Jacob and his name means son of the right hand. Here we see the mandate laid on Benjamin as we know that 12 is the number of governance. This can be significant as Benjamin's mandate is to bring governance mandate to an incomplete nation of Israel and not only that, we also see that he is the son of the right hand. This tells us of the ruler-ship and the supremacy of God, he brings the ruler-ship of God through the governance mandate bestowed in him.

The aggressive (devour the prey) nature of the small tribe of Benjamin became well known for fights and to bring forth division from the blessing that he received from his father Jacob, so they were known for fights. And now, our fights as spiritual being in this season is not to chase, bind, lose demons but it is for us to find and connect to the right frequency in the Spirit meaning we are striving to find a better way to relate to God.

## **Benjamin the chosen one**

The bible list four great people from the tribe of Benjamin even though it was the smallest of the twelve tribes

First, **Ehud**, who delivered Israel from Moab (Judges 3:12-30).

**Saul** becomes the first king of Israel (1 Samuel 9:15-27).

God used **Mordecai** and **Esther**, from the tribe of Benjamin, to deliver the Jews from death (Esther 2:5-7).

Finally, in the New Testament the **apostle Paul** too came from Benjamin. *“I say then, has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin”* (Romans 11:1).

## **Prophetic insight on Benjamin**

Benjamin shows us that God doesn't depend on the capability or effort that man can bring but God looks at the heart. God saw greatness in Benjamin.

Outwardly, others saw him as the youngest son and his tribe as the smallest tribe. But God saw more, a man who would be carrying forth the nation of God.

Then secondly are two people who came from the tribe of Benjamin:

- i. King Saul's kingship of Israel was due to Juda. However, we see Benjamin becoming a king through Saul and this tells to us that God is not a respecter of man, He choose whoever He wants.
- ii. Paul's nature was changed by God from a murderous Pharisee to the apostle of grace.

### **Ephraim and Manasseh (Joseph)**

Manasseh means "causing to forget", he was the eldest son of Joseph. Ephraim means "I shall be doubly fruitful" and he was the second son of Joseph and was given preference over first son Manasseh.

*"And Jacob said unto Joseph thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine... And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon*



*Ephraim's head, which was the youngest, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. And he blessed Joseph, and said, God, before whom my fathers' Abraham and Isaac did walk, the God which fed me all my life long unto this day, The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers' Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, in thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh." - (GENESIS 48:3-20)*

Joseph's tribe was divided in two being Ephraim and Manasseh. Jacob had adopted Joseph's two sons, essentially giving Joseph a double portion for his faithfulness in saving the family from famine according to Genesis 47:11-15

*And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Joseph nourished his father, and his brethren, and his entire father's*

*household, with bread, according to their families. And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? For the money faileth.*

The tribes who received territory in the Promised Land were Reuben, Simeon, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Benjamin, Ephraim, and Manasseh. In some places in scripture, the tribe of Ephraim is referred to as the tribe of Joseph. Joseph is a perfect picture on handling kingdom finance. This means Israel will not go hungry as long as Joseph is part of them. Joseph speaks more of bringing God in the marketplace. We see God using Joseph to be the advisor in Potiphar's house. We saw this when the Egyptians ran out of food and went to tell Pharaoh and the reply from Pharaoh was that they should go to Joseph and do what he instructs them to do. The bible says they did and Joseph opened a store house where nations came to buy bread from Joseph see Genesis 41:55-57.

From this, we see two principles that Joseph bring:

1. Pharaoh referring the Egyptians to Joseph. This can be a principle of dominating in the mist of our enemy.
2. Joseph opening a store house. This is a picture that God gave us the anointing to dominate in the marketplace.

Now from the west side we see that the tribes symbolize the following:

- Benjamin symbolizes God's governance, and ruler-ship.
- Ephraim and Manasseh (Joseph) symbolizes PROSPERITY IN THE MARKETPLACE.

### **Tribes of Dan, Asher and Naphtali - Eagle**

- On the **NORTH** side
  - i. Tribes of Dan,
  - ii. Asher
  - iii. Naphtali (Numbers 2:25-31).

### **DAN - JUDGEMENT (DISCERNMENT)**

Dan means "a Judge". He was the 5<sup>th</sup> son of Jacob 1<sup>st</sup> of Bilhah (Rachel's handmaid),

*(Gen 49:16 - 18) Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path that biteth the horse heels, so that his rider shall fall backward. I have waited for thy salvation, O LORD.*

The bible says Dan shall judge people, and I have the impression that the Lord is not saying judgment that will lead into criticism but to discern and vindicate things. The word discern means to separate and this was confirmed by Paul in the book of *1 Corinthians 2:14*

*But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know [them,] because they are spiritually discerned.*

Dan is the 5<sup>th</sup> son of Jacob and the number 5 according to study of numerology stands for Grace. It give an outline that we find discernment of grace in Dan and through this, the Church is able to know the intentions, the will and the movement of the Spirit like Paul outlined that spiritual things are spiritually discerned. We are taught that we as Christian, are bound to be different on the Earth because our assignment is to represent God, our thinking has to be different also our conduct should be able to portray the image. And judging here, it speaks of us knowing where God is allocated or discerning the environment which God has placed us in.

The reason I'm bringing this is because you won't be able to know what to do if you have not discerned the location. Paul says natural man cannot understand spiritual things for they are spiritually discerned. The Greek word for 'spiritual' is *pnuematikos* and it means being spiritual by the aid of the Holy Spirit. So that

allows us to experience the Grace of God by the help of the Holy Spirit. Another meaning for discernment is to separate or differentiate, from here we get a clearer picture on what Paul was saying when he said natural man cannot receive things of the Spirit.

This has a teaching expressing that anything that is not propelled by the Spirit of God is not Godly. Anything that we do out of man's knowledge or being influenced by our surrounding, where we allow environment to shape our view point of life, will cause frustration because we have denied God to be the Initiator of our lives.

## **ASHER**

Asher was Jacob's 8th son and Leah's maidservant, Zilpah, he was her second and last child with Jacob. When Asher was born, Leah said, "How happy am I! The women will call me happy" (Genesis 30:13). So Asher's name means "happy."

The origin of the name in Hebrew is ashar/asher meaning to go straight on, make progress, advance, and be lead on, to be made happy and be blessed. When Jacob blessed his sons, he said, "Asher's food will be rich; he will provide delicacies fit for a king" (Genesis 49:20). This give us decent indentation about Asher because we get the impression of how doctrine transit. Asher can be a symbol of doctrinal alignment. We see

this from the meaning of his name which reveals the doctrinal stages. Firstly “go straight on” is the phase of aligning to the frequency of the spirit so that you can be connected to the right source or make progress and this is a progressive revelation stage. When Jacob was blessing his sons, he said to Asher that his food will be rich. This can speak of solid doctrine, one spoken from a pure heart.

Asher means ‘happy’ and can reveal the good intention of fathers to feed their sons in the house like Jeremiah 29:11 when God said He know the plans He has for you and they are not to harm you but to prosper you. This encourages that as a set-man, you need to know your sons and not just in name but know them in-depth so you can know what to feed them. I feel like this addresses the contextual preacher that when we preach based on what we see, there won’t be any progress. You will always feed from yesterday’s manna even though the cloud has moved. The only thing that can fashion our sermon is be the Spirit of God and the centrality of the relationship between sons and fathers should be the Spirit of God.

## **NAPHTHALI**

Naphtali is pronounced ‘naf-taw-lee’ in Hebrew and it means wrestling, or struggle. He was the sixth son of Jacob, the second son of his concubine Bilhah, the handmaid of Rachel.

According to Genesis 49:21

*Naphtali is a hind let loose: he giveth goodly words. This was the word of Jacob to Naphtali "he giveth goodly words".*

Here we get a picture of what spiritual warfare is. Naphtali (wrestling) provides goodly words. Goodly words comes from a good thinking (mindset) and through Naphtali we know what spiritual warfare is. It is not binding and losing of demons or fighting witches. However, it's about providing goodly words. This tell us that spiritual warfare is to find the right frequency in the spirit because our fight is to seek after the face of the Lord other than indulging ourselves in unfruitful straining activities of the gospel of demons. We need not to be demon centered but be Christocentric. Other than trying to win the fight that Christ fought on our behalf, we need to focus on build ourselves in Christ. We do not have to be chasing for darkness while Christ is our Light and in a Logical sense if we have the light, darkness automatically fades away.

**Tribes of Rueben, Simeon and Gad - MAN.**

On the SOUTH side

**Reuben, the Firstborn**

*The patriarch Jacob declared of Reuben, "Reuben, thou art my firstborn, my might, and the beginning of my strength, the Excellency of dignity, and the Excellency of power: unstable as water, thou shalt not excel; because thou wentest up to thy*

*father's bed; then defiledst thou it: he went up to my couch"*  
(Gen.49:3-4).

Moses said of him,

*"May Reuben live, and not die out, even though his numbers are few"* (Deut.33:6, NRSV).

Reuben had a delinquent of adultery.

*"And it happened, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine; and Israel heard about it"* (Gen.35:22).

Reuben is a picture of an adulterous church because he slept in his father's bed. This speaks of sons competing with their fathers. A bed can be a symbol of a vision and he sleeping in his father's bed can also speak of an individual who doesn't have accountability.

## **Simeon**

Second son of Jacob and Leah, Jacob said,

*"Simeon and Levi are brothers; instruments of cruelty are in their dwelling place. . . . Cursed be their anger, for it is fierce; and their wrath, for it is cruel! I will divide them in Jacob and scatter them in Israel"* (Gen.49:5-7).



Simeon was like his brother Levi and a wrathful person. He was prophesied to be divided among the tribes of Israel, like Simeon (Gen.49:5-7). Yet Levi also repented of his anger and became a priest for his brethren. God made a special covenant with him because of his righteousness. Speaking of Levi, God says:

*“My covenant was with him, one of life and peace, and I gave them to him that he might fear Me; so he feared Me and was reverent before My name. The law of truth was in his mouth, and injustice was not found on his lips. He walked with Me in peace and equity, and turned many away from iniquity. For the lips of a priest should keep knowledge, and people should seek the law from his mouth; for he is the messenger of the LORD of hosts”* (Malachi 2:4-7, NKJV).

The name Simeon means ‘heard’. This can reveal deceit that can attack the church, that we have the ear to hear but we cannot do what we hear.

## **Gad**

*“Gad, a troop shall overcome him: but he shall overcome at the last”* (Gen.49:19).

Moses wrote:

*“Blessed is he who enlarges Gad; he dwells as a lion, and tears the arm and the crown of his head. He provides the first part for himself, because a lawgiver’s portion was reserved there. He came*

*with the heads of the people; he administered the justice of the LORD, and His judgments with Israel” (Deut.33:20-21).*

The name Gad means ‘troop’. We see Moses saying that “blessed is he who enlarges Gad” and the word “troop” comes from the Hebrew word *Gedud* which means Army or soldier which originates from the Hebrew word *gadad*. From Strong’s definition it means to crowd, assemble (gather ourselves together). Gad can speak of being able to identify one’s belonging by assembling accordingly. I strongly feel that this means that tribe Gad addresses the fact of knowing our tribes as it’s very important to know your tribe because once you know your tribe you will find your inhabitant and things are more likely to flow accordingly. I find it very frustrating if you are functioning in a wrong location like preaching a good message to the wrong audience or doing that which the Lord didn’t commission you to do because you won’t be fruitful in whatever you do hence Moses said “blessed is he who enlarge Gad”.

### **Levi as a priest**

*But the Levites after the tribe of their fathers were not numbered among them. For the Lord had spoken unto Moses, saying, Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel: But thou shalt appoint the Levites over the Tabernacles of testimony, and over all the vessels thereof, and over all things that belong to it: they shall bear the Tabernacles, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the Tabernacles. And*

*when the Tabernacles Setteth forward, the Levites shall take it down: and when the Tabernacles is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death. And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts. But the Levites shall pitch round about the Tabernacles of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the Tabernacles of testimony. (Numbers 1: 47-53)*

*But the Levites were not numbered among the children of Israel; as the Lord commanded Moses. (Numbers 2: 33)*

Levi was not a number or even positioned in any of the sides in the Tabernacles. However, he was given duties in the Tabernacles.

The name Levi means “attached to” and this means that all tribes connect to each other through Levi. This can be the element in man that which God uses to reveal Himself in mankind.

Duties allocated to Levi are as follows:

- Serve as a high priest
- Serve as priest
- Take care of the furniture of the Tabernacles
- Some stand with other tribe making sure they don't come near the ark.

From the above duties, we can clearly see that Levi is not only a priest. This teaches us that serving God is only by

being a priest who serves at the pulpit. However, anything that we do in regards to His sanctuary can be a service unto the Lord. For instance, taking care of the furniture of the Tabernacles can be the ushers at church, even though they are not recognized but it's the Lord's service. This gives us an impression that in our season we need to define a priesthood, not only as the person wearing a priestly garment but as anything that which can catch a spirit. By means of catching a spirit I'm referring to anything that can make God visible. For instance, a musician can serve as a priest in decoding new songs that carry a prophetic message to the church or can be anyone who can be able to portray Christ exactly as Christ has revealed Himself to that particular person.

### **Types of priesthood in the bible**

- Levitical
- Aaronic
- Zadok
- Melchizedek

Now let's look at the significance of the furniture

### **Ark of the Covenant**

The Ark was the most imperative of all the furniture that was at the "Tabernacles" or dwelling place of God. The Ark of God represented the presence of God, His Glory and His

mercy. Ark of the Covenant was the place where people met with God.

## **Making of the Ark of the Covenant:**

Shittim Wood on the Ark

*And they shall make an ark of Ahittim wood... (Exodus 25:10)*

Ark of the Covenant was made with Shittim wood; Shittim wood comes from the Hebrew word "Shiahiiym" which means acacia wood. The word Shittim comes from Acacia trees, which grew mostly in Sinai desert. The Acacia tree grows in the desert in dry circumstances. Shittim wood was a hard wood which is not easily broken and last long. The hardness can speak of "upright". The tree can speak of Christ and can signify that in the midst of dry environments which can speak of evil and exploitation, He remained guiltless, upright and unblemished in His personality.

## **The three things that are found in the Ark**

- 1) The Golden Pot of Manna
- 2) Aaron's Rod That Budded
- 3) The Tables of the Law

Each of these three objects can be perceived as a revelation that has significant, as follows:

- **The Tables of the Law** – The Father as the giver of law.
- **The Golden Pot of Manna** – Christ as the Bread of Life.
- **Aaron's Rod That Budded** – The works of the Holy Spirit

## **Four rings**

*Exodus 25:12 - And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it.*

The number four is a metaphoric designation of the earth. It speaks of the four corners of the earth and it can speak of the four books of the gospel as it expresses Christ in different forms in revealing Himself in intending to reach the earth.

The Gospel was go to the **FOUR CORNERS** of the earth (Acts 1:6)

1. Jerusalem
2. Judea
3. Samaria
4. Uttermost part of the earth

This says that Christ has all supremacy in all the earth. The four rings were to balance ark when it's carried and this speak about how we should carry the presence of the Lord.

## **The Altar of Incense**

*Exodus 30:1 - And thou shalt make an altar to burn incense upon: of Shittim wood shalt thou make it.*

This was also called the golden incense. The incense altar was for the burning of incense to the Lord. And it spoke to us of the prayers and intercession of the saints to God. Incense begins on the altar with man and the burnt ascend upwards to God. This is a perfect picture of our prayers, beginning in our hearts and ascending upwards to God. It can speak of connection between God and man.

## **Positioning of the altar**

The Golden Altar was positioned immediately before the veil and directly in front of the Ark of the Covenant. The only thing that separated these two pieces of furniture was the veil.

## **The Table of Showbread**

*Exodus 25:30 - And thou shalt set upon the table Showbread before me always.*

## **The Classes of the Showbread**

The word "Showbread" comes from Hebrew word *Paniym* meaning the "presence of". It speaks to us on how God

intended to assure us as the church that he is with us and it's a symbol of us reclining into the table connecting to the Lord heart to heart and spirit to Spirit. It is a symbol of our daily fellowship with the Lord.

The bread was also classified as:

## **The Bread of God**

*No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the **Bread of his God** (Lev. 21:21)*

This bread gives us the criteria on how we need to approach God. It says that if we have blemish seed, we shall not come close to offer the bread of God. It's addressing the seed issues, remember the bible says in 1 Peter 1:23

*"Being born again, **not of corruptible seed, but of incorruptible**, by the word of God, which liveth and abideth forever"*

So it show us that when we are in Christ, we have a perfect seed to approach the throne. In our season, Apostle Paul articulated it very well in Hebrews 4:16

*Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need.*



## The Daily Bread

Matthew 6:11 - "give us this day our daily Bread" speaking of Christ and this Bread also forms part of the four pillar of the Apostolic in Act 2:42

*"And they continued steadfastly in the apostles' doctrine and fellowship, and in **breaking of bread**, and in prayers."*

## The Bread of Order

There was order at the Table in (2 Chr. 13:11)

*And they burn unto the LORD every morning and every evening burnt sacrifices and sweet incense: the shewbread also **[set them in order]** upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him.*

According to this scripture, we see that the table of the showbread was aligned with candlestick. This can be a picture of communion-ship where the Lord communed with His Priests through the bread. Remember Christ is the bread of life and it is an enunciation of showing us that we become what we eat. If we partake from the table, we are partaking from Christ thereof we are to become one with Him.

## The recipe of showbread

*Leviticus 24:5 - And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake.*

The recipe of loaves of Bread was to be made by fine flour. It expresses our journey to conform to the standard of Christ as the Bread. The priests were to take fine flour, which begins as a whole grain of wheat. In order to make this wheat functional in bread, the wheat must be crushed to powder. Here the crushing of flour to become fine speaks of the trials, the difficulties and temptations of Christ as the Corn of Wheat which was broken to become Bread for us. It also tells of the followers of Christ, that we have to go through tests, trails and temptations that fashion us into the perfect image of the Christ!

### **Bread need to be baked**

In order for the bread to be edible, it has to be baked. This typifies unto us that God gives us the gifts in a form of a dough that before we can dish out, we need to go through fire to make us that which the maker intended us to be. Many of us in our season use the gift of God while they're not well cooked and they end up making the church lose appetite for the things of God. I have observed that most of the time, many folks start their movements using gifts as a hook. Then yes, we all know that gifts attracts but cannot sustain. So one has to allow the Lord to really cook and make ready to be served. For instance, you find someone

having a gift with character and this would shows that one is not fully cooked.

## **Twelve loaves of bread**

*(Leviticus 24:5) And thou shalt take fine flour, and bake twelve Cakes thereof: two tenth deals shall be in one cake.*

There were 12 loaves of bread on the table before the Lord. One loaf for each tribe of Israel. All the Tribes were represented before the Lord.

This speaks of the apostolic mandate laid up upon the church to reflect Christ as the Bread of life. There is also a significance in the number 12, it is always symbolic of Government and Apostolic Fullness.

*Rev. 21:14 - And the wall of the city had twelve foundations and in them the names of the twelve apostles of the Lamb.*

We see that is prominent, that the names of the 12 apostles show that God uses His governance to build up His house. So it says that God from the remnants, is able to build a nation.

## **Loaves in Six Rows**

*And thou shalt set them in two rows, six on a row, upon the pure table before the LORD. (Leviticus 24:5)*

The bread was set in six on a row as outlined in the scripture. Six in the bible is the number of mankind. The bread being put in two rows communicates to us that Jesus came to feed us with the truth and knowledge of the Father and His nature.

**The bread must be renewed every seven days.**

*2 Chron. 2:4 - Behold, I build an house to the name of the Lord my God, to dedicate it to him, and to burn before him sweet incense, and for the continual Shewbread, and for the burnt offerings morning and evening, on the **Sabbaths**, and on the new moons, and on the solemn Feast of the Lord our God. This is an ordinance for ever to Israel.*

The Bread was to be changed every SEVENTH day of the week. This would be significant to us knowing that seven is the number that speaks of rest, perfection and completion. Then as we also know that the Lord Jesus Christ is the Bread of life and in Him we find rest. So partaking from this bread would signify the rest and His completion to us.

## **To be eaten by lineage of priestly**

*Leviticus 24:9 - And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the Lord made by fire by a perpetual statute.*

In the Old Testament, the Bread was to be eaten by priests only. In the New dispensation, all believers are called to Spiritual Priesthood according to 1 Peter 2:9  
*"But ye are a chosen generation, a royal priesthood..."*

Only those who belong to this Spiritual House are entitled to partake of the table. The table was considered holy, so before they partake from the table they have to go through the Brazen Altar. After the believers passed through the Brazen Altar, we are able to approach the table worthily! What a picture of Grace!

## **THE TABLE OF SHOWBREAD CONTAINED:**

### **Four Corners**

This is significant as Christ is to be preached in all corners of the earth.

### **Four legs**

Legs are the significance of the earth-walk. The four feet here point to the four Gospels which set forth Christ in His earth walk. They reveal Him as the true Bread of Life who

established the table of the Lord before His ascension into heaven.

## **Four Gold Rings**

A ring is a symbol of eternity because its circle shape speaks to us about 'without beginning or ending'. Again, its gold can speak of divinity and the number 4 being of the earth. So we get a clear impression that God is intending to reach the earth through His eternal divinity.

## **Candlestick**

The candlestick was placed with the altar of incense and the table of showbread to give light in the Holy place. It was placed parallel to the table of Showbread to give light in the Holy place.

No measurement given for the candlestick. This can tell us that we cannot measure the Light of God and that the Light has no limitation.

## **Olive Oil for the Light**

For the Light to keep burning in the lampstand they needed to put oil. This can speak as needing the Holy Spirit so we can be the Light of the world.

## **Brazen Laver**

*And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein. (Exodus 40: 7)*

*And he set the laver between the tent of the congregation and the altar, and put water there, to wash withal. And Moses and Aaron and his sons washed their hands and their feet thereat: When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the Lord commanded Moses. (Exodus 40: 30-32)*

*And the Lord spoke unto Moses, saying, Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the Tabernacles of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat: When they go into the Tabernacles of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord (Exodus 30: 17-21)*

After the priest performed the sacrifices at the altar, he washed himself at the brazen laver. The washing was to purify him in preparation of going into the Holy Place. This was required of him so he must not die.

Brazen laver was made from brass mirrors. It has shiny mirrored surface which would help the priest wash thoroughly.

## **Measurement of the Brazen Laver**

There is no measurement given for the Laver. This is very significant to us since the Laver contained the water for washing feet and hands before entering the Holy Place. And water is a symbol of the Word of God, so when the Laver doesn't have measures, it is to say there is no measurement for us to absorb the Word of God or say we can sanctify ourselves as much as we want with no limit on how we can according to Apostle Paul in *Ephesians 5:26* *That he might sanctify and cleanse it with the washing of water by the word.* This is an eye-opener to us, especially in our season that God wants us to live in a progressive revelation. Also that one can read a verse on different days and get different meanings to it.

## **The Brazen Altar**

*Exodus 27:1 - And thou shall make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits.*

The Brazen Altar was found in the court yard of the Tabernacles of Moses. It was the first furniture that the priest passes when entering the Tabernacles. They used to burn flesh at the Brazen Altar to petition their guilt before God. The altar in our season speak of us dying to self and approaching the Lord meaning the altar is where sin is addressed. Issues of daily repentance have been neglected in our current season but because grace is preached, it doesn't illuminate the fact that we need to repent from our wrong doings. One of the messages of grace is not for us to



repent but grace seeks to reveal God and draw us to Him. However, we still need the criteria to approach Him and one of them is righteousness. We have obtained righteousness at Calvary but that is only like a template on how we need to be righteous. We need to portray the same righteousness through our doings. Note I'm not talking about self-righteousness but addressing that our lives need to portray the very righteousness we preach.

I know many of us have too much grace that we have even allowed sin to be part of our lives and we find it difficult to rebuke sin because it has become part of our lives. Any kind of sin considered to be big or small needs to be addressed, being lying, sexual sin and fornication, any types of immoralities or idolatry and so on. They need to be addressed in order to maintain our godliness and righteousness. Some will say we've transited to a new level so there's no need to worry about sin. We sin and get away with it. When we look at the Ark of the Covenant, we find the mercy seat and this is a perfect picture that even in the third day or apostolic season, the issue of sin still needs to be addressed.

### **Brazen Altar of sacrifice**

*And almost all things are by the law purged with blood; and without shedding of blood is no remission. Hebrews 9:22*

*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. Lev 17:11*

The brazen altar was provided to make a sacrifice. Without sacrifice, there would have no means to make Atonement for sin and for the Israelites to bring the prescribed offerings without spot or blemish to the priests who stood at the entrance to receive them.

This will be a perfect picture of Christ going to the cross for us because He was without sin or blemish. And if we don't sacrifice we cannot make Atonement meaning without Christ we cannot access the forgiveness of sin.

### **Priestly function at the altar**

The priests laid their hands on the heads of the animals (offerings), symbolic of their identification with their substitution death on their behalf. Their sins were transferred to the sacrifices and the life of the sacrifices were transferred to them. The offers then killed the animals, while the priests caught the sacrificial blood in a basin to be offered as atonement. The priests, functioning as mediators, sprinkled the blood of the sacrifices on the altar and poured the remaining blood in the basin at the altar's base. Then the priests cut the sacrifices into pieces, washed the inner parts, and burned various pieces on the altar as a sweet savour to the Lord.

### **Furniture with the same measurements**

The Height of the Ark was (1½) cubits; the same height as the Table of Showbread in the holy place and the Grate of the Brazen Altar in the Outer Court. There are three furniture in the Outer Court, the Holy Place, and the Holiest and of all are associated in the same height which tells us that there is one TRUTH in all seasons regardless of whether you're on the first day, second day, or third day but the fact is Christ is the same yesterday, and today and forever. *“Jesus Christ the same yesterday, and today, and forever – Hebrews13:8*

### **Meaning of Day of Atonement**

Day of Atonement comes from a Hebrew word “*Yom Kippur*”, The word *shoresh* from the root word “*Kippur*” which emanates from the word *Kappar* meaning redeem or atone by means of sin offering. Atonement by the Priest was a ritual done by sprinkling sacrificial blood to remove sins of the congregation. The life blood of the sacrificial animal was required in exchange of the life blood of the person meaning the sins committed by a person were taken upon a blameless animal. The High Priest would place his hands on the head of the animal and confess the sins on behalf of the congregation. In the Tabernacles (Mishkan not Sukkah) we have what we call the mercy seat, where the place of atonement was the golden cover of the sacred chest in the Holy of Holies of the Tabernacles where the sacrificial blood was presented.

## **The function of the High Priest during the Day of Atonement in the Old Testament**

In Leviticus 16, we see that every year on the tenth of the seventh month, the High Priest would perform a ceremony to purge for the sins at the Tabernacles as well as for the Israelites.

Basically he would bring a bull and two goats as a special offering and the bull was to be sacrificed to purge so that the Tabernacles will not be defiled by misdeeds of the High Priest, atonement for himself and for his household. He would sprinkle the blood of the bull inside the veil of the Holy of Holies upon the mercy seat and take two goats to be a sin offering on behalf of the people. He would likewise enter the holy of holies and sprinkle the blood of the goat upon the mercy seat. Finally he would place both of his hands upon the head of the second goat while confessing all the transgressions of the people. This goat would be driven into the wilderness with all sins upon it.

## **Congregation duties on the Day of Atonement**

During the time the High Priest performing the duties in the Tabernacles, the congregation would fast in eager anticipation of the outcome of the rituals. This would be done through praying so that the sins be as scarlet and be as white as snow. Isaiah 1:18 says *“come now let us reason together, saith the Lord though they be red like crimson, they*

*shall be as wool*", this happened once the Lord accepted their sacrificial offerings and He forgave their sins

### **The significance of the Day of Atonement in the life of the High Priest.**

According to the Old Testament there were different types of offering to be offered before there can be an obtaining of forgiveness of sins. We note that the Priest had to offer a sacrifice of a bull for the purification of the:

-Tabernacles,

-Himself

-And his Family

We need to look at why a priest was expected to use a bull as a sacrificial offering. A bull is a symbol of strength or stewardship. Here we learn that God wants our priestly work to depend on Him as He is the one who gives strength. The High Priest's mandate (calling) is to serve God and His people.

Where the High Priest would sacrifice a bull was in the same place where he was serving all this was done in the Tabernacles.

So what does this mean? It means that before the High Priest could offer a sacrificial offering for the congregation, he had to be one with the Tabernacle's incarnation taking place. This is to say that the Message and messenger

principal applies and before we can go out and serve the nations, one needs to actually carry a mandate from the Lord and be married to His motives and the intention regarding to the assignments that has been given to him.

For one to be the mouth of God to the nations, he needs not to reveal himself but the Voice of God. That's what we call an exact representation of God without promoting self but the One who sent him. That is the actual motive of God towards mankind that man needs to live seeking only after God and not to exalting himself above the knowledge of his Creator. The priest was not only attached to the Tabernacles but to his family as well and this signifies the importance of family in a life of a minister. For instance, there are ministers in our generation who are fully devoted in the work of the ministry but are being absent fathers to their families. This causes an imbalance in the house of the Lord, finding one being more functional and loving to the church but failing to have time for his own family. Truth is, if you fail to run your own house then it ultimately mean that you are not fit to run the house of the Lord because the bible says false balance causes abomination.

## **Jesus Christ the High Priest during the Day of Atonement in the New Covenant.**

Hebrews 9

*Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary for there was a Tabernacles*

made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the Tabernacles which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid roundabout with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly Now when these things were thus ordained, the priests went always into the first Tabernacles, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first Tabernacles was yet standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect Tabernacles, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this

cause he is the mediator of the New Testament that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the Tabernacles, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.



## Chapter

# 4

### **Pool of Siloam during the Feast of Tabernacles**

It was during the Feast of Tabernacles were priest would dispatch from the temple down to the Pool of *Siloam*. *Siloam* means 'sent'. The priest was known as a sent one, as one sent from heaven to draw water from Siloam, which is found in the lowest part of Jerusalem. Dispatched with a golden jar (picture of Righteousness), the priest would draw water from the pool. Once the water was drawn the priest would go back to the temple. When the priest entered the court of Israel with water in the temple, the silver trumpets were sounded to focus everyone's attention. The priest with the jar of water was then joined by another priest carrying a silver pitcher of wine.

The insight we get here is that Siloam means 'sent' and water being a symbol of the Word and Jesus in John 9:7 told a blind man to wash his eyes at the very same pool can be a metaphoric designation that doctrine is the only thing that can open our eyes and Pool of Siloam (sent) can speak of apostolic mandate laid on the church in decoding (ascending to the Pool) Christ through doctrine.

In Zachariah 14:16, the bible says that if we don't go to the mountain during the Feast of Tabernacles and worship the Lord, there won't be rain (doctrine) on us. I feel in my heart that this is confronting the fact that the Lord wants to birth out the uniqueness of the individual so that we don't have to copy other ministries in order to run our ministry. That's why Zachariah said a family that does not go to the mountain and worship will have no rain, meaning for a particular movement they're supposed to experience rain for themselves because God principles are learned. However, functioning in your calling is a personal experience with the Lord hence Apostle Paul says that we are one body with different function. This says that we do not have to be the same in the body but we need to complement one another.

It was in the Pool of Siloam where Christ healed the blind man.

*As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. The neighbors' therefore, and they which before had seen him that he was blind, said, is not this he that sat and begged? Some said, this is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, a man that is called Jesus made*

*clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not. They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. (John 9:5-15)*

It was in the same pool of Siloam where Christ sent a blind man to wash his eyes so he can see. The principle we learn here about the blind man washing at the pool speaks of doctrine as a tool to open eyes. This implies that doctrine is the only tool that opens the eyes of the church. As this was on the Sabbath day, this can be a type of the duties which were performed by the High Priest during the beginning of the Feast of Tabernacles. Because the first day of the Feast was a special Sabbath day of rest. The blind man can be a type of the high priest sent to the Pool. There are also similarities of the feast which are the pool of Siloam and Sabbath. In this event, we see Jesus sending a blind man to the pool to wash his eyes so he can see. The insight we get here is Christ as the standard, sending a blind man to the pool emphasizing on the exegesis of the scriptures that they must be able to point back to Christ.

## **Offerings taken at the Feast of Tabernacles**

*And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a Feast unto the Lord seven days: And ye shall offer a **burnt offering**, a sacrifice made by fire, of a sweet savour unto the Lord; thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish: And their **meat offering** shall be of flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams, And a several tenth deal to each lamb of the fourteen lambs: And one kid of the goats for a **sin offering**; beside the continual burnt offering, his meat offering, and his **drink offering**. (Numbers 29:11)*

*These things ye shall do unto the Lord in your set Feast, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your **peace offerings**. (Numbers 29:39)*

Offerings are as follows:-

- 1) Burnt offerings
- 2) Meat offerings
- 3) Sin offerings
- 4) Drink offerings
- 5) Peace offerings

Let's quickly look at the significance of the offerings.

## **1. The Burnt Offering**

The name for the burnt offering comes from the Hebrew word "Holah" meaning ascending because as the animal was consumed in the fire, the smoke would rise toward heaven. This can speak to us as a way to reach up to heaven. The burnt offering symbolized the entire surrender to God of the individual, God's acceptance of that surrender and therefore the renewal and restoration of the individual. This offering was not made to atone for sin, like other offerings.

This was required to be presented regularly on the following occasions:

### **Every morning and evening**

*Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering. And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savor, an offering made by fire unto the Lord. This shall be a continual burnt offering throughout your generations at the door*

*of the Tabernacles of the congregation before the Lord: where I will meet you, to speak there unto thee. (Exodus 29: 38-42)*

### **During Sabbath day**

*This is the burnt offering of every Sabbath, beside the continual burnt offering, (Num. 28:10).*

The burnt offering in our season can typify us coming into total yieldingness to God, making our lives to be pleasing to God.

### Significance of the Burnt Offering

In this offering, sin was not the part of it and sets forth Christ offering Himself without spot to God to perform God's will with joy. The offering is a sweet savor to God because it deals with Christ in His own perfections and devotion to the Father's will.

## **2. The Meat Offering**

Meat offering was also called grain offering and it was offering without meat. The material of the meat offering was bloodless which can be bread (unleavened) or cakes and voluntary offering which was sometimes grain, offered partly crushed and/or very fine flour, in both cases with oil poured on and incense added. Both kinds of meal offering were to be seasoned with salt (Leviticus. 2:13).

Meat offerings were either brought in connection with burnt or peace offerings or by themselves. They were never offered with sin offerings.

### **Meat offering were offered during:**

#### **Priests' consecration**

*This is the offering of Aaron and of his sons, which they shall offer unto the Lord in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night. (Leviticus 6:20)*

#### **Replacement for an animal at the sin offering, in case of poverty**

*But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering. (Leviticus 5:11)*

#### **When the husband's jealousy of his adulterous wife**

*The spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance. (Numbers. 5:14-15).*

## **Significance of the Meat Offering**

This offering symbolizes Christ in His human perfection tested by suffering. The fine flour represented His sinless humanity (Christ went through trials and tribulations yet remained innocent). The fire is the testing by suffering, even unto death.

## **The drink offering**

*And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering. Exodus 29:40*

The drink offering was always wine which was made out of grapes. A drink offering means libation which means “out pouring” and this gives us the impression that we need to allow grapes to be wine so that they can be poured out. For grapes to be wine means we being selfless because we are no longer defined by who we are but the purpose that God laid in our life so that we can be pour out. By the sense of pouring, it gives us a clearer picture that a drink offering shows our calling as the church which is not to gather but to scatter. And this says to us that the grace bestowed in us isn't for us who carry it but should be for the people (recipients/audience) who are still to be reconciled with the Father through Christ.



## **The Sin Offering**

The sin offering was the first commanded in Leviticus 4. *“If a soul shall sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done, and shall do against any of them If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin offering.”*, then that conduct would require a **sin offering**.

The effect of the sin offering was forgiveness of sin and cleansing from the pollution of sin. Its presentation assumed that the offer was of a conscious of sin and the laying on of the hands was understood to mean that the sin was to be transferred to the animal (Leviticus 4:4).

The animal brought into the altar for sacrifices to redeem sin of people was now substituted by the death of Christ on the Cross. The burning of the fat animal on the altar was an offering to God and by doing that, was for God to do the cleansing and renewal.

### **The requirement of the Sin Offering in the Old Testament**

The animal to be offered was determined by the nature of the offense and by the position/rank of the one making the offering.

## **Bullock**

### **A young bullock was offered for a sin of the whole congregation**

*When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the Tabernacles of the congregation. (Leviticus 4:14),*

### **For a sin of the high priest**

*If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin offering. (Leviticus 4:3),*

### **For the high priest on the Day of Atonement**

*And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. (Leviticus 16:3),*

## **A Goat**

The Goat was used in connection with 3 FEAST OF ISRAEL. It was used in the Feast of Passover, Pentecost and Tabernacles. On the Day of Atonement, two goats were to be taken. One was to be killed for a sin offering, the other was to be preserved alive to be used as the SCAPEGOAT. In connection with the Feast of Passover, the Israelites were instructed to offer "one Goat for a Sin offering to make atonement for you."

## **A lamb**

### **(A lamb was offered for the cleansing of a leper)**

*He shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field. And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days. But it shall be on the seventh day that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean. And on the eighth day he shall take two he lambs without blemish, (Lev. 14:7-10)*

The sin offering presents Christ atoning for the guilt of sin (Heb. 13:11). It shows Christ as burdened with the believers' sin, standing in the sinner's place as his substitute. This offering tells of the Lord's death as presented in Isaiah 53, Psalm 22, and 1 Peter 2:24. It carefully guards the holiness of Him who "was made sin for us."

## **The Peace Offering**

The peace offering was another sacrifice offered by the Israelites fellowship with God. It was divided into three kinds of offering:

1. Thanksgiving offering

*Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings (Lev. 7:13)*

## 2. The pledged offering

*These things ye shall do unto the Lord in your set Feast, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings. (Numbers 29:39)*

## 3. The freewill offering.

*These things ye shall do unto the Lord in your set Feast, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings. (Numbers 29:39)*

The peace offerings speak of the state of the grace of God bestowed in believers through fellowship with God and they took place mainly in connection to honoring God. It is a symbol that mankind is more firm in their walk with the Lord and to be more mindful of God when enjoying prosperity and mercies.

The peace offering also enabled the Hebrew to be reminded of God's nearness and protection whenever adversity threatened to take his mind off the Lord.

The thanksgiving offering was offered during the prosperity or success meaning that it was offered when

they acknowledged God's provision and when believers are thankful to God for what He had bestowed.

The freewill offering seems to have been centered in the desire to thank God for the enjoyment of His provision and to make supplication for its provision.

*And if his oblation be a sacrifice of peace offering, if he offers it of the herd; whether it be a male or female, he shall offer it **without blemish** before the Lord. (Leviticus 3:1)*

*Either a bullock or a lamb that hath anything superfluous or lacking in his parts, that mayest thou offer for a freewill offering; but for a vow it shall not be accepted. (Leviticus. 22:23).*

The peace offering is for the reconciliation of the believers with God and the holiness of his life as a basis of admission to fellowship with God.

### **Significance of the Peace Offering**

The peace offering shows Christ as our peace.

*To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ. (Colossians. 1:20)*

*For he is **our peace**, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so **making peace**; And that he **might reconcile both unto God** in one body by the cross, having slain the enmity thereby: And came*

and **preached peace** to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father (Ephesians 2:14 -18).

## **Animals Killed every day**

*(Numbers 29:12-36)*

*On the first day of the Feast thirteen bulls, two rams, fourteen lambs, and one goat were offered up in addition to a meal offering and the daily offerings. On the second day of the Feast, it was the same except the number of bulls was reduced by one to twelve. Each day of the Feast that followed continued to reduce the bulls by one until on the seventh day only seven were offered. At the end of seven days of the Feast a total seventy bulls, fourteen rams, ninety-six lambs, and seven male goats were offered and on eighth day is one bullock, one ram, seven lambs of the first year without blemish.*

The Feast of Tabernacles lasted eight days and there were different combinations of offerings made every day. There were a total of 71 bullocks, 15 rams, 105 lambs, and 8 goats offered during the Feast in accompanying the meal and drink offerings.

The Feast of Tabernacles lasted seven days. However, on the eighth day of the Feast they had a special water ceremony for the altar. This day was called Hoshanah Rabah (the Great Salvation). It was the great day of the Feast. Day 1 and 8 have similarities because they're both considered to be the day of rest or Sabbath day. Here we

get the impression that man needed not to work in those days. We get a prophetic insight that at the beginning and the end of the Feast, no work of man need to be seen. So God is communicating to us as His Tabernacles (dwelling) that He wants to be the Beginner and Finisher of the work in us and for us to be a perfect dwelling place of God, we need to make Him the Initiator and expertise of how we need to be fashioned. And by that we are surrendering completely to Him, our strength, self-righteous, self-condemnation and listening to many voices (He becomes our voice).

We see how animals were killed by total of bull, rams, lambs and goats and offered during the Feast with accompanying meal and drink offerings.

- Bulls can speak of killing our religious patterns.
- Lambs were used to heal leper. We see Merriam speaking against Moses and the cloud of the Lord departed and she became leprous (Number 12:10). It is a picture of how in our season anyone speaking bad about men of God need to kill some lambs because they have leprosy.
- Rams are a picture of showing we are willing to kill our Isaacs and God provided a perfect sacrifice.
- Goats are a picture of God being the only one who can forgive our sin.

**70 Bulls are the nation of Israel**

You should notice something here, that 71 bulls were killed in 8 days and 70 bulls in 7 days. Also on the 7<sup>th</sup> day 7 bulls were killed. Remember Israel had 70 nations and nations consist of culture, traditions and methodologies. So by offering this number of bull, we are coming into a place where we are killing all inaccurate systems that are denying God in our live and every religious systems that is operating in the house of God.

According to Dr. Sagie Govender's sermon of the Feast of Tabernacles, he say "it is in the Feast of Tabernacles were 70 bulls were killed, starting with 13 on the first day to 7 on the seventh day. The number 7 denotes rest. There will be no rest until the bulls are killed. The bull is a universal symbol of nonsense or foolishness. Bull speaks of power and strength meaning Institutions have their power and strength built around bull worship. The term 'bull' denotes stupidity. The term 'take the bull by the horns' denotes confrontation. Our strength cannot be built on nonsensical belief in the church - this 'bull' must be killed. We must be able to discern the bulls. Be a bullfighter. Be a matador. Fight the good fight. Raise your red flag in protest and have your sword ready."



## CHAPTER

# 5

### **Preparations of the Feast of Tabernacles**

The Day of Atonement is on the 10th of the 7<sup>th</sup> month and from the time it ends on 11th to 15th of seven month, they start to assemble and decorating for booths for the Feast. Let's go back a bit, remember the Day of Atonement was the day for repentance and the day where priest went in the Holy of holies to atone the sins. After this happened, they started to prepare for the Feast of Tabernacles. In the Feast of Tabernacles it's time to celebrate what the Lord has done for them, for the atonement of their sins.

This can be a clear pattern to us on how the Lord dwells in His temple. First there has to be the cleansing and the atonement, then there will be the dwelling meaning that the Lord can't dwell in an unclean temple. The Feast of Tabernacles is also a celebration in remembrance of the Lord's provision during the travel in the desert and the surroundings of the clouds of Glory. The festival was celebrated for eight days which the Israelites were to dwell in the booths which was in a temporary construction with the roof covering of branches and also the decoration made by branches. The booths are significant to us on our total surrendering to the Lord and dependence on the Lord. It was during the Feast of Tabernacles households will build

a sukkah (Booths) and dwell there for the entire festival and every family will leave their house and dwell in the sukkah.

## **Feast of Tabernacles as fall harvest**

The Feast of Tabernacles is the last Feast of the great three great annual Feast being: Feast of Passover, Feast of Pentecostal and Feast of Tabernacles. When we look from the farming viewpoint:

- Passover is a season for planting
- Pentecostal is a season for watering
- Tabernacles is a season for fruits harvesting

From this we understand that the Feast of Tabernacles is the celebration of the productivity of the field as we can clearly see throughout all the Feasts starting from Passover, Pentecostal and Tabernacles. We see the seasons which the Lord takes us through firstly planting the seed which is His word in our heart, the watering as a sign of neutering it and harvesting is when the Word has full become flesh and the fruits of the Word are manifested through the individual who has been devoted in the Word of the Lord. We don't necessarily celebrate the planting and the watering but the harvesting. Again the Feast also rejoices in the fact that the Lord forgave our sins during the Day of Atonement and we are those branches because Jesus said "*the Father prune in order to bear much fruits*" –

John 15. Now sins are removed and we can be the pure hearts representing of God.

### **Three things regarding the Feast of Tabernacles**

To gather four species

*And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. (Leviticus 23:40)*

Rejoice before the Lord for seven days.

*And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. (Leviticus 23:40)*

Dwell in the Booths

*Ye shall dwell in booths seven days; all that are Israelites born shall **dwell in booths**: That your generations may know that I made the children of Israel to **dwell in booths**, when I brought them out of the land of Egypt: I [am] the LORD your God. (Leviticus 23:42-43)*

### **Building the Tabernacles (Booths)**

It was required to build the booths before the Feast of Tabernacles begins. The end of the Day of Atonement

which was between the 11<sup>th</sup> and the 15<sup>th</sup> of the seventh month was to start assembling and making the booths for the Feast of Tabernacles.

To build the booths, they had to select a site that had nothing hanging above so they can see stars through the roof at night. Seeing through the roof could be a perfect picture of when one is in the booths is connected to the heavens or that during the Feast of Tabernacle is where we experience the open Heaven. Also the total relying on the Lord as it will not rain during that season is a picture of saying that the Lord is our Shield. The booths' space must be large enough to accommodate everyone in the household. this is a picture of unity and one accord, which tells us that the movement of the Lord is not events orientated but it is found in the pattern of a family (Household of Faith) meaning that for us to see kingdom advancement we need to focus on establishing the Household of Faith which will be a house built on four pillars that are found in the book of Acts 2:42 being the Apostle's doctrine, fellowship, breaking of bread and prayer. You are more likely to find this pillar if the church becomes event orientated such as crusades or conferences and making us feel goose bumps when we are in such events. I'm not saying crusades or conferences are not important but they shouldn't be the main focus of the church but household of faith its where we get our daily meaning from this we learn that events can be a perfect picture of motivational strategy of the saint and household

that's were impartation takes place so it's not enough to be filled with goose bumps with excising the four pillars.

The booths can be built in a yard, a roof or in a balcony, and every household would leave their houses to dwell in the booths made in the same material. This is a picture on how the Lord wants His church to be like minded meaning that everyone whether rich or poor to dwell in the booths during the feast. It shows the plan of God regarding the household, which should become one with the corporate church as the body of Christ because that household of faith is not the model of the church.

## **Four Species**

*And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. (Leviticus 23:40)*

The four species are as follows:

1. boughs of goodly tree
2. branches of palm tree
3. boughs of thick tree
4. willows of the brook

## **The significance of the species**

### Goodly tree

It is a tree that has a sweet fragrance and produces fruits which can be eaten. This is a picture carrying the mandate of God. Fragrance can speak of the presence of the Lord and the fruits can speak of the works. This is a man who doesn't move unless the Lord commissions him to do so.

### Palm tree

It is a tree that has no fragrance but has fruits which can be eaten. It is also a picture of a charismatic church because this man is gift centered but is not connected to the Source which is the Lord meaning you have fallen in love with the gift and you don't want to migrate to a new season even though the cloud has moved.

### Thick tree

It is a tree that has nice smell but cannot produce fruits. It's a picture of a man who has zeal but cannot produce. It is when the message and messenger are not one and you know the truth but you don't live according to it.

### Willows

A Tree that has no fruit and no fragrance. It is a picture of people who are very ignorant and are always among the truth but refuse to connect to the season and only choose to live by deception. It is a state of being uncomfortable with not knowing or scared to accept the truth.

## **Making of the Lulav**

Lulav is a combination of all the four species bound together. It is used during the Feast of Tabernacles as they'd wave it in six directions being the left, right, up, down, back and forward. So we know that six is the number of human-being and by taking the species and waving is a picture of God's intention to reach out to human-beings. We also see that God sees us as one even though He gives us different mandates yet for one purpose. And as we see this happening during the Feast of Tabernacles, it reflects that God provides and dwells in us in order for people to be the vehicle revealing Christ on the earth.

## CHAPTER

# 6

### **Study of Eschatology**

Eschatologically, the fundamental of the Feast of Tabernacles serves to depict the magnificent destiny of the church to the harvest (fullness of Christ). This says that the medium to reveal Christ is His church. This tells us that the intentions of Christ to come is not to take His Church to heaven. The bible bears no record of which tells us about the coming of the Lord in taking His church to Heaven. But we are promised that He will dwell with His church forever. Many people including myself, were one of them who would base our scripture reference on the church going to Heaven in John 14 verses 1 to 3. It is where Jesus was telling His disciples about His Father's House where there are many mansions and I would think He was referring to Heaven. However, there is no record in scriptures that tells us that the house of God is heaven. The questions that we need to ask ourselves are where God was in the beginning when He created the Heavens and the Earth and what scriptures tell us about the dwelling place of God. Apostle Paul articulated it well by saying that we the temple of God. *"Know ye not that ye are the temple of God and the Spirit of God Dwelleth in you? 1* Corinthian 3:16



Going back to John Chapter 14, Jesus conveyed in expressing what He meant the day He said He was going to take us after He spoke about the mansions about His Father's house.

*I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. John 14:18 to 20*

### **The intentions for the bodily coming of the Lord**

The Feast of Tabernacles seeks to prepare the church so it can be ready for the bodily coming of the Lord. I know this is a difficult subject that the church is dealing with because many have coined the eschatological view point in some event that will come in a way that will bring destruction on the earth. This has caused many to live their lives with fear and cause so many to abandon the core things about their Christianity and the revealing of the mandate of God in their lives. But what they do is they neglect this in the expectation of the coming of the Lord.

I know many churches and denominations have based their doctrinal view in the imminent coming and pre-millennial rapture of the church. I will like to emphasize the point that this is not what scriptures are telling us. However, the emphasis of scriptures regarding the coming

of the Lord is for the church to be able to conform to the nature of Christ so He can be revealed and any unrighteousness can be faded away as we are the body of Christ and He is the Head. We are God's dwelling place, He chose to reside in us so we can represent Him on the earth. It doesn't make sense if we are to be taken away because He created man to inhabit the earth so He can inhabit man. The subject of the eschatology is the study of MAN-Christ and the revelation of the Lord Jesus Christ – the Messiah. We see that almost the entire bible reveals the revelation of Christ in revealing Him in a personified manner, to bring about the great harvest and preparing His bride (the church) and bring unity in the body.

### **The origin of rapture**

It began in around 1800s by individuals who claim to have personal encounter with the Lord in regard to the end-times events here is list of few pioneers of the movement:-

**Emmanuel Lacunza** a priest taught the coming of Lord would be to rapture the believers from the earth in escaping to the anti-Christ, he also believed in transmutation of the physical world to the plane of eternity that these events will happen after thousand years of Christ's earthly kingdom. This was in the early 1800s.

**Edward Irving** a Scottish man main figure behind the foundation of Catholic Apostolic Church, subjective by the teaching of Lacunza then taught the secret rapture.

Both of **Emmanuel Lacunza** and **Edward Irving** wrote a book titled “the Coming of Messiah in Glory and Majesty volume 1 and Vol 2.” Around 1827s

**John Darby** a Aglo-Irish bible teacher one of the influential figures among the original Plymouth Brethren, he is considered to be the father of modern Dispensationalist and futurism, he invented the teaching of the rapture in 1830 and he promoted the teaching that came to be known as dispensational.

In 1830 a Scottish girl named **Margaret Macdonald** had a vision about the end of the world she attracted the likes of Edward Irving they consider her to be the prophetess of their time, Irving church claimed that Margaret was the first person to teach second coming of Christ. Even John Darby merged the Margaret’s prophecy with his teachings.

From there the doctrine has spread into Pentecostal Christianity till today’s church and there is no scripture that explains the coming of the Lord as to gather us in the event of rapture it was man personal experience. Therefore I would like to add a point that we are not going to move be any movement that is not encoded in scripture only the word of God is our guide of believing system.

## Misinterpreted scriptures about rapture

- One shall be taken

*Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one **shall be taken**, and the other left. (Luke 17:35-36)*

Many believers have gained so much wrong insights about this scripture, thinking that the righteous one will be taken and the unrighteous will remain on the earth. This is a wrong concept because it was never recorded in scriptures. Where the Lord says man should depart from the earth, we see that the bible tells us that God has called us to dominate on the earth in the midst of our enemies. I would like to reference my statement by two occasions in the Bible that the coming of the Lord will be like the days of Noah and also like the days of Lot as it says in Luke 17: 26-30

*And as it was in **the days of Noe**, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that **Noah** entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the **days of Lot**; they did eat, they drank, they bought, they sold, they planted, they built; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.*

If we can look at the scripture carefully, it shows that in the **days of Noah** the unrighteous were taken and that Noah and his family **were not taken**.

In the **days of Lot**, the unrighteous were taken but Lot **was not taken**.

Accordingly at the coming of the Lord the unrighteous were taken and the righteous are left behind to become heir to the earth.

Here are some scripture that show that God's intention is not to remove righteous people on the earth because they are to inherit the land *Proverbs 10:30 The **righteous shall never be removed: but the wicked shall not inhabit the earth.***

When the bible says one will be taken, it does not suggest any disappearing. The word 'taken' comes from Greek word *Paralambano* and it means to metaphorically accept or to acknowledge one to be such as he professes to be, also to receive something transmitted; **to receive with the mind by oral transmission**. We see that one receives with a mind by "oral transmission". Oral means 'spoken word' and this can reveal the prophetic utterance for man to receive the mandate from the Lord through the "logos" being the spoken word on how to reveal Christ on the earth.

On the other hand the bible says in Hebrews 11: 6 says "*But without faith it is impossible to please Him...*" and Romans 10:17 says "*So then faith cometh by hearing, and hearing by the word of God*".

Mark the word 'hearing' that means there is that faith through oral transmission because there cannot be hearing if there is no utterance. Then we can now conclude that we cannot please God if we do not hear His word because His Word is Christ or Logos according to John 1:1 and in verse 14, it speaks of revealing the word. And now the 'becoming flesh' shows that Luke 17 speaks to us on us revealing Christ other than us being taken to an unknown, undefined or not sure place. So the word taken in this context means received Christ and revealing Him as He has portrayed Himself to us. When we're speaking about us dominating on the earth, we're speaking of us being able to define and reveal the plans of God on the earth.

## CAUGHT UP

There is no scripture in the bible that directly speaks about the word rapture. However, the word was derived from the Greek work Harpazo which is the direct meaning of the word caught up.

1Thes 4:16-17

*For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be **caught up** together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*

By means of "we which are alive will be caught up" does not anyway suggest that we will be taken away from the

earth but “caught up” here comes from the Greek word “Harpazo” means to seize, carry off by force, to seize on, claim for one’s self eagerly. The word Harpazo is derived for the Greek word “Aihreomia” meaning to take for oneself to prefer, to choose by vote elect to office.

Then from the definition we can draw up a conclusion by what Apostle Paul said: “they that are alive” because he is suggesting that they that are chosen of the Lord, will be caught up with Him together in the clouds. Clouds in Greek is “Nephele” which refer to the same cloud used to lead the Israelites in the wilderness. So we clearly see here that by means of “caught up” with Him in the cloud suggests believers to journey with the Lord. That is why the scripture began by saying “they that are dead in Christ will arise first after the Trumpets blew”. Remember we discussed that the blowing of Trumpets is to reveal a calling or show the readiness. So here by means of “the dead in Christ will rise first” means when you meet with the Lord there has to be an awaking. I am referring to us coming into a realization of the calling of God in our lives. Then it continues to say “to meet the Lord in the air”. The word “meet” in Strong’s definition means a meet of encounter. This tell us that the apostle Paul was showing us that the results of us being in a journey with the Lord is to have an encounter and to be with Him. This is a same translation from Hebrews 6:4-5 *for it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost And have tasted the good word of God, and the powers of the world to come.*

This says that when you have met with Him, He will be with you forever as Hebrews 13:5 says *“Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.”*

### **Other scripture regarding being “caught up”**

Acts 10:39-40

*And when they were come up out of the water, the Spirit of the Lord **caught away** Philip, that the eunuch saw him no more: and he went on his way rejoicing. But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.*

The word used here is caught away. It has the same direct meaning as the word caught which comes from the Greek word Harpazo. The scripture says that Philip was caught up but he was still found on the earth which shows that the Lord doesn't suggest any disappearing like how we perceived rapture but the revealing or the appearing of the saints.

### **Jesus' prayer for the saints.**

Jesus prayed in John 17:15 saying: *“I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.”* This shows us that God never created us to disappear but He created us so we can rule and



dominate on the earth. We see this from the beginning when God made man, His intention was not for man to disappear but God said unto them *'be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion'* (Genesis 1:28). God made mankind to replenish the earth. This was one of reason God created mankind. And for some reason for Christ to come, is to fade away all those that have apostate from the plan of God, as we said that Christ is the perfect image of the plan and purpose of God

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## **About the Author**



William M Mashao is a Founder of Jacob's Well Encounter an Apostolic - Prophetic ministry. Submitting under the grace of Apostle Kabelo Moroke founder of Charisma Life Tabernacles Church and Kairos Apostolic Relationship (Network). William is predominantly graced to be the Apostolic- Prophetic Voice in our present-day generation.

The platform which the Grace of God is administered through his life mostly is through preaching, prophetic administration, teachings of the Word of God and bringing the insights of scripture regarding the season which the church is in. He is known to be strong in revelation knowledge of the scripture and believe in the present day truth, accuracy of scripture interpretation and doctrinal alignment.

### **Academically**

William M Mashao is a graduate at UNISA with undergraduate qualification in Human Resources Management and currently furthering his studies with post-graduate in the same field of study.

## About the Book

In this book we recuperate and expose the Feast of Tabernacles eminency, impacts and how we as the church can transition to the perfect image of Christ and also reveals the resources in which Christ can be revealed to the Church with the intention to make the plan and the Will of God the Father visible on the earth through His body which is the Church. The Feast of Tabernacles is fulfilled Christological and eschatologically meaning it seeks to reveal Christ in a Personified, Embodied and Incarnated form and also the journey that we as the Church need to take in revealing Him as the only optimism. In this book we discussing *the Feast of Tabernacles in our Current Season* not for us to put a great mark the days which were celebrated or for us to redo as the ancient Israelites did however we put the emphasis that we are Tabernacles (dwelling place) of God and the duties that were performed by the Jewish as they carry a metaphoric designation in our current season, as the Feast serves for two purposes which are harvesting the fruits and dwelling in the Booths (Tabernacles) this speaks of Christ dwelling in us and we are able to reveal Christ in form of fruits, Greek word for fruits is "*karpos*" which means anything that originates or comes from something which is the result of work, act or deeds, from this we can conclude that our works, act or deeds can tell how much of Christ we have possessed meaning they bring a blueprint on how us as the Tabernacles of God can live to portray the very Christ that which is in us.