

THE UPWARD CALL

*Brethren, I do not regard myself as having laid hold of it yet;
but one thing I do: forgetting what lies behind and reaching forward to what lies ahead,
**I press on toward the goal for the prize of the upward call of God
IN CHRIST JESUS.***

(Philippians 3:13-14 NASB)

#04-1013

Eighth Day #2

February 1, 2010

The eighth day is a tremendous day that speaks of sonship and the superabundant life of Jesus, the Son of God, flowing out of the sons of God. The eighth day is the manifestation of the glory of God. The gematria for **“The heavens declare the glory of God”** is 888, just as the name of Jesus is 888.

As presented in the last issue, the eighth day is seen on many different levels, both individually and corporately, especially as it relates to the feasts inaugurated through Moses.

During the Passover season or the feast of unleavened bread, the eighth day is seen in the waving of the barley sheaf in the temple. On the first day of the week or the eighth day, Jesus was resurrected from among the dead and He presented Himself to the Father, at the same moment that the high priest waved the sheaf in the temple at the third hour of that day.

Seven sabbaths later, on the eighth day, the ecclesia of God was presented to the Father on the day of Pentecost, a feast celebrated with leavened bread, as the spirit of God fell upon the 120 in the upper room.

Two thousand years later, at the end of our present eon, the conquerors, as the first fruits anointed, will be transfigured into the image of the Son of God, themselves becoming sons of God or sons of glory, just as the Son of God is the Son of Glory. This will occur in conjunction with the fall feasts.

During September of a year appointed by the Father, at the time of the Feast of Trumpets that occurs on the first day of the seventh month (Hebrew reckoning), the conquerors from past ages will be resurrected from among the dead in what is called the first or out-resurrection. The eight-day Feast of Tabernacles will commence fifteen days later, at which time all the conquerors, both past and present (alive and remain), will be transfigured into the image of the Son and will corporately take on their identity as New Jerusalem, the corporate Temple of the Holy Spirit, the holy temple in the Lord and dwelling of God in spirit (Ephesians 2:21-22).

On the last day of the feast, the eighth day, the first fruits anointed, who are *the* Christ and *the* Lambkin of New Jerusalem, will be presented to the Father in glory; after which, they will be manifested to the nations on earth and a new eon (age), the seventh day, will begin for the second earth. It is only then that the inhabitants of the earth will begin to enter into the joy of knowing the Lord and being led by His righteousness.

Before proceeding further, for those who might be reading my material for the first time and are unfamiliar with my references to New Jerusalem, I suggest that you read the series on *New Jerusalem* that is available as a PDF-book.

In the account of Solomon finishing his temple, we are given a type of the eighth day and the following day, which is the 23rd day from the start of the fall feasts, beginning with the Feast of Trumpets.

(8) So Solomon observed the feast at that time for seven days, and all Israel with him, a very great assembly who came from the entrance of Hamath to the brook of Egypt. (9) On the eighth day they held a solemn assembly, for the dedication of the altar they observed seven days and the feast seven days. (10) Then on the twenty-third day of the seventh month he sent the people to their tents, rejoicing and happy of heart because of the

goodness that the LORD had shown to David and to Solomon and to His people Israel. (2 Chronicles 7:8-10 NASB)

Notice that on the eighth day, an assembly was held to dedicate the altar. A similar type is seen when the Lord appeared to Aaron, his sons, and all the people on the eighth day, the day after Aaron and his sons had been consecrated in the tabernacle for the previous seven days. When the glory of the Lord appeared for all the people to see, fire came down and consumed the offering.

(23) And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people. (24) And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces. (Leviticus 9:23-24 KJV)

In both cases, the altar was dedicated and the people responded, but in the case of the completion of Solomon's temple, the people rejoiced and were happy as they were sent away on the 23rd day, which was the day that followed the last day of the eight-day feast.

This is a typological picture of when the sons of God will be manifested to the nations on the 23rd day, which will be the commencement of the seventh day as the kingdom of Christ begins to take root among the nations.

This is brought into sharper focus in the account of Jesus appearing in the temple in the midst of the Feast of Tabernacles and teaching, which, I believe, points to the Lord appearing to His conquerors (i.e., in His Temple, New Jerusalem) in the middle of the feast and teaching His Body, *the Christ* and *the Lambkin*, to prepare them to sit upon His throne (Revelation 3:21) in the eon that will commence a few days later.

Now the feast of the Jews, the Feast of Booths [i.e., Tabernacles] was near. (John 7:2 NASB)

But when it was now the midst of the feast Jesus went up into the temple [i.e., prophetically speaking, New Jerusalem], and began to teach. (John 7:14 NASB)

(37) Now on the last day [i.e., eighth day], the great day of the feast, Jesus stood and cried out, saying, "If anyone is thirsty, let him come to Me and drink. (38) He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'" (39) But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified. (John 7:37-39 NASB)

I realize that many use verse 38 to preach to the lost; perhaps, there is nothing wrong with using it in this way. However, the greater significance of Jesus' cry on the eighth day pertains to the prophetic fulfillment of the feast in relation to the Body of Christ or, more specifically, the conquerors or the first fruits anointed, the barley company, that will come forth as the first troop to be glorified from among His body.

The rivers of living water that will flow from his innermost being speak of the life and spirit of the Son flowing out of the first wave, if you will, of immortal sons of God, the ones fully conformed to the image of Christ, filled up to the fullness of God (Ephesians 3:19), which speaks of being full of the Holy Spirit. No longer do these ones merely have an earnest of the spirit, for they are filled with the spirit of God. They are the first fruits of the immortal, glorified, spiritual, celestial Body of Christ, the Complement of the One completing the all in all (Ephesians 1:23 CV), the spiritual Body of Christ (1 Corinthians 15:42-49 CV). They are the first to fulfill the law of the eighth day, being the first to be presented to the Father just as Jesus, the Son of God, was presented to the Father after His resurrection.

The firstborn of your sons you shall give to Me. ... on the eighth day you shall give it to Me." (Exodus 22:29, 30 NASB)