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“Remember David...how he swore unto the LORD, and vowed unto the mighty God of Jacob; surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the LORD, an habitation for the mighty God of Jacob” Ps.13: 1-5. The heart in which is found divine love and warmth and deep longing for a vital union and strong relationship with Christ, is a heart that can go all the hog to enter into a life of covenant to sever all other relationships apart from that with Christ. Nothing threatens our vital union with Christ like the bed of ease, the bed of self-comfort and the bed of fornication. In Scriptural context, anything, which engages the heart apart from the love for the Lord, is spiritual harlotry or fornication. Harlotry and idolatry are two deadly enemies of true spiritual relationship. They are more deadly than cancer. They eat away the vital life in spiritual union. They devour the very essence of a life of devotion yet in a very subtle way.

Harlotry is partaking of the things of the spirit and yet loving the things of the world. In harlotry is a mixture of that which is precious and that which is vile. It projects and portrays a shared love and a shared life. It reflects a life of partial obedience to the ways of the Spirit. When in harlotry, love for God and for the things of the Spirit can never be total as there must be someone or something which shares that love with God in the heart. The heart commitment is divided and there is bound to be evident signs of lowered consecration. On the outside, it may not be very obvious, however it will be clear that in such a state the presence of the Holy Spirit with His attendant benefits in vital life and power is grossly hindered. There will be perceivable spiritual dryness or loss of spiritual potency. Evidence shows in life devoid of vital prayer and worship elements of regular devotion. There is suffered a **“burn-out”** experience. This is followed by a gradual withdrawal and loss of interest from all that will expose the present position. In another presentation, the present position is completely wrapped in a religious cloak with a deceitful façade of some spirituality of self-deception. This experience whether an individual or corporate in outlook is nothing but apostasy. Simply put, harlotry leads to apostasy. Whenever there exist signs of apostasy whether in the heart of just one man or in the life of entire congregation, God’s Sanctuary is non-existent.

Idolatry is as subtle. A man’s love for God can be so readily and harmlessly hijacked by the love we exhibit for someone or something that appears spiritual. The subtler is a heart that most easily can be drawn away by religious ceremonies, religious persons and religious environments. Love for God can be either in the mind or in the heart. An active mind is more readily entrapped by religion. An active heart is less impressed but by the things of the Spirit. Religious men and environments are more likely to have many followers because man is more religious than spiritual; God wants spiritual men and women because He is Spirit. Religious men appeal more to religious minds because therein they maximise their self-gains and self-glory. The mind of the Spirit is not emotional in carnal matters; the carnal minds do mind earthly things.

There is however a place where a man stands to vow and declare, **“I will not go up into my bed...until I find an habitation for the mighty God of Jacob”**, this must be a vow motivated by love for God above all else. True love offends self and is at the expense of the self-life. Usually, the things cherished by the self-life do not promote the purposes of God. Anything that the natural man finds convenient will most likely offend the things of the Spirit. The Lord himself said, **“that which is highly esteemed among men is abomination in the sight of God”** Lk.16: 15b. True love promotes the building of God’s Sanctuary. Fruits must be evident in the heart that represents God’s Sanctuary.

In the ark inside of the Sanctuary of the tabernacle, that Moses built, was **“the rod of Aaron that budded”**. The rod of Aaron that budded is a symbol of the miracle, which takes place in however dry, barren and unproductive a heart appears to be when it turns to the Lord in holy desire to be a Sanctuary unto Him. It brings forth life. There is power and there is testimony. Elective grace manifests itself in divine acceptance of a life given to God as an offering in worship.

There is something about the life symbolised by the second compartment as distinct from the third in the tabernacle of Moses. In the second compartment, there is admittance of a measure of natural light through tiny upper **“holes”** or **“windows”**. This is comparable to what obtains in the second major feast in Israel as distinct from the third. In the feast of Pentecost, leaven was allowed. This is not so in the third feast- the feast of Tabernacles. What all these imply is the fact that there can be a lot of religion that take on the form of true spirituality at a particular level of relationship with God. The particular phase of God’s dealings with the church in the present time allows for some measure of excesses which are not God as can be seen from the types and shadows. This is why a great many are carried away by the religious activities more than they are impressed by the true work in the Spirit. On the other hand, the types and shadows revealed tendencies for such religious activities that bring more blackmail and damages to the work and the Name of the Lord than the good they do. In spite of all the limitations imposed by the activities of the carnal mind, God’s one message to a people that have ears to hear what the Spirit saith to the Churches is **“let them make me a Sanctuary”**

“I will not go up into my bed...until I find an habitation for the mighty God of Israel”.

There is a sense in which the gospel of Christ can be so watered down to accommodate all manner of people, characters and habits. That is exactly what the greater majority of the Church world, particularly the court of Pentecost, has done to the gospel. In one sense, Christianity is made more attractive because of its present day flamboyance and glamour. In another, the church is no longer the **“ecclesia”** or the **“called out ones”** that she used to be; she has been turned into the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. Rev.18: 2. The distinction should be understood between the **“ecclesia”** and the denominations. The **“ecclesia”** exists in and out of the denominations. When they are within the walls of the denominations, they are not part of the denominations because they follow not men or that system of things in the denominations rather, they only hear God, obey God and follow God. They keep their garments and walk in white. The **“ecclesia”** is God’s true Sanctuary. The edifices are not. God’s calling is not to enlist men as members of denominations but of His holy Sanctuary. Jesus said, **“I ... know my sheep, and am known of mine”** John 10: 14.

It is to be noted that denominationalism has never and can never serve God’s purposes. The

“ecclesia” brings God’s fear and reverence. Denominationalism whether of Pentecostalism or evangelicalism, permits all evils and all vices for it provides the platform for a mixture of the things of God and the things of the world.

In any case, denominationalism or the religious system of things will play prominent roles in fulfilling prophecy in this day of preparation. All the signs are rife in this direction. However, before the evil day comes to its climax, to them who have true hearts for God is the call to **“make me a Sanctuary”**

“I will not go up into my bed...until...” There is a major spiritual battle to be fought and to be won today by all they who love His appearing; it is the battle against the spirit of spiritual lethargy and spiritual apathy. True love for God will fight all appearance of ungodliness in all its similitude. Phineas was such, who exhibiting jealousy for God, thrust through a man of Israel and his Midianitish woman with his javelin, preferring to slay the erring man of Israel than put the destiny of the whole nation at great peril. To this act, God made a lasting covenant with Phineas and his generation after him. The story is in Numbers, chapter eleven. This shows how much premium God places on being a faithful nation, a covenant people, and the people of His Sanctuary. In the environment of overwhelming religious noise, it takes a little extra effort to hear God and obey His will. It takes a lot of courage to rise above pleasing men to pleasing God. At least we can see men and we readily are aware of their feelings when we offend them or when our attitude or disposition tends to **“slight”** their image or hurt their ego. However, God we cannot **“see”** and it is easier to lock up our inner ears from perceiving His Spirit if that will at least serve well the interest of our spiritual mentors. It is possible to rise in courage to do the will of God for **“we ought to obey God rather than men”** Acts 5: 29.

Another aspect of this battle is misdirected or religious zeal. It is so possible to suppose that we are in God’s will while all we are involved with is nothing but religious activities. The spiritual experience is either shallow or completely nil. Yet, there is no missing of any activity of the **“Church”**. It aches and it causes the heart to bleed when it is considered what teeming population lays claim to serving God and when there is nothing to show for the claim but sheer empty religion devoid of power. **“That I may know Him, and the power of His resurrection...”** Phil.3: 10. Every true experience of His resurrection life and power follows an experience of **“death”**. Zeal that is informed by life is zeal born out of resurrected life; resurrection is **“life”** out of **“death”**. If we do not know death, we cannot know life. Gospel accompanied with power is gospel resurrected out of death. There is so much religion but little or no power. This is because every one wants to **“live”** but no one wants to **“die”**. The garment that Aaron wore as the High Priest of the people is both for beauty and for glory. There is however a price which must be paid constantly to qualify for wearing the garments. The price is of continuous life in consecration and separation. Then come the beauty and the glory that express themselves in the fruits, character and power of the gospel.

“I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the LORD, an habitation for the mighty God of Jacob.” Ps.132: 4-5. The powerhouse, the engine room, or the lifeline of the Sanctuary is in the place of prayers. The secret of power to build and sustain a sanctuary is in the place of prayers. The greatest enemy of life of prayer and intercession is the spirit of sleep.

Spiritual sleep is a sign of loss of spiritual power. It shows a life in defeat. It brings spiritual

impoverishment. **“Go to the ant, thou sluggard; consider her ways and be wise: which having no guide, overseer or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, o sluggard? When wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shalt thy poverty come as one that travelleth, and thy want as an armed man”** Prov.6: 6-11. All spiritual idleness, lethargy, apathy and apostasy bring spiritual impoverishment; to excel in the things of God demands hard work, self-denials and sacrifices. In the natural, a true watchman is supposed to deny himself of the comfort of his sleep if he must be effective. God’s Sanctuary is built in the place of sacrifices of personal comforts- physical sleep inclusive. This is to facilitate the making of a closet where a true sanctuary is built.

It may not be sufficient to sacrifice the comfort of sleep, but it is very essential to carry the right burden. A great many carry burdens that are not the burdens of the Lord. This is another area where religion and denominationalism come to the fore in the lives of a great many innocent hearts that are zealous for God but whose energy and strength are tapped to serve the purposes of men and their visions. A lot of prayer energy is misdirected. A great many have not sought to know what the burden of the Lord is. The Lord has His burdens closest to His Heart. These burdens are perceived as men learn to lay their heads upon His breasts to palpate His heartbeats. His true burdens are perceivable through the shadows of the Aaronic Priestly responsibilities. God’s sanctuary discerns and bears the burdens of the Lord and none other. To be seen as discerning and bearing the burden of the Lord, a correct sense of divine set times is essential. Knowledge of the operation of His Hands is also vital. Seeking to live in His presence will provide great help. Above all, true fellowship and communion with His Spirit is a great facilitator of a walk in the Spirit. Sustaining a walk in the Spirit, with its attendant conditional ties, ensures a progressive building of the Sanctuary of the Lord. The words of the following song are a blessing to my heart, **“awaken my heart to love and adore thee, O my Lord awaken my heart to pour out before thee, O my Lord awaken my heart to know thy love, and to love thee in return, freely flowing from an awakened heart”**.