

REVELATION

- I. **We can enjoy Christ as the Feast of Tabernacles**—John 7:2; Lev. 23:39-43:
- A. The Feast of the Passover signifies Christ as the initiation of God’s redemption judicially, and the Feast of Tabernacles signifies Christ as the consummation of God’s full salvation organically—John 6:4; 7:2; Lev. 23:5, 34.
  - B. God ordained the Feast of Tabernacles so that the children of Israel would remember how their forefathers had lived in tents (tabernacles) in their wandering in the wilderness; the word *Tabernacles* in the title of the Feast of Tabernacles implies the thought of remembrance—Deut. 16:13-15.
  - C. Their coming together for this feast to worship God and enjoy their produce from the good land is a real picture of blending.
  - D. The reality of the Feast of Tabernacles is a time of enjoyment in remembrance of how we experienced God and of how God lived with us.
  - E. Our enjoyment of Christ today as the Feast of Tabernacles, in our corporate coming together for blending to enjoy the riches of Christ as the produce of the good land, reminds us that we are still in the wilderness and need to enter into the rest of the New Jerusalem, which is the eternal tabernacle—Rev. 21:2-3.
  - F. The New Jerusalem being called the tabernacle of God is for the overcomers in the first stage of the New Jerusalem to remember how they also dwelt in tents, living on the earth as strangers and sojourners and looking forward to the eternal tabernacle, the God-built city, the mutual habitation of God and man—Heb. 11:9-10, 13:
    - If we would walk in the steps of Abraham’s faith, we must live the life of the altar and the tent, taking Christ as our life and the church as our living—Rom. 4:12; Heb. 11:9; Gen. 12:7-8; 13:3-4, 18:
      - Building an altar means that our life is for God, that God is our life, and that the meaning of our life is God—Exo. 40:6; Psa. 43:4a; Lev. 1:3, 9.
      - Abraham’s dwelling in a tent testified that he did not belong to the world but lived the life of a sojourner on earth; erecting a tent is an expression, a declaration, that we do not belong to this world, that we belong to another country—Heb. 11:9-10, 15-16.
    - As the true descendants of Abraham, we should be pilgrims on the earth, moving and pitching our tent as he did—Gal. 3:7; Heb. 11:9, 13; 1 Pet. 2:11.
    - After Abraham built his first altar, he built a second altar between Bethel and Ai, which stand in contrast to each other—Gen. 12:7-8:
      - *Bethel* means “house of God,” and *Ai* means “a heap of ruins.”
      - In the eyes of the called ones, only Bethel, the church life, is worthwhile; everything else is a heap of ruins.
    - Abraham had his failures, and there was the forsaking of the altar and the tent; however, with him there was a recovery, and recovery is a matter of returning to the altar and the tent with calling on the name of the Lord—Gen. 12:9-10; 13:3-4; Rom. 10:12-13; 12:1-2.
    - Eventually, at Hebron Abraham’s tent became a place where he had fellowship with God and where God could fellowship with him—Gen. 13:18.
    - Abraham’s tent with the altar built by him was a prefigure of the Tabernacle of the Testimony with the altar built by the children of Israel—Exo. 38:21.
    - Abraham, a stranger and a sojourner, “eagerly waited for the city which has the foundations, whose Architect and Builder is God”—Heb. 11:9-10, 12-16.
    - Abraham’s tent was a miniature of the New Jerusalem, the ultimate tent, the ultimate tabernacle of God—Gen. 12:8; 13:3; 18:1; Rev. 21:2-3.
    - As we are living in the “tent” of the church life, we are waiting for its ultimate consummation—the ultimate “Tent of Meeting,” the New Jerusalem—1 Tim. 3:15; Lev. 1:1; Heb. 11:10.
  - G. The Feast of Tabernacles is the enjoyment of the New Jerusalem, which will be consummated first to be the firstfruits in the millennial kingdom as a reward to the overcomers and then consummated finally to be in the new heaven and new earth as the full enjoyment of God’s full salvation to all the perfected believers.

## EXPERIENCE

## II. Through and in His resurrection, Christ as the last Adam became the life-giving Spirit to impart life and to enter into His believers to flow out as rivers of living water—John 7:37-39; Rev. 21:6; 22:17:

- A. The life-giving Spirit is the consummated Spirit, the consummation of the processed and consummated Triune God—2 Cor. 3:17-18; Gal. 3:14; Phil. 1:19:
- The consummated Spirit is the Triune God after He has passed through the process of incarnation, human living, crucifixion, and resurrection—John 7:39:
    - The process through which the Triune God has passed to become the Spirit is an economical, not essential, matter—John 1:14; Heb. 9:14; 1 Cor. 15:45b.
    - *Processed* refers to the steps through which the Triune God has passed in the divine economy; *consummated* indicates that the process has been completed; and *the consummated Spirit* implies that the Spirit of God has been processed and has become the consummated Spirit—John 7:39.
  - Before the Lord Jesus was crucified and resurrected, the consummated Spirit was “not yet”—John 7:39:
    - The Spirit of God was there from the beginning, but the Spirit as “the Spirit of Christ”, “the Spirit of Jesus Christ”, was “not yet” at the time of John 7:39, because the Lord Jesus was not yet glorified—Gen. 1:2; Rom. 8:9; Phil. 1:19.
    - The Lord Jesus was glorified when He was resurrected, and through this glorification the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ—Luke 24:26; Phil. 1:19.
    - The last Adam, who was Christ in the flesh, became the life-giving Spirit in resurrection; since then, the Spirit of Jesus Christ has both the divine and human elements, including the reality of the incarnation, crucifixion, and resurrection of Christ—1 Cor. 15:45b; Acts 16:7; Rom. 8:9.
  - The consummated Spirit was breathed as the holy breath into the disciples by the Son in resurrection—John 20:22:
    - The Gospel of John reveals that Christ became flesh to be the Lamb of God and that in resurrection He became the life-giving Spirit; thus, in His resurrection He breathed Himself as the consummated Spirit into the disciples—John 1:29; 20:22.
    - It is as the Spirit that He was breathed into His disciples; it is as the Spirit that He can live in the disciples and enable them to live by Him and with Him and that He can abide in them and enable them to abide in Him—John 20:22; 14:19-20; 15:4-5.
    - The Christ who breathed Himself into the disciples is the life-giving Spirit—1 Cor. 15:45b.
- B. The life-giving Spirit is the compound Spirit, typified by the compound anointing ointment with its ingredients—Exo. 30:23-25; 1 John 2:20, 27:
- Olive oil signifies the Spirit of God with divinity.
  - Myrrh signifies the precious death of Christ.
  - Cinnamon signifies the sweetness and effectiveness of Christ’s death.
  - Calamus signifies the precious resurrection of Christ.
  - Cassia signifies the repelling power of Christ’s resurrection.
- C. The life-giving Spirit is the Lord Spirit, the pneumatic Christ, for the metabolic transformation of the believers and for the growth and building up of the Body of Christ—2 Cor. 3:17-18; 1 Cor. 3:6, 9b, 12a; Eph. 4:16b.
- D. The normal Christian life depends upon our knowing and experiencing the Spirit; without Christ being the life-giving Spirit, we cannot experience anything of God in His economy—1 John 5:6; John 16:13; 1 Cor. 15:45b; 2:10; 6:17.

REVELATION

I. **We can enjoy Christ as the Feast of Tabernacles**

- The Feast of the Passover signifies Christ as the initiation of God's redemption judicially, and the Feast of Tabernacles signifies Christ as the consummation of God's full salvation organically. God ordained the Feast of Tabernacles that the Israelites: ① would remember how their forefathers had lived in tents (tabernacles) while wandering in the wilderness; ② came together to worship God and enjoy their produce from the good land. Similarly, we come together corporately for blending to enjoy the riches of Christ as the good land and be reminded to move from the wilderness and enter into the rest of the New Jerusalem, which is the eternal tabernacle. [Lev. 23:39] Then on the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall keep the feast of Jehovah seven days; on the first day shall be a complete rest, and on the eighth day shall be a complete rest. [Lev. 23:43] Speak to the children of Israel, saying, On the fifteenth day of this seventh month is the Feast of Tabernacles for seven days to Jehovah.
- The New Jerusalem being called the tabernacle of God is for the overcomers in the first stage of the New Jerusalem to remember how they also dwelt in tents, living on the earth as strangers and sojourners, and looking forward to the eternal tabernacle, the God-built city, the mutual habitation of God and man. As the true descendants following our forefather Abraham's footsteps of faith, we must live the life of the altar and the tent, taking Christ as our life and the church as our living. Building an altar means that our life is for God and God is our life. Dwelling in a tent testified that we do not belong to the world but another country and we live the life of a sojourner on earth. Abraham had his failures, forsaking his first altar and the tent, however, he recovered and returned to the altar with a tent and calling on the name of the Lord between Bethel (house of God) and Ai (a heap of ruins). For the called ones, only Bethel, the church life, is worthwhile; all others is a heap of ruins. Eventually, at Hebron Abraham's tent became a place where he had fellowship with God and where God could fellowship with him. Abraham's tent with the altar was a prefigure of the Tabernacle of the Testimony with the altar built by the children of Israel. He, a stranger and a sojourner, "eagerly waited for the city which has the foundations, whose Architect and Builder is God". As we are living in the "tent" of the church life, we are waiting for its ultimate consummation as the "Tent of Meeting", the New Jerusalem. The Feast of Tabernacles is the enjoyment of the New Jerusalem, which will be consummated first to be the firstfruits in the millennial kingdom as a reward to the overcomers and then consummated finally to be in the new heaven and new earth as the full enjoyment of God's full salvation to all the perfected believers. [Heb. 11:9-10] By faith he dwelt as a foreigner in the land of promise as in a foreign land, making his home in tents with Isaac and Jacob, the fellow heirs of the same promise, for he eagerly waited for the city which has the foundations, whose Architect and Builder is God.

EXPERIENCE

II. **Through and in His resurrection, Christ as the last Adam became the life-giving Spirit to impart life and to enter into His believers to flow out as rivers of living water**

- The life-giving Spirit (the consummated Spirit) is the Triune God after He has passed through the economical (not essential) process of incarnation, human living, crucifixion, and resurrection. Though the Spirit of God was there from the beginning, yet It was "not yet the Spirit of Christ" until the Lord was resurrected, glorified and completed the process that the Spirit of God became the consummated Spirit, the life-giving Spirit, the Spirit of the Jesus Christ in resurrection with both, the divine and human elements, including the reality of the incarnation, crucifixion, and resurrection of Christ. It is as the Spirit that He was breathed into His disciples that He can live in the disciples and enable them to live by Him, with Him; that He can abide in them and them abide in Him. The life-giving Spirit is the compound Spirit, typified by the compound anointing ointment with its ingredients: ① Olive oil (the Spirit of God with divinity); ② Myrrh (the precious death of Christ); ③ Cinnamon (the sweetness and effectiveness of Christ's death); ④ Calamus (the precious resurrection of Christ); ⑤ Cassia (the repelling power of Christ's resurrection). The life-giving Spirit is also the pneumatic Christ, for the metabolic transformation of the believers and for the growth and building up of the Body of Christ. Without Christ being the life-giving Spirit, we cannot know and experience anything of God to live a normal Christian life. [John 7:37-39] Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink. He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water. But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified. [Exo. 30:23-24] You also take the finest spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon...two hundred fifty shekels, and of fragrant calamus two hundred fifty shekels, and of cassia five hundred shekels, according to the shekel of the sanctuary, and a hin of olive oil. [1 John 2:20] And you have an anointing from the Holy One, and all of you know. [2 Cor. 3:17-18] And the Lord is the Spirit... But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit. [John 16:13] But when He, the Spirit of reality, comes, He will guide you into all the reality... [1 Cor. 6:17] But he who is joined to the Lord is one spirit.

Likewise, the Spirit promised by the Lord Jesus in 7:39 and 14:16-17 is not the Spirit with only divinity as His content, but the Spirit with divinity, humanity, the all-inclusive death, resurrection, and ascension. Now we not only have the Spirit of God, but also the Spirit of Jesus Christ. It is such an all-inclusive Spirit that gives us the flow of the rivers of water of life.

There is medicine in the all-inclusive Spirit. This medicine is the killing death of Christ that is in the Holy Spirit today. The more you say, "O Lord Jesus," the more you receive the all-inclusive Spirit. After a few minutes, you may feel the Spirit killing your temper, pride, selfishness, and other negative things...That killing effect today is in the Spirit of Jesus Christ. As this Spirit moves within us, the killing effect of the cross penetrates into our being. He will kill every negative element in our being. Furthermore, in this all-inclusive drink there is the nourishing ingredient.

What would happen if we came to a meeting and we all sat there without the flow of living water? It would surely be a dead meeting. If no one had anything to flow out, death would be prevailing. However, if everyone would flow with some rivers, eventually the meeting would be flooded over. It would be full of life.

*<Excerpts from "Life-Study of John ", Message 18, "The Need of the Thirsty—Life's Quenching (2)">*

We all are pilgrims wandering in the wilderness, living in tents, and needing to drink living water out of the rock. This reminds us that one day the real feast of Tabernacles will come. That will be in the new heaven and new earth within which the New Jerusalem will be the eternal tabernacle. Revelation 21:3 says that the New Jerusalem is the tabernacle of God with man. It is the real, constant, eternal tabernacle. In the tabernacle of the New Jerusalem there will be the river of water flowing continually to quench the thirst of God's elect.

*<Excerpts from "Life-Study of John ", Message 17, "The Need of the Thirsty—Life's Quenching (1)">*