

# EXPERIENCING, ENJOYING, AND EXPRESSING CHRIST

(1)

Message Eight

## Christ as the Feast of Tabernacles and as the Spirit Flowing out of the Believers as Rivers of Living Water

JL Hymns: 977, 984

Scripture Reading: John 7:2, 37-39; Lev. 23:39-43

- John 7:2 Now the Jews' Feast of Tabernacles was near.  
John 7:37 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.  
John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.  
John 7:39 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.  
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 23:40 And on the first day you shall take for yourselves the product of stately trees, branches of palm trees and boughs of leafy trees and willows of the brook; and you shall rejoice before Jehovah your God for seven days.  
Lev 23:41 And you shall keep it as a feast to Jehovah seven days in the year. It shall be a perpetual statute throughout your generations; you shall keep it in the seventh month.  
Lev 23:42 You shall dwell in booths seven days—all who are native in Israel shall dwell in booths -  
Lev 23:43 So that your descendants 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 Jehovah your God.

### I. We can enjoy Christ as the Feast of Tabernacles—John 7:2; Lev. 23:39-43:

- John 7:2 Now the Jews' Feast of Tabernacles was near.  
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.  
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Lev 23:43 So that your descendants 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 Jehovah your God.
- 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.  
John 6:4 Now the Passover, the feast of the Jews, was near.  
John 7:2 Now the Jews' Feast of Tabernacles was near.  
Lev 23:5 In the first month, on the fourteenth day of the month at twilight, is Jehovah's Passover,  
Lev 23:34 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.
- B. God ordained the Feast of Tabernacles so that the children of Israel would remember how their forefathers had lived intents (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.  
Deut 16:13 You shall hold the Feast of Tabernacles for seven days after your ingathering from your threshing floor and your winepress.  
Deut 16:14 And you and your son and daughter, and your male servant and female servant, and

- the Levite and the sojourner and the orphan and the widow who are within your gates shall rejoice in your feast.
- Deut 16:15 You shall keep the feast to Jehovah your God for seven days in the place which Jehovah will choose, for Jehovah your God will bless you in all your produce and in all your undertakings; therefore you shall be nothing but joyful.
- 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.
- Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.
- 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:
- Heb 11:9 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;
- Heb 11:10 For he eagerly waited for the city which has the foundations, whose Architect and Builder is God.
- Heb 11:13 All these died in faith, not receiving the promises but seeing them from afar and joyfully greeting them and confessing that they were strangers and sojourners on the earth.
1. 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:
- Rom 4:12 And the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham, which he had in uncircumcision.
- Heb 11:9 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;
- Gen 12:7 And Jehovah appeared to Abram and said, To your seed I will give this land. And there he built an altar to Jehovah who had appeared to him.
- Gen 12:8 And he proceeded from there to the mountain on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to Jehovah and called upon the name of Jehovah.
- Gen 13:3 And he continued on his journey from the Negev as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai,
- Gen 13:4 To the place of the altar, which he had made there formerly; and there Abram called on the name of Jehovah.
- Gen 13:18 And Abram moved his tent and came and dwelt by the oaks of Mamre, which are in Hebron, and there he built an altar to Jehovah.
- a. 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, 29; Psa. 43:4a; Lev. 1:3, 9.
- Exo 40:6 And you shall put the altar of burnt offering before the entrance of the tabernacle of the Tent of Meeting.
- Exo 40:29 He also set the altar of burnt offering at the entrance of the tabernacle of the Tent of Meeting and offered upon it the burnt offering and the meal offering, as Jehovah had commanded Moses.
- Psa 43:4a And I will go to the altar of God, / To God my exceeding joy; ...
- Lev 1:3 If his offering is a burnt offering from the herd, he shall present it, a male

- without blemish; he shall present it at the entrance of the Tent of Meeting, that he may be accepted before Jehovah.
- Lev 1:9 But its inward parts and its legs he shall wash with water. Then the priest shall burn the whole on the altar, as a burnt offering, an offering by fire, a satisfying fragrance to Jehovah.
- b. 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.
- Heb 11:9 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;
- Heb 11:10 For he eagerly waited for the city which has the foundations, whose Architect and Builder is God.
- Heb 11:15 And if indeed they continued to remember that country from which they went out, they would have had opportunity to return;
- Heb 11:16 But as it is, they long after a better country, that is, a heavenly one. Therefore God is not ashamed of them, to be called their God, for He has prepared a city for them.
2. As the true descendants of Abraham (Gal. 3:7), we should be pilgrims on the earth, moving and pitching our tent as he did (Heb. 11:9, 13; 1 Pet. 2:11).
- Gal 3:7 Know then that they who are of faith, these are sons of Abraham.
- Heb 11:9 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;
- Heb 11:13 All these died in faith, not receiving the promises but seeing them from afar and joyfully greeting them and confessing that they were strangers and sojourners on the earth.
- 1 Pet 2:11 Beloved, I entreat you as strangers and sojourners to abstain from fleshly lusts, which war against the soul,
3. After Abraham built his first altar (Gen. 12:7), he built a second altar between Bethel and Ai, which stand in contrast to each other (v. 8):
- Gen 12:7 And Jehovah appeared to Abram and said, To your seed I will give this land. And there he built an altar to Jehovah who had appeared to him.
- Gen 12:8 And he proceeded from there to the mountain on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to Jehovah and called upon the name of Jehovah.
- a. *Bethel* means "house of God," and *Ai* means "a heap of ruins."
- b. In the eyes of the called ones, only Bethel, the church life, is worthwhile; everything else is a heap of ruins.
4. 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—vv. 9-10; 13:3-4; Rom. 10:12-13; 12:1-2.
- Gen 12:9 And Abram journeyed onward, journeying toward the Negev.
- Gen 12:10 And there was a famine in the land; and Abram went down to Egypt to sojourn there, for the famine was severe in the land.
- Gen 13:3 And he continued on his journey from the Negev as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai,
- Gen 13:4 To the place of the altar, which he had made there formerly; and there Abram called on the name of Jehovah.
- Rom 10:12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;
- Rom 10:13 For "whoever calls upon the name of the Lord shall be saved."
- Rom 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.
- Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is

- good and well pleasing and perfect.
5. 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.  
 Gen 13:18 And Abram moved his tent and came and dwelt by the oaks of Mamre, which are in Hebron, and there he built an altar to Jehovah.
  6. 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.  
 Exo 38:21 This is the sum of the things for the tabernacle, the Tabernacle of the Testimony, as they were counted according to the commandment of Moses for the service of the Levites by the hand of Ithamar the son of Aaron the priest.
  7. 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.  
 Heb 11:9 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;  
 Heb 11:10 For he eagerly waited for the city which has the foundations, whose Architect and Builder is God.  
 Heb 11:12 Therefore also there were born of one, and that of him who had become dead, as many as even the stars of heaven in multitude and as the sand by the seashore innumerable.  
 Heb 11:13 All these died in faith, not receiving the promises but seeing them from afar and joyfully greeting them and confessing that they were strangers and sojourners on the earth.  
 Heb 11:14 For those who say such things make it manifest that they seek after a country of their own.  
 Heb 11:15 And if indeed they continued to remember that country from which they went out, they would have had opportunity to return;  
 Heb 11:16 But as it is, they long after a better country, that is, a heavenly one. Therefore God is not ashamed of them, to be called their God, for He has prepared a city for them.
  8. Abraham's tent was a miniature of the New Jerusalem, the ultimate tent, the ultimate tabernacle of God—Gen. 9:26-27; 12:8; 13:3; 18:1; Rev. 21:2-3.  
 Gen 9:26 And he said, Blessed be Jehovah, / The God of Shem; / And let Canaan be his servant.  
 Gen 9:27 May God enlarge Japheth, / And let him dwell in the tents of Shem, / And let Canaan be his servant.  
 Gen 12:8 And he proceeded from there to the mountain on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to Jehovah and called upon the name of Jehovah.  
 Gen 13:3 And he continued on his journey from the Negev as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai,  
 Gen 18:1 And Jehovah appeared to him by the oaks of Mamre as he was sitting at the entrance of his tent in the heat of the day.  
 Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.  
 Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.
  9. 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.  
 1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.  
 Lev 1:1 Then Jehovah called to Moses and spoke to him out of the Tent of Meeting, saying,  
 Heb 11:10 For he eagerly waited for the city which has the foundations, whose Architect and Builder is God.

- 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.

## 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:

- John 7:37 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.
- John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.
- John 7:39 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.
- Rev 21:6 And He said to me, They have come to pass. I am the Alpha and the Omega, the Beginning and the End. I will give to him who thirsts from the spring of the water of life freely.
- Rev 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

- 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:

- 2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
- 2 Cor 3:18 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.
- Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.
- Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

1. The consummated Spirit is the Triune God after He has passed through the process of incarnation, human living, crucifixion, and resurrection—John 7:39:

John 7:39 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.

- a. The process through which the Triune God has passed to become the Spirit is an economical, not essential, matter—1:14; Heb. 9:14; 1 Cor. 15:45b.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

Heb 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?

1 Cor 15:45b ... the last Adam became a life-giving Spirit.

- b. *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.

John 7:39 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.

2. Before the Lord Jesus was crucified and resurrected, the consummated Spirit was “not yet”—v. 39:

John 7:39 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.

- a. The Spirit of God was there from the beginning (Gen. 1:2), but the Spirit as “the Spirit of Christ” (Rom. 8:9), “the Spirit of Jesus Christ” (Phil. 1:19), was “not yet” at the time of John 7:39, because the Lord Jesus was not yet glorified.
- Gen 1:2 But the earth became waste and emptiness, and darkness was on the surface of the deep, and the Spirit of God was brooding upon the surface of the waters.
- Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.
- Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
- John 7:39 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.
- b. 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.
- Luke 24:26 Was it not necessary for the Christ to suffer these things and enter into His glory?
- Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
- c. 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.
- 1 Cor 15:45b ... the last Adam became a life-giving Spirit.
- Acts 16:7 And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.
- Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.
3. The consummated Spirit was breathed as the holy breath into the disciples by the Son in resurrection—John 20:22:
- John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.
- a. 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—1:29; 20:22.
- John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!
- John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.
- b. 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—v. 22; 14:19-20; 15:4-5.
- John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.
- John 14:19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
- John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.
- John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.
- c. The Christ who breathed Himself into the disciples is the life-giving Spirit—1



Cor. 15:45b.

1 Cor 15:45b ... the last Adam became a life-giving Spirit.

- 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:

Exo 30:23 You also take the finest spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon half as much, two hundred fifty shekels, and of fragrant calamus two hundred fifty shekels,

Exo 30:24 And of cassia five hundred shekels, according to the shekel of the sanctuary, and a hin of olive oil.

Exo 30:25 And you shall make it a holy anointing oil, a fragrant ointment compounded according to the work of a compounder; it shall be a holy anointing oil.

1 John 2:20 And you have an anointing from the Holy One, and all of you know.

1 John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

1. Olive oil signifies the Spirit of God with divinity.
2. Myrrh signifies the precious death of Christ.
3. Cinnamon signifies the sweetness and effectiveness of Christ's death.
4. Calamus signifies the precious resurrection of Christ.
5. 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.

2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

2 Cor 3:18 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.

1 Cor 3:6 I planted, Apollos watered, but God caused the growth.

1 Cor 3:9b ... you are God's cultivated land, God's building.

1 Cor 3:12a But if anyone builds upon the foundation gold, silver, precious stones, ...

Eph 4:16b ... all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

- 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.

1 John 5:6 This is He who came through water and blood, Jesus Christ; not in the water only, but in the water and in the blood; and the Spirit is He who testifies, because the Spirit is the reality.

John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.

1 Cor 15:45b ... the last Adam became a life-giving Spirit.

1 Cor 2:10 But to us God has revealed them through the Spirit, for the Spirit searches all things, even the depths of God.

1 Cor 6:17 But he who is joined to the Lord is one spirit.