

10/28-11/3 #8 Christ as the Feast of Tabernacles  
and as the Spirit Flowing out of the Believers  
as Rivers of Living Water | Bird's-Eye View

**I** We can enjoy Christ as the Feast of Tabernacles: [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. [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; **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. **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. **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. **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: **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: [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. [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** Building an altar means that our life is for God, that God is our life, and that the meaning of our life is God. **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. **2** As the true descendants of Abraham, we should be pilgrims on the earth, moving and pitching our tent as he did. **3** After Abraham built his first altar, he built a second altar between Bethel and Ai, which stand in contrast to each other: **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. **5** Eventually, at Hebron Abraham's tent became a place where he had fellowship with God and where God could fellowship with him. **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. **7** Abraham, a stranger and a sojourner, "eagerly waited for the city which has the foundations, whose Architect and Builder is God" (Heb. 11:10). **8** Abraham's tent was a miniature of the New Jerusalem, the ultimate tent, the ultimate tabernacle of 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. **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 7:39](#) 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 life-giving Spirit is the consummated Spirit, the consummation of the processed and consummated Triune God: **1** The consummated Spirit is the Triune God after He has passed through the process of incarnation, human living, crucifixion, and resurrection: **a** The process through which the Triune God has passed to become the Spirit is an economical, not essential, matter. **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. **2** Before the Lord Jesus was crucified and resurrected, the consummated Spirit was “not yet”: **a** The Spirit of God was there from the beginning, 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. **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. **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. **3** The consummated Spirit was breathed as the holy breath into the disciples by the Son in resurrection: [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. **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. **c** The Christ who breathed Himself into the disciples is the life-giving Spirit. **B** The life-giving Spirit is the compound Spirit, typified by the compound anointing ointment with its ingredients: [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, 1 John 2:20* *And you have an anointing from the Holy One, and all of you know.* **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. **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.

**CP1** To give first place to the church life, which is the center of God's economy and to live the life of the altar and the tent by faith is a truly

**blessed life** **I** We can enjoy Christ as the Feast of Tabernacles **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 **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 **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 **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: [He 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; 10* *For he eagerly waited for the city which has the foundations, whose Architect and Builder is God.* **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 **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 **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 **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 **5** Eventually, at Hebron Abraham’s tent became a place where he had fellowship with God and where God could fellowship with him **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 **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.

### Application to business persons

**Testimony** As a New Testament Christian, I testify that my life, like Abraham's, is a life of altar and tent. I was saved in May of my freshman year of college. Immediately after that, I began the church life and lived in a brothers' house. After graduation, I had the option of either returning to my hometown of Matsuyama or staying in Tokushima, and having grown up in the countryside, I had no desire to leave Shikoku. However, recommended by the leading brothers, I entered graduate school at a university in Higashi Osaka and had the church life in Osaka. This was to strengthen the Lord's testimony in this big city, Osaka City. After completing my master's degree, I began serving full-time, and after two years of full-time training in Taipei, I returned to Osaka and served for another year and a half. Through post-training service, the number of people in the church went from less than 40 to 80-100. At that time, I began to have the burden of moving from Osaka to a relatively large nearby city, but the environment did not allow it, so I stopped serving full time and began working. A year and a half later, the Lord sent me to Kobe City as a businessperson. The pharmaceutical and medical device industry, where I worked, was very active in mergers and acquisitions (M&A) between 1985 and 2010, and I experienced three mergers and acquisitions in the department or company I worked for. Most of the major companies had moved to Tokyo, and I was repeatedly strongly advised by my recruitment agency to change jobs with the company located in Tokyo. However, I stayed in Kansai in order to continuously care for the church in Kobe. When I was working for the Japanese subsidiary of one of the world's largest medical device companies, the No. 3 executive at the U.S. headquarters encouraged me to move to the Tokyo headquarters and take overall responsibility for a division. No matter how much I declined, he strongly encouraged me to do so through my supervisor at the company, so I finally couldn't stay at the company anymore and switched to another company in Osaka in 2011. The Lord was remarkably blessed my performance in that company, so in October 2016, I was offered the opportunity to become an executive of the U.S. headquarters. However, I immediately declined because of the church life in Kobe. The person thought I did not understand well and presented me again with a wonderful case

they had prepared, which I clearly declined.

In the course of these, the Lord was my Shepherd and reminded me that I should follow in the footsteps of Abraham's faith and live a life of altar and tent (a life of fellowship with God, making God our life, living for God and the church life). Each time I prayed, I prayed as follows, "Oh Lord Jesus, forgive my sins, my weaknesses. Through your reminder, I have been restored and returned (to the life of the altar and tent). I consecrate my life to You again. I am a sojourner in this world, as living a church life, waiting for the New Jerusalem in the manifestation of the Kingdom. Lord, give me the strength to move forward (maintain the life of the altar and tent) to the end!"

Living a life of making the church life first, the focus of God's economy, differs from the normal walk of life in this world. To live a life of the altar and tent by faith and not by sight is truly a blessed life.

**CP2** The life-giving Spirit is the compound Spirit, which transforms us metabolically for the growth and building up of the Body of Christ

**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](#) 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. [38](#) He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water. [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 life-giving Spirit is the consummated Spirit, the consummation of the processed and consummated Triune God. **B** The life-giving Spirit is the compound Spirit, typified by the compound anointing ointment with its ingredients: [Ex 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, [24](#) and of cassia five hundred shekels,...and a hin of olive oil. [1 John 2:20](#) And you have an anointing from the Holy One, and all of you know. **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. **D** The normal Christian life depends upon our knowing and experiencing the Spirit; without Christ being the life-giving Spirit, we cannot experience.

The Spirit is a living seal that saturates us with the divine element. We have to pray, "Lord, don't just seal me once, but saturate me all the time. I need Your sealing; I need Your saturating."

Application for young people, students, new ones

**Testimony 1** Although I was able to do the morning revival every morning, I was so busy with work during the week and housework and raising children on the weekends that I was barely able to read through the Bible. At that time, a sister encouraged me that I could read the Bible during my commute time even though I was busy. The train was quite bumpy, and I was worried that I would feel sick if I stared at the screen of my phone, but I felt that it was better to follow the fellowship of the Body, so I decided to read the New Testament on the way to work and the Old Testament on the way back home. Until then, I had often felt so exhausted after work that even walking from the station to home was painful, but after reading the Bible and getting off at the station, I was surprisingly energized. I thought my body was tired, but I realized that my body was tired because of an exhausted mind, and at the same time, I realized that the Word of God is the finest way to gain a release from exhaustion. Furthermore, by reading the Bible and tasting the Word until shortly before arriving at the office, I often experienced that I was led by the Word to deal with my work in a positive way. The Lord's word was not only healing to the mind and body, but a true power to move forward! I thank the Lord that He has opened the way for me to daily enjoy the abundant speaking and anointing through His Word and through the brothers and sisters.

**Testimony 2** During the summer vacation of my first year of high school, I attended summer school in the United States with brothers and sisters for a month. I was very excited when I first went to the U.S. I had been looking forward to visiting Disneyland and Sea World for a long time before the trip, and I also went swimming in the ocean and had a barbecue at a very beautiful place with beautiful scenery. I would have enjoyed myself very much from the outside, but for some reason I was not satisfied from the inside. One day I felt lonely in my homestay house, became

homesick, and started to cry. At that time, one of the sisters who was staying at the same homestay house saw me and invited me to go to the park, and I called out the name of the Lord in a loud voice in a very large park. I called out the name of the Lord for 30 minutes, "Oh, Lord Jesus! Oh, Lord Jesus! Oh, Lord Jesus!" For the first time, I felt a river of living water flowing inside, I felt filled with the Lord inside, the feeling of loneliness was gone, and I was truly satisfied. Even if I drink the water of this world, I thirst again, but when I drink the living water that the Lord gives me, my inner thirst is quenched, and I have true joy and satisfaction. Hallelujah! Christ became the life-giving Spirit. When I exercise the spirit, there is always anointing, and all the ingredients of the compound Spirit are supplied to me. After returning from the U.S., I was able to establish the habit of fellowship with the Lord and began to pray to Him when I go to school, when I take a bath, before a test, after a fight with my parents, and so on. Calling on the name of the Lord, singing hymns, and pray reading His Word, I was saturated with the Lord and experienced many times the killing power of Christ's death and the power of His resurrection.

**Prayer** Oh Lord Jesus, You have become the life-giving Spirit through the resurrection and in the resurrection. If I exercise the spirit, there is always anointing, and all the ingredients of the compound Spirit are supplied to me. In every aspect of my life, I call on Your name, sing hymns and prayer-read the Word, and I am saturated with You and experience the killing power of Your death and the resurrection power of Your resurrection. **神戸に在る教会交わりと報告事項**

### 1. 福音集会の順番:

11/3: 魚崎・六アイ、11/10: 夙川、11/17: 神戸、11/24: YP(本山)、12/1: 三宮、12/8: 本山南、12/15: 六甲、12/22: YP(王子公園)、12/29: 合同@魚崎

2. 11/1-7台湾訪問: 総数59名が参加します。神戸22名、大阪21名、徳島15名、東大阪1名。この訪問が祝福されますように。

### 3. 11月のスケジュール:

- 11/1-7 台湾訪問
- 11/9 松下B・宋S結婚集会@京都
- 11/16 Bookフェア@東大阪
- 11/20-25 ニュージーランドのBS神戸訪問
- 11/23 関西・四国・東海BLD集会@魚崎