

EXPERIENCING, ENJOYING, AND EXPRESSING CHRIST (1)

KEY STATEMENTS

Christ came to minister as a
Physician to heal, recover,
enliven, and save us
that we might be reconstituted to be His new and heavenly
citizens, with whom He could establish His heavenly
kingdom
on this corrupted earth.

We need to know, experience, and testify
that the kingdom of God is the power to subdue
rebellion and is the transfiguration of the Lord
Jesus.

Christ as the Word of God speaks
for God through His becoming
the ladder
that brings heaven (God) to earth
(man) and joins earth (man) to
heaven (God) as one for
God's building.

Even as the Divine Trinity is the
framework of the entire New
Testament,
so the Divine Trinity is the structure of the book of
Acts; chapter after chapter of Acts
unveils the operation of the Divine Trinity
for the carrying out of God's New Testament economy.

HWMR: EXPERIENCING, ENJOYING, AND EXPRESSING CHRIST (Week 8)

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

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

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.
Leviticus 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.
Leviticus 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.
Leviticus 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.
Leviticus 23:42	You shall dwell in booths seven days — all who are native in Israel shall dwell in booths
Leviticus 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.

Day 1

- Leviticus 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.
- Leviticus 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:

❖ **The First Feast**

- Leviticus 23 says that God ordained **seven annual feasts** for His elect.
 - The **first** one was the **Passover**.
 - The Passover is the **initiation**.
 - The Passover typifies that Christ is the **beginning** of our enjoyment of Him that originates our spiritual life.
 - The last one was the Feast of **Tabernacles**.
 - The Feast of Tabernacles is the **consummation** of our enjoyment of Christ.

❖ **The Main Enjoyments**

- In this feast the main enjoyments were the passover lamb with its **blood for redeeming** and its **flesh for fighting and walking**, and the **unleavened bread**, signifying a **sinless** living.
 - **Christ** today is the **Lamb with His blood** for redemption and with Himself for **strengthening and nourishing** us so that we can walk on God's way out of Egypt.
 - We also eat Christ as the unleavened bread, signifying that we are **living a sinless life**.

❖ **Partaking of Christ through His Word, Which Is Spirit and Life to Us**

- In the enjoyment of Christ we must **eat** His flesh and **drink** His blood so that we may have His eternal life and eat Him as the heavenly bread so that we may live forever through His word, which is spirit and life to us

❖ **The Feast of Tabernacles Being the Consummation**

- The Feast of **Tabernacles**, signify the consummation of **God's full salvation** organically.
- The Jewish people observed the Feast of Tabernacles to **worship** God and **enjoy** what they had reaped.
- Their coming together was a real picture of **blending**.
- God ordained the Feast of Tabernacles so that the children of Israel would **remember** how their fathers, while wandering in the wilderness, had lived in tents, expecting to enter into the rest of the good land.
- The **Feast of Tabernacles** was a **remembrance** of God's story.
 - The **Lord's table** is a **remembrance** just as the Feast of Tabernacles was a remembrance.

(Crystallization-study of the Gospel of John, chapter 6)

Day 2

Hebrews 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.

❖ **The Feast of Tabernacles**

- This feast is a **reminder** that today people are **still** in the wilderness and need to enter into the rest of the New Jerusalem, which is the eternal tabernacle.
- 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.
 - We lived in **tents**, and He lived in a **tabernacle**.
- Feast of Tabernacles will be the **enjoyment of the New Jerusalem** in the new heaven and new earth.
- The Feast of Tabernacles was just a **type** of Christ as the reality.
 - That feast did not satisfy them, so on the last day the Lord **cried out** that whoever is thirsty, unsatisfied, should **come to Him to drink** for their real satisfaction.
 - Originally, all the riches were contained in God, but now they become our enjoyment to such an extent that they **overflow** to express the riches of our enjoyment of God.

✚ The New Jerusalem 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. This will be the real Feast of Tabernacles.

(Crystallization-study of the Gospel of John, chapter 6)

Day 3

Genesis 12:7-8 - 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. 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.

❖ The First Altar

- An **altar** means
 - That we **do not** keep anything for ourselves.
 - That we realize that we are here on earth **for God**.
 - That our life is **for God**, that God is **our life**, and that the **meaning** of our life is God.
 - We are not here making a name for ourselves; we are **putting everything** on the altar for the sake of His name.

❖ The Second Altar

- Between Bethel and Ai, Abraham built another altar.
 - **Bethel** means the **house of God**, and **Ai** means the **heap of ruins**.
 - Bethel and Ai stand in **contrast** one to another.
 - What does this contrast mean? It means that in the eyes of the called ones **only God's house is worthwhile**.
 - The principle is the same with us today.
 - On the one hand, we have Bethel, God's house, the **church life**.
 - Everything that is **contrary** to the church life is a **heap of ruins**.
- According to the worldly viewpoint, everything in the world is high, good, and wonderful, but, from the point of view of God's called ones, everything opposite to the house of God is a heap of ruins.

✚ Whenever we answer God's calling and God reappears to us and we build an altar for God, telling Him that everything we are and have is for Him, we shall immediately erect a tent. Spontaneously, people will see that this is an expression, a declaration, that we do not belong to this world. We are sojourning by faith as in a strange country

(Life-study of Genesis, chapter 41)

The life of a Christian is the life of the **altar** and the **tent**. The **altar is toward God** while the **tent is toward the world**. In His presence, God requires that His children have an altar and on the earth that they have a tent. An altar calls for a tent, and a tent in turn demands an altar. It is impossible to have an altar without a tent, and it is also impossible to have a tent without a return to the altar. The altar and the tent are interrelated; they cannot be separated.

Genesis 12:7 says, "The Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an **altar** unto the Lord, who **appeared** unto him." In this verse we see that the altar is based on **God's appearance**. Where there is no divine appearance, there is no altar. No one can offer himself to God **unless** he has first **met** God. Unless God has appeared to a man, he cannot offer his all to God. Consecration is not the result of man's exhortation or persuasion but of **God's revelation**.

For what purpose was the burnt offering placed on the altar? It was to be wholly burned. Many of us think that we offer ourselves to God to do this or that for Him, whereas what He wants of us is a burning. He does not need a bullock to plow the field for Him; He wants the bullock to be burned on the altar. God is not after our work, but **ourselves**. He wants us to **offer ourselves to Him and be burned for Him**. The altar does not signify doing something for God but **living for God**. The altar does not mean having busy activities but having a **living for God**. No activity or work can replace the altar. The altar is a life that is totally for God.

(General Messages (1), chapter 16)

What is a **tent**? A tent is something **movable**; it does not take root anywhere. Through the altar God deals with us; through the tent **God deals with our possessions**. At the altar Abraham offered up his all to God. Was he thereafter stripped of everything, even his clothing and belongings? No! Abraham still possessed cattle and sheep and many other things, but he had become a tent dweller. What was not consumed on the altar could only be kept in the tent. Here we see a principle. Everything we have should be placed on the altar. But there is still something left. These are the things that are for our own use. However, they are not ours; they are to be left in the tent. We have to remember that anything that has not passed the altar cannot even be in the tent. But not everything that has passed the altar is consumed. Many things are burned away by the fire and are gone. When we consecrate many things to God, He takes them and nothing is left behind. But God leaves some of the things offered on the altar for our own use. The things that have passed through the altar and are for our use can only be kept in the tent.

Some people ask, "If I give my all to God, do I have to sell all my possessions and dispose of all my money? If I consecrate myself to God, how many chairs and tables may I have in my home and how many garments in my wardrobe?" Some people are truly perplexed over such questions. But we need to remember that we have two lives. We have a life to **live before God**, and we also have a life to **live in the world**. In our life before **God everything must truly be on the altar**, but for our life in the **world we still have need of many material things**. While we are living in the world, we need clothing, food, and a dwelling place. We ought to consecrate our all to God and live for Him alone; but if He says we may retain a certain thing, then we may retain it. Nevertheless, we must apply the principle of the tent to all the physical things that He permits us to retain, because they have been **given back to us to meet our need in the world**. If we do not need them, we should dispose of them. We may use them, but we must not be touched by them. We can have them or let them go; they can be given, and they can be taken away. This is the life of the tent.

(General Messages (1), chapter 16)

Day 4

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.

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:

❖ The Spirit within the Believers, Flowing Out as Rivers of Living Water, Being Not Yet

- **Resurrection** was for the man Jesus to **get out** of His human shell and to **release** the divine life, and this resurrection is called glorification.
- Through and in His resurrection Christ as the last Adam **became the life-giving Spirit** to **enter** into His believers to **flow out as** rivers of living water.
- Hebrews 10 reveals that the **death of Christ** opened the way, a new and living way, **so that we can go** into the Holy of Holies to partake of God as the tree of life.
- Today we can **take** the tree of life and **drink** the water of life so that the Triune God can flow out from our innermost being as rivers of living water.
- The history of God **among** man and **within** man is a **current of the flow of the Spirit**.

(Life-Study of John, chapter 16)

Day 5

John 20:22

- And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

1 Corinthians 15:45

- So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

❖ Breathing the Holy Spirit into the Disciples

- The **Lord** is the **Word**, and the Word is the eternal God.
- In the Gospel of John, the Word passed through a **long process** and eventually became the **breath**, the **pneuma**, that He might get into the believers.
- For the accomplishment of God's eternal purpose, He took **two steps**.
 - **First**, He took the step of **incarnation** to become a man in the flesh, to be the Lamb of God to accomplish redemption for man, to declare God to man, and to manifest the Father to His believers.
 - **Second**, He took the step of **death and resurrection** to be transfigured into the Spirit that He might impart Himself into His believers as their life and their everything, and that He might bring forth many sons of God, His many brothers, for the building of His Body, the church, the habitation of God, to express the Triune God for eternity.
- As He is the **embodiment** of the Father, so the **Spirit** is the **realization**, the **reality**, of Him.
- It is as the **Spirit**
 - that He was **breathed** into the disciples.
 - that He is **received** into His believers and flows out of them as rivers of living water.
 - that through His death and resurrection He came back to the disciples, **entered** into them as their Comforter, and began to **abide** in them.
 - that He can **live** in the disciples and enable them to live by and with Him.
 - that He can **abide** in the disciples and enable them to abide in Him.
 - that He can **come** with the Father to His lover and make an **abode** with him.
 - that He can cause all that He is and has to be **fully realized** by the disciples.
 - that He came to **meet** with His brothers as the church to declare the Father's name to them and to praise Him in their midst.
 - that He can **send** His disciples with His commission, with Himself as life and everything to them, in the same way that the Father sent Him.

(Life-Study of John, chapter 46)

Day 6

Exodus 30:23-24

- 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, 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.

❖ The Compound Anointing Spirit

- The normal Christian life depends upon our **knowing** and **experiencing** the **Spirit**.
- The Spirit is the **compound anointing Spirit** typified by the **compound ointment** in Exodus 30:22-30.
 - **Oil** is purely **one** element, but an **ointment** is a **compound**.
 - Today in the New Testament the Spirit is the **compounded Spirit** to be the anointing ointment.
- The **compound anointing Spirit** is compounded with
 - **God's Divine Trinity**, typified by the **three units of five hundred shekels** of the spices.
 - The middle unit of five hundred shekels was **split** into two units of two hundred fifty shekels each.
 - This signifies that the second of the Divine Trinity was **split, crucified**, on the cross.
 - **Christ's humanity**, typified by the **four kinds of spices**.
 - **Christ's death** and its killing effectiveness, typified by **myrrh** and **cinnamon**.
 - **Christ's resurrection** and its repelling power, typified by **calamus** and **cassia**.
 - **Calamus** is a reed **shooting up** into the air out of a marsh or a muddy place.
 - It signifies the **rising up** of the Lord Jesus from the place of death.

❖ As the Holy Spirit to Seal the Believers of Christ

- In the New Testament we see the compound anointing Spirit operating as the Holy Spirit to **seal** the believers of Christ.
 - To seal means to **anoint**.

❖ The Lord Spirit, the Pneumatic Christ

- The Lord Spirit is a compound title referring to the **pneumatic Christ**.
- The pneumatic Christ refers to **Christ as the Spirit**.
- The Lord Spirit, the pneumatic Christ, is for the **metabolic transformation** of the believers into the Lord's image, from one degree of glory to a higher degree of glory.
- Such transformation takes place by the **renewing of the mind**, and this is for the growth and the building up of the Body of Christ.

✚ When we live by the Spirit, we have the sense that something within us is saturating us, and that saturating is the continuous sealing. This sealing dispenses the divine element of the processed Triune God into the believers and saturates them with it. It also transforms the believers into the inheritance of God

(The Spirit with Our Spirit, chapter 4)