

Message Nine
Keeping Feasts unto God Three Times a Year
Typifying the Full Enjoyment
of the Triune God in Christ

MC Hymns 1113, 608

Scripture Reading: Exo. 23:14-19a; 1 Cor. 5:7-8; 15:20, 23, 45b;
 Rom. 8:23; Acts 2:1, 4; Gal. 3:14; Rev. 21:2-3

- Exo 23:14 Three times a year you shall hold a feast to Me.
 Exo 23:15 You shall keep the Feast of Unleavened Bread; as I commanded you, seven days you shall eat unleavened bread at the appointed time in the month of Abib, for in it you came out from Egypt. And no one shall appear before Me empty.
 Exo 23:16 And you shall keep the Feast of the Harvest, of the firstfruits of your labors from what you sow in the fruit of the field, and the Feast of Ingathering, at the end of the year when you gather in your labors out of the field.
 Exo 23:17 Three times a year all your males shall appear before the Lord Jehovah.
 Exo 23:18 You shall not offer the blood of My sacrifice with anything leavened, nor shall the fat of My feast remain all night until the morning.
 Exo 23:19a The first of the firstfruits of your ground you shall bring into the house of Jehovah your God. ...
 1 Cor 5:7 Purge out the old leaven that you may be a new lump, even as you are unleavened; for our Passover, Christ, also has been sacrificed.
 1 Cor 5:8 So then let us keep the feast, not with old leaven, neither with the leaven of malice and evil, but with the unleavened bread of sincerity and truth.
 1 Cor 15:20 But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep.
 1 Cor 15:23 But each one in his own order: the firstfruits, Christ; then those who are Christ's at His coming;
 1 Cor 15:45b ... the last Adam became a life-giving Spirit.
 Rom 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.
 Acts 2:1 And as the day of Pentecost was being fulfilled, they were all together in the same place.
 Acts 2:4 And they were all filled with the Holy Spirit and began to speak in different tongues, even as the Spirit gave to them to speak forth.
 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.
 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.

I. "Three times a year you shall hold a feast to Me"—Exo. 23:14:

- A. These times were the Feast of Unleavened Bread (Deut. 16:1-8); the Feast of the Harvest, that is, the Feast of Weeks (vv. 9-12), or the Feast of Pentecost; and the Feast of Ingathering, that is, the Feast of Tabernacles (Lev. 23:34; Deut. 16:13-15).
 Deut 16:1 Observe the month of Abib, and hold the Passover to Jehovah your God; for in the month of Abib Jehovah your God brought you out of Egypt by night.
 Deut 16:2 And you shall sacrifice the passover to Jehovah your God, from the flock and from the herd, in the place where Jehovah will choose to cause His name to dwell.
 Deut 16:3 You shall not eat anything leavened with it; seven days you shall eat unleavened bread with it, that is, the bread of affliction (for in alarmed haste you came out of the land of Egypt); in order that you may remember the day of your coming out of the land of Egypt all the days of your life.
 Deut 16:4 And leaven shall not be seen with you in all your territory for seven days, nor shall any of the flesh which you sacrifice in the evening on the first day remain until morning.
 Deut 16:5 You may not sacrifice the passover within any of your gates, which Jehovah your God is giving you;
 Deut 16:6 Rather, in the place where Jehovah your God will choose to cause His name to dwell, you shall

- sacrifice the passover in the evening, as the sun sets, at the time that you came out of Egypt.
- Deut 16:7 And you shall cook and eat it in the place which Jehovah your God will choose, and you shall turn in the morning and go to your tents.
- Deut 16:8 Six days you shall eat unleavened bread. And on the seventh day there shall be a solemn assembly to Jehovah your God; you shall not do any work.
- Deut 16:9 You shall count off for yourself seven weeks. You shall begin to count the seven weeks from the time that you begin to put the sickle to the standing grain.
- Deut 16:10 And you shall hold the Feast of Weeks to Jehovah your God according to the sufficiency of the freewill offering of your hand, which you will give, as Jehovah your God blesses you.
- Deut 16:11 And you and your son and daughter, and your male servant and female servant, and the Levite who is within your gates and the sojourner and the orphan and the widow who are in your midst shall rejoice before Jehovah your God in the place where Jehovah your God will choose to cause His name to dwell.
- Deut 16:12 And you shall remember that you were a slave in Egypt, and you shall keep and do these statutes.
- 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.
- 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.

B. Keeping these feasts unto God three times a year typifies the full enjoyment of the Triune God in Christ—2 Cor. 13:14.

2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

II. Keeping the Feast of Unleavened Bread (Deut. 16:1-8) typifies the purging away of all sinful things through the enjoyment of Christ as the sinless life supply—Exo. 23:15:

- Deut 16:1 Observe the month of Abib, and hold the Passover to Jehovah your God; for in the month of Abib Jehovah your God brought you out of Egypt by night.
- Deut 16:2 And you shall sacrifice the passover to Jehovah your God, from the flock and from the herd, in the place where Jehovah will choose to cause His name to dwell.
- Deut 16:3 You shall not eat anything leavened with it; seven days you shall eat unleavened bread with it, that is, the bread of affliction (for in alarmed haste you came out of the land of Egypt); in order that you may remember the day of your coming out of the land of Egypt all the days of your life.
- Deut 16:4 And leaven shall not be seen with you in all your territory for seven days, nor shall any of the flesh which you sacrifice in the evening on the first day remain until morning.
- Deut 16:5 You may not sacrifice the passover within any of your gates, which Jehovah your God is giving you;
- Deut 16:6 Rather, in the place where Jehovah your God will choose to cause His name to dwell, you shall sacrifice the passover in the evening, as the sun sets, at the time that you came out of Egypt.
- Deut 16:7 And you shall cook and eat it in the place which Jehovah your God will choose, and you shall turn in the morning and go to your tents.
- Deut 16:8 Six days you shall eat unleavened bread. And on the seventh day there shall be a solemn assembly to Jehovah your God; you shall not do any work.
- Exo 23:15 You shall keep the Feast of Unleavened Bread; as I commanded you, seven days you shall eat unleavened bread at the appointed time in the month of Abib, for in it you came out from Egypt. And no one shall appear before Me empty.

A. The children of Israel were to observe the Feast of Unleavened Bread for seven days as a

continuation of the Feast of the Passover; actually, the Feast of the Passover and the Feast of Unleavened Bread are one—12:15-20; 13:6-7; Matt. 26:17.

Exo 12:15 Seven days you shall eat unleavened bread; on the first day you shall remove leaven out of your houses, for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel.

Exo 12:16 And on the first day you shall have a holy convocation, and on the seventh day a holy convocation. No work at all shall be done on them, except to prepare what every person will eat; that alone may be done by you.

Exo 12:17 And you shall keep the Feast of Unleavened Bread, for on this very day I have brought your armies out of the land of Egypt; therefore you shall keep this day throughout your generations as a perpetual statute.

Exo 12:18 In the first month, on the fourteenth day of the month in the evening, you shall eat unleavened bread, until the twenty-first day of the month in the evening.

Exo 12:19 For seven days no leaven shall be found in your houses. For whoever eats what is leavened, that person shall be cut off from the assembly of Israel, whether a sojourner or a native of the land.

Exo 12:20 You shall eat nothing leavened; in all your dwelling places you shall eat unleavened bread.

Exo 13:6 Seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to Jehovah.

Exo 13:7 Unleavened bread shall be eaten throughout the seven days, and nothing leavened shall be seen with you, nor shall any leaven be seen with you in all your territory.

Matt 26:17 Now on the first day of the Feast of Unleavened Bread, the disciples came to Jesus, saying, Where do You want us to prepare for You to eat the passover?

B. No leaven was to be seen with the children of Israel; this signifies that we must deal with the sin of which we are conscious, with any sin that is manifested, that is seen—Exo. 13:7; 12:19; 1 Cor. 5:7a; Heb. 12:1-2a:

Exo 13:7 Unleavened bread shall be eaten throughout the seven days, and nothing leavened shall be seen with you, nor shall any leaven be seen with you in all your territory.

Exo 12:19 For seven days no leaven shall be found in your houses. For whoever eats what is leavened, that person shall be cut off from the assembly of Israel, whether a sojourner or a native of the land.

1 Cor 5:7a Purge out the old leaven that you may be a new lump, even as you are unleavened; ...

Heb 12:1 Therefore let us also, having so great a cloud of witnesses surrounding us, put away every encumbrance and the sin which so easily entangles us and run with endurance the race which is set before us,

Heb 12:2a Looking away unto Jesus, the Author and Perfecter of our faith, ...

1. To deal with manifested sin is to keep the Feast of Unleavened Bread.

2. If we tolerate sin once it is exposed, we will lose the enjoyment of the fellowship of God's people—Exo. 12:19; 1 Cor. 5:13.

Exo 12:19 For seven days no leaven shall be found in your houses. For whoever eats what is leavened, that person shall be cut off from the assembly of Israel, whether a sojourner or a native of the land.

1 Cor 5:13 But those who are outside, God will judge. Remove the evil man from among yourselves.

C. Christ is our unleavened bread, our sinless life supply of sincerity and truth, absolutely pure, without mixture, and full of reality—vv. 7-8:

1 Cor 5:7 Purge out the old leaven that you may be a new lump, even as you are unleavened; for our Passover, Christ, also has been sacrificed.

1 Cor 5:8 So then let us keep the feast, not with old leaven, neither with the leaven of malice and evil, but with the unleavened bread of sincerity and truth.

1. The only way to eliminate sin is to daily eat Christ as the crucified, resurrected, and sinless life, signified by the unleavened bread.

2. The unleavened bread signifies the sinless Christ who is to be dispensed into us, His believers, as the unleavened (sinless) element; as the unleavened bread, Christ is the spiritual and divine food that makes us unleavened.
 3. When we take Christ as our life—an unleavened life, a purifying life—this life purifies us.
- D. The entire period of our Christian life (signified by the seven days), from the day of our conversion to the day of our rapture, should be a feast, the enjoyment of Christ as the rich supply of life—Exo. 12:16, 18-19.
- Exo 12:16 And on the first day you shall have a holy convocation, and on the seventh day a holy convocation. No work at all shall be done on them, except to prepare what every person will eat; that alone may be done by you.
- Exo 12:18 In the first month, on the fourteenth day of the month in the evening, you shall eat unleavened bread, until the twenty-first day of the month in the evening.
- Exo 12:19 For seven days no leaven shall be found in your houses. For whoever eats what is leavened, that person shall be cut off from the assembly of Israel, whether a sojourner or a native of the land.
- E. As the unleavened bread, Christ is for us to live a pure church life—1 Cor. 5:7-8:
- 1 Cor 5:7 Purge out the old leaven that you may be a new lump, even as you are unleavened; for our Passover, Christ, also has been sacrificed.
- 1 Cor 5:8 So then let us keep the feast, not with old leaven, neither with the leaven of malice and evil, but with the unleavened bread of sincerity and truth.
1. In the church there should be no leaven, which in the Bible signifies all negative things, such as wrong doctrines and practices, evil deeds, and sinful things.
 2. We need to be a new lump (v. 7)—the church, composed of believers in their new nature.
- 1 Cor 5:7 Purge out the old leaven that you may be a new lump, even as you are unleavened; for our Passover, Christ, also has been sacrificed.

III. The Feast of the Harvest—the Feast of Weeks, or the Feast of Pentecost—typifies the enjoyment of the firstfruits of the Spirit of the resurrected Christ—Exo. 23:16a; Rom. 8:23:

- Exo 23:16a And you shall keep the Feast of the Harvest, of the firstfruits of your labors from what you sow in the fruit of the field, ...
- Rom 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.
- A. In the Old Testament type the firstfruits signify the resurrected Christ (1 Cor. 15:20, 23) offered to God on the day of His resurrection (John 20:17), typified in Leviticus 23:10-11 by the firstfruits offered to God on the day after the Sabbath, the day of Christ's resurrection (Matt. 28:1):
- 1 Cor 15:20 But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep.
- 1 Cor 15:23 But each one in his own order: the firstfruits, Christ; then those who are Christ's at His coming;
- John 20:17 Jesus said to her, Do not touch Me, for I have not yet ascended to the Father; but go to My brothers and say to them, I ascend to My Father and your Father, and My God and your God.
- Lev 23:10 Speak to the children of Israel, and say to them, When you come into the land which I am giving you, and reap its harvest, then you shall bring the sheaf of the firstfruits of your harvest to the priest;
- Lev 23:11 And he shall wave the sheaf before Jehovah for your acceptance; on the day after the Sabbath the priest shall wave it.
- Matt 28:1 Now late on the Sabbath, as it began to dawn toward the first day of the week, Mary the Magdalene and the other Mary came to look at the grave.
1. Romans 8:23 and 1 Corinthians 15:23 indicate that the firstfruits of the Spirit are Christ; the firstfruits typify Christ in resurrection, and this resurrected Christ is the

Spirit.

Rom 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.

1 Cor 15:23 But each one in his own order: the firstfruits, Christ; then those who are Christ's at His coming;

2. The type in the Old Testament of the Feast of the Harvest indicates that as the fulfillment of this feast, the resurrected Christ is the Spirit.

3. The Spirit who came down on the day of Pentecost was the very Christ as the firstfruits offered to God:

a. Without the firstfruits in the Old Testament, there would have been no Feast of the Harvest, and without the Spirit in the New Testament, there would have been no Pentecost.

b. The Spirit who came on the day of Pentecost is the fulfillment of the firstfruits offered to God in the Old Testament—the resurrected Christ as the life-giving Spirit—v. 45b.

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

B. On the day of Pentecost, which was exactly fifty days from the day of Christ's resurrection, the Spirit as the full issue of the resurrected Christ was poured out on the church (Acts 2:1-4); this indicates that the resurrected Christ became the Spirit poured out on His believers for their full enjoyment (1 Cor. 15:45b; 2 Cor. 3:17).

Acts 2:1 And as the day of Pentecost was being fulfilled, they were all together in the same place.

Acts 2:2 And suddenly there was a sound out of heaven, as of a rushing violent wind, and it filled the whole house where they were sitting.

Acts 2:3 And there appeared to them tongues as of fire, which were distributed; and it sat on each one of them;

Acts 2:4 And they were all filled with the Holy Spirit and began to speak in different tongues, even as the Spirit gave to them to speak forth.

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

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

C. The Feast of the Harvest typifies the enjoyment of the rich produce brought in by the resurrected Christ—Eph. 3:8; 1 Cor. 15:45b:

Eph 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

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

1. This rich produce is the all-inclusive Spirit of the processed Triune God, given by Him to His chosen people as the blessing of the gospel so that they may enjoy the all-inclusive Christ (the embodiment of the riches of the Triune God) as their good land—Gal. 3:14.

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.

2. This signifies that the believers, by receiving the bountiful Spirit on the day of Pentecost, not only have entered into the good land but also have participated in the bountiful riches of the all-inclusive Christ (Eph. 3:8) in His resurrection and ascension, as God's full allotment in His New Testament economy.

Eph 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

IV. The Feast of Ingathering, the Feast of Tabernacles (Lev. 23:34; Deut. 16:13-15), is the consummation of the harvest—Exo. 23:16b:

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.

- 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.
- Exo 23:16b ... and the Feast of Ingathering, at the end of the year when you gather in your labors out of the field.
- A. The Feast of Tabernacles typifies, first, the coming millennium as a dispensational, joyful blessing for God's redeemed people, including the overcomers and the saved Israelites, to enjoy with God on the restored earth—Lev. 23:34, 39:**
- 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.
- 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.
1. **The millennium will come after the harvest of what God desires to obtain on earth through the three dispensations before the millennium—the dispensation before the law (from Adam to Moses—Rom. 5:14), the dispensation of the law (from Moses to Christ's first coming—John 1:17), and the dispensation of the church (from Pentecost to Christ's second coming—Acts 1:11).**

Rom 5:14 But death reigned from Adam until Moses, even over those who had not sinned after the likeness of Adam's transgression, who is a type of Him who was to come.

John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.

Acts 1:11 Who also said, Men of Galilee, why do you stand looking into heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you beheld Him going into heaven.
 2. **The millennium, the age of the kingdom (Rev. 20:4, 6), will be the fourth and final dispensation of the old heaven and the old earth; it will usher in the new heaven and new earth with the New Jerusalem for eternity (21:1-3).**

Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and of those who had not worshipped the beast nor his image, and had not received the mark on their forehead and on their hand; and they lived and reigned with Christ for a thousand years.

Rev 20:6 Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.

Rev 21:1 And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no more.

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.
- B. Ultimately, the eternal Feast of Tabernacles will be the enjoyment in the New Jerusalem, the eternal tabernacle (vv. 2-3), in the new heaven and new earth by all of God's people as the consummation of the harvest of their experience of God.**
- 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.

C. The Feast of Tabernacles, a feast of enjoyment and satisfaction, signifies the consummation of God's full salvation organically:

1. After the harvest of their crops from the good land, the children of Israel observed the Feast of Tabernacles to worship God and enjoy what they had reaped; their coming together was a picture of blending—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.

2. The last yearly feast for blending was in the fall after the harvest for the children of Israel to enjoy their produce from the harvest of the good land in their praise to God with adoration, to bless God and speak well of God.

D. 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 (Lev. 23:39-43), expecting to enter into the rest of the good land:

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.

1. This feast is a reminder that today we are still in the wilderness and need to enter into the rest of the New Jerusalem, which is an 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.

2. The New Jerusalem is called the tabernacle, indicating that those who participate in the New Jerusalem are the real keepers of the Feast of Tabernacles for eternity with full enjoyment and satisfaction.

3. The word *tabernacles* in the title *the Feast of Tabernacles* implies the thought of remembrance—John 7:2.

John 7:2 Now the Jews' Feast of Tabernacles was near.

4. The New Jerusalem, as the tabernacle of God, is a tabernacle of remembrance of how the overcomers, before the consummation of the New Jerusalem in the kingdom age, were still living in tents; they were not yet settled—Gen. 12:8; Heb. 11:8-10.

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.

Heb 11:8 By faith Abraham, being called, obeyed to go out unto a place which he was to receive as an inheritance; and he went out, not knowing where he was going.

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.

5. **When the overcomers enter the New Jerusalem in the new heaven and new earth, they will no longer be dwelling in tents, but they will still call their eternal dwelling place the tabernacle in remembrance of what they experienced—Rev. 21:3:**

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.

a. **When we are in the New Jerusalem, we will have many eternal and joyful memories of how we experienced God and of how God lived with us; we lived in tents, and He lived in a tabernacle—Exo. 40:34-35; Heb. 11:8-10.**

Exo 40:34 Then the cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle.

Exo 40:35 And Moses was not able to enter the Tent of Meeting, because the cloud settled on it and the glory of Jehovah filled the tabernacle.

Heb 11:8 By faith Abraham, being called, obeyed to go out unto a place which he was to receive as an inheritance; and he went out, not knowing where he was going.

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.

b. **Eventually, our Feast of Tabernacles will be the enjoyment of the New Jerusalem in the new heaven and new earth; this will be the real consummation of all the harvest of our experience of God—2 Cor. 13:14; Eph. 3:16-21.**

2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

Eph 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are

Eph 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

Eph 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,

Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.