

WEEK 9 — OUTLINE

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

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

<< DAY 1 >>

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

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):

- 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).
- 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):
 - 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).
- 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):

<< DAY 2 >>

- 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).

« DAY 3 »

E. As the unleavened bread, Christ is for us to live a pure church life (1 Cor. 5:7-8):

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.

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):

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. 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.
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).

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).

« DAY 4 »

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):

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).
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.

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):

- 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):
 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).
 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).
- 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.

« DAY 5 »

- 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).
 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:

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).

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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).
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).
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):
 - 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).
 - 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).

<< WEEK 9 — DAY 1 >>

Morning Nourishment

Exo. 23:14-15 Three times a year you shall hold a feast to Me. 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.

Exodus 23:14 says, “Three times a year you shall hold a feast to Me.” These three annual feasts were the Feast of Unleavened Bread, the Feast of Harvest, and the Feast of Ingathering (vv. 15-16). Keeping feasts unto God three times a year typifies the full enjoyment of the Triune God in Christ. (Life-study of Exodus, pp. 849-850)

Today’s Reading

There is definite ground in Scripture to say that these three feasts typify the enjoyment of the Triune God. Keeping the Feast of Unleavened Bread typifies enjoying Christ as the sinless life supply (1 Cor. 5:7-8). This feast was a continuation of the Feast of Passover. Actually the Feast of Passover and the Feast of Unleavened Bread are one. In 1 Corinthians 5:7 and 8 we see clearly that the Feast of Unleavened Bread points to Christ.

We received Christ not only in His death and resurrection, but also in His sinlessness, for His life is not only a crucified and resurrected life, but also a sinless life. Therefore, we must eat the flesh of the lamb and also the unleavened bread. This means that from the time we received Christ and were saved and had a new beginning in life, we began to live a life without leaven, a life without sin.

Exodus 13:7 says that no leaven was to be seen with the children of Israel. In our Christian life no leaven should be seen. It is impossible for us to have no leaven at all, but it is possible for the leaven not to be seen. Although it is not possible for us to be without sin, we must deal with any sin that is manifested, with any sin that is seen. This means that we are responsible to deal with the sin of which we are conscious. Whenever we discover something sinful in our lives, we must eliminate it. This, however, does not mean that we shall have no sin. There may be much sin in our lives or in our environment, but we may not be conscious of it. However, as soon as we become conscious of it, we must deal with it. We must forsake the sin of which we are conscious. We should not tolerate any manifestation of sin.

In Exodus 12:19 the children of Israel were given a strong word: “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.” To be cut off from the congregation of Israel was to be cut off from the fellowship of God’s chosen people. This serious word corresponds to Paul’s word in 1 Corinthians 5:13: “Remove the evil man from among yourselves.” To put away such a one is to cut him off from the fellowship of the church.

If we tolerate sin once it has been exposed, our fellowship will be cut off. This indicates that as Christians we should live a sinless life, not tolerating any sin that has been exposed. To deal with manifested sin is to observe the Feast of Unleavened Bread. (Life-study of Exodus, pp. 850, 276)

The Feast of Unleavened Bread lasted for seven days (Exo. 12:15, 18), a period of completion, signifying the entire period of our Christian life, from the day of our conversion to the day of rapture. Those who enjoyed the Passover continued with the keeping of the Feast of Unleavened Bread. This typifies that those who enjoy Christ’s redemption and supply go on to live and enjoy a life of purging away sin. In 1 Corinthians 5:8 the apostle Paul said that we must not keep the feast with old leaven, the sin of our old nature, but with unleavened bread, which is the Christ of our new nature as our nourishment and enjoyment. Only He is the life supply of sincerity and truth, absolutely pure, without mixture, and full of reality. Day by day we must enjoy such a Christ as our feast, as the rich supply of life, that we may live a life that purges away sin. (Truth Lessons—Level Three, vol. 1, p. 126)

Further Reading: Life-study of 1 Corinthians, msg. 36; Truth Lessons—Level Three, vol. 1, lsn. 14

« WEEK 9 — DAY 2 »

Morning Nourishment

1 Cor. 5:7-8 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. 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.

As soon as we refuse to deal with any sin that has been exposed, we no longer keep the Feast of Unleavened Bread. This means that we lose the enjoyment of this feast. Tolerating sin causes loss of enjoyment. On the contrary, the more we deal with sin that has been manifested or exposed, the more enjoyment we have.

I appreciate the way Paul allegorized the Passover and the Feast of Unleavened Bread. He says that Christ our Passover has been sacrificed, that we should purge out the old leaven, and that we should keep the Feast of Unleavened Bread. We keep this feast by dealing with sin and by living a sinless life. Whenever something sinful is exposed, we immediately deal with it. In this way no leaven shall be seen in our houses. Christ is the unleavened bread. The more we eat Him, the more we shall become unleavened. The only way to eliminate sin is to eat Christ's crucified, resurrected, and sinless life. (Life-study of Exodus, p. 278)

Today's Reading

The unleavened bread was to be eaten by God's redeemed (Exo. 12:8b), signifying that the sinless Christ is to be dispensed into His believers as the unleavened element (1 Cor. 5:8). The lamb signifies the redeeming Christ; the unleavened bread signifies the sinless Christ. Bread was used as a meal offering (Lev. 2). The meal offering signifies Christ in His humanity. All men have the element of sin in their flesh, but Christ as a man had no sin in His flesh (2 Cor. 5:21). Romans 8:3 tells us that Christ came in "the likeness of the flesh of sin." He was in the likeness of the flesh of sin, but He had no reality of the sin of the flesh. He had no substance of sin within Him. Christ had no sin and committed no sins (1 Pet. 2:22a); He had nothing to do with sin. Apparently, He was in sinful flesh. Actually, there was no reality of any sin in the flesh of Christ, because He was not born of Adam. He was born of a virgin through the Holy Spirit (Matt. 1:20, 23). As a result, He took on flesh, but His flesh had no sinful element. Christ is sinless. This sinless Christ is to be dispensed into His believers as the unleavened (sinless) element. (The Central Line of the Divine Revelation, pp. 225-226)

In 1 Corinthians 5:7 and 8 we have two feasts: the Feast of the Passover and the Feast of Unleavened Bread. When we were saved, we enjoyed the Feast of the Passover. Now throughout our entire Christian life we should enjoy the Feast of Unleavened Bread. The Christian life is a feast of unleavened bread, a feast of the enjoyment of Christ as our life supply without any leaven. Day by day we need to keep the Feast of Unleavened Bread. We should keep this feast throughout the course of our Christian life until we see the Lord.

Unleavened bread indicates a living which is without sin, without leaven. In ourselves we cannot possibly have this kind of living. However, in Christ it is possible to live a sinless life. We have been put into Christ, and now we must learn to live in Christ and by Christ. Then He will become our unleavened life supply. He will become the source, the fountain, of a sinless life and living. Because we have such a source and supply, it is possible for us to live a sinless life.

As the unleavened bread, Christ is the spiritual and divine food that makes us unleavened....Just as the children of Israel ate the passover lamb with the unleavened bread, we should eat Christ not only as the Lamb but also as the unleavened bread. When we take Christ as our life, this life purifies us. This life is an unleavened life, a purifying life. The more we call on the name of the Lord Jesus and take Him into us, the more we are purified from within. (The Conclusion of the New Testament, pp. 3146-3147)

Further Reading: Life-study of Exodus, msg. 25; The Central Line of the Divine Revelation, msg. 20

« WEEK 9 — DAY 3 »

Morning Nourishment

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.

First Corinthians 5:8 reveals that Christ is the unleavened bread of sincerity and truth. As the unleavened bread, Christ is for us to live a pure church life. In the church there should be no leaven, which in the Bible signifies all the negative things such as wrong doctrines and practices, evil deeds, and sinful things.

Although in Christ we are unleavened, according to our natural being we are full of leaven. The crucial question is whether we eat unleavened bread or leavened bread. In other words, do we live Christ or do we live ourselves?

In 1 Corinthians 5:7 Paul charges us to purge out the old leaven that we may be a new lump, even as we are unleavened. We need to be a new lump, which refers to the church, composed of the believers in their new nature. We are unleavened in Christ and should live according to Him, not according to ourselves. (The Conclusion of the New Testament, p. 3145)

Today's Reading

The Feast of Weeks (Deut. 16:9-12), or the Feast of Pentecost...typifies the enjoyment of the firstfruits of the Spirit of the resurrected Christ (Rom. 8:23 and footnote 1). In the Old Testament type the firstfruits signify the resurrected Christ (1 Cor. 15:20, 23 and footnote 2 on v. 20) 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 resurrection (Matt. 28:1). (Exo. 23:16, footnote 1)

Today virtually all believers, even those who have no heart for the Lord, know that Pentecost is related to the Spirit. On the day of Pentecost, the New Testament fulfillment of the Feast of the Harvest, the Holy Spirit came. However, with the Old Testament Feast of the Harvest, which was related to the firstfruits of the harvest, there does not seem to be anything which signifies the Spirit....According to the type, Pentecost involved the offering of the firstfruits to God. But according to the fulfillment, Pentecost is related to the coming of the Spirit. Apparently, the firstfruits have nothing to do with the Spirit. However, if we compare the Old Testament type with its fulfillment in the New Testament, we shall see a strong indication that Christ, the resurrected One, the firstfruits, is the Spirit. What are the firstfruits in typology become the Spirit in fulfillment.

Romans 8:23 speaks of the firstfruits of the Spirit. The firstfruits here must refer to the Spirit Himself as the firstfruits for our enjoyment and satisfaction. However, we know from 1 Corinthians 15:23 that Christ is the firstfruits. Then verse 45 says that this Christ became the life-giving Spirit in resurrection. Hence, the firstfruits of the Spirit are actually Christ. The type in the Old Testament of the Feast of the Harvest indicates that the resurrected Christ is the Spirit in the fulfillment of this feast. The Spirit who came down on the day of Pentecost was the very Christ as the firstfruits offered to God. Without the firstfruits in the Old Testament, there would have been no Feast of the Harvest. Without the Spirit in the New Testament, there would have been no Pentecost. The Spirit who came on the day of Pentecost is the fulfillment of the firstfruits offered to God in the Old Testament. The firstfruits typify Christ in resurrection, and this resurrected Christ is the Spirit. (Life-study of Exodus, pp. 850-851)

The day of Pentecost was exactly fifty days from the day of Christ's resurrection. On the day of Pentecost, 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. 15:45; 2 Cor. 3:17). (Exo. 23:16, footnote 1)

Further Reading: Life-study of Exodus, msg. 71; The Conclusion of the New Testament, msg. 309

<< WEEK 9 — DAY 4 >>

Morning Nourishment

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.

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.

The offering of a sheaf of the firstfruits was a type of the resurrected Christ offered to God on the day of His resurrection (John 20:17), which was the day after the Sabbath (John 20:1). From that day to the day of Pentecost was exactly fifty days.

The Feast of the Harvest typifies the enjoyment of the rich produce brought in by the resurrected Christ. 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 (Gal. 3:14) so that they may enjoy the all-inclusive Christ (the very embodiment of the Triune God) as their good land. This signifies that the believers, through 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. (Life-study of Acts, pp. 44-45)

Today's Reading

As the consummation of the harvest, 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 for one thousand years on the restored earth. (Exo. 23:16, footnote 2)

"On the fifteenth day of this seventh month is the Feast of Tabernacles for seven days to Jehovah" (Lev. 23:34). These seven days signify that the Feast of Tabernacles is for a complete course of days, which will be a thousand years. "Seven days you shall present an offering by fire to Jehovah" (v. 36a). This signifies that during this festival, Christ is offered day by day as food to God for the satisfaction of both God and man. According to this type, in the millennium every day an offering will be presented to God to signify that Christ is God's food in our experiences, which is offered to God for His satisfaction so that we and God may enjoy mutual rest.

"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" (v. 39a). This signifies that the millennium will come after the harvest of what God desires to obtain on earth. In His eternal plan God has a purpose with man, and this purpose is to produce a people for His expression, which will consummate in the New Jerusalem. For this reason, God uses four dispensations to do His work of the new creation on man in the old creation. The first is the dispensation of the fathers; the second is the dispensation of the law; and the third is the dispensation of the church. In the fourth dispensation, the dispensation of the millennial kingdom, there will be a full harvest of what God has been doing in the first three dispensations. Hence, the millennial kingdom will be a feast both to God and to His redeemed. In the millennium God's redeemed people—including both the church and the kingdom of Israel—will enjoy this feast.

The [feasts] portray our Christian life from our salvation as sinners to our entrance into the millennial kingdom, which God has prepared as the peak of His consummation of the new creation in the old creation, so that God and man may gladly enjoy all the blessings that God's work of new creation accomplished in the age of the old creation. (Truth Lessons—Level Three, vol. 2, pp. 87-88)

Ultimately, the eternal Feast of Tabernacles will be the enjoyment of the New Jerusalem, the eternal tabernacle (Rev. 21:2-3), in the new heaven and new earth by all God's people as the consummation of the harvest of their experience of God. See Leviticus 23:33-44 and footnotes. (Exo. 23:16, footnote 2)

Further Reading: Life-study of Acts, msg. 6; Truth Lessons—Level Three, vol. 2, lsn. 28

« WEEK 9 — DAY 5 »

Morning Nourishment

Rev. 21:2-3 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. 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.

The third feast is the Feast of Ingathering. Keeping the Feast of Ingathering typifies the enjoyment of the fullness of the Father in Christ (Col. 2:9; Eph. 3:19). The ultimate issue, or consummation, of the enjoyment of the Triune God in Christ is the enjoyment of the fullness of the Father, the fullness of the Godhead, for eternity. The Feast of Ingathering is also called the Feast of Tabernacles. This feast signifies the enjoyment of the fullness of the Triune God for eternity in the new heaven and the new earth. For eternity, we who believe in Christ shall enjoy the fullness of the Godhead. (Life-study of Exodus, pp. 851-852)

Today's Reading

Leviticus 23 says that God ordained seven annual feasts for His elect. The first one was the Passover (v. 5), and the last one was the Feast of Tabernacles (v. 34). The Passover is the initiation, and the Feast of Tabernacles is the consummation of our enjoyment of Christ...The entire Christian life should be a feast. At other times we have said that the Christian life is a suffering life, but we suffer so that we can feast more. Our suffering helps us to enjoy the Lord. Eventually, our suffering becomes our feasting. This is why Psalm 23:5 says that the Lord has prepared a table before us in the presence of our enemies. Enemies indicates fighting and suffering, but the Lord makes our fighting a feasting and our suffering a table.

Christ is the Feast of Tabernacles (John 7:2)...John in his Gospel refers to us firstly the Feast of the Passover as the beginning of our enjoyment of Christ for the initiation of God's redemption judicially.

Then he also refers to us the Feast of Tabernacles, signifying the consummation of God's full salvation organically. After the full harvest of their crops from the good land, the Jewish people observed the Feast of Tabernacles to worship God and enjoy what they had reaped (Deut. 16:13-15). Actually, their coming together was a real picture of blending. All of the people of Israel were required to go to Jerusalem three times a year for this blending. The last time was in the fall after the harvest 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.

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. Everyone had a tent, and God had a tabernacle among these tents, so the Feast of Tabernacles was a remembrance of God's story. This points to what the Lord said when He established His table. He told us to eat the bread and drink the wine in remembrance of Him (Luke 22:19-20). The Lord's table is a remembrance just as the Feast of Tabernacles was a remembrance.

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 (Rev. 21:2-3). Although the New Jerusalem will be solidly built with gold, pearls, and precious stones, it will be called a tabernacle. (Crystallization-study of the Gospel of John, pp. 70-72)

The Feast of the Passover signifies feeding, and the Feast of Tabernacles signifies satisfaction. The feeding at the Passover in John 6 was a shadow; it was not the real feeding. Likewise, the satisfaction at the Feast of Tabernacles in John 7 is also a shadow. Only Christ is the reality of both the Feast of the Passover and the Feast of Tabernacles. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, p. 188)

Further Reading: The Fulfillment of the Tabernacle and the Offerings in the Writings of John, ch. 20; Life-study of Exodus, msg. 179

<< WEEK 9 — DAY 6 >>

Morning Nourishment

Heb. 11:9-10 By faith he dwelt as a foreigner in the land of promise as in a foreign land, making his home in tents with Isaac and Jacob, the fellow heirs of the same promise; for he eagerly waited for the city which has the foundations, whose Architect and Builder is God.

The New Jerusalem is the tabernacle for the remembrance of how the overcomers, before the consummation of the New Jerusalem in the kingdom age, were still living in tents; they were not settled yet. When they enter into the New Jerusalem in the new heaven and new earth, they will no longer be living in tents, but they will still call their eternal dwelling place the tabernacle in remembrance of what they experienced. When we enter into the New Jerusalem, we will have many eternal and joyful memories of what we experienced. 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. Eventually, our Feast of Tabernacles will be the enjoyment of the New Jerusalem in the new heaven and new earth. That will be the real consummation of all the harvest of our experience of God. (Crystallization-study of the Gospel of John, p. 72)

Today's Reading

The Feast of Tabernacles, which is the last feast of all the feasts ordained by God for His people (Lev. 23:34, 39-43), is for Israel's enjoyment of the rich produce of the good land at its harvest time for their satisfaction....Christ is our good land with all its produce for our enjoyment and satisfaction.

[Jesus] cried out on the last day of the feast, 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" (John 7:37-38). 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....This call is repeated by the Spirit with the bride for people to participate in the enjoyment of Christ in the New Jerusalem (Rev. 22:17).

The real satisfaction was to receive Christ and drink of Him that they would be not only satisfied but also overflowing with rivers of living water. This overflow of the riches is the expressed riches, the fullness. 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....This is the enjoyment for satisfaction in drinking the river of water of life in the New Jerusalem (Rev. 22:1-2)....Hence, 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.

The word tabernacles in the title the Feast of Tabernacles implies the thought of remembrance, that is, the Israelite keepers of the Feast of Tabernacles should remember that their forefathers dwelt in tents (tabernacles) in their wandering in the wilderness.

The New Jerusalem will be consummated firstly to be the firstfruits in the millennial kingdom as a reward to the overcomers and then consummated lastly 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, pp. 72-74)

We need to be deeply impressed with the fact that these three feasts signify the full enjoyment of the Triune God in Christ. We may say that with the first feast Christ is sown as a seed. With the second feast we have a harvest, the reaping of Christ as the life-giving Spirit. The enjoyment of this feast began on the day of Pentecost and will continue until the third feast, the Feast of Ingathering, and will consummate with it. As the consummation of the harvest, the ingathering is the enjoyment of the fullness of the Godhead, the fullness of the Father in Christ, for eternity. (Life-study of Exodus, p. 852)

Further Reading: Crystallization-study of the Gospel of John, msg. 6; The History of God in His Union with Man, pp. 140-141

<< WEEK 9 — HYMN

Hymns, #1145

1

God gave His Son to man to be
The tree of life so rich and free,
That every man may taste and see
That God is good for food.
Yes, God is good for food!
Yes, God is good for food!
We've tasted and we testify
That God is good for food!

2

We eat this feast and take God in,
And as we eat we live by Him,
For all the elements within
This feast are God Himself.
Yes, Jesus is our feast!
Yes, Jesus is our feast!
We eat this feast and live by Him,
For Jesus is our feast!

3

Christ Jesus is the food we eat;
He is our bread, He is our meat;
He is our life-supply complete;
We daily eat of Him.
We daily eat of Him,
We daily eat of Him.
He is our life-supply complete;
We daily eat of Him.

4

This feast is so enjoyable;
To men it's so available,
For God said whosoever will
May come and freely eat.
Yes, come and freely eat;
Yes, come and freely eat.
For God said whosoever will
May come and freely eat.