

**Guidelines for the Exercise of the Lord's Day Prophesying**  
**Message Eight : Christ as the Feast of Tabernacles and as the Spirit Flowing out of the Believers as**  
**Rivers of Living Water**

**I. Overview:**

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. 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. 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. The life-giving Spirit is the consummated Spirit, the consummation of the processed and consummated Triune God. Before the Lord Jesus was crucified and resurrected, the consummated Spirit was "not yet", because the Lord Jesus was not yet glorified. 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. The life-giving Spirit is the compound Spirit, typified by the compound anointing ointment with its ingredients. 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.

**II. Truth and Enlightenment:**

Day 1 —

A. Expound that the entire Christian life should be a feast.

Leviticus 23 says that God ordained seven annual feasts for His elect. The first one was the Passover, and the last one was the Feast of Tabernacles. The Passover is the initiation, and the Feast of Tabernacles is the consummation of our enjoyment of Christ. The Passover, the first feast of all the feasts ordained by God for His people, typifies that Christ is the beginning of our enjoyment of Him that originates our spiritual life. The entire Christian life should be a feast. The Christian life is a suffering life, but we suffer so that we can feast more.

B. Explain this Feast of the Passover what our enjoyments are.

In this Feast of the Passover 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. The blood redeemed the children of Israel judicially, and the flesh of the lamb was for God's elect to eat so that they could be nourished and strengthened to redemption and with Himself for strengthening and nourishing us so that we can walk on God's way out of Egypt.

Day 2 —

A. Explain what the Feast of Tabernacle reminds us.

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 that will be the real consummation of all the harvest of our experience of God.

B. Expound what the Lord having done in the Feast of Tabernacles in John 7.

The Feast of Tabernacles 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 indicates that the people who held the Feast of Tabernacles were not satisfied; the real satisfaction was to receive Christ and drink of Him so that they would be not only satisfied but also overflowing with rivers of living water.

Day 3 —

A. Expound the meaning of an altar.

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

B. Explain everything outside of the house of God being just a heap of ruins.

Bethel and Ai stand in contrast one to another. This contrast means that in the eyes of the called ones only God's house is worthwhile. Everything else is just a heap of ruins. The principle is the same with us today. On the one hand, we have Bethel, God's house, the church life. Opposite to this is a heap of ruins. Everything that is contrary to the church life is a heap of ruins.

Day 4 —

A. Expound what the meaning of this resurrection being called glorification is.

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. Before

Christ was thus glorified, the Spirit was not yet. Prior to Christ's resurrection God was a Spirit but not a life-giving Spirit. Before Christ's death and resurrection God had no way to enter into man to be man's life.

Between man and God there were a number of negative things as obstacles.

B. State that the death of Christ opened a way.

In His death He fulfilled all the requirements of God's glory, holiness, and righteousness; then in resurrection He changed in form to be the life-giving Spirit. This was absolutely for the organic union between God and man—to bring God into man and to bring man into God in His resurrection. 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.

Day 5 —

A. State the Lord's breathing of the Holy Spirit into the disciples being the fulfillment of His promise of the Holy Spirit as the Comforter.

The Lord's breathing of the Holy Spirit into the disciples was the fulfillment of His promise of the Holy Spirit as the Comforter. This

fulfillment differs from the one in Acts 2:1-4. Here in John 20:22 the Spirit as breath was breathed as life into the disciples for their life. By breathing the Spirit into the disciples, the Lord imparted Himself into them as life and everything.

B. Expound 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 that He might bring forth many sons of God for the building of His Body.

Day 6 —

A. Explain knowing the Spirit, we can have a normal Christian life.

The normal Christian life depends upon our knowing and experiencing the Spirit. Today in the New Testament the Spirit is the compounded Spirit to be the anointing ointment. In order to experience Christ's death in Romans 6, we must enter into the experience of the Spirit in Romans 8. We can experience Christ's death only in the Spirit. The death of Christ is in the Spirit. The reality of resurrection is the Spirit.

B. Expound the compound ointment and its elements of the four spices.

The compound anointing Spirit is compounded with God's Divine Trinity, typified by the three units of five hundred shekels of the spices. The Spirit is compounded with Christ's death and its killing effectiveness, typified by myrrh and cinnamon. Christ's resurrection and its repelling power, typified by calamus and cassia, are also elements of the compound anointing Spirit.

### **III. Conclusion:**

There are spices in the all-inclusive Spirit, and that spice is the killing death of Christ in the Spirit today. The more you say, "Oh, Lord Jesus," the more you will receive the all-inclusive Spirit. In a few minutes, you will feel that Spirit kill your temper, pride, and other negative things. Not only that, but in this all-inclusive Spirit there is a nourishing component that gives us the river of living water. If we come to the meeting, everyone will pour out rivers of water, then the meeting will overflow with life. We are all travelers in the wilderness, living in tents, and need to drink the living water that comes out of the rock. This reminds us that one day the true Feast of Tabernacles will come. It will be in the new heaven and the new earth, where there will be a new Jerusalem that will become an eternal tabernacle. It will be a true, long-lasting, and an eternal tabernacle.