

HWMR - CRYSTALLIZATION STUDY OF LEVITICUS, Book 4, Week 9

The Feasts (2)
The Feast of Firstfruits,
the Feast of Pentecost, and the Feast of Tabernacles

Scripture Reading: Lev. 23:9-22, 33-44

- Leviticus 23: 9 Then Jehovah spoke to Moses, saying,
- Leviticus 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;
- Leviticus 23:11 And he shall **wave the sheaf** before Jehovah for your **acceptance**; on the day after the Sabbath the priest shall wave it.
- Leviticus 23:12 And on the day when you wave the sheaf, you shall offer **a male lamb** a year old without blemish as a burnt offering to Jehovah.
- Leviticus 23:13 And its **meal offering** shall be two-tenths of an ephah of fine flour mingled with oil, an offering by fire to Jehovah for a satisfying fragrance. And its **drink offering** shall be of wine, a fourth of a hin.
- Leviticus 23:14 And you shall **eat no bread** or parched grain or fresh ears until that same day, **until** you have **brought the offering of your God**. It shall be a perpetual statute throughout your generations in all your dwelling places.
- Leviticus 23:15 And you shall count for yourselves from the day after the Sabbath; from the day that you brought the sheaf of the **wave offering** there shall be **seven complete Sabbaths**.
- Leviticus 23:16 You shall count **fifty days** until the day after the seventh Sabbath; then you shall **present a new meal offering** to Jehovah.
- Leviticus 23:17 You shall bring out of your dwelling places **two loaves** as a wave offering; they shall be of two tenths of an ephah of fine flour, baked with leaven, **as firstfruits** to Jehovah.
- Leviticus 23:18 And you shall present with the bread **seven lambs**, a year old without blemish, and **one bull** of the herd and **two rams**; they shall be a **burnt offering** to Jehovah with their meal offering and their drink offerings, an offering by fire for a satisfying fragrance to Jehovah.
- Leviticus 23:19 And you shall offer **one male goat** for a sin offering and **two male lambs**, a year old, for a sacrifice of **peace offerings**.
- Leviticus 23:20 And the priest shall wave them with the bread of the **firstfruits** as a wave offering before Jehovah with the two lambs; they shall be holy to Jehovah for the priest.
- Leviticus 23:21 And you shall make a proclamation on that same day; you shall have a holy **convocation**; you shall **do no work of labor**. It shall be a perpetual statute in all your dwelling places throughout your generations.
- Leviticus 23:22 And when you reap the harvest of your land, you shall not completely reap the corners of your field, nor shall you gather the gleaning of your harvest; you shall leave them for the poor and for the sojourner; I am Jehovah your God.
- Leviticus 23:33 Then Jehovah spoke to Moses, saying,
- Leviticus 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.
- Leviticus 23:35 On the first day shall be a holy **convocation**; you shall **do no work of labor**.
- Leviticus 23:36 Seven days you shall present an offering by fire to Jehovah. On the eighth day you shall have a holy convocation, and you shall present an offering by fire to Jehovah. It is a solemn assembly; you shall do no work of labor.
- Leviticus 23:37 These are the appointed feasts of Jehovah, which you shall proclaim as holy convocations, to present an offering by fire to Jehovah, **burnt offerings** and **meal offerings**, sacrifices of **peace offerings**, and **drink offerings**, each on its own day,
- Leviticus 23:38 Besides the Sabbaths of Jehovah and besides your gifts and besides all your **vows** and besides all your **freewill offerings** which you give to Jehovah.
- 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.
- Leviticus 23:44 And Moses declared to the children of Israel the **appointed feasts** of Jehovah.

The Firstfruits

In 1 Corinthians 15:20 Paul says, “*Now Christ has been raised from the dead, the firstfruits of those who have fallen asleep.*” In verse 23 Paul speaks of “*the firstfruits, Christ.*” Christ is the **firstfruits of resurrection to be the beginning of God's new creation** and to **be the Head of the Body**, the church.

(1) To Be the Beginning of God's New Creation

Christ was the first One raised **from the dead, becoming the firstfruits of resurrection**. This was typified by the firstfruits (a sheaf of the firstfruits, including Christ with some of the dead Old Testament saints, was raised at the Lord's resurrection—Matt. 27:52-53) in Leviticus 23:10-11, which were offered to God on the day after the Sabbath, the day of resurrection (Matt. 28:1). As the firstfruits, Christ is the **beginning** of God's new creation. Christ in resurrection is the **beginning**, the **germination**, of the new creation. **Through the resurrection of Christ the old creation passed away and a new creation came into being**. By His all-inclusive death He **terminated** the old creation; in His resurrection He **germinated** the new creation with the divine life. Christ is the firstfruits of the new creation in resurrection. This is confirmed by Colossians 1:18b: “*He is the beginning, the Firstborn from the dead.*” This verse shows that Christ is the first in resurrection; as such, He has the first place in the church, God's new creation (2 Cor. 5:17; Gal. 6:15).

(2) To Be the Head of the Body, the Church

Christ as the firstfruits of resurrection is the Firstborn from the dead that **He might be the Head of the Body** (Eph. 1:20-23). Hence, Colossians 1:18a tells us that Christ is the Head of the Body, the church; He is the beginning, the Firstborn from the dead. Since He, the Head of the Body, has been resurrected, we, the Body, also will be resurrected. (Conclusion of the New Testament, The (Msgs. 306-322), Chapter 9, Section 1)

I. The **Feast of Firstfruits** signifies the resurrected Christ as the **firstfruits** for our enjoyment as a feast in His resurrection—Lev. 23:9-14; 1 Cor. 15:20:

- A. Christ was crucified at the time of the **Feast of the Passover**, and then on the third day, the day after the Sabbath, He was resurrected—Mark 14:12; 1 Cor. 15:4; John 20:1; Lev. 23:11:
 1. Christ's resurrection was the fulfillment of the **Feast of Firstfruits** and is the reality of that feast—v. 10.
 2. Christ was the first One raised from the dead, becoming **the firstfruits of resurrection**—1 Cor. 15:20:
 - a. This is typified by the **sheaf of the firstfruits**, which was offered to God on the day after the Sabbath, the day of resurrection—Lev. 23:11; Matt. 28:1.
 - b. In the type, the firstfruits of the harvest were not a single stalk of wheat but a **sheaf of wheat**, typifying not only **the resurrected Christ** but also **the saints** who were raised from the dead after His resurrection—Lev. 23:11; Matt. 27:52-53.
 3. Christ as the firstfruits of resurrection is the **Firstborn from the dead** that He might be the Head of the Body; since He, the Head of the Body, has been resurrected, we, the Body, also will be resurrected—Col. 1:18; Eph. 1:20-23.
- B. The type in Leviticus 23:14 signifies that the resurrected Christ ascended to the heavens and was **offered to God** with all the fruit in His resurrection as God's food for God's satisfaction; then, He became man's supply for man's satisfaction:
 1. On the day of His resurrection, early in the morning the Lord ascended secretly **to satisfy the Father**, and late in the evening He returned to the disciples—John 20:17, 19.
 2. The **freshness of His resurrection** must be **first for the Father's enjoyment**, as in the type the **firstfruits** of the harvest were brought first to God—Lev. 23:14.
- C. The waving of the **sheaf of the firstfruits** before Jehovah for acceptance signifies that Christ was resurrected that we might be **justified** before God and **accepted** by God—v. 11; Rom. 4:25b:
 1. The death of Christ has fulfilled and fully satisfied God's righteous requirements; hence, we are justified by God through His death—3:24.
 2. Christ's resurrection proves that God's requirements were satisfied by Christ's death for us, that we are justified by God because of His death, and that in Him, the resurrected One, we are accepted by God—4:25b.
 3. As the resurrected One, Christ is in us to live for us a life that can be justified by God and is always acceptable to God—8:10.
- D. The **firstfruits** of the **Feast of Firstfruits**, **after being offered** to God for His enjoyment, **were to be eaten** by the people of Israel—Lev. 23:14:
 1. This signifies that the resurrected Christ, after being presented to God in His freshness, is to be dispensed, with all the riches of His resurrection, into us for our enjoyment—1 Cor. 15:14, 17; Rom. 4:25b; Phil. 3:10a, 11b.
 2. Christ became our portion **only after** His freshness in resurrection had first been offered to the Father—John 20:17.
 3. The word **fruit implies eating**, indicating enjoyment, and the word **firstfruits** indicates that the resurrected Christ is **to be eaten by us for our enjoyment**—Lev. 23:14.
 4. Only Christ in resurrection can be our life supply—John 14:19; 6:53-57, 63:
 - a. Whatever Christ is as our portion to be eaten is related to His resurrection—20:17; 6:53-57.
 - b. According to the type of the **Feast of Firstfruits**, **what we enjoy and what is being dispensed into us is the resurrected Christ**—Rom. 8:11.

The Feast of Firstfruits

The third annual feast is the **Feast of Firstfruits** (Lev. 23:9-14). This feast signifies the **resurrected Christ** for our enjoyment as a feast in His resurrection (1 Cor. 15:20). This feast took place **three days after the Passover feast**. Christ was crucified at the time of the Passover feast, and on the third day He was resurrected. **The day of His resurrection was the fulfilment of the Feast of Firstfruits**. Christ in His resurrection is the **firstfruits**.

In the Feast of Firstfruits, “*you shall bring the sheaf of the firstfruits of your harvest to the priest*” (Lev. 23:10). This signifies that the resurrected Christ, with some of the Old Testament saints (cf. Matt. 27:52-53), was brought to God and presented to God for His fresh enjoyment. The first sheaf of the offering was waved before Jehovah on the day after the Sabbath (Lev. 23:11). This signifies that **Christ was resurrected so that we might be justified before God and accepted by God** (Rom. 4:25b). “*You shall eat no bread or parched grain or fresh ears until that same day, until you have brought the offering of your God*” (Lev. 23:14). This signifies that **the resurrected Christ ascended to the heavens and was offered first to God** with all the fruit in His resurrection as God's food for His satisfaction. Then He became man's supply for man's satisfaction.

The resurrected Christ, the fresh Christ in His resurrection, was **enjoyed by God first**. This is the firstfruits, and the firstfruits are for God's enjoyment. **Then the resurrected Christ becomes our enjoyment with God and with one another**. (Truth Lessons, Level 3, Vol. 2, Chapter 8)

II. The **Feast of Pentecost** was the feast of the **fiftieth day**, counting from the day after the Sabbath, the day on which the sheaf of the wave offering was brought to God, to the day after the seventh Sabbath—Lev. 23:15-22:

- A. This signifies the resurrection of Christ in its sevenfold fullness reaching the realm of the complete fullness, bearing the full **responsibility**, signified by the number fifty (composed of ten times five, ten signifying fullness and five, responsibility), for the **testimony** of resurrection—v. 16.
- B. On the day of Pentecost in the New Testament, the consummation of the Triune God—the all-inclusive, life-giving, compound Spirit of the processed Triune God, who is the totality of the Triune God—**was poured out** upon the one hundred twenty disciples as representatives of the Body of Christ— Acts 2:1-4:
 1. The **Feast of Pentecost** came fifty days **after** the **Feast of Firstfruits**, indicating that the outpoured Spirit is the aggregate of the rich produce of the resurrected Christ— vv. 32-33; Gal. 3:14.
 2. As a result of such an **outpouring of the economical Spirit of God**, **the Body of Christ came into existence** as the increase, the enlargement, of the unlimited, individual Christ, making Him the universal, **corporate Christ**, the mingling of the processed and consummated Triune God with His chosen and redeemed people, which will ultimately consummate in the New Jerusalem—1 Cor. 12:12-13; Rev. 21:2.
- C. The **Feast of Pentecost** signifies the New Testament believers' enjoyment of the outpoured Spirit as the **aggregate** of the rich produce of the resurrected Christ; the rich produce of Christ's resurrection **includes** the firstborn Son of God, the life-giving Spirit, the many sons of God, and the new creation of God— Lev. 23:15-21; Acts 2:1-4, 32-33; Rom. 8:29; 1 Cor. 15:45b; 2 Cor. 5:17.
- D. Although the **producing** of the church began with Christ's resurrection, the **formation** of the church did not take place until Pentecost—Acts 2:1-4:
 1. On the day of Pentecost, the Spirit, who is actually Christ Himself, was poured out upon the members of Christ, who were produced through His resurrection; in this way the church was formed—vv. 32-33.
 2. The **formation of the church** was of two parts or two sections—the **Jewish** part and the **Gentile** part; these two parts of the church, which are represented by the saints in Jerusalem (ch. 2) and those in the house of Cornelius (ch. 10), are typified by the **meal offering of two loaves** of bread baked with leaven offered to God at the Feast of Pentecost (Lev. 23:16-17).

The Feast of Pentecost

The **Feast of Pentecost** was the feast of the fiftieth day, counting from the day after the Sabbath, the day on which **the sheaf of the wave offering was brought to God**, until the day after the seventh Sabbath, being a total of **fifty days** (vv. 15-16a). This signifies the resurrection of Christ in its sevenfold fullness reaching the realm of the complete fullness, bearing the full responsibility (signified by the number fifty, which is ten times five, the number of responsibility) for the testimony of resurrection.

In the Feast of Pentecost, **two loaves of bread** of fine flour baked with leaven as firstfruits were brought and presented to Jehovah as a new meal offering (v. 16). The fine flour typifies Christ at the stage of the firstfruits; **two loaves of bread** baked with leaven typify **the church** in two sections at the stage of Pentecost, the section of the church composed of the **Jewish believers** and the section composed of the **Gentile believers**; both sections had sins (signified by leaven) within them, being offered to God as the new meal offering for God's satisfaction. (Truth Lessons, Level 3, Vol. 2, Chapter 8)

III. The **Feast of Tabernacles**, the last feast, signifies Israel's full enjoyment of the **restored old creation** in the millennium; this feast will usher in the new heaven and new earth—vv. 33-43; Zech. 14:16-21; Rev. 21:1:

- A. This feast signifies **the coming millennium** as a dispensational, joyful blessing for God's redeemed people **to enjoy with God for a full period of time in God's old creation**—Lev. 23:33-44.
- B. The **seven days** in Leviticus 23:34 signify that the **Feast of Tabernacles** is for a **complete course of days**, which will be **a thousand years**.

- C. 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—v. 36.
- D. Keeping the feast for seven days after gathering in the produce signifies that the millennium will come after the harvest of what God desires to obtain on earth—v. 39a:
1. 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—Eph. 3:11; 1:20-23; Rev. 21:2.
 2. For this reason God uses **four dispensations** to do His work of the new creation on man in the old creation—the dispensations of the fathers, the law, the church, and the millennial kingdom:
 - a. 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—Lev. 23:34.
 - b. In the millennium God's redeemed people—**including the church and the kingdom of Israel**—will enjoy the feast.
- E. The **Feast of Tabernacles** was the **Feast of Ingathering**, the feast when the full harvest was brought in; this feast signifies the rich, full, and ultimate enjoyment of all that Christ is—vv. 33-44; Exo. 23:16:
1. We **begin** the enjoyment of Christ from the Feast of Unleavened Bread, we **continue** by enjoying the riches of the resurrected Christ in the Feast of Firstfruits, and eventually, we **come** to the ultimate enjoyment of Christ as the **Feast of Tabernacles**—Lev. 23:6-14, 33-44.
 2. After the full harvest of their crops, the Jewish people observed the Feast of Tabernacles to worship God and enjoy what they had reaped—Deut. 16:13-15:
 - a. The Feast of Tabernacles was held at the time of the reaping of the harvest of the **good land** given by God— Exo. 23:16.
 - b. **For us today, the reality of this good land is the Spirit**— Gal. 3:14; Phil. 1:19.
 3. Since Christ is eventually realized as the all-inclusive life-giving Spirit, **the Spirit as the realization of Christ** in our experience is the good land as the source of God's bountiful supply for us to enjoy— 1 Cor. 15:45b; Gal. 3:14:
 - a. The **Feast of Tabernacles** was a feast for God's people to enjoy and be satisfied before God—Lev. 23:40b. Rom. 14:17b.
 - b. As the last feast of all the feasts ordained by God for His people, the Feast of Tabernacles is for their enjoyment of the rich produce of the good land at its harvest time for their satisfaction—Lev. 23:34, 39-43.
 - c. Christ as the **reality** of the Feast of Tabernacles is such a feast for our experience and enjoyment today—Gal. 3:14; Eph. 3:8.

The Feast of Tabernacles

The seventh feast, which is the last feast, is the **Feast of Tabernacles** (Lev. 23:33-44). This feast **signifies** the **coming millennium** as a dispensational, joyful blessing **for God's redeemed people to enjoy with God for a full period of time in God's old creation**. (Truth Lessons, Level 3, Vol. 2, Chapter 8)

The Triune God Embodied in the Son Being Incarnated to Be His Tabernacle on the Earth

The Triune God embodied in **the Son** was incarnated to be His **tabernacle** on the earth. The Word **became** flesh and tabernacled among us (John 1:14). That **man was a tabernacle**. He was **God becoming a man, a God-man**. By His incarnation **He mingled God with man**. This person as the mingling of God with man is **God's tabernacle**. By incarnation God eventually became our dwelling, making us His dwelling, **a mutual abode of God and man**.

The tabernacle of God was first the individual God-man Jesus (Matt. 1:21-23). The individual God-man Jesus as the tabernacle of God consummates in the corporate New Jerusalem. This **corporate New Jerusalem** will be the **fulfillment** of the **Feast of Tabernacles in the millennium** (Lev. 23:34, 39-43; Rev. 2:7b). The Feast of Tabernacles was the last feast of the year for the Israelites. In the millennium Christ will be the reality of that feast as the full enjoyment of the processed and consummated Triune God in eternity (Rev. 22:14, 19). Christ in eternity will be such a full enjoyment for us to enjoy God as our eternal portion.

In eternity future the New Jerusalem will be the enlargement of Christ, the **eternal mingling of God with man**, and the mutual abode of God and man. Revelation 21 says that the New Jerusalem will be the tabernacle of God for God to dwell in and that God will be the temple for His elect to dwell in. Therefore, **the upcoming New Jerusalem will be a mutual abode for the redeeming God and for His redeemed to express the processed Triune God mingled with the regenerated, transformed, and glorified tripartite man**. This is the ultimate consummation of the God of Abraham, Isaac, and Jacob with Joseph. (The History of God in His Union With Man, Chapter 10, Section 8)