

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

(Crystallization-study of Leviticus 2) 2018/10/15-21

### I. The Feast of Firstfruits signifies the resurrected Christ as the firstfruits for our enjoyment as a feast in His resurrection:

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;

I Cor. 15:20 But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep.

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:

① Christ's resurrection was the fulfillment of the Feast of Firstfruits and is the reality of that feast.

② Christ was the first One raised from the dead, becoming the firstfruits of resurrection:

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.

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.

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.

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 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.

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 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.

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:

① The death of Christ has fulfilled and fully satisfied God's righteous requirements; hence, we are justified by God through His death.

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.

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.

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:

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.

② Christ became our portion only after His freshness in resurrection had first been offered to the Father.

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.

④ Only Christ in resurrection can be our life supply: John 14:19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.

a. Whatever Christ is as our portion to be eaten is related to His resurrection.

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 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.

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:

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.

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:

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.

[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 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.

[I Cor. 12:13](#) For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

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.

D) Although the producing of the church began with Christ's resurrection, the formation of the church did not take place until Pentecost:

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.

[Acts. 2:32](#) This Jesus God has raised up, of which we all are witnesses. [33](#) Therefore having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear.

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 and those in the house of Cornelius, are typified by the meal offering of two loaves of bread baked with leaven offered to God at the Feast of Pentecost.

**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:**

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.

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.

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:

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.

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.

b. In the millennium God's redeemed people—including the church and the kingdom of Israel—will enjoy the feast.

E) In the millennium God's redeemed people—including the church and the kingdom of Israel—will enjoy the feast.

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.

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:

a. The Feast of Tabernacles was held at the time of the reaping of the harvest of the good land given by God.

b. For us today, the reality of this good land is the Spirit.

[Phil. 1:19](#) For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

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:

a. The Feast of Tabernacles was a feast for God's people to enjoy and be satisfied before God.

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.

c. Christ as the reality of the Feast of Tabernacles is such a feast for our experience and enjoyment today.

[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.

**Experience①: Christ being delivered up to die on the cross because of our offenses is for us to live by the resurrection life that was justified and accepted by God.**

In Romans 4:25 we see that Christ is the factor of our justification: **“Who was delivered for our offenses and was raised for our justification.”**

Christ was delivered up to die on the cross because of our offenses. This means that...Christ was delivered on the cross for us in order to satisfy God's righteous requirements. Since the death of Christ has fulfilled and fully satisfied God's righteous requirements, we are justified by God through His death.

Romans 4:25 goes on to say that God raised Him from the dead for our justification. If God had not been satisfied with Christ's offering for us, how could God have raised Him from the dead? God's raising Christ is a strong proof that God was satisfied with Christ's dying for us and that we are justified by God because of Christ's death. Now God can accept us through Christ.

**For Junior & Senior High School Students**

Jesus was delivered up to die on the cross for your offenses. Man can receive this fact by believing. You can be justified by faith because of Christ's vicarious death. You can be justified by partaking of Christ's death on the cross by faith. It is not because of your good works. God can see through not only your outward acts but also your inward real situation like heavenly X-ray. So any sin can be hidden in front of God. In front of God, all flesh are sinners. But thank the Lord. When we receive the vicarious death of the Lord by faith, you can be justified before God. Hallelujah!

Please have a clear understanding about the justification by faith. You can never be justified by your good deeds. Those who want to be justified by their deeds are those who rely on themselves. And no one can be justified by his own deed. You can be justified by faith and it is given freely.

**Rom. 3:22 Even the righteousness of God through the faith of Jesus Christ to all those who believe, for there is no distinction; 23 For all have sinned and fall short of the glory of God, 24 Being justified freely by His grace through the redemption which is in Christ Jesus;**

Here you may have a doubt; **“Since man can not be justified by good deeds, can I do evil?”** The answer to this question as follows; **“Your being justified before God is by faith and it is the gift given to you freely. You could escape the perishment by being justified. Moreover, this justification by faith gave you the resurrection life of Christ. Now you need to live this life that was justified and accepted by God by Christ as life giving Spirit. By living this resurrection life, you do not do evil only but also you can express God and please God.**

For example, you have been endeavoring in your study by your own effort and desire. But after you believed the Lord and was justified and received the life giving Spirit, please study by being motivated by the resurrection life of Christ. You

can pray like this, Oh, Lord Jesus. I have studied for myself with rivalry so far. This was good in one sense. But after receiving Lord's life, I am required to study for the Lord's testimony by the resurrection life. When we do this, we can experience Christ as wisdom, endurance, memory in my study. Thank the Lord. May I study in the Lord, with the Lord and for the Lord. Amen.

**Experience②: The church was produced and formed by being filled with the Holy Spirit inwardly and outwardly. To build up the church today, we need to be filled with the Holy Spirit.**

Through Christ's resurrection we, the believers in Christ, have been produced to be the living members for the constitution of the Body of Christ. The members of the church have been produced by, with, and in Christ's resurrection.

Although the producing of the church began with Christ's resurrection, the formation of the church did not take place until Pentecost, fifty days after the Lord's resurrection. On the day of Pentecost, the Holy Spirit as the all-inclusive Spirit of the processed and dispensing Triune God was poured out for the formation of the church...In resurrection Christ has become the life-giving Spirit. 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.

Now Christ has a Body, and this Body is His increase, His enlargement, His extension, even His expansion. Today we are a part of Christ's extension. Every local church is a small part of the universal extension of Christ, which came into being on the day of Pentecost.

The first four festivals form a group that bears a great significance. This significance includes the death of Christ, the resurrection of Christ, the ascension of Christ, and the outpouring of the consummated Spirit of the processed Triune God to produce the Body of Christ as the enlargement, the increase, the extension, the expansion, of the unlimited, individual Christ into a universal, corporate Christ.

**For Working Young Saints**

The producing of the church as the Body of Christ began with the day of Christ's resurrection. The formation of the church took place on the day of Pentecost. On the day of Christ's resurrection, the breath of life entered into the disciples, and they became children of God, brothers of Christ. This is the start of the producing of the church. Subsequently, on the day of Pentecost, the all-inclusive Spirit was poured out on the brothers of Christ, and the church was formed. Therefore, the producing and forming of the church was from the fact that the all-inclusive Spirit enters into man as life and pour on the believers as power.

As a business person your inside and outside should be filled with the Holy Spirit. The inward filling of the Holy Spirit is related to life and it enables you to live with wisdom and joy. The outward filling of the Holy Spirit is related to power and authority and it enables you to boldly speak the Word of God. You need to consecrate your business life to the Lord. If your business life is for the building up of the church, the Lord will surely bless your business life. And in the business life you will experience the filling of the Holy Spirit

inwardly and outwardly. The more you are filled with the Holy Spirit, the more you can build the church by partaking in the producing and forming of the church.

For example, when you have to set priority in your business, learn to take Christ as your wisdom by calling on the Lord's name and with a short prayer to the Lord. Human wisdom handles things superficially, but the wisdom of Christ can penetrate various matters and judge with understanding.

Nehemiah was a common man, who was a server of wine to the king. In the workplace, when Nehemiah was questioned by King, his boss, he replied by praying to the God of heaven. You should also train yourself to speak boldly in the wisdom of the Lord through calling on the Lord's name and the short prayers to Him.

**Neh. 2:1** Then in the month of Nisan, in the twentieth year of Artaxerxes the king, while wine was being set before him, I took up the wine and gave it to the king. Now I had never been sad in his presence. **2** And the king said to me, Why is your face sad, since you are not ill? This is nothing other than sadness of heart. Then I was greatly frightened. **3** And I said to the king, May the king live forever! Why should my face not be sad, when the city, the place of my fathers' graves, lies in waste and its gates are consumed with fire? **4** And the king said to me, What do you request? **So I prayed to the God of heaven.** **5** And I said to the king, If it please the king and if your servant has found favor before you, that you would send me to Judah to the city of my fathers' graves that I may rebuild it.

Furthermore, after the priority is set, you must boldly talk about it and carry it out. Sometimes there is the need to do a presentation in front of the executives. When you boldly talk about the priority you set in the Lord's wisdom with the authority of the Lord, your presentation will be a major turning point for moving the project forward.

I say again, in order to experience the filling of the Holy Spirit inwardly and outwardly in business life like this, you should consecrate yourself and your business life to the Lord. Read the footnote of Nehemiah 2:3.

**FN:** Being an aggressive person, Nehemiah took advantage of this opportunity to speak to the king. Although he was a common man, a servant of the king, he was aggressive to volunteer himself to God for his burden concerning the building up of Jerusalem. He was also aggressive in making his requests known to the king. His aggressiveness was very much used by God.

As a person who loved God, Nehemiah prayed to God to contact Him in fellowship. Furthermore, Nehemiah trusted in God and even became one with God. As a result, he became the representative of God. With Nehemiah, there was no self-seeking or self-interest. He was always willing to sacrifice what he had for the people and for the nation.

In type, Nehemiah's aggressiveness, as a virtue in his human conduct, shows that our natural capacity, natural ability, and natural virtues must pass through the cross of Christ and be brought into resurrection, i.e., into the Spirit as the

consummated Triune God, to be useful to God in the accomplishing of His economy.

**Prayer:** O, Lord Jesus. I renew my consecration and consecrate myself to You every day in the morning and evening. My main job is Christ and the church. My work is secondary. Even though it is a secondary job, if it is for the building of the church, my business life will be blessed according to the principle of God's economy. Lord Jesus, in my boldness let me experience You as my wisdom and joy in my practical work life. For that, please fill me with the all-inclusive Spirit, Holy Spirit inwardly and outwardly every day. Make me today's Nehemiah. I ask in the name of the Lord. Amen!

## 278 Fullness of the Spirit

1

The Spirit of life is within us today,  
Who's likened to water our thirst to allay;  
Of Him we may drink and be filled thus with Him,  
Until as a river He flows from within.

2

The Spirit of pow'r comes upon us today,  
Who's likened to clothing ourselves to array;  
In Him we are baptized, with Him we are dressed,  
For service equipping with power possessed.

3

The Spirit of life is as breath glorious,  
As spirit of life it is breathed into us;  
The Spirit of pow'r doth the wind typify,  
Which bloweth upon us with pow'r from on high.

4

Into His disciples the risen Lord breathed,  
The Spirit of life thus to them He bequeathed;  
Th' ascended Lord poured at the Pentecost hour  
Upon His disciples the Spirit of pow'r.

5

The Spirit of life is within as the life,  
The Spirit of power is giv'n for this life;  
As blowing of wind brings the fresh air to breathe,  
The Spirit of power to life doth bequeath.

6

These are not two spirits apart and afar,  
But of the one Spirit the two functions are,  
To clothe us with God and to fill us within,  
That we may be thoroughly mingled with Him.

7

Lord, fill with Thy Spirit of life every part,  
That we may grow up in Thy life as Thou art;  
And clothe us without with Thy Spirit of pow'r  
Thy will to fulfill in Thy service each hour.