



The Eight Fulfilled Feasts

There are varying views on these Feasts, but in a quick, categorical outline, we can identify a few major ones. The first is that these feasts are “for Israel.” Some even call them “The Feasts of Israel” or the “Jewish Feasts.” Type any of these into your search bar and it will come up immediately.

These names are wrong from the outset as will be explained, but simply stated, Scripture calls them “Feasts of the Lord.” Scripture never calls them “Feasts of Israel,” or “Jewish Feasts,” and neither are we to. If you hear someone use one of those terms, you can ignore the rest of what they will then say; they have begun on a faulty premise.

A second view is that these feasts are divided up into “spring feasts,” and “fall feasts,” and that these divisions are then given in relation to Christ’s two advents. In other words, He fulfilled the first four feasts in His first advent, and He will fulfill the last three in His second advent. This is problematic for several reasons.

First, there are actually eight feasts, not seven. The first is a weekly feast throughout the year, and the other seven are annual feasts. Secondly, He fulfilled all, not half of them in His first advent. I would say that this makes that view rather problematic.

Another view is that the spring feasts are fulfilled in His first coming, and the fall feasts are too, but they have a future application in His second advent which pertains to the nation of Israel alone.

This is problematic because it then makes these, by default, Feasts of Israel, which is something that those who hold to this view explicitly state. They equivocate on the naming of the feasts in order to justify this unjustifiable stand.

What is true and correct is that all eight feasts are Feasts of the Lord, and they are fulfilled in the work of Christ, the Lord. They are a part of the law of Moses, a law which is explicitly stated to be fulfilled by Christ in the epistles, meaning entirely. And not only is the law fulfilled, but it is 1) obsolete (Hebrews 8:13); 2) annulled (Hebrews 7:18); 3) taken away (Hebrews 10:9); and 4) nailed to the cross (Colossians 2:14).

The law is done. It is true that Israel is given seven more years under the law to accomplish certain things according to Daniel 9, but these things are in relation to Christ's finished work of the law, not in acceptable observance of a now-obsolete law.

To say that Christ has yet to fulfill the three fall feasts, is to say that Christ did not fulfill the law. If Christ did not fulfill the law, then Christ is not the end of the law for all who believe. If the law is not fulfilled, then the law is still in effect for all people. When it says in Romans that there is "now no condemnation to those who are in Christ Jesus," we can be assured that this is in error because the law brings wrath, and it brings condemnation.

If Christ didn't fulfill the law, He is not the Messiah, we are not "in Christ," because we have put our hope in someone who is not Christ, and the law, in its entirety, is still binding on us today. In

other words, to say that these feasts are not fulfilled is not merely bad doctrine, it is heresy.

This, in and of itself, is sufficient to know that the Feasts of the Lord – all eight of them – are fulfilled. But Paul goes further and explains that not only did these feasts anticipate the Lord and His work, they actually accomplished nothing in and of themselves. In Colossians 2, he says –

“So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, ¹⁷ which are a shadow of things to come, but the substance is of Christ.” Colossians 2:16, 17

Paul’s words signify the following –

1) **Food and drink.** These are the dietary laws of Israel. They are fulfilled in Christ, because they were only shadows of that which He would accomplish. To understand this, meaning every single permitted and forbidden animal or type of animal, you can watch the Leviticus 11 sermons on the Superior Word channel. Every detail of them pointed to a reality in Christ. They were but shadows of this.

2) **Festival.** The word, “festival,” is referring to the annual feast days of the Lord. They are fulfilled in Christ, because they were only shadows of that which He would accomplish, meaning all of the annual feasts and the weekly feast.

3) **New moon.** This was a monthly appointment for Israel. These looked to the work of Christ, and they are fulfilled in Christ, because they were only shadows of that which He would accomplish. They were a shadowy picture of His coming.

4) **Sabbaths.** Paul’s use of this word is speaking of the weekly Sabbath of Israel and any special Sabbaths which were mandated

for Israel, such as the Day of Atonement being “a sabbath of solemn rest.” They are fulfilled in Christ, because they were only shadows of that which He would accomplish.

When Paul says they “are a shadow of things to come, but the substance is of Christ,” he means that they had no actual value other than to anticipate the coming of Christ and His fulfillment of the pictures they made.

In Christ’s fulfillment of them, they are now – as all of the Law of Moses is – obsolete. When one receives Christ and His fulfillment of them, they get the reality which Israel only looked forward to. And so to understand this, we will now go through each of the eight Feasts of the Lord from Leviticus 23:

1) **Sabbath** – ‘Six days shall work be done, but the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work on it; it is the Sabbath of the Lord in all your dwellings.

sheshet yamim te-aseh melakah – “six days you shall do work.” These words are directive in nature. Therefore the week is divided into two sections, active work and active cessation from work. Man is not to be idle when he should be working, and man is not to be working when he should be at rest. What is curious is that one person is being addressed. The verb is second-person singular. This is odd because at the end of the verse, the verb will be plural.

The workweek in Israel is based on a seven-day calendar, beginning on Sunday and ending on Saturday, just as it is in the US today. Unlike our time schedule today though, each day begins at evening and goes through until the next evening. Thus Sunday, the first day of the week, begins at evening – literally sundown – on Saturday, and goes through until sundown the next day.

Things that needed to be done were to be done *before* the Sabbath so that no work was to be done *on* the Sabbath. This, however, does not mean that one *must* work every day. If so, for example, it would violate the other mandated feasts of the Lord. Rather, what should be done was to be done, but not on the Sabbath.

Next, it says, *shabath shabathon*, or a “resting day of solemn rest.” This specific term, *shabath shabathon*, is only used six times in Scripture. Four times it speaks of the weekly Sabbath, once for the Day of Atonement, and once concerning the seventh-year of Sabbath rest. These are the “sabbaths” that Paul refers to in Colossians. The people were to rest, and they were to contemplate God and His works on their behalf.

Concerning this term, *shabath*, or Sabbath. It first must be understood that this is referring to Saturday. Biblically, there is no such thing as a Sunday Sabbath. To say, “Today is the Sabbath,” only means, “Today is a Saturday, and it is my day of rest.” There is no transfer of Sabbath to Sunday to be found in Scripture. That is a fallacy known as a “category mistake.”

Understanding this, the word *shabath* implies rest and cessation from labor. This cessation of labor for Israel merely looks forward to a different type of rest. It was a foretaste of the blessed eternal rest which man lost, but which was promised to be restored. Man was created outside of the Garden of Eden and was *rested* in the Garden to worship and serve His God. This was lost.

Next it says, *miqra qodesh* – convocation holy. The Lord is calling His people, Israel, to observe this day as a holy calling. Unlike the next seven feasts, this is the only weekly one, and thus it is set apart from the others. However, this in no way means that it is not a Feast of the Lord.

What it does mean, however, is that no other feast was to take precedence over it. Some of the feasts lasted a full week, and at times, others may have lined up with a Sabbath day. In such cases, the Sabbath requirements were not to be set aside. Instead, the Sabbath was to be kept to the Lord, despite whatever else occurred.

It then says, *kal melakah lo taasu* – “All work no you shall do.” The verb is second-person plural. No work was to be conducted on a Sabbath day. There is no exemption from this.

The words, “Six days you shall work,” being singular look to the work of Christ. “You (alone) shall do the work.” In the second half, it is in the second-person plural – “All work you (all) shall not do.” You all, My people, shall rest in Him. The picture is complete in Christ. He does the work and as Hebrews 4:3 says, “For we who have believed do enter that rest.” The shadow finds its substance in Christ. Feast fulfilled.

2) **Passover** – “On the fourteenth *day* of the first month at twilight is the Lord’s Passover.

Nobody in their right mind disputes Christ’s fulfillment of this feast. He died on the Passover, according to Scripture. It is documented in all four gospels. To understand the timeline of His crucifixion, burial, and resurrection, all you need to do is compare the term “Preparation Day” which is found in all four gospels.

People have really botched this up over the years, claiming Christ was crucified on a Thursday, or even a Wednesday. This always comes from a misinterpretation of a couple of verses. However, the timeline is exceedingly clear. Just follow the term “Preparation Day,” and you will be in the sweet spot. Let’s do it now.

Matthew 27:62 – “The next day, the one after the Preparation Day, the chief priests and the Pharisees went to Pilate.”

This was the day after the crucifixion. Matthew says it is the day “after Preparation Day.” After this is then recorded the day after the Sabbath (Matthew 28:1, the first day of the week), meaning Sunday.

Mark 15:42 – “It was Preparation Day (that is, the day before the Sabbath). So as evening approached...”

This is the day of the crucifixion. Mark says “It was Preparation Day.” Mark 14 ends on the night of Christ’s time in the Garden of Gethsemane. Mark 15:1 then identifies that it is “immediately, in the morning,” meaning Preparation Day.

Luke 23:54 – “It was Preparation Day, and the Sabbath was about to begin.”

This is the day of the crucifixion. Luke says “It was Preparation Day.” Luke 23:56 then says that they rested on the Sabbath, and then He was raised on the day after the Sabbath, Sunday, the Lord’s Day, the first day of the week (Luke 24:1).

John 19:14 – “Now it was Preparation Day of the Passover.”

This is the day of the crucifixion. John says “It was Preparation Day.”

This definitively, and without any chance of coming to any other conclusion, identifies the day as Friday, followed by the Saturday Sabbath. This is what the Bible actually teaches. The four gospels are harmonious in this, and it is... irrefutable.

The rest of the Passion week identifies this as well. You can email me for the paper I have typed on it, or for the link to the video I did on it. Finally, in 1 Corinthians 5:7, Paul tells us of the fulfillment –

“For indeed Christ, our Passover, was sacrificed for us.”

The shadow finds its substance in Christ. Feast fulfilled.

3) Unleavened Bread – And on the fifteenth day of the same month is the Feast of Unleavened Bread to the Lord; seven days you must eat unleavened bread. ⁷ On the first day you shall have a holy convocation; you shall do no customary work on it. ⁸ But you shall offer an offering made by fire to the Lord for seven days. The seventh day shall be a holy convocation; you shall do no customary work on it.”

The two holy convocations bracket the feast. One occurs on the first day of the feast and one on the seventh. They stand as representative of the entire period of the feast.

This feast that Israel celebrated is only a picture of our time in Christ in this earthly life, from the day of our adoption until the day we go home to glory, pictured by passing through the Red Sea in the Exodus account.

In the words of verse 6, we are given a positive command, “seven days you must eat unleavened bread.” This is explicit. For seven days, unleavened bread was to be eaten. It doesn't say “You may not eat bread with leaven for seven days.” Instead it says, “seven days you must eat unleavened bread.”

It is not a negative command, which means that they could abstain from any bread as long as they didn't partake in leavened bread. Instead it is a positive command. They *were to eat* unleavened bread during the entire feast. This goes in picture to what is cited by Paul in 1 Corinthians 5:8, “let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened *bread* of sincerity and truth.”

Christ is the Unleavened Bread – a picture of His sinless perfection. As we are in Christ, we are to keep the feast, meaning conduct our lives in Christ as He did. The shadow finds its substance in Christ. Feast fulfilled.

4) **Firstfruits** – And the Lord spoke to Moses, saying, ¹⁰“Speak to the children of Israel, and say to them: ‘When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest. ¹¹ He shall wave the sheaf before the Lord, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it. ¹² And you shall offer on that day, when you wave the sheaf, a male lamb of the first year, without blemish, as a burnt offering to the Lord. ¹³ Its grain offering shall be two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to the Lord, for a sweet aroma; and its drink offering shall be of wine, one-fourth of a hin. ¹⁴ You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an

offering to your God; it shall be a statute forever throughout your generations in all your dwellings.

Here, the words, “He shall wave the sheaf,” are given. The word translated as “wave,” *nuph*, gives the sense of “to quiver.” Thus it means to vibrate up and down or to rock to and fro. To get the idea of what the priest does, the word means elsewhere “to wave,” “to beckon,” “to sprinkle,” “to rub,” “to saw,” and so on. Each of these implies motion and vibrancy.

It then says, “the day after the Sabbath.” One of the greatest divisions of interpretation of this entire feast is answering the question, “What Sabbath is being referred to here?” The answer was a dividing line between the Sadducees and the Pharisees of the Second Temple times.

The vast majority of commentators agree with the Pharisees and say it is referring not to the weekly Sabbath, but to the first day of the holy convocation which follows immediately after Passover. In other words, the Passover began, as verse 5 states, “On the fourteenth *day* of the first month at twilight.” The next day, the first day of Unleavened Bread, or the fifteenth day of the month, was a holy convocation where no regular work was to be done.

Thus, the day after this supposed “Sabbath” would be the 16th, and it would be on this day that the offering was to be presented. This is incorrect for several reasons:

1) The feast now being looked at began with its own introductory words, “And the Lord spoke to Moses saying.” There is thus no scriptural reason for tying the two feasts together in this way. Any such alignment would be incidental, not purposeful.

2) The first day of the Feast of Unleavened Bread is *not a Sabbath*, nor is ever termed as such. It is a “holy convocation.” No work of

any kind was to be conducted on a Sabbath. However, the preparation of food, something not allowed on a Sabbath, was allowed on this day according to Exodus 12:16. Further,

3) all yeast was to be removed from the house on this same day, another work which would not be authorized on a Sabbath.

4) If the day now in question was a weekly Sabbath, following the holy convocation, which would occur every seventh year or so, then the people – if not priests – bringing this sheaf to the temple on that weekly Sabbath day, would be a violation of that Sabbath which was now being observed.

But Leviticus 23:3, the Sabbath law, was specifically placed first in order of the feasts to show that no feast celebration was to interfere with the *regular weekly Sabbath*. But this would have to be the case if the Sabbath referred to in this verse was the holy convocation referred to in the previous feast.

The correct answer is that this is a weekly Sabbath which would fall into the time of the harvest season when the first grain became ripe, whenever that occurred. As the Passover is during this season, it would more often than not occur on the day after whatever weekly Sabbath occurred *during* the Feast of Unleavened Bread.

Understanding these things, we see the symbolism of the sheaf which was waved. Christ was dead, He was cut down, but He was brought back from the dead, having arisen, filled with vibrancy before the Lord. As there is but one sheaf, it signifies that Christ is the one and only Representative of, or means of, future resurrection. He is the one and only Mediator; the one and only example for emulation.

As it is the day after the weekly Sabbath, it means that Christ was resurrected on the first day of the week, meaning Sunday, just as Scripture details. And this is what Paul says of this feast –

“But now Christ is risen from the dead, *and* has become the firstfruits of those who have fallen asleep.” 1 Corinthians 15:20

The shadow finds its substance in Christ. Feast fulfilled.

5) **Weeks (Pentecost)** – ‘And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed. ¹⁶ Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the Lord. ¹⁷ You shall bring from your dwellings two wave loaves of two-tenths of an ephah. They shall be of fine flour; they shall be baked with leaven. They are the firstfruits to the Lord. ¹⁸ And you shall offer with the bread seven lambs of the first year, without blemish, one young bull, and two rams. They shall be *as* a burnt offering to the Lord, with their grain offering and their drink offerings, an offering made by fire for a sweet aroma to the Lord. ¹⁹ Then you shall sacrifice one kid of the goats as a sin offering, and two male lambs of the first year as a sacrifice of a peace offering. ²⁰ The priest shall wave them with the bread of the firstfruits *as* a wave offering before the Lord, with the two lambs. They shall be holy to the Lord for the priest. ²¹ And you shall proclaim on the same day *that* it is a holy convocation to you. You shall do no customary work *on it*. It shall be a statute forever in all your dwellings throughout your generations.

Verses 15 & 16 note that a period of seven weeks was to be counted off until, as the Hebrew says, *ha’shabat ha’shevyit*, or **the Sabbath the seventh**. There is a definite article in front of Sabbath to ensure that the mistake is not made that this is merely a period of weeks, but a period of weeks which ends on a Sabbath day. It is the day after this Sabbath that the attention is now being directed.

Despite the name “Weeks,” the feast actually is more commonly known from the Greek translation of the Old Testament of this verse. One was to count the seven weeks, but more exactly, it was to be fifty days to the day *after* the seventh Sabbath, on whatever day that Sabbath was.

The Greek translation translates the words, “fifty days” as *Penteconta*. In the New Testament, it is called, *Pentékosté*, or Pentecost. That is explicitly referred to by Luke in Acts 2 –

“When the Day of Pentecost had fully come, they were all with one accord in one place. ² And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. ³ Then there appeared to them divided tongues, as of fire, and *one* sat upon each of them. ⁴ And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.” Acts 2:1-4

The Feast is fulfilled in Christ, in the giving of the Spirit. There is a one-time fulfillment of this feast, but the effects of it, like all of the feasts, comes about at any time a believer places his trust in Christ. At that moment, they then have their own Pentecost moment –

“In Him you also *trusted*, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, ¹⁴ who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.”
Ephesians 1:13,14

Concerning the two loaves which were presented with yeast, they picture Jew and Gentile, accepted by God, despite their sin. Paul records a literal fulfillment of this in his epistles –

“Greet my beloved Epaenetus, who is the firstfruits of Achaia to Christ.”
Romans 16:5

“I urge you, brethren—you know the household of Stephanas, that it is the firstfruits of Achaia...” 1 Corinthians 16:15

The presentation of the two loaves is what those verses are speaking of – one a Jew, one a Gentile, and thus one gospel message. The shadow finds its substance in Christ. Feast fulfilled.

6) **Yom Teruah** – “Then the Lord spoke to Moses, saying, ²⁴ ‘Speak to the children of Israel, saying: ‘In the seventh month, on the first *day* of the month, you shall have a sabbath-*rest*, a memorial of blowing of trumpets, a holy convocation. ²⁵ You shall do no customary work *on it*; and you shall offer an offering made by fire to the Lord.’”

The seventh month was originally the first month of the calendar. That was changed at the time of the Exodus. However, both calendars continued to be used in Scripture. It’s a bit of a confusing study, but for now, just remember that the month Adam was created, the first month, is now – in Leviticus 23 – the seventh month.

Although I don’t like to go beyond the Bible, the words of Chabadba will help here –

“The 1st day of creation, on which G-d created existence, time, matter, darkness and light, was the 25th of Elul. (Rosh Hashanah, on which we mark "the beginning of Your works", is actually the 6th day of creation, on which the world attained the potential for the realization of its purpose, with the creation of the first man and woman, Adam and Eve. Rosh Hashanah is therefore the day from which the Jewish calendar begins to count the years of history; the 1st day of creation thus occurred on the 25th of Elul of what is termed -1 from creation.” Chabadba

This is actually supported by a parallel found in an anagram of the first word in the Bible which concerns creation, and the first day of the month of Tishri. They are both spelled with the same letters, but when rearranged the letters reflect one or the other. *b’reshit* or “in the beginning” is simply rearranged into *aleph b’tishri*, or “the first of Tishri.”

Knowing that Adam was created on this day, we can then see the fulfillment in Christ. He was born on this same day four thousand years later. How do we know? It is because the Bible shows us this. To understand would take watching the sermon I did on it where

everything is detailed for you. But the fulfillment is explained by Paul –

“And so it is written, “The first man Adam became a living being.” The last Adam *became* a life-giving spirit.

⁴⁶ However, the spiritual is not first, but the natural, and afterward the spiritual. ⁴⁷ The first man *was* of the earth, *made* of dust; the second Man *is* the Lord from heaven. ⁴⁸ As *was* the *man* of dust, so also *are* those *who are made* of dust; and as *is* the heavenly *Man*, so also *are* those *who are* heavenly.” 1 Corinthians 15:45-48

The blasts of the trumpet each year on this day were given in anticipation of the coming Messiah. When He arrived, they literally fulfilled this aspect of the feast without even realizing it. The shadow finds its substance in Christ. Feast fulfilled.

7) Day of Atonement – “And the Lord spoke to Moses, saying: ²⁷ ‘Also the tenth *day* of this seventh month *shall be* the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls, and offer an offering made by fire to the Lord. ²⁸ And you shall do no work on that same day, for it *is* the Day of Atonement, to make atonement for you before the Lord your God. ²⁹ For any person who is not afflicted *in soul* on that same day shall be cut off from his people. ³⁰ And any person who does any work on that same day, that person I will destroy from among his people. ³¹ You shall do no manner of work; *it shall be* a statute forever throughout your generations in all your dwellings. ³² It *shall be* to you a sabbath of *solemn* rest, and you shall afflict your souls; on the ninth *day* of the month at evening, from evening to evening, you shall celebrate your sabbath.’”

Again, to understand this feast, and how it is fulfilled in Christ, you would have to watch the three Leviticus 16 sermons on the Day of Atonement, and the one Leviticus 23 sermon on it. The remarkable aspect which I will share with you is that there is a subtle, almost unrecognizable, change in the Hebrew of the words, “It shall be a Sabbath rest to you,” between the two accounts.

In Leviticus 16, it says, *shabbath shabbathon hi lakem*. However, in Leviticus 23, it says, *shabbath shabbathon hu lakem*. The word *hi* or *hu* in either form means “it.” However, *hi* in verse 16:31 is tied to the feminine word Sabbath. In verse 23:32 it is tied to the masculine word *shabbaton*, or “complete rest.”

The reason for the change is because in Leviticus 16, the focus is on the Sabbath; in Leviticus 23, it is on Rest. The reason for the change from *hi* to *hu* is obvious from the context of Leviticus 23.

The constant admonition during those instructions is, “No work!” God has given us an amazing insight into Christ and His work. First, He *is* our Sabbath Rest – we rest in Him positionally. But Christ is also the end of the law for all who believe. He has done the work, we find our rest in Him actually. The focus goes from *Christ our place of Rest*, to *Christ because of Whom we rest*.

Paul explains the fulfillment of the Day of Atonement –

“But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, ²² even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; ²³ for all have sinned and fall short of the glory of God, ²⁴ being justified freely by His grace through the redemption that is in Christ Jesus, ²⁵ whom God set forth *as* a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, ²⁶ to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.” Romans 3:21-26

The word Paul uses, and which the author of Hebrews later uses, is the same word used to describe the Mercy Seat where the blood of the Day of Atonement was sprinkled. You will only cheat yourself if you don’t watch those sermons to fully understand this, but for now, each time that a person comes to Christ, they receive their Day of Atonement, fulfilled once and forever by Christ on the cross

of Calvary. The shadow finds its substance in Christ. Feast fulfilled.

8) **Tabernacles** – “Then the Lord spoke to Moses, saying, ³⁴ ‘Speak to the children of Israel, saying: ‘The fifteenth day of this seventh month *shall be* the Feast of Tabernacles *for* seven days to the Lord. ³⁵ On the first day *there shall be* a holy convocation. You shall do no customary work *on it.* ³⁶ For seven days you shall offer an offering made by fire to the Lord. On the eighth day you shall have a holy convocation, and you shall offer an offering made by fire to the Lord. It *is* a sacred assembly, *and* you shall do no customary work *on it.*

³⁷ ‘These *are* the feasts of the Lord which you shall proclaim *to be* holy convocations, to offer an offering made by fire to the Lord, a burnt offering and a grain offering, a sacrifice and drink offerings, everything on its day— ³⁸ besides the Sabbaths of the Lord, besides your gifts, besides all your vows, and besides all your freewill offerings which you give to the Lord.

³⁹ ‘Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of the Lord *for* seven days; on the first day *there shall be* a sabbath-rest, and on the eighth day a sabbath-rest. ⁴⁰ And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall rejoice before the Lord your God for seven days. ⁴¹ You shall keep it as a feast to the Lord for seven days in the year. *It shall be* a statute forever in your generations. You shall celebrate it in the seventh month. ⁴² You shall dwell in booths for seven days. All who are native Israelites shall dwell in booths, ⁴³ that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt: I *am* the Lord your God.’”

This feast, like that of Unleavened Bread, points to Christ’s work as it is displayed in us. Unleavened Bread followed the Passover, and it signified our life in Christ; the process of sanctification. That went from the day after the Passover, and it lasted seven days until the passing through of the Red Sea. It pictured our redemption in Christ (Passover – His sacrificial death), and then our life of sanctification until we pass through death, and the rapture (Unleavened Bread), and are then brought into the Lord’s presence.

This feast is a parallel to that. It follows two other feasts in the seventh month. The first was the Day of Acclamation, or Yom Teruah, picturing Christ's birth where He came to dwell among us. Then came the Day of Atonement where He died among us, becoming our Sacrifice for sin. With our atonement behind us, we have a new life to live, pictured by Sukkoth, or Tabernacles.

As so we need to understand that this feast is fulfilled for us in the work of Christ. This is made explicit in John 1:14 (YLT) –

“And the Word became flesh, and did tabernacle among us, and we beheld his glory, glory as of an only begotten of a father, full of grace and truth.”

There John uses the word *skénoó*, or dwelling in a tent. It is from the same word as that of the Greek translation of the Old Testament for “booths,” or “tabernacles,” in Leviticus 23. In other words, Christ came, put on a tent of flesh, and became a Man. What allows us to participate in this Feast of Tabernacles is that Christ first did so.

The seven days of Unleavened Bread pictured us as unleavened before the Father, living out lives purged of sin. The seven days of Tabernacles pictures us, living in temporary booths, or tabernacles before the Father, awaiting our permanent dwelling. It is the same timeframe in both feasts – our life after receiving Christ Jesus. The two feasts simply portray two different aspects of this.

Both occur on the fifteenth day of the month, the time of the full moon. Our true life begins as the brightest moment in our life, represented by the brightly lit night which starts the new day. As the moon begins to wane, so our lives in Christ as mortals do as well, but we are not to despair as we approach the darkness.

The first day is a holy convocation, as is the eighth day. The two holy convocations bracket the feast. They stand as representative of the entire period of the

feast. Like Unleavened Bread which is tied by calendar to the Passover, the feasts both last seven days. But with an additional day added, thus making eight. The last day for both are a new beginning.

The significance of the *sukkah*, or tabernacle, is tied into our position in Christ. He came and tabernacled among us. Now for those who are in Him, we are positionally new beings in Christ. Paul explains this in 2 Corinthians 5 –

“Therefore, if anyone is in Christ, *he is* a new creation; old things have passed away; behold, all things have become new.” 2 Corinthians 5:17

Paul uses this same terminology 4 more times to show us that if we are in Christ, we will be like Christ, and we are thus to live as Christ lived. This is our time of dwelling in Sukkoth – redeemed from spiritual Egypt (Passover), sins atoned for (Day of Atonement), and awaiting our new beginning.

The Jews use the term from this passage, “Ingathering,” to say that it is representative of the regathering of Israel to the land today. This is wholly incorrect, and it has nothing to do with that. This is a Feast of the Lord, looking to His redemptive work in the church, be it for Jew or Gentile.

It is a spiritual harvest, not a physical regathering of Israel. It is the abundance of life in Christ, terminating in our glorification, which is being anticipated here. The shadow finds its substance in Christ. Feast fulfilled.

1) Hebrews 4:3 (Sabbath), “...for we who have believed do enter that rest.

2) 1 Corinthians 5:7 (Passover), “Christ, our Passover, was sacrificed for us.”

3) 1 Corinthians 5:8 (Unleavened Bread), “Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.”

4) 1 Corinthians 15:20 (Firstfruits), “But now Christ is risen from the dead, *and* has become the firstfruits of those who have fallen asleep.”

5) Ephesians 1:13 (and elsewhere – Pentecost), “In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise.”

6) 1 Corinthians 15:47 (Yom Teruah), “The first man was of the earth, made of dust; the second Man is the Lord from heaven.”

7) Romans 3:24, 25 (Day of Atonement), “...being justified freely by His grace through the redemption that is in Christ Jesus, ²⁵ whom God set forth *as* a propitiation by His blood.”

8) 2 Corinthians 5:7 (Tabernacles), “Therefore, if anyone is in Christ, *he is* a new creation; old things have passed away; behold, all things have become new.”

All eight Feasts of the Lord are fulfilled by the Lord Jesus and are lived out in the one gospel for Jew and for Gentile. They are Feasts of the Lord, and they are all fulfilled by the Lord.

Prayer

If you would like a written copy of this update, you can email me and I will whip it out to you. And so...

Such is the world in which we live... From Sarasota, Florida to UB Mongolia, I'm Charlie Garrett, this is the Superior Word, and that's your PU for the Week