

ONE TORAH FOR ALL

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Mashiach's Fulfillment of the Feasts

A look at the first and second coming fulfillments

Vayyiqra (Leviticus) 23:4

"These are the appointed feasts of YHWH, even holy convocations, which you shall proclaim in their appointed season."

It is a popular teaching today to say that Mashiach Yeshua fulfilled the spring feasts with His first coming and that He will fulfill the fall feasts with His second coming. However, as appealing as this sounds to the flesh, this does not really fit with what one finds in Scripture. Such a position is woefully inadequate. For example, it is often pointed out that the Blood of Mashiach atones for our sins; in fact, Scripture says as much. We find this portrayed in the feast of Yom HaKippurim, a fall feast. Furthermore, while He died on Aviv 14, which is the day of the killing of the Pesach lamb, and the striking of the doorposts and the lintel with the blood of the lamb, to date, the death angel has not passed over the world as foretold in the first Pesach. Nevertheless, we find this passage in the book of Revelation.

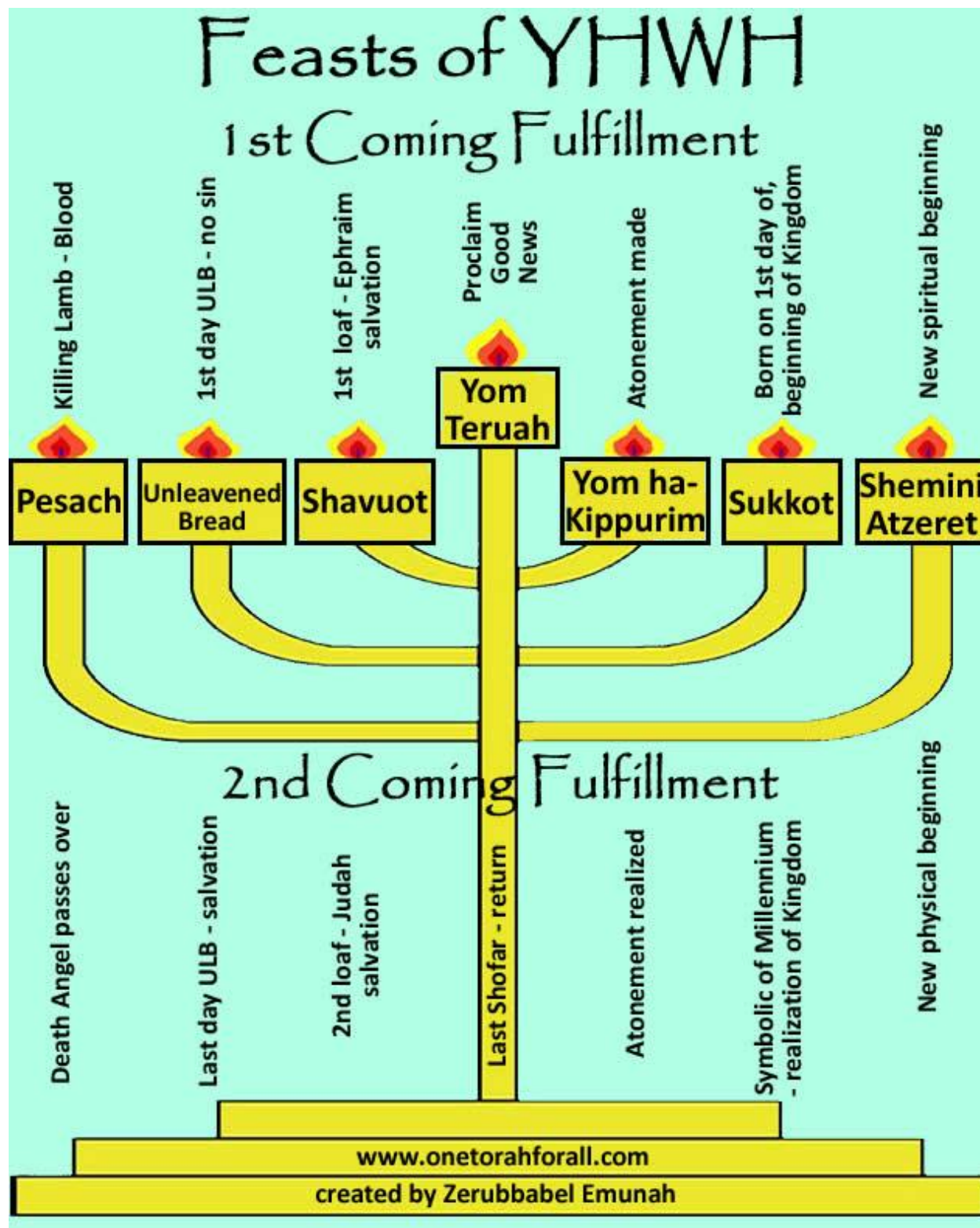
Ma'aseh (Revelation) 14:18-19

18 And another angel came out from the altar, he that has power over fire; and he called with a great voice to him that had the sharp sickle, saying, "Send forth your sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe."

19 And the angel cast his sickle into the earth, and gathered the vintage of the earth, and cast it into the winepress, the great winepress, of the wrath of Elohim.

Here we find an exact description of the death angel passing over the entire earth. This was foreshadowed in the first Pesach. What Mashiach Yeshua did was to fulfill the first part of Pesach with His first coming; He will fulfill the rest of Pesach with His second coming. In fact, what He did with His first coming was to begin fulfilling each and every feast, and He will complete the fulfillment of each and every feast with His second coming.

The following chart depicts His first and second comings along with their respective fulfillments. This is an overview to give one a more complete picture of this idea found in Scripture.



We have already briefly shown how Mashiach is seen in the Pesach in both His first and second coming, which is not actually one of the annual high days of YHWH. Pesach is actually a day of

preparation to the days of unleavened bread, the first and last (seventh) days of unleavened bread commanded as being high Shabbatot. But, in what way do these two days portray Mashiach, and why did YHWH command two of them during these days?

Ivrim (Hebrews) 9:28

So Mashiach also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for Him, unto salvation.

These two days, the first and the seventh day of the seven days of unleavened bread, foreshadow the first and second comings of Mashiach. Let us consider these days carefully. Notice what we are commanded to do regarding the first day of unleavened bread.

Shemot (Exodus) 12:15

“Seven days you shall eat unleavened bread; even the first day you shall put away leaven out of your houses; for whosoever eats leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.”

The pashat level of understanding of this passage is clear: we are commanded to put all leaven out of our homes and we are not to eat anything with leaven in it at all during these seven days. But what we really need to see here is that we are to put away this leaven before this day so that when this day arrives we can begin these seven days without any leaven in our lives; that is, we are to begin these seven days without any sin in our lives.

Leaven is representative of sin. At a deeper level of understanding, we are to put the sin out of our lives. Many people understand this. However, please take note again of the passage of Scripture from Ivrim 9:28 above. Please note that Mashiach’s first coming was in reference to sin, but His second coming will not be in reference to sin. The first coming of Mashiach gave us the means to put sin out of our lives. In fact, we are to put sin out of our lives until He returns. This shows that the Torah is still valid and in full force and effect. The Torah cannot be done away with because we are quite literally in the days of unleavened bread, in those days between the first and second comings of Mashiach.

The seventh day, which is also a high Shabbat, is at the end of the days of unleavened bread. Sin has already been put away and this coming is not in reference to sin. Rather, His second coming is in reference to salvation; that is, if one is waiting patiently for Mashiach and he is doing so without sin in his life, i.e., without leaven.

Vayyiqra (Leviticus) 23:15-16

***15 “And you shall count for yourself from the day after the Shabbat, from the day that you brought the sheaf of the wave-offering; seven Shabbatot shall there be complete;
16 even to the day after the seventh Shabbat shall you count fifty days; and you shall offer a new meal-offering to YHWH.”***

After the days of unleavened bread comes Shavuot. On the first day after the weekly Shabbat during the days of unleavened bread we are commanded to start counting fifty days, seven weekly Shabbatot plus one day. This day is Shavuot.

Vayyiqra (Leviticus) 23:17

“You shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits to YHWH.”

We have previously examined in other studies how Mashiach is the bread which came down out of heaven. We looked at how He was the true manna come down from YHWH. In this passage we see that we are to bring two loaves forth from our homes. These two loaves once again represent the two comings of Mashiach.

Please note that YHWH commands that these two loaves are to be baked with leaven. If these two loaves represent the two comings of Mashiach, then why are these two loaves to be baked with leaven? Did we not just examine how the second coming is not in reference to sin? To be sure!

Yeshayah (Isaiah) 8:14

“And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a snare and for a trap to the inhabitants of Jerusalem.”

After king Sh'lomo (Solomon) died the nation of Israel split into two kingdoms: Israel and Judah. YHWH has been dealing with both of these houses ever since. He is still dealing with each house according to its individual needs. Both are filled with their particular sins, unique to each. This is seen in the two leavened loaves of Shavuot. Mashiach came for both houses as seen in the passage above, but each house does not accept Yeshua as Mashiach at the same time. First, the house of Ephrayim (Israel) accepts Him and returns to his Father's house, which is Torah. Then, as the house of Judah looks on, he will become jealous and accept Yeshua as Mashiach. There is still a lot to happen before that comes to pass. But these two leavened loaves represent the two houses and that the work of Mashiach is for both of them equally!

Vayyiqra (Leviticus) 23:24

“Speak to the children of Israel, saying, In the seventh month, on the first day of the month, shall be a solemn rest to you, a memorial of sounding, a holy convocation.”

This is a day of blowing the shofar as well as a day of shouting. This brings to mind the following passage.

Luqa (Luke) 12:3

“Therefore whatsoever you have said in the darkness shall be heard in the light; and what you have spoken in the ear in the inner chambers shall be proclaimed upon the housetops.”

The first coming of Mashiach began the proclamation of the good news, the besorah of Mashiach. This is represented in this appointed time. While this began with His first coming, it will be concluded with His second coming. It is commonly seen that this appointed time is the day of His return. This seems highly likely. While we do not know the exact year this will occur, it seems likely that it will be upon this day.

Matithyah (Matthew) 24:29-31

29 "But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken;

30 and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory.

31 And He shall send forth His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."

There are many such passages in which the sounding of a trumpet is an intimate part of the return of Mashiach. This seems to point directly at Yom Teruah, the day of soundings.

Vayyiqra (Leviticus) 23:27

"Then on the tenth day of the seventh month is the day of atonements; it shall be a holy convocation to you, and you shall humble your souls; and you shall offer an offering made by fire to YHWH."

As we pointed out above, the Blood of Mashiach Yeshua atones for our sins now. This was accomplished with His first coming. However, our salvation will not be complete until He returns.

Philippians 3:12

Not that I have already obtained, or am already made perfect; but I press on, if so be that I may lay hold on that for which also I was laid hold on by Mashiach Yeshua.

Shaul fully understood that he had not received that which was promised long ago. Shaul is not the only one who has not received the fullness of salvation; but all those who are in Mashiach have not received it yet, as well.

Romans 8:23

And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, the redemption of our body.

We have been given the promise of redemption and have received the surety of that promise: His Spirit; but we have not received it in full yet. This we will receive in full when He returns. Much of the book of Hebrews is dealing with the work of Mashiach Yeshua in His first coming as it relates to atonement, specifically, the Day of Atonement.

Ivrim (Hebrews) 11:39-40

39 And these all, having had witness borne to them through their faith, received not the promise,

40 Elohim having provided something better concerning us, that apart from us they should not be made perfect.

So we see the work of Mashiach foreshadowed in this appointed time as well. He began the work with His first coming and He will complete that work with His return.

Vayyiqra (Leviticus) 23:34-36

34 "Speak to the children of Israel, saying, On the fifteenth day of this seventh month is the feast of Sukkot for seven days to YHWH.

35 On the first day shall be a holy convocation; you shall do no servile work.

36 Seven days you shall offer an offering made by fire to YHWH; on the eighth day shall be a holy convocation to you; and you shall offer an offering made by fire to YHWH; it is a solemn assembly; you shall do no servile work."

It is commonly understood, and rightly so, that Mashiach Yeshua was born on the first day of Sukkot, and then He was circumcised upon the eighth day, the last great day called Shemini Atzeret. These fulfillments happened during the fall festivals in His first coming.

There are several things of which we need to take special note in the above passage. First, please note that in verse 34 we are told by YHWH that Sukkot is seven days long. The first day of those seven days is a high Shabbat. The seven days of Sukkot are a picture of the millennial kingdom of Mashiach here on earth. The first day being a high Shabbat seems to be representative of His return and setting up His kingdom.

It is important to note that the setting up of His kingdom actually began with His first coming.

Matithyah (Matthew) 12:28

"But if I by the Spirit of Elohim cast out demons, then is the kingdom of Elohim come upon you."

Speaking to the Pharisees, Yeshua indicated to them that the kingdom of Elohim was already upon them, but that they could not see it because they did not have eyes to see.

Luqa (Luke) 17:20-21

20 And being asked by the Pharisees, when the kingdom of Elohim comes, He answered them and said, "The kingdom of Elohim comes not with observation;

21 neither shall they say, 'Behold, here!' or 'There!' for behold, the kingdom of Elohim is within you."

This shows us that before one can enter into the kingdom of Elohim, the kingdom of Elohim must enter him. If the kingdom of Elohim is not first internalized, then it will not be externally realized! Mashiach made this a real possibility with His first coming. When He returns we can actually inherit that which has been promised.

Matithyah (Matthew) 25:34

“Then shall the King say to them on his right hand, ‘Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.’”

Please note that this inheritance of the kingdom does not occur until after the separation of the sheep and the goats. It will be after Mashiach removes all stumbling blocks that we inherit that which He has promised to us.

This is what is represented in the seven days of Sukkot with the first day being a high Shabbat. However, there is another day at the end of these seven days which is actually a separate appointed time. This day is called “Shemini Atzaret.” This title comes from B’midbar 29:35 and it literally means “assembly on eighth,” meaning the assembly commanded on the eighth day.

In Scripture, the number eight is symbolic of new beginnings. For example, we count seven days for a week; then on the eighth day we begin the count over for a new week. Shemini Atzaret is representative of a new beginning, specifically of the new heavens and the new earth at the end of the millennial reign of Mashiach. In this case, Mashiach gave to us with His first coming a new spiritual beginning and with His return He will give to us a new physical beginning.

We see that either Mashiach or His work is portrayed in each and every appointed day of YHWH. Each and every high feast day of YHWH portrays both the first and second comings of Mashiach. While we have not looked at some of the lesser appointed days, this is also true of those days as well.

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