

# Overview Of God's Feasts

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God has appointed special times, that are to be observed every year. God tells us how and when we are to observe these appointed days. They cannot be observed on just any day and in just any way that we please. These days and their observance are important to God and they should be important to us too. Their observance is just as important and meaningful as the Sabbath day. Like the Sabbath day, they are Holy time and they are to be observed forever, or eternally by us and throughout our generations. We are to teach them to our children, so that they will grow up with their understanding and honor and value them as we do. God reveals Himself and His Plan for all of mankind through the observance of these days.

God's Feasts are also known as Holy Days. The world has its holidays, which are based on pagan observances and on days that God never appointed for any sort of observance, yet they are almost universally observed around the world. What happens when you take the "i" in holiday and replace it with a y?

**Holiday**

**Holi-day**

**Holi Day**

**Holy Day**

It is not difficult to see that what God had originally put into place, became corrupted. The world's holidays are counterfeit days and are meant to take the place of and to draw us away from the observance of God's true Holy Days. Satan always counterfeits what God has put in place. His goal is to confuse and to distort and to distract man from the truth of God.

Are God's Feasts valid for us today? There are those that argue that the Festivals are Jewish Feasts and Holidays and that we are not bound to observe them and that by doing so we are being "legalistic". Are these Feasts only for the Jews today? Were they ever only for the Jews? The Jews are only one tribe of the whole house of Israel!

Who do the Feasts belong to? The answer is found in Leviticus 23.

## **Leviticus 23:1-2**

**<sup>1</sup> And the LORD spoke to Moses, saying, <sup>2</sup> "Speak to the children of Israel, and say to them: 'The feasts of the LORD, which you shall proclaim *to be* holy convocations, these *are* My feasts.**

These are God's Feasts! **He** created them, **He** fixed their appointed time of observance and **He** made them Holy time. What God has set into place **cannot** be changed!

The complete list of God's Feasts is found in Leviticus 23; the Sabbath is also a Feast day and that is the reason that it is included in the list of God's Feasts.

### Leviticus 23:3

<sup>3</sup> '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.

It is important to note that God **purposefully** included the Sabbath with the list of the other Feasts. The Holy Days are just as binding as the Sabbath and they are still in force for us today. In fact, the observance of these days are more important now than ever, since the events they point to are very close to being fulfilled.

The first of the annual observances; is the Passover and the Days of Unleavened Bread (Leviticus 23:4-8).

### Leviticus 23:4-8

<sup>4</sup> 'These *are* the feasts of the LORD, holy convocations which you shall proclaim at their appointed times. <sup>5</sup> On the fourteenth *day* of the first month at twilight *is* the LORD 's Passover. <sup>6</sup> 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. <sup>7</sup> On the first day you shall have a holy convocation; you shall do no customary work on it. <sup>8</sup> 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*.'"

Passover is not actually a Holy Day on its own, Passover is an event and it leads into the beginning of the First Day of Unleavened Bread which **is** a Holy Day. The Days of Unleavened Bread last for seven days with the first and the seventh day being Holy Days, or convocations. During the Days of Unleavened Bread, we are to remove all leavened products from our homes and we are not to eat anything leavened during the entire seven-day feast.

The Feast of Firstfruits is actually a part of the Feast of Unleavened Bread (Leviticus 23: 9-14).

### Leviticus 23:9-14

<sup>9</sup> And the LORD spoke to Moses, saying, <sup>10</sup> "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. <sup>11</sup> 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. <sup>12</sup> 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. <sup>13</sup> 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. <sup>14</sup> 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.

This is the wave sheaf offering that was given on the day immediately after the Sabbath Day. The wave sheaf had a very specific and important meaning all of its own. The wave sheaf symbolized Christ rising to the Father to be accepted as a firstfruit.

### 1 Corinthians 15:20-24

<sup>20</sup> But now Christ is risen from the dead, *and* has become the firstfruits of those who have fallen asleep. <sup>21</sup> For since by man *came* death, by Man also *came* the resurrection of the dead. <sup>22</sup> For as in Adam all die, even so in Christ all shall be made alive. <sup>23</sup> But each one in his own order: Christ the firstfruits, afterward those *who are* Christ's at His coming.

Are the Feasts only for the generations of Israel? In Exodus 12:43, we find the Passover instructions as given by God to Moses in Egypt. Those strangers in Israel who chose to observe the Passover were required to comply with all of the same requirements as the Israelites; they in effect became Israelites by accepting God and meeting the standards that God required. There was one law for the native born and the stranger (Exodus 12:49). The Feasts are **not** the Feasts of Israel, or of the Jews, they are God's Feasts and apply to **all believers** in God. They have **never** been rescinded and **never** changed!

### Exodus 12:43-49

<sup>43</sup> And the LORD said to Moses and Aaron, "This *is* the ordinance of the Passover: No foreigner shall eat it. <sup>44</sup> But every man's servant who is bought for money, when you have circumcised him, then he may eat it. <sup>45</sup> A sojourner and a hired servant shall not eat it. <sup>46</sup> In one house it shall be eaten; you shall not carry any of the flesh outside the house, nor shall you break one of its bones. <sup>47</sup> All the congregation of Israel shall keep it. <sup>48</sup> And when a stranger dwells with you *and wants* to keep the Passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as a native of the land. For no uncircumcised person shall eat it. <sup>49</sup> One law shall be for the native-born and for the stranger who dwells among you."

In Exodus 13, God gives His first instructions for keeping The Feast of Unleavened Bread. Notice in verse 8 that God says we are to teach this observance to our children.

The importance of keeping this observance is given in verse 9. In verse 10, we can see that this ordinance was to be kept from year to year, an annual observance.

### **Exodus 13:3-10**

<sup>3</sup> And Moses said to the people: "Remember this day in which you went out of Egypt, out of the house of bondage; for by strength of hand the LORD brought you out of this *place*. No leavened bread shall be eaten.<sup>4</sup> On this day you are going out, in the month Abib. <sup>5</sup> And it shall be, when the LORD brings you into the land of the Canaanites and the Hittites and the Amorites and the Hivites and the Jebusites, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall keep this service in this month. <sup>6</sup> Seven days you shall eat unleavened bread, and on the seventh day *there shall be* a feast to the LORD. <sup>7</sup> Unleavened bread shall be eaten seven days. And no leavened bread shall be seen among you, nor shall leaven be seen among you in all your quarters. <sup>8</sup> And you shall tell your son in that day, saying, '*This is done* because of what the LORD did for me when I came up from Egypt.' <sup>9</sup> It shall be as a sign to you on your hand and as a memorial between your eyes, that the LORD's law may be in your mouth; for with a strong hand the LORD has brought you out of Egypt. <sup>10</sup> You shall therefore keep this ordinance in its season from year to year.

Next, after the Days of Unleavened Bread, comes The Feast of Weeks, or Pentecost (Pentecost literally means to count fifty).

### **Leviticus 23:15-21**

<sup>15</sup> '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. <sup>16</sup> Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the LORD. <sup>17</sup> 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. <sup>18</sup> 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. <sup>19</sup> 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. <sup>20</sup> 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. <sup>21</sup> 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.

Seven Sabbaths were to be counted  $7 \times 7 = 49$  days and then the next day was the observance, the 50<sup>th</sup> day. The Jubilee year was also calculated this way, only in years

instead of weeks. The Jubilee occurred every 50<sup>th</sup> year and it was a huge celebration. Every seven years in Israel was a land Sabbath and also a year of release.

### **Deuteronomy 15:7-11**

<sup>7</sup> "If there is among you a poor man of your brethren, within any of the gates in your land which the LORD your God is giving you, you shall not harden your heart nor shut your hand from your poor brother, <sup>8</sup> but you shall open your hand wide to him and willingly lend him sufficient for his need, whatever he needs. <sup>9</sup> Beware lest there be a wicked thought in your heart, saying, 'The seventh year, the year of release, is at hand,' and your eye be evil against your poor brother and you give him nothing, and he cry out to the LORD against you, and it become sin among you. <sup>10</sup> You shall surely give to him, and your heart should not be grieved when you give to him, because for this thing the LORD your God will bless you in all your works and in all to which you put your hand. <sup>11</sup> For the poor will never cease from the land; therefore I command you, saying, 'You shall open your hand wide to your brother, to your poor and your needy, in your land.'

In the year of release all debts were forgiven and anything held in lien, or mortgaged was returned to the owner. If you take 7x7 you get 49 years and then the next year, the 50<sup>th</sup>, was the observance of the Jubilee year. Seven is God's number for completeness and perfection. The number 7 comes up again and again throughout the things that God does, or establishes in His word. The number 50 is very significant and symbolic in the count to Pentecost and it is related to the return of Christ.

Next is the Feast of Trumpets, it was a memorial day of the blowing of trumpets.

### **Leviticus 23:23-25**

<sup>23</sup> Then the LORD spoke to Moses, saying, <sup>24</sup> "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. <sup>25</sup> You shall do no customary work *on it*; and you shall offer an offering made by fire to the LORD.'"

This day has a very important, symbolic role in the Plan of God. Trumpets were a big part of life for Israel and they always figured prominently in their celebrations and observances. Important announcements were always heralded by the use of trumpets. Trumpets were also used as alarms. This day points to the return of Christ.

Following the Feast of Trumpets, comes The Day of Atonement.

### **Leviticus 23:26-32**

<sup>26</sup> And the LORD spoke to Moses, saying: <sup>27</sup> "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. <sup>28</sup> 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. <sup>29</sup> For any person who is not afflicted *in soul* on that same day shall be cut off from his people. <sup>30</sup> And any person who does any work on that same day, that person I will destroy from among his people. <sup>31</sup> You shall do no manner of work; *it shall be* a statute forever throughout your generations in all your dwellings. <sup>32</sup> 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."

Although The Day of Atonement is listed in Leviticus 23, along with the other Feasts in order, the entire chapter of Leviticus 16 is devoted to explaining the requirements for The Day of Atonement. The events of the Day of Atonement are very significant. Every single action taken by the priest was very important and had great symbolic meaning. Take specific notice of verse 31, this is an everlasting, or eternal statute.

Now next in order comes The Feast of Tabernacles, which is another multi-day Feast like the Days of Unleavened Bread. The description of The Feast of Tabernacles is found in Leviticus 23:33-43.

### **Leviticus 23:33-43**

<sup>33</sup> Then the LORD spoke to Moses, saying, <sup>34</sup> "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. <sup>35</sup> On the first day *there shall be* a holy convocation. You shall do no customary work *on it*. <sup>36</sup> 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*.'

<sup>37</sup> '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 — <sup>38</sup> 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.'

<sup>39</sup> '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. <sup>40</sup> 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. <sup>41</sup> 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. <sup>42</sup> You shall dwell in booths for seven days. All who are native Israelites shall dwell in booths, <sup>43</sup>

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."

These days point to a wonderful and incredible time ahead, that God has in store for His people. We are also reminded of our temporary lives here and that there is something much better ahead for those who love and trust in God.

Notice that there is a final day of observance commanded at the end of the seven-day Feast of Tabernacles (Leviticus 23:36). This observance is called The Last Great Day. It is on this day that Christ stood up in the temple and cried out. In John it is called "that great day of the feast".

### **John 7:37-39**

<sup>37</sup> On the last day, that great *day* of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. <sup>38</sup> He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." <sup>39</sup> But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet *given*, because Jesus was not yet glorified.

The number seven keeps coming back up again in relation to the Feast Days. There are seven observances and two of them are seven-day long festivals. There are seven distinct Holy Days within the different Feasts. The Feast of Trumpets, The Day of Atonement and The Feast of Tabernacles are all to be observed in the seventh month. These are God's Feasts and His number is all over them, He owns them!

Deuteronomy 16 also contains instruction in the observance of the Feast Days. Numbers 28 goes through the sacrifices that were to be offered on the Holy Days of God. There are examples in the bible of these days being observed by Israel after God had given the instructions to Moses. In Joshua 5, one of the first things that Israel did after crossing over into the Promised Land was to keep the Passover!

### **Joshua 5:10-12**

<sup>10</sup> Now the children of Israel camped in Gilgal, and kept the Passover on the fourteenth day of the month at twilight on the plains of Jericho. <sup>11</sup> And they ate of the produce of the land on the day after the Passover, unleavened bread and parched grain, on the very same day. <sup>12</sup> Then the manna ceased on the day after they had eaten the produce of the land; and the children of Israel no longer had manna, but they ate the food of the land of Canaan that year.

Was this just a mere coincidence that God led them to cross over the Jordan just in time to keep the Passover? In 2 Kings 23, we see another example of Israel keeping the Passover in Jerusalem.

## 2 Kings 23:21-25

<sup>21</sup> Then the king commanded all the people, saying, "Keep the Passover to the LORD your God, as *it is* written in this Book of the Covenant." <sup>22</sup> Such a Passover surely had never been held since the days of the judges who judged Israel, nor in all the days of the kings of Israel and the kings of Judah. <sup>23</sup> But in the eighteenth year of King Josiah this Passover was held before the LORD in Jerusalem. <sup>24</sup> Moreover Josiah put away those who consulted mediums and spiritists, the household gods and idols, all the abominations that were seen in the land of Judah and in Jerusalem, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the LORD. <sup>25</sup> Now before him there was no king like him, who turned to the LORD with all his heart, with all his soul, and with all his might, according to all the Law of Moses; nor after him did *any* arise like him.

Jesus kept the Festivals while He was here on the earth. Jesus was perfect in all of his ways and He knew that He had to observe the Feasts according to God's Law. If Christ had not kept the Feasts, He would have disqualified Himself from being our Savior! In Luke 2:41-50, Jesus as a young boy is observing the Passover in Jerusalem with His parents.

## Luke 2:41-50

<sup>41</sup> His parents went to Jerusalem every year at the Feast of the Passover. <sup>42</sup> And when He was twelve years old, they went up to Jerusalem according to the custom of the feast. <sup>43</sup> When they had finished the days, as they returned, the Boy Jesus lingered behind in Jerusalem. And Joseph and His mother\* did not know *it*; <sup>44</sup> but supposing Him to have been in the company, they went a day's journey, and sought Him among *their* relatives and acquaintances. <sup>45</sup> So when they did not find Him, they returned to Jerusalem, seeking Him. <sup>46</sup> Now so it was *that* after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions. <sup>47</sup> And all who heard Him were astonished at His understanding and answers. <sup>48</sup> So when they saw Him, they were amazed; and His mother said to Him, "Son, why have You done this to us? Look, Your father and I have sought You anxiously."

<sup>49</sup> And He said to them, "Why did you seek Me? Did you not know that I must be about My Father's business?" <sup>50</sup> But they did not understand the statement which He spoke to them.

Notice in verse 49 that Christ said that He must be about His Father's business. That included observing the Passover (the very day on which He would later give His life) and the Days of Unleavened Bread which followed.

In John 2:13-16, again we find Christ in Jerusalem for the Passover. He chose this particular time to drive the money changers out of the temple. What they were doing

was very wrong, but Christ was showing by His actions that it was even worse to be carrying on what they were doing at one of God's Feasts!

### **John 2:13-17**

<sup>13</sup> Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem. <sup>14</sup> And He found in the temple those who sold oxen and sheep and doves, and the money changers doing business. <sup>15</sup> When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables. <sup>16</sup> And He said to those who sold doves, "Take these things away! Do not make My Father's house a house of merchandise!"

In John 2:23, we see that Christ is still in Jerusalem, but now it is during the Feast. So the Passover had already occurred and now this was during The Days of Unleavened Bread.

### **John 2:23-25**

<sup>23</sup> Now when He was in Jerusalem at the Passover, during the feast, many believed in His name when they saw the signs which He did. <sup>24</sup> But Jesus did not commit Himself to them, because He knew all *men*, <sup>25</sup> and had no need that anyone should testify of man, for He knew what was in man.

Christ was in Jerusalem to observe the Passover when He was betrayed, arrested and then crucified. If Christ was planning to do away with the Feasts, then why did He bother to observe them? Notice in the commission that He gave to His disciples in Matthew 28:20, that they were to teach all nations to observe all things, whatsoever I have commanded you.

### **Matthew 28:18-20**

<sup>18</sup> And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. <sup>19</sup> Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup> teaching them to observe all things that I have commanded you; and lo, I am with you always, *even to the end of the age.*"

Did the disciples go up to keep the Feast of Tabernacles with Christ?

### **John 7:1-9**

<sup>1</sup>After these things Jesus walked in Galilee; for He did not want to walk in Judea, because the Jews sought to kill Him. <sup>2</sup> Now the Jews' Feast of Tabernacles was at hand. <sup>3</sup> His brothers therefore said to Him, "Depart from

here and go into Judea, that Your disciples also may see the works that You are doing. <sup>4</sup> For no one does anything in secret while he himself seeks to be known openly. If You do these things, show Yourself to the world." <sup>5</sup> For even His brothers did not believe in Him.

<sup>6</sup> Then Jesus said to them, "My time has not yet come, but your time is always ready. <sup>7</sup> The world cannot hate you, but it hates Me because I testify of it that its works are evil. <sup>8</sup> You go up to this feast. I am not yet going up to this feast, for My time has not yet fully come." <sup>9</sup> When He had said these things to them, He remained in Galilee.

Christ commanded them to go up and keep the Feast! Christ also went into Jerusalem to keep this same Feast, but he went up separately from the disciples so that He did not attract a lot of attention.

### **John 7:10-13**

<sup>10</sup> But when His brothers had gone up, then He also went up to the feast, not openly, but as it were in secret. <sup>11</sup> Then the Jews sought Him at the feast, and said, "Where is He?" <sup>12</sup> And there was much complaining among the people concerning Him. Some said, "He is good"; others said, "No, on the contrary, He deceives the people." <sup>13</sup> However, no one spoke openly of Him for fear of the Jews.

There are many people who falsely believe that the law was all completely done away, including the observance of God's Holy Days, at Christ's death, but the apostles continued on observing the Feasts even after Christ had departed back to His father.

If the apostles had not been gathered on the Day of Pentecost (Feast of Weeks), they would not have received God's Holy Spirit on that day! Christ specifically commanded them to wait in Jerusalem for that day.

### **Acts 1:4-5**

<sup>4</sup> And being assembled together with *them*, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," *He said*, "you have heard from Me; <sup>5</sup> for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now."

As they were gathered, the Holy Spirit descended and rested upon them, just as Christ had told them:

### **Acts 2:1-4**

<sup>1</sup> When the Day of Pentecost had fully come, they were all with one accord in one place. <sup>2</sup> And suddenly there came a sound from heaven, as of a rushing

mighty wind, and it filled the whole house where they were sitting. <sup>3</sup> Then there appeared to them divided tongues, as of fire, and *one* sat upon each of them. <sup>4</sup> And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.

Note that this event occurred after Christ's death. The observance of Pentecost (Feast of Weeks) was **not removed** with the death of Christ; on the contrary He commanded them to wait in Jerusalem for it!

In Acts 12:1-4, we see that Herod took advantage of the fact that the apostles were gathered in Jerusalem for Passover and the Days of Unleavened Bread to murder James and to arrest Peter.

### Acts 12:1-4

<sup>1</sup>Now about that time Herod the king stretched out *his* hand to harass some from the church. <sup>2</sup> Then he killed James the brother of John with the sword. <sup>3</sup> And because he saw that it pleased the Jews, he proceeded further to seize Peter also. Now it was *during* the Days of Unleavened Bread. <sup>4</sup> So when he had arrested him, he put *him* in prison, and delivered *him* to four squads of soldiers to keep him, intending to bring him before the people after Passover.

In Acts 20:6, Luke clearly states that they were in Philippi until after the Days of Unleavened Bread, and then they sailed to Troas to meet up with Paul and the others. In Acts 20:5, we are specifically told that Paul and those with him were waiting at Troas for Luke and those with him who were in Philippi. Why was Paul waiting and why was Luke delayed in meeting up with him? They were each observing the Passover and the Days of Unleavened Bread where they were! Paul and his group in Troas and Luke and his group in Philippi!

### Acts 20:1-6

<sup>1</sup>After the uproar had ceased, Paul called the disciples to *himself*, embraced *them*, and departed to go to Macedonia. <sup>2</sup> Now when he had gone over that region and encouraged them with many words, he came to Greece <sup>3</sup> and stayed three months. And when the Jews plotted against him as he was about to sail to Syria, he decided to return through Macedonia. <sup>4</sup> And Sopater of Berea accompanied him to Asia – also Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia. <sup>5</sup> These men, going ahead, waited for us at Troas. <sup>6</sup> But we sailed away from Philippi after the Days of Unleavened Bread, and in five days joined them at Troas, where we stayed seven days.

In Acts 27, Luke documents the journey to Rome by ship. In verse 7, he relates the difficulty they are having sailing. In verses 9-12, Paul warns that it is not wise to

continue the journey due to the time of year and the weather, and that they might even be killed. Notice what Luke records in verse 9, what time of year is it?

### **Acts 27:9-12**

<sup>9</sup> Now when much time had been spent, and sailing was now dangerous because the Fast was already over, Paul advised them, <sup>10</sup> saying, "Men, I perceive that this voyage will end with disaster and much loss, not only of the cargo and ship, but also our lives." <sup>11</sup> Nevertheless the centurion was more persuaded by the helmsman and the owner of the ship than by the things spoken by Paul. <sup>12</sup> And because the harbor was not suitable to winter in, the majority advised to set sail from there also, if by any means they could reach Phoenix, a harbor of Crete opening toward the southwest and northwest, *and winter there.*

Luke writes in verse 9 that the Fast was already over. What Fast is this? It is the Day of Atonement. On that day we are instructed to afflict our souls, to do without food and water for that 24-hour period. The Day of Atonement occurs in the fall, in late September to mid October depending on the calendar. This was after the Fast and they were looking for a place to lie over, because winter was approaching. Why would Luke mention this? Because they were still observing God's Holy Days at this time including the Day of Atonement!

In 1 Corinthians 5, Paul is correcting the Corinthian church for allowing sin and immorality to occur in their midst. Notice what Paul says in verses 6-8, he talks about things that are directly associated with the Passover and Days of Unleavened Bread. In verse 8 he even says "let us keep the feast"! Why would Paul mention this at all unless the Corinthian church was observing the Feasts of God!

### **1 Corinthians 5:6-8**

<sup>6</sup> Your glorying *is* not good. Do you not know that a little leaven leavens the whole lump? <sup>7</sup> Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. <sup>8</sup> 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.

There are prophecies that prove these Festivals will be observed after Christ's return. The question for those who deny that the Holy Days are still required of us today is this...why will these days be required to be observed in the future, if they are not required now? In Zechariah 14, it is clear that they will be observed, or there will be consequences!

### **Zechariah 14:16-19**

<sup>16</sup> And it shall come to pass *that* everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the LORD of hosts, and to keep the Feast of Tabernacles. <sup>17</sup> And it shall be *that* whichever of the families of the earth do not come up to Jerusalem to worship the King, the LORD of hosts, on them there will be no rain. <sup>18</sup> If the family of Egypt will not come up and enter in, they *shall have no rain*; they shall receive the plague with which the LORD strikes the nations who do not come up to keep the Feast of Tabernacles. <sup>19</sup> This shall be the punishment of Egypt and the punishment of all the nations that do not come up to keep the Feast of Tabernacles.

Isaiah 66:18-24, is a prophecy about the return of Christ. The New Moons and Sabbaths are to be observed. The New Moons are important, because God marks the beginning of each month by the New Moon. The observance of each of the Holy Days and Feasts of God, are counted from the New Moon that marks the start of each month.

### **Isaiah 66:22-23**

<sup>22</sup> "For as the new heavens and the new earth  
Which I will make shall remain before Me," says the LORD,  
"So shall your descendants and your name remain."  
<sup>23</sup> And it shall come to pass  
*That* from one New Moon to another,  
And from one Sabbath to another,  
All flesh shall come to worship before Me," says the LORD.

In Luke 22, as Christ was gathered with His disciples for one last meal, He told them that He would not eat of the Passover again until it was fulfilled in the Kingdom of God. Does that sound as if Christ had done away, or would be doing away with the Passover?

### **Luke 22:14-16**

<sup>14</sup> When the hour had come, He sat down, and the twelve apostles with Him.  
<sup>15</sup> Then He said to them, "With *fervent* desire I have desired to eat this Passover with you before I suffer; <sup>16</sup> for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God."

It is clear that these festivals should still be observed by God's people today and they play an important role in helping us to understand the plan that God is working out here on the earth. The Feasts all occur at specific times during the year; the specific times that these days are to be observed add to the important and symbolic meaning of each of the Feast Days. Each of these days represents a specific event and a progressive step in God's plan. We are to observe and honor these days and we are to

teach our children to observe these days. By observing these days annually, as God has given them to us and as He has shown us, we are always kept in remembrance of His plan. Every year as we rehearse the events of His plan, through the observance of these Feasts days, we continue to grow in grace and knowledge as we also learn more about the character and incredible mind and wisdom of our Great God.

(All scriptural references cited from the New King James Edition of the Holy Bible)

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