

Many say that the feasts are Old Testament (OT) and we as New Testament (NT) believers no longer have to observe the Father's appointed times. The error of this thought is very easily discerned. What is the application of the feasts in these last days?

- A. Feasts given as part of the perpetual covenant.
1. Covenant is more than just the Decalogue.
 2. Covenant is found from **Exodus 20:1 to 23:33**, with Israel ratifying it in **24:3,7**.
 3. Three feasts found in **Exodus 23:14-17** are part of the covenant.
- B. **Passover/Unleavened Bread. 2Kings 23:21 (Part of covenant) Leviticus 23:4-8**
1. Keyed to barley harvest. **Exodus 9:31, Leviticus 23:14, Joshua 5:11** The Passover lamb and the ceremony performed in Egypt was to be a perpetual memorial of Israel's miraculous deliverance from Egypt. This was done on Passover day.
 - a. However, there is a distinction between the lamb and the day.
 - b. The day: The 14th day of Abib (**Ex. 23:15, Lev. 23:4-8, and Deut. 16:1**)
 - c. The lamb: **Deut. 16:2, 2 Chronicles 35:13, Exodus 12:11, Ex. 12:43-47, Matthew 26:17, Mark 14:12-14, Luke 22:7,15** all refer to ordinances of an eaten Passover, not a period of time.
 2. What does the leaven represent here? No offering at this time was to be brought to the Father with leaven, **Leviticus 2:11**, which seems to represent sin.
- C. **Pentecost (Feast of Weeks, Feast of Harvest). Lev 23:15-22**
1. Keyed to the wheat harvest. **Exodus 34:22**
 2. This feast is characterized by fire. The verses below are all traced to this feast:
 - a. Sampson torches the Philistines "wheat"--**Judges 15:1-5**
 - b. When Saul was crowned king, Samuel calls fire from heaven--**1 Samuel 12:17-18**
 - c. Cloven tongues of fire descend on those in the upper room--**Acts 2:1-4**
 3. The leaven of Unleavened Bread represents sin. Two loaves were also offered, these with leaven. How do we reconcile **Lev. 2:11** with this? **Matthew 4:4...**
 - a. Scripture is considered bread, the leaven is doctrine. Passover/Unleavened Bread represents pure doctrine, or said another way, the plain truth.
 - b. Does the leaven at Pentecost also represent sin? If so, Pentecost represents the message of the church presented to the world with sin not yet entirely purged. Or consider c. below...
 - c. The offerings/sacrifices in **Lev. 2:11** are fire (sin) offerings. The two loaves offered at Pentecost are a wave offering, not a sin offering.
 4. Leaven was used in the loaves at Pentecost for one of two reasons, maybe both.
 - a. It represented the false doctrine still in the early assembly. **Matthew 16:6, Matt. 16:12, Mark 8:15**
 - b. It represented the down payment of the Spirit in the assembly which would leaven the whole lump over time. **Matt. 13:33, Luke 13:20-21**

1. Every believer is given the earnest (down payment) of the Spirit as soon as they believe. **2 Corinthians 1:21-22, Ephesians 1:13-14**. Every believer is supposed to have an early rain experience or they will not receive the latter rain.
2. The indwelling at Pentecost represents the earnest of the Spirit that the assembly of true believers experienced.

D. **Feast of Trumpets/Day of Atonement Lev. 23:23-32, Lev all of chapter 16, vss. 33-34** specifically. (D3. is the author's conjecture, and his understanding is subject to change upon further light being shed in this subject.)

1. These feasts are not named in **Ex. 23** as part of the perpetual covenant for a reason.
2. Why were Trumpets and Day of Atonement (DOA) not included in the covenant?
 - a. Trumpets sounded the alarm. Judgment was coming.
 - b. DOA was a day of afflicting of the soul. Judgment was here.
3. Break down the word Atonement = At-one-ment.
 - a. Judgment will not take place throughout eternity. Final judgment is a one play act.
 - b. We will be At-one-ment with the Creator.
 - c. There is no need for these feasts to be part of the perpetual covenant as judgment will not again be needed in the earth made new.
4. These two feasts (in type) brought about the At-one-ment of the assembly with their Creator.
5. These two feasts, while (maybe) not part of the covenant, are still in effect today because judgment of the earth is not yet complete--they have not met antitype.

E. **Feast of Tabernacles (Feast of Ingathering, Feast of Booths) Leviticus 23:33-43**

1. Keyed to the fall harvest, the final or great harvest of the year. **Exodus 23:16b** (I believe this represents the Final Harvest of the righteous.)
2. **Zechariah 14** says that the Feast of Tabernacles will be observed after the Father's kingdom has been set up on Earth.
 - a. **Zechariah 14:3-4** uses language John borrowed in **Revelation 20** showing us how the New Jerusalem will descend to earth. In all of its dazzling splendor, arrayed as a bride, the Set-Apart City comes down out of heaven and rests upon the place purified and made ready to receive it.
 - b. **Zechariah 14:16-19** tells us that the wicked, who have no desire to observe the feast of Tabernacles and will not come to the city observe this feast (even though the gates are open), and will receive the plagues of Egypt.
 1. Egypt represents sin, and/or....
 2. Pantheism, the worship of Creation rather than the Creator.
3. Those inside the city are the wheat gathered into the Father's storehouse.
4. Those outside the city represent the tares bundled to be thrown into the lake of fire.

F. **These feasts are still applicable to believers today.**

1. These feasts have still not completely met antitype.
 - a. Passover—People are still being delivered from bondage.
 - b. Unleavened Bread—The assembly of believers is still beset with sin of which we need to be rid. **1 Corinthians 5:6-8**
 - c. Pentecost—**Lev. 23:21** (all your generations = forever [Strongs H# 1775], not Jewish generations). Have we received the Spirit in full measure? (Latter Rain)
 - d. Trumpets/Day of Atonement have already been discussed in D5.
 - e. Feast of Tabernacles--**Zechariah 14** Discussed in E2.
2. **Colossians 2:14-17** is in no way nailing a law of any sort to the stake. The word for law (nomos) appears nowhere in the whole book of Colossians. The Torah lives...

G. **How are the feasts prophetic? Step by step, they reveal the plan of redemption for man...**

1. Passover represents the first step in the plan of redemption. We are told to obey, to follow Elohim (the cloud) and if we do, we will be delivered from bondage. We are justified... Basically, we are told to stick our neck out, be different, OBEY. Now there's a novel idea!
2. Unleavened Bread represents what we are inclined to do after we have been delivered from bondage. We are horrified at our filthiness. We will want to get rid of the leaven (or sin). As we succeed, (in my own studied opinion) we begin to display the fruit of the Spirit, **Galatians 5:22-23**.
3. Pentecost represents the indwelling of the Set-Apart Spirit to strengthen us to be overcomers. When we display the fruits of the Spirit we are fit to receive the gifts of the Spirit (this is my own studied opinion). **1 Corinthians 12:4-11**. This is beginning of sanctification.... (NOTE: I have to apologize that I do not have any OT support for this. So I have to say that this is my opinion only since I do not have the Torah or the prophets saying what I have said.)
4. Feast of Trumpets is the most festive of all the feasts, but represents the warning that Judgment approaches, get ready. Whether one is nearing the end of life before the return of the Most High, or still alive at the end of time, this feast represents the same. This is the last call to prepare for final judgment.
5. Day of Atonement represents judgment. Everyone will receive his/her day in court. At a point no one yet knows, final judgment will commence. We are all weighed in the balances and.....
6. Feast of Tabernacles represents the harvest of two distinct classes. Those who are weighed in the balances and found wanting (tares, bundled to be thrown into the fire) and those found not wanting, (wheat, gathered into His storehouse). The sanctification process is complete, we are glorified.....
 - a. The imputed justification, restoration, sanctification, glorification, and final redemption is complete.
 - b. Since the feasts are a "dress rehearsal" for the plan of redemption, something that every sensory receptor we were given (eyes, ears, nose, mouth and hands) can be engaged in, does it not make sense to observe them now? Would you cheat yourself of this experience?

- c. No one can change the law, but there are some that show us how it was successfully observed. **Matthew 5:17-18**
- d. Jesus was a feast keeper. **Matthew 26:17-19, John 7**

H. **Friend, what will you do?**

1. Jesus told us to continue to keep Passover after the crucifixion, which Paul did.
2. There is still sin (leaven) in the assembly of believers, so the Feast of Unleavened Bread has not yet met antitype in full.
3. Believers have still not displayed the full measure of the Holy Spirit, so the Feast of Weeks (Pentecost) has still not met antitype in full.
4. The warning that judgment is coming is still sounding, so Feast of Trumpets has not yet met antitype.
5. The high priest has yet to transfer the sins of the nation (for the last time) onto the head of the scapegoat--representing Satan, so Day of Atonement has not yet met antitype.
6. The final harvest (of earth's history) has not taken place, so the Feast of Tabernacles, which represents the final harvest and the separation of the wheat and tares, has not met antitype at all.
7. If Jesus or Paul taught that the feasts were abolished, they would be false teachers. **Isaiah 8:20** says there would be no light in them--teaching against the Torah (law).

EIGHT Mistakes Believers have made with Colossians 2:14-17

1. The phrase *Handwriting of ordinances* means the Law of Moses, or the "Ceremonial Law."
2. The Law of Moses is *against us, contrary to us*, just read **Deuteronomy 31:26, Ezekiel 20:25**.
3. Paul was saying not to let fellow believers (including himself) judge you.
4. Some even say that Paul nailed the clean/unclean flesh statute (**Leviticus 11** and **Deuteronomy 14:3-21**) to the cross.
5. Paul nailed the festival Sabbaths (and the new moon observance which tracked the festival calendar) to the cross.

6. The phrase “Sabbath *days*” means the ceremonial or annual Sabbaths.
7. **Colossians 2** says the meat and drink, holydays, new moons, and ceremonial Sabbaths were shadows of things to come. They all met anti-type at the crucifixion.
8. Bad grammar—see below.

Some try to nail the “ordinances” to the cross because Passover is an ordinance (**Exodus 12:12-14**). This argument fails when you realize that the verb is singular not plural. If you presented a school paper that said “The ordinances was nailed to the cross,” you would have been penalized for bad grammar, yet this is precisely what many are doing. They are forcing their theology onto the text. Please note also that “of ordinances” is a prepositional phrase and cannot be the subject of the verb. The “handwriting” was nailed to the cross and it was the “handwriting” that was against us. This is the handwritten record of our sin (made by our recording angel) that is “nailed” when we repent.

Here’s another problem: notice the pronoun, *and took it out of the way, nailing it to His cross*. If “ordinances” were in reference here, Paul would have said “and took them out of the way, nailing them to his cross.” Now, read **Colossians 2:14** again!

Here are the rebuttals to these misinterpretations and poor exegesis found above...

1. The phrase “handwriting of ordinances” is translated from *Cheirographon tois dogmasine* and does not appear anywhere else in Scripture. We have no second witness. It does not mean the Law of Moses or the ceremonial law because the phrase “law of Moses” is in the Greek Old Testament, (the Septuagint) many times and *Cheirographon tois dogmasine* is never used. Also, the Greek word for law (nomos) does not appear anywhere in the whole book of Colossians. However, from archeological digs scholars have learned that this phrase is a Hebrew idiom, a business term meaning, Bond or Certificate of debt with it’s requirements. It is an IOU. What record of debt is recorded against you in heaven? What debt that you can never repay would you like to have blotted out? **Psalm 51:1, Psalm 51:9, Isaiah 43:25, Isaiah 44:22**. Peter agrees...**Acts 3:19**.
2. The Law of Moses is not against us...it is a **witness** against us. Every law, including the Decalogue is a witness against you if you transgress against it. A law points out our lack. Observing the statutes is for our good. **Deuteronomy 6:24, Deuteronomy 10:13, Nehemiah 9:13**. Observing any righteous law is always in our best interest. It is not legalism. It is obedience. Legalism means doing what is right. If this creates a problem, perhaps you prefer illegalism?
3. Paul was saying not to let the false teachers with their vain precepts judge the service of the Colossians (which Paul had taught them). A modern application is to be made. It is only understood if the added italicized words (*days* in verse 16 and *is* in verse 17) are removed. Scholars say that the line “Which are a shadow of things to come” is a parenthetical statement. Meaning that if you put it in parentheses that it will be better understood. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath (which are a shadow of things to come), but the body of Christ. Do not let anyone **BUT** the body of righteous believers judge you.

4. Do you think Paul, a Pharisee, would tear off a part of the Law of Moses? **Matthew 5:17**, *Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.* Destroying one jot or tittle of the Torah would make Paul (or anyone else) a false teacher, **Isaiah 8:20**--*To the Law [Torah] and to the testimony [of the prophets], if they speak not according to this word, there is no light in them.* This word law (nomos) is the Greek equivalent of the Hebrew word Torah. (The books Moses wrote) Nowhere in Scripture are the health laws repealed. *Fulfilled* means He came to show us how it was to be successfully observed, not destroyed. Peter did not believe that the dietary laws had been abrogated. See **Acts 10**, paying close attention to **Acts 10:17-28** and also **Acts 11:1-18** as he gives his interpretation of the vision he received.

5. Passover will be observed in heaven, **Mark 14:22-25**. The Holy Spirit (Pentecost) still has not fallen in full measure on the assembly of believers. Judgment (Day of Atonement) is still not complete. The final harvest, Second Coming (Feast of Tabernacles) has not taken place. The new moons will be observed in the new earth, **Isaiah 66:22-23**. Has type met antitype for Paul to so brashly nail them to the stake? Paul continued to keep the feasts well after the Crucifixion: **Acts 18:21, 20:16, 27:9, I Corinthians 5:7-8, and 16:8**.

6. In every other place in Scripture that “*Sabbath days*” is used as a phrase it refers to the weekly Sabbath. (**Matthew 12:5, 12:10, 12:12, Mark 3:4, Luke 4:31, 6:2, 6:9, and Acts 17:2**). Why would **Colossians 2** be the exception? Fact is, *days* is in italics--therefore is added text and should be immediately discarded. It should read as Sabbaths. (Note: The term *ceremonial Sabbath* or *annual Sabbath* is foreign to Scripture.) Paul was actually referring to several Old Testament passages: **I Chronicles 23:31, II Chronicles 2:4, 8:13, 31:3, Nehemiah 10:33, Ezekiel 45:17 and Hosea 2:11** where the three different appointments in time are listed together: annual feast days, monthly new moons, and weekly Sabbath. If Paul was referring to the annual Sabbaths, he was needlessly repeating himself. Feast days, new moons, feast days.

7. Sorry, Paul rightly said that they ARE shadows of things to come. He wrote this book about 33 years after the crucifixion and he was speaking in the present future tense, not past tense. The feast days, new moons and Sabbaths point to some yet future fulfillment.