Walking through Gods Calendar:
The Story of the seven Feasts

Imagine that you are an Israelite family living in the land God promised to your fathers. Your life does not revolve around a calendar hanging on the wall. It revolves around planting and harvest, rain and sunshine, family and worship, and the appointed times when God calls His people to remember what He has done. Three times during the year the men of Israel are commanded to appear before the Lord: at Passover and Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles (**Deuteronomy 16:16**). Within those seasons are **seven appointed feasts of the Lord** described in Leviticus 23. As the year unfolds, each feast teaches another part of the story.

The journey begins in the **first month of Israel's religious calendar, Nisan, in the spring**. On the **fourteenth day** comes **Passover** (Leviticus 23:5). Immediately your mind goes back to Egypt. You remember the night when a lamb was killed and its blood was placed upon the doorposts. God said, "When I see the blood, I will pass over you" (Exodus 12:13 NKJV). The attitude of Passover is **gratitude, humility, and remembrance**. Israel did not deliver itself; God delivered Israel through the blood. For the Christian, the picture becomes even clearer because Paul says, "Christ, our Passover, was sacrificed for us" (1 Corinthians 5:7). Passover teaches us where everything begins: **with the Lamb and with the blood.**

The very next day, **Nisan 15**, begins the **Feast of Unleavened Bread**, lasting seven days (Leviticus 23:6–8). The people remove leaven from their homes and eat unleavened bread. They had left Egypt so quickly that their bread did not have time to rise, but leaven also becomes an important biblical picture when Paul speaks of removing "the old leaven" and living in "sincerity and truth" (1 Corinthians 5:7–8). The attitude here is **separation and consecration**. Passover says, "I have been delivered," while Unleavened Bread asks, "Now that I have been delivered, how should I live?" God did not bring Israel out of Egypt so that Egypt could continue living inside Israel.

During this same spring season comes **Firstfruits** (**Leviticus 23:9–14**). Before Israel enjoys the full harvest, the first portion is brought before the Lord. Imagine standing in your field looking at the first ripened grain. You could say, "This belongs to me," but instead you bring the first to God because you believe the rest of the harvest is coming. The attitude of Firstfruits is **faith, thanksgiving, and expectation**. In the New Testament, Paul calls the risen Christ "the firstfruits of those who have fallen asleep" (1 Corinthians 15:20). His resurrection is not the end of the harvest; it is the guarantee that there is more coming. **Passover speaks of His death; Firstfruits points us toward His resurrection.**

Now Israel begins counting. From the offering associated with Firstfruits, **seven complete weeks are counted—fifty days—and Pentecost arrives** (Leviticus 23:15–21). Pentecost means "fiftieth," and in the Old Testament it is the **Feast of Weeks**, a harvest celebration. Imagine the fields now: what appeared as the beginning at Firstfruits has become a harvest. Then we arrive in Acts 2: "When the Day of Pentecost had fully

come" (Acts 2:1). The Holy Spirit is poured out, people hear the wonderful works of God, Peter preaches Christ, and about three thousand souls are added. The attitude of Pentecost is **hunger, expectancy, obedience, and readiness for harvest**. Pentecost is not merely about receiving an experience; it is about receiving power to become witnesses. **Passover brings us out; Pentecost sends us out.**

Then something interesting happens in Israel's calendar. After the spring feasts there is a **long interval through the summer**. The fields are being worked and the harvest continues. Eventually the **seventh month, Tishri, arrives in the fall**, and the sound of trumpets breaks the season. On the **first day of the seventh month** comes the **Feast of Trumpets** (Leviticus 23:23–25). Imagine hearing that trumpet across the land. Something in you immediately knows: *Pay attention. A sacred season has begun.* The attitude of Trumpets is **awakening, attentiveness, and preparation**. The trumpet gathers attention. It interrupts ordinary life and reminds the people that they are approaching solemn days before God.

Ten days later, on **Tishri 10**, comes the **Day of Atonement—Yom Kippur** (Leviticus 23:26–32). The atmosphere changes. This is not primarily a celebration of abundance; it is a day of humbling oneself before God. Under the old covenant, the high priest entered the Most Holy Place with sacrificial blood, making atonement according to the command of God (Leviticus 16). The attitude is **humility, repentance, examination, and reverence**. For Christians, Hebrews helps us understand the greater fulfillment: Christ entered once for all with His own blood, obtaining eternal redemption (Hebrews 9:11–12). The Day of Atonement reminds us never to treat access to God's presence casually. **Grace should produce gratitude, not carelessness.**

Then only five days later, beginning on **Tishri 15**, comes **Tabernacles**, lasting seven days, followed by a sacred assembly (Leviticus 23:33–43). Now the atmosphere changes again. Israel rejoices before the Lord. Families dwell in booths to remember that their ancestors lived in temporary shelters when God brought them out of Egypt. It is also the great season of ingathering. The attitude of Tabernacles is **joy, thanksgiving, dependence, and delight in the presence of God**. Israel remembers, "We survived the wilderness because God was with us." John later tells us that the Word became flesh and "dwelt among us" (John 1:14), using language that carries the idea of pitching His tent or tabernacling among humanity. And at the end of Scripture comes the great declaration: "Behold, the tabernacle of God is with men, and He will dwell with them" (**Revelation 21:3** NKJV).