

A Survey of Israel's Calendar

A 4-Lesson Study by Keith Blades | Enjoy the Bible Ministries®
Study Overview & Lesson Summaries

About This Series

This four-lesson study is designed to enhance the believer's appreciation for the annual calendar God gave to the nation Israel — a series of seven commemorative feast days set forth in Leviticus 23. Building on Keith's "Short History of Israel" and "Long History of Israel" series, this study examines why Israel's calendar exists, what it communicates, and how it fits into God's plan and purpose for the nation. Two essential doctrinal issues are developed in depth: (1) the shadow/substance principle of the Law, demonstrating that each feast foreshadows a real event in the days of the Messiah; and (2) the doctrine of God's Jehovahhness, showing that the seven compound Jehovah names correspond precisely to the seven annual feasts. Prior familiarity with the History of Israel series is recommended for full appreciation of these materials.



Lessons at a Glance

Lesson	Core Focus
Lesson 1	Israel's Calendar Introduced — The Setting, Significance, and Seven Annual Feasts
Lesson 2	The Shadow/Substance Principle — Each Feast Foreshadows Events in the Days of the Messiah
Lesson 3	The Name Jehovah — Seven Compound Names Corresponding to Seven Predicaments
Lesson 4	Matching the Seven Jehovah Names to the Seven Feasts — The Calendar Fully Explained

Lesson Summaries

L1	<p>Israel's Calendar Introduced <i>The Setting, Significance, and Seven Annual Feasts</i></p> <ul style="list-style-type: none">• This study enhances appreciation for the annual calendar God gave Israel — a series of commemorative feast days outlined in Leviticus 23• Israel's entire history is structured around the five courses of punishment in
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Leviticus 26, each progressive and increasing in severity

- The fifth and final course of punishment is the climactic stage where all of God's program with Israel comes to a head
- The calendar's feasts pertain specifically to events that will take place in the final two installments of the fifth course — the "days of the Messiah"
- Today we live in the parenthetical Dispensation of Grace (Acts 9), during which Israel's prophetic program is in abeyance; the calendar's fulfillment awaits its resumption
- Israel's holy days fall into two categories: (1) the weekly Sabbath, and (2) seven major annual feasts

The Seven Annual Feasts (Leviticus 23) — in Orderly Progression:

- Passover (1st month, 14th day) — the first feast and the starting point of the annual calendar
 - The first month is a first month in one sense but not in another — a detail that carries doctrinal significance
- Feast of Unleavened Bread (1st month, 15th day, 7 days) — immediately follows Passover in a cluster
- Feast of First Fruits — the third feast; offered when Israel entered the land
- Feast of Pentecost — fifty days after First Fruits; the fourth feast
- Feast of Trumpets (7th month, 1st day) — the fifth feast; begins the final cluster of three
- Day of Atonement (7th month, 10th day) — the sixth feast; described in two sections
- Feast of Tabernacles (7th month, 15th day) — the seventh feast; has two distinct facets (offerings and the feast itself)
- This study builds on the History of Israel series — prior familiarity with that material is strongly recommended

L2

The Shadow/Substance Principle *Each Feast Foreshadows Events in the Days of the Messiah*

- Reviews the dispensational timeline: five courses of punishment in Leviticus 26 outline all of Israel's covenant history
- The fifth course has five installments; the final two are the "days of the Messiah" — the climactic stage of God's program with Israel
 - Installment 4: the meek and lowly coming of the Messiah (Gospels and early Acts)
 - Installment 5: the coming in power and great glory — the last seven years of Daniel's time schedule
- All seven annual feasts foreshadow events that will take place in those final two installments
- The feasts fall in three approximate clusters that correspond to their timing across the calendar year
 - Cluster 1 — Spring: Passover (14th) and Unleavened Bread (15th), back to back
 - Cluster 2 — Late Spring: First Fruits, then Pentecost 50 days later
 - Cluster 3 — Fall (7th month): Trumpets, Day of Atonement, and Feast of Tabernacles in rapid succession
- Two essential issues must be understood before the calendar makes full

sense: (1) the shadow/substance principle, and (2) the doctrine of God's Jehovahhness

The Shadow/Substance Principle (Hebrews 10:1):

- Hebrews 10:1 — “The law having a shadow of good things to come, and not the very image of the things” — the sacrificial system foreshadowed but did not constitute the reality
- This shadow/substance principle permeates the entire law contract and applies directly to the annual calendar
- Each feast is not an end in itself but a prophetic shadow of a real coming event — a “good thing to come” in the days of the Messiah
- Acts 2:1 — “When the day of Pentecost was fully come” — the shadow and substance converged on that very day; the feast was “fully come” in its reality

L3

The Name Jehovah & the Seven Compound Names *God's*

Covenant Name Declares What He Will Do for Israel

- Second essential issue for comprehending the calendar: the doctrine of God's Jehovahhness
- Exodus 3:13-15 — God reveals His name to Moses: “I AM THAT I AM” / Jehovah — a name declared to be “a memorial unto all generations”
 - Moses anticipates the credibility problem of a 400-year gap; God's answer is His name — a doctrinal declaration, not merely a designator
- The name Jehovah carries two major doctrinal areas of significance, both teaching Israel something essential about God's covenant faithfulness and commitment
- There are seven compound Jehovah names in scripture, each declaring one specific thing God must do for Israel — things Israel is completely unable to accomplish on her own
 - These seven compound names summarize approximately sixteen Jehovah compound names used across the Old Testament
- Israel faces seven predicaments under the fifth course of punishment that she cannot resolve; each compound Jehovah name is God's declared answer to one predicament
- The reason there are exactly seven annual feasts on Israel's calendar: each feast is a commemoration, memorial, and prophetic foreshadow of one of the seven compound Jehovah names
- The calendar thus served as Israel's yearly rehearsal — reminding them, feast by feast, of what God had covenanted to perform for them in the days of the Messiah

The Shadow/Substance Recap:

- Acts 2:1 example revisited: the feast of Pentecost on the calendar foreshadowed the coming of the Spirit — when it “fully came,” shadow and substance met in real history
- This same dynamic will repeat for each of the remaining feasts in the final installment of God's program with Israel

L4

The Seven Compound Names Matched to the Seven Feasts

The Calendar Fully Explained — God's Covenant Purpose Declared

The Seven Compound Jehovah Names and Their Corresponding Feasts:

- Jehovah-Jireh (Genesis 22:14) — “I am your provider” — especially sacrifice for redemption; corresponds to the Feast of Passover
- Jehovah-Ropheka (Exodus 15:26) — “I am your healer”; corresponds to the Feast of Unleavened Bread
- Jehovah-Nissi (Exodus 17:15) — “I am your victory, your conquering hero” — God's triumph over Israel's enemies; corresponds to First Fruits
- Jehovah-Shalom (Judges 6:24) — “I am your peace giver” — addresses a particular aspect of the adversary's tactics against Israel; corresponds to Pentecost
- Jehovah-Ra'ah (Psalm 23:1) — “I am your shepherd” — especially for the remnant in the scattering attempts of the man of sin; corresponds to the Feast of Trumpets
- Jehovah-Zidkenu (Jeremiah 23:5-6) — “The LORD our righteousness” — God provides the righteousness Israel cannot produce; corresponds to the Day of Atonement
 - Jeremiah 23:6 — “In his days Judah shall be saved, and Israel shall dwell safely” — righteousness administered through the Messiah's reign
- Jehovah-Shammah (Ezekiel 48:35) — “The LORD is there” — God taking up permanent residence with Israel again; corresponds to the Feast of Tabernacles

The Davidic Covenant — The Mechanics of God's Jehovahhness:

- The Davidic Covenant provides the mechanics for putting all seven compound Jehovah names into effect — God enfleshing Himself in the line of David to come and do for Israel what they cannot do for themselves
- Isaiah 9:6-7 — “For unto us a child is born, unto us a son is given—” the Messiah fulfills all seven compound Jehovah names; “The zeal of the LORD of hosts will perform this”
 - The deliverances come by God performing for Israel out of His zeal — not by Israel's performance, but by God's grace
- Isaiah 12 and 26 — two songs of Israel extolling God's Jehovahhness at the time of their kingdom deliverance; the name Jehovah is the central focus of both songs
- The annual calendar functioned as Israel's yearly rehearsal: feast by feast, God refreshed before Israel the seven things He had covenanted to perform in the days of the Messiah

Key Doctrinal Distinctions

The Shadow/Substance Principle of the Law

Hebrews 10:1 declares that “the law having a shadow of good things to come, and not the very image of the things.” This shadow/substance principle permeates the entire law contract, including Israel's calendar. The feasts and holy days of Leviticus 23 are not ends in themselves but prophetic shadows of

real events — the substance — that God would bring to pass in the days of the Messiah. When shadow and substance converge (as demonstrated in Acts 2:1 with Pentecost being “fully come”), the feast reaches its fulfillment. The remaining feasts await their corresponding substance in the final installment of Israel’s program.

Israel’s Calendar and the Dispensation of Grace

Israel’s annual calendar belongs exclusively to God’s prophetic program with the nation Israel. In the current Dispensation of Grace — the mystery program revealed to the Apostle Paul beginning at Acts 9 — Israel’s prophetic program is in abeyance. The feasts, holy days, and calendar observances of Leviticus 23 are not directives for the Body of Christ today. They are prophetic markers belonging to Israel’s program, yet to be fulfilled in the final installments of the fifth course of punishment when God resumes His covenant dealings with Israel.

The Seven Compound Jehovah Names and Israel’s Seven Predicaments

The name Jehovah is not merely a designator but a doctrinal declaration — a memorial unto all generations (Exodus 3:15). There are seven compound Jehovah names summarizing everything God must be and do for Israel to deliver them from seven specific predicaments they cannot resolve on their own. These seven names correspond precisely to the seven feasts on Israel’s annual calendar, establishing that the calendar is not arbitrary in its number or sequence. It is a carefully structured prophetic proclamation of God’s full covenant purpose for Israel, to be realized in the days of the Messiah through the mechanics of the Davidic Covenant.

Key Scripture References

Leviticus 23:4	The feasts introduced as “feasts in their seasons” — the foundational calendar chapter listing all seven annual holy days
Leviticus 26:14–46	Five courses of punishment outlining Israel’s history under the law contract; the fifth and final course is the climactic stage
Hebrews 10:1	The shadow/substance principle stated: “The law having a shadow of good things to come, and not the very image of the things”
Acts 2:1	“When the day of Pentecost was fully come” — the shadow and substance of the feast of Pentecost converging in real history
Exodus 3:13–15	God reveals the name “I AM THAT I AM” / Jehovah to Moses — “this is my name for ever, and this is my memorial unto all generations”
Genesis 22:14	Jehovah-Jireh — “The LORD will provide”; corresponds to the feast of Passover
Exodus 15:26	Jehovah-Ropheka — “I am the LORD that healeth thee”; corresponds to Unleavened Bread
Exodus 17:15	Jehovah-Nissi — “The LORD is my banner”; corresponds to First Fruits

Judges 6:24	Jehovah-Shalom — “The LORD is peace”; corresponds to Pentecost
Psalms 23:1	Jehovah-Ra’ah — “The LORD is my shepherd”; corresponds to the Feast of Trumpets
Jeremiah 23:5–6	Jehovah-Zidkenu — “The LORD our righteousness”; corresponds to the Day of Atonement
Ezekiel 48:35	Jehovah-Shammah — “The LORD is there”; corresponds to the Feast of Tabernacles
Isaiah 9:6–7	The Messiah fulfills all seven compound Jehovah names; “The zeal of the LORD of hosts will perform this”
Isaiah 12; 26	Two songs of Israel extolling God’s Jehovahhness at the time of their kingdom deliverance; Jehovah’s name is the central theme of both

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