

# Feasts Of Israel/The Bible Annual Calendar

Month	Nisan (Aviv) (March/April)	Iyyar (Zif) (April/May)	Sivan (May/June)	Tammuz (June/July)	Ab (July/August)	Elul (August/September)	Tishri (Ethanim) (September/October)	Marcheshvan (Bul) (October/November)	Kislev (November/December)	Tebeth (December/January)	Shebat (January/February)	Adar (February/March)	Groups:	
<b>Feast - High Sabbath</b>	<ul style="list-style-type: none"> <li>14th. <b>Passover. (Pesach)</b></li> <li>15th-21st. <b>Feast of Unleavened Bread.</b> (Hag HaMatsot)</li> <li>Day after Sabbath in Passover Week <b>First Fruits (Bikkurim)</b></li> <li><b>Omer counting (Sefirat ha-Omer)</b> (Not a feast, a marker day)</li> </ul> During this period: Omer / First Sheaf offering, beginning the count to Shavuot. 21st. Close of Unleavened Bread.	<ul style="list-style-type: none"> <li>Pesach Sheni (Second Passover)</li> </ul> A provision for those unclean or away to keep Passover one month later (Num 9:9-14). Not a separate feast for the whole nation	<ul style="list-style-type: none"> <li><b>Feast of Weeks / Pentecost / Shavuot.</b> Counted from the Omer: 50th day. Later Jewish calendar reckoning: 6 Sivan.</li> </ul>	A long break between these feasts (between the 1st Coming and the 2nd)			<ul style="list-style-type: none"> <li>1st. <b>Feast of Trumpets.</b> (Yom Teruah) Later Jewish title: Rosh Hashanah. Later Jewish civil new year reckoning.</li> <li>10th. <b>Day of Atonement.</b> (Yom Kippur)</li> <li>15th-21st. <b>Feast of Booths / Tabernacles /Ingathering. (Sukkot)</b></li> <li>22nd. <b>Eighth Day Assembly. (Shemini Atzeret)</b> End of Booths.</li> </ul>	<ul style="list-style-type: none"> <li>25th. <b>Feast of Dedication / Lights. (Hanukkah)</b> Later Jewish feast; not a Levitical feast.</li> </ul>						Weekly: Sabbath Monthly: New Moon Annual: the seven feasts of Lev 23 Multi-year: Sabbatical year and Jubilee
<b>Season</b>	Beginning of religious year. Early spring.	Spring.	Late spring to early summer.	Hot dry summer.	Deep summer.	End of summer.	Seventh month sacred cycle begins. Early warm Autumn.	Autumn rains establishing.	Rainy season underway.	Winter rains.	Late winter.	End of winter toward spring.	The people of biblical times, both of the Old and New Testament periods, were essentially rural. Even those who lived in towns were close to the country and usually owned gardens or farms. With the seasons as a background to their daily life, the religious calendar was partly based on the agricultural year with several festivals coinciding with significant events: e.g. Feast of Weeks or first fruits (of cereals, Ex. 32:11), Feast of Tabernacles or ingathering (of grapes, Lev. 23:34). The primary crops of the Bible include grain, grapes, and olives (Gen. 27:28; Deut. 7:13; Joel 1:10).  Disclaimer: Some teachers assign the fall feasts to specific end times events, but many such charts go beyond what Scripture explicitly states or what strong, text-grounded typology warrants. Most proposed correlations may be correct, yet they should be treated as inference rather than established interpretation unless the biblical text itself clearly supports them. For that reason, I aim to read conservatively: I prioritize what Scripture plainly teaches in its literary and historical context, and I distinguish between explicit teaching, strong typology, and speculative applications.  Contact bib1e.org if you find any errors.	
<b>Agriculture</b>	Latter rains ending; barley harvest begins; flax harvest; spring blossoms.	Grain harvest continues; wheat harvest beginning.	Wheat harvest; firstfruits of wheat; early figs begin in some areas.	Summer fruits begin; early grapes in warmer areas.	Figs and summer fruits; grape harvest increasing.	Grapes and dates; late summer fruit harvest.	Ingathering season; grapes and olives; early rains may begin late.	Ploughing and sowing; olive harvest continuing.	Sowing wheat and barley continues.	Rain; snow on high ground possible; grass after rain.	Almond blossom beginning in some areas.	Almond blossom widespread; fields moving toward spring ripening.		

FEAST	These 4 Feasts fulfilled in 1st Coming Of Jesus				These 3 are generally seen as fulfilled in Jesus' 2nd Coming				Other Observances Commanded				New Testament	
	PASSOVER (Pesach) Evening 14th Nisan	UNLEAVENED BREAD (Chag HaMatsot) 1 day later	FIRST FRUITS (Bikkurim) 3 days later	PENTECOST / WEEKS (Shavu'ot) 50 days after First Fruits	TRUMPETS (Yom Teru'ah; Later Jewish tradition: Rosh HaShanah) 1st of month of Ab	DAY OF ATONEMENT (Yom Kippur) 3 days later	TABERNACLES (Sukkot) 15-22 days later	SABBATH (Shabbat) Weekly	NEW MOON (Rosh Chodesh) 1st of every month	SABBATICAL YEAR (Shemittah) Every 7th year	YEAR OF JUBILEE (Yovel) Every 50 years	PURIM Yearly	HANUKKAH Yearly	LOVE/AGAPE FEAST Weekly
<b>ISRAEL (Torah Plain Sense)</b>	Nisan 14. Lamb selected on Nisan 10 and slaughtered at twilight on Nisan 14 (Exod 12:3-6). Blood applied to doorposts, YHWH's judgment passes over/spares. Commemorates Egyptian deliverance. Perpetual ordinance establishing Israel's redemptive identity.	Nisan 15-21. Seven days eating unleavened bread, complete removal of leaven from dwellings. Commemorates hasty exodus. Emphasizes purity, separation from Egypt's corruption.	During Passover week on 'day after the Sabbath' (mimacharat hashabbat; timing debated in Second Temple). High Priest waves barley sheaf before YHWH. Marks harvest beginning, acknowledges YHWH's ownership. No new grain eaten until offering. Omer counting (Sefirat ha-Omer) as a period marker. Not a separate feast day, but the Torah explicitly commands the count from the day after the Sabbath in the Firstfruits context until Weeks (Lev 23:15-16).	50 days after First Fruits (7 weeks + 1). Wheat harvest completion. Two leavened loaves waved with sacrifices. Later Jewish tradition associates with giving of Torah at Sinai (not explicit in Torah). Mandatory pilgrimage.	Tishri 1. Day of trumpet/blast (teru'ah), holy convocation, solemn rest, and additional offerings (Lev 23:23-25; Num 29:1-6). Torah calls it zikaron/zikron teru'ah, but does not explicitly define the memorial or call it New Year. Rosh Hashanah, 'books opened, and the 10 Days of Awe are later Jewish developments - historically important, but not Torah plain sense.	Tishri 10 (10 days after Trumpets). Holiest day - High Priest enters Holy of Holies with blood. Two-goa ritual: one sacrificed (blood on mercy seat), one sent to Azazel bearing sins. Comprehensive atonement for all Israel's sins, priesthood, sanctuary. Mandatory self-affliction (fasting).	Tishri 15-21 (+ 8th day Shemini Atzeret). Dwell in temporary booths 7 days, commemorating wilderness wandering. Joyous harvest celebration - all crops gathered. 2nd Temple: water-drawing (Siloean water poured on altar, pray for rain), great illumination (giant menorahs). Waving lulav/etrog. Most joyous feast - commanded "altogether joyful." <small>(Rating: Strong Typology. With Explicit Word-Links)</small>	Weekly 7th day holy rest rooted in creation (Gen 2:2-3) and codified in covenant law (Exod 20:8-11; 31:12-17). Not Sign between YHWH and Israel; cessation from ordinary labor; holy convocation (Lev 23:3).	Monthly first-of-month observance marked by additional offerings and trumpet remembrance in Israel's calendar. Not one of the annual pilgrimage feasts, but a recurring sacred time and worship marker (Num 10:10; 28:11-15).	Every 7th year the land rests, ordinary sowing/reaping suspended, spontaneous growth available, debt release practiced, care for poor emphasized (Lev 25:1-7; Deut 15:1-11).	After seven Sabbaths of years (49 years), the 50th year is proclaimed with trumpet on Day of Atonement. Liberty proclaimed, hereditary land returns, indentured Israelites released, economic reset under YHWH's ownership (Lev 25:8-55).	Not a Torah mo'ed. Post-exilic commemorative festival (Esth 14-15) celebrating Jewish deliverance in Persia. Established by Mordecai and Esther (Esth 9:20-32).	Not a Torah mo'ed. Second Temple festival (Kislev 25, 8 days) commemorating temple rededication after desecration (Maccabean era).	Not an Israel feast. Early church communal fellowship meal (love feast) associated with 'breaking bread' and mutual care; sometimes abused and corrected (1 Cor 11).
<b>Simple Explanation of Fulfillment</b>	The Cross Paid For Sin - In Christ the Passover Lamb was sacrificed for our deliverance from judgment and bondage (Rating: Explicit)	In Christ's sinless sacrifice we are called to put away the old leaven and live in holiness and sincerity. (Leaven removal = Christian holiness and church purity) (Rating: Strong Typology)	In Christ's resurrection as firstfruits we are guaranteed the coming resurrection harvest (1st resurrection) of all who belong to him (Rating: Explicit)	Holy Spirit Given - In Christ the promised Spirit was poured out at Pentecost, forming and empowering the new covenant people (Rating: Explicit. Event timing)	In Christ's return the trumpet-summons will gather his people and signal consummation, (Tying this to the feast is inferential) (Rapture or 2nd Coming??) (Rating: Cautious inference)	In Christ the once-for-all High Priest and sacrifice have permanent atonement, cleansing, and access to God (And glorification is the final outcome.) (Rating: Explicit. Hebrews Logic)	In Christ God tabernacled among us and will finally dwell with humanity in the consummation - Heaven. (Eighth Day Assembly - a pointer to final consummation/new creation beyond the kingdom) (Rating: Strong Typology. With Explicit Word-Links)	In Christ the Lord of the Sabbath we enter God's true salvation-rest now and ultimate rest in glory (Rating: Strong Typology. NT Argument)	In Christ the calendar "shadow" points to his lordship over time and worship rhythms (festivals/new moons/Sabbaths), so believers are free from calendar obligations while still living in Spirit-ordered devotion (Rating: Strong Typology. NT Argument)	In Christ God's rhythm of rest, provision, and release is embodied and promised, though the feast-link is inferential (Rating: Inference)	In Christ the ultimate Jubilee is proclaimed and achieved: release, restoration, forgiveness, and inheritance secured for his people (Rating: Strong Typology. ISA 61 / LUKE 4)	<small>Post-Exilic Feasts (prophetic anchor: Zech 8:19)</small> Shebat/Cheshvan (13 months): "the fast of the fourth month, the fast of the fifth, the fast of the seventh, and the fast of the tenth." These fasts are not listed as Leviticus 23 feasts; they arise from exile-and-restoration history and later became fixed commemorations in Judaism tied to Jerusalem's fall and temple destruction. (Later Jewish association [Historical, not Torah plain sense]) 17 Tammuz (4th month) - breach of Jerusalem's walls (and other calamities in later tradition) 9 Av (5th month) - destruction of the first and second temples (major national mourning day) 10 Tevet (10th month) - mourning the assassination of Gedaliah after the Babylonian conquest (Jer 41) 10 Tevet (10th month) - beginning of Nehemiah's reign of Jerusalem (2 Kgs 25:1; Jer 52:4) Note to include on chart: Zech 8:19 also anticipates a future reversal: these fasts will become "joy and gladness" in restoration, which fits your broader redemption-consummation theme. Simchat Torah (later tradition attached to Shemini Atzeret) Simchat Torah means "rejoicing in the Torah." It is a later Jewish celebration that developed around completing and restarting the annual Torah reading cycle, commonly observed with Shemini Atzeret (in many communities) rather than being commanded in the Torah itself. Why it matters: it helps explain why the "Eighth Day Assembly" became associated with Torah celebration and public reading practices (cf. the Bible's emphasis on Torah reading assemblies, e.g., Neh 8), but it should be labeled clearly as post-biblical liturgical development, not a Torah-ordained feast.  *These feasts and Simchat Torah are historically important later observances (anchored in post-exilic history and Jewish tradition) and are not part of the Torah's prescribed mo'ed in Lev 23.		
<b>PRIMARY TEXTS</b>	Exodus 12:1-28; Lev 23:5; Isa 53:7; 1 Cor 5:7; John 1:29; 19:14,36; 1 Pet 1:18-19	Exod 12:15-20; 13:3-10; Lev 23:6-8; 1 Cor 5:6-8; Matt 16:6-12	Lev 23:9-14; Ps 16:10; Isa 26:19; 1 Cor 15:20,23; Rom 8:23; Rev 14:4	Lev 23:15-22; Exod 19:1; Acts 2:1-41; 1 Cor 12:13; Joel 2:28-32	Lev 23:23-25; Num 29:1-6; Matt 24:31; 1 Cor 15:51-52; 1 Thess 4:16-17; Isa 27:13; Rev 8-11	Lev 16:1-34; 23:26-32; Isa 53:4-12; Zech 13:1; Heb 9:1-10:18; Rom 3:25; 1 John 2:2	Lev 23:33-43; Deut 16:13-17; Zech 14:16-19; John 1:14; 7:2,37-39; 8:12; Rev 21:3	Gen 2:2-3; Exod 20:8-11; 31:12-17; Lev 23:3; Isa 58:13-14; Mark 2:27-28; Col 2:16-17; Heb 4:1-11	Num 10:10; 28:11-15; 1 Sam 20:5,18,24; 2 Kgs 4:23; Ps 81:3; Isa 66:23; Col 2:16-17	Exod 23:10-11; Lev 25:1-7; Deut 15:1-11; 2 Chr 36:21	Lev 25:8-55; Isa 61:1-2; Luke 4:16-21	Esth 3:7-15; 9:20-32. NT: no explicit mention	Background: 1 Macc 4:36-59; 2 Macc 10:1-8. NT: John 10:22-23, 36	Acts 2:42,46; 1 Cor 11:17-34; Jude 12; 2 Pet 2:13 (text varies)
<b>CHRIST/NT FULFILLMENT</b>	EXPLICIT 1 Cor 5:7: 'Christ our Passover has been sacrificed' John 1:29: 'Lamb of God who takes away sin' Strong typological alignment with Passover timing; exact passion chronology debated (Synoptics vs John). No bone broken (Exod 12:46 = John 19:36)	APOSTOLICAL APPLICATION 1 Cor 5:6-8 applies Unleavened Bread imagery to church purity: 'Cleanse out the old leaven ... let us keep the feast ... with sincerity and truth.' This is a strong apostolic application and ethical exhortation, but not as direct a one-line fulfillment formula as Passover or First Fruits. Burial during the feast period fits the typology, though precise chronology is debated.	EXPLICIT 1 Cor 15:20: 'Christ raised, first fruits of those fallen asleep' 1 Cor 15:23: 'Christ first fruits, then those at his coming' Strong fit with 'day after Sabbath' timing; exact calendar reckoning debated. Matt 27:52-53 saints raised is debated.	MAJOR NT CORRESPONDENCE Acts 2 occurs on Pentecost and marks the epochal outpouring of the Spirit and public inauguration of the new-covenant mission. Peter cites Joel 2:28-32. Luke does not explicitly say, in the same direct way as 1 Cor 5:7, that 'Shavu'ot is fulfilled.' 1 Cor 12:13 addresses Spirit incorporation into one body, but its precise relation to Acts 2 and to later post-conversion empowering is debated among evangelicals. Two loaves = Jew/Gentile, leaven = sin still present, Sinai/Torah versus Spirit, and 3000 died versus 3000 saved are plausible typological observations, not explicit apostolic interpretations.	NO EXPLICIT NT IDENTIFICATION. Trumpet imagery is associated with resurrection, gathering, warning, and divine intervention (1 Thess 4:16; 1 Cor 15:52; Matt 24:31; Isa 27:13). But NO NT text explicitly says, 'Yom Teru'ah is fulfilled by the rapture' or by one single end-time event. Use typology cautiously.	EXPLICIT, MOST DEVELOPED Hebrews 9-10 presents Christ's sacrificial death and heavenly priesthood as the decisive fulfillment of Day-of-Atonement categories. Rom 3:25 uses hilasterion, which may denote mercy-seat imagery or atoning means; either way the text supports substitutionary atonement. Christ's offering is once for all, not annual.	STRONG THEMATIC / CHRISTOLOGICAL John 1:14 says the Word 'tabernacled' (enkenson) among us. John 7:37-39, in the Sukkot setting, presents Jesus as source of living water; John 8:12 likely extends the feast context and presents him as light of the world. Rev 21:3 continues the dwelling-of-God theme. Scripture does not give one formal sentence saying 'Jesus fulfilled Sukkot,' but the thematic correspondence is strong.	STRONG NT RELEVANCE Mark 2:27-28: 'Sabbath was made for man... Son of Man is Lord even of the Sabbath' Col 2:16-17: Sabbaths are shadow; substance belongs to Christ Heb 4:9: sabbatismos/rest remains for God's people	NO EXPLICIT NT EVENT Col 2:16-17 groups 'festival, new moon, Sabbath' as shadow; substance belongs to Christ. [Inference] Christ fulfills the sacred-time pattern to which calendrical observances pointed.	NO EXPLICIT NT FULFILLMENT [Inference] debt-release, land-rest, and trust-in-provision themes resonate with kingdom mercy and neighbor love. Luke 4 leans more Jubilee than simple Shemittah.	STRONG THEMATIC / LIKELY TYPOLOGICAL Luke 4:18-21 cites Isa 61 and proclaims 'the year of the Lord's favor' fulfilled in their hearing. Liberty/release language strongly evokes Jubilee, though Luke does not use yovel explicitly.	No explicit NT typology. [Inference] providential preservation of the Jewish people and reversal motif in Esther; use illustratively, not as fulfillment.	NT mentions the Feast of Dedication (John 10:22). Jesus says the Father 'sanctified/consecrated' (hegiasen) and sent him (John 10:36). [Inference] true consecrated Son and true locus of God's presence; not an explicit 'fulfilled feast'.	Church practice: communal meal of fellowship and care. Jude 12 warns of false teachers at the agapai. 1 Cor 11 corrects abuses around communal meals and the Lord's Supper. Symbolism: unity and mutual love; not a prophetic timetable.
<b>ISRAEL ESCHATOLOGY</b>	Future Kingdom observance with Messiah present (Matt 26:29). Ezek 45:21-24 millennial Passover (memorial, debated). National recognition Yeshua is true Passover.	National purification at 2nd Coming (Zech 13:1 fountain opened). Millennial holiness (Ezek 43:7-9). New Covenant application (Jer 31:33-34). Complete removal of defilement.	Dan 12:2 - OT saints resurrection. Rev 20:4-6 - Tribulation martyrs resurrected after Tribulation. Ezek 37 - national resurrection/restoration (spiritual + physical debated). OT saints raised at/after 2nd Coming (dispensation framework).	Many dispensational evangelicals see Zech 12:10, Joel 2:28-32, Ezek 36:27, and Rom 11:25-27 as anticipating a future Spirit-wrought national turning of Israel not exhausted by Acts 2. That proposal should be stated as a dispensational inference, not as an explicit NT feast formula.	Isa 27:13 and Matt 24:31 connect trumpet imagery with gathering/regathering, and many dispensational readers relate this to Israel's future restoration. But that proposal should be stated as a dispensational inference, not as an explicit NT feast formula.	MAIOR HORIZON: Zech 12:10-13:1 - Israel's national Day of Atonement at 2nd Coming. "Pour out spirit of grace, they look on him pierced, mourn." "Fountain opened for sin and uncleanness." Rom 11:25-27 - "All Israel saved... take away sins." National repentance, recognition. Corporate mourning. New Covenant application (Jer 31:31-34). Remnant salvation. Land cleansed.	MAXIMUM EXPLICIT HORIZON: Zech 14:16-19 - "Everyone who survives of nations... go up after year to worship King, YHWH of hosts, keep Feast of Booths. No rain if refuse." Literal annual observance in Millennium. Messiah present as King. Universal worship - all nations. Theocratic enforcement. Jerusalem central. Israel's priestly teaching role. Harvest abundance. Divine presence manifest. Temporary booths memorial with Messiah who led wilderness.	Israel-sign dimension and future worship/rest themes continue in prophetic texts (Isa 66:23; Ezek 46:1-3) [interpretation debated].	Isa 66:23 uses New Moon in future worship language ('from new moon to new moon'); exact kingdom/new creation application is enforced.	Israel's exile is linked to neglected land-Sabbaths (2 Chr 36:21). [Inference] kingdom land-rest and covenant obedience fulfill the pattern.	Israel-forward horizon: land/inheritance restoration, liberty, return, and covenant wholeness under Messiah. Strong conceptual link; exact mechanics debated.	None explicit. [Inference] preservation of Israel in diaspora supports covenant continuity in salvation history.	None explicit. [Inference] temple purification/dedication themes may correlate conceptually with future holiness, but not stated as feast prophecy.	N/A.
<b>CHURCH ESCHATOLOGY</b>	Ongoing Lord's Supper "until he comes" (1 Cor 11:26). Resurrection bodies enabled by Lamb's blood. Marriage Supper (Rev 19:7-9) ultimate Passover. Eternal "Lamb who was slain" worship (Rev 5:6-14).	Ongoing sanctification until rapture (Phil 1:6). Glorification: corruptible to incorruptible (1 Cor 15:53). Judgment Seat: wood/hay/stubble burned (1 Cor 3:12-15). Bride "without spot" (Eph 5:27). Eternal purity in New Jerusalem.	PRIMARY HORIZON: Rapture (1 Thess 4:13-18; 1 Cor 15:51-52). Dead raised, living transformed "in moment." Glorified bodies: imperishable, glorious, powerful (1 Cor 15:42-44). Conformity to Christ's body (Phil 3:21). "Redemption of bodies" (Rom 8:23).	The Spirit's ministry continues throughout the church age. Final glorification completes sanctification. 2 Thess 2:7 ('the restrainer') is disputed and should not be used dogmatically as a Pentecost/feast-fulfillment proof text.	1 Thess 4:16-17 and 1 Cor 15:51-52 plainly teach resurrection/translation. Whether those texts should be tied specifically to Yom Teru'ah, and whether they describe a pretrib rapture or the public second coming, remains debated among conservatives.	Ongoing access through Christ's blood (Heb 10:19-22). Ongoing intercession (Heb 7:25). Judgment Seat of Christ (2 Cor 5:10) - rewards, not salvation. Glorification: sin nature eradicated. Eternal worship. [Minimal distinct horizon - substantially complete].	Spirit indwells now (1 Cor 3:16; 6:19). Church as dwelling (Eph 2:19-22). [Debated] Glorified saints may participate in millennial observance. ULTIMATE: Rev 21:3-4 - "Tabernacle with God with men, he will tabernacle with them... no tears, death, mourning, pain." Permanent dwelling. No more temporary. Universal scope - all redeemed. Direct presence, no temple (Rev 21:22). Complete joy. River of life flows (Rev 22:1-2).	Church enters rest by faith now (Heb 4) and awaits consummate rest. Lord's Day worship is historic church practice, but simple Sabbath-transfer debates remain.	The church is not bound to observe new moons (Col 2:16-17). Final worship is fulfilled in Christ, not in lunar calendar obligation.	No church ordinance. Principles of generosity, release, and trust may be applied ethically without imposing Israel's land legislation on the church.	Church-forward horizon: forgiveness/remission, freedom in Christ, restored inheritance, and final redemption of body/new creation. Strong Luke 4 theology, not a calendar code.	N/A (no NT feast obligation or prophetic timetable).	N/A (no mandated church observance).	Ongoing church-age practice; not required by law. Guarded by apostolic correction (1 Cor 11; Jude 12).