

Harvest Season: Why the Months Ahead Could See Major Prophetic Events

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THE BIBLE TEACHES that there is an appointed time for every activity under the sun (Ecc. 3).

In ancient Israel, the offering up of the first harvested grain to the Lord marked the beginning of the time of harvest, the Day of Firstfruits (Lev. 23:9–11).

From the Day of Firstfruits, a count of “seven weeks” culminated at the Feast of Weeks, or Pentecost, marking the pinnacle of the grain harvest (vv. 15, 16).

Significantly, Scripture does not specify a date for the Day of Firstfruits, but merely prescribes its time of observance as “the day after the Sabbath” (Lev. 23:11). Due to the ambiguity, there are different views as to *which* Sabbath is intended:

Some believe it is the weekly (Saturday) Sabbath following Passover.

Others believe it is the Sabbath marking the first day of the Feast of Unleavened Bread (Nisan 15).

Still others believe it is the Sabbath marking the last day of the Feast of Unleavened Bread (Nisan 21).

Depending on which Sabbath one chooses to determine the Day of Firstfruits, the Day of Pentecost, observed exactly seven weeks later, can occur on a range of dates in late May or June. Thus, the date of the grain harvest festival—which points prophetically to the harvest of humanity at the end of the age (Matt. 13)—is somewhat indefinite as well.

WEDDINGS

Pentecost in late spring is also the appointed time of weddings in Scripture. It was on or around Pentecost that . . .

- Israel entered into a wedding-covenant with God at Sinai (Ex. 19).
- The Church became betrothed to the Lord by receiving the Holy Spirit (Acts 2; Eph. 1:13, 14).
- The Gentile Ruth married the Jewish redeemer Boaz (Ruth 4).

Also, in the rapture-allegory in Song of Solomon, the shepherd comes to gather and spirit away his beloved in late spring:

“For lo, the winter is past, the rain is over and gone. The flowers appear on the earth; the time of singing has come, and the voice of the turtledove is heard in our land. The fig tree forms its early fruit, and the blossoming vines spread their fragrance. Rise up, my love, my fair one, and come away!” (Song 2:11–13).

Let’s consider the individual clues as to the season:

That “winter is past” means spring has arrived and summer is near.

That the “rain is over and gone” points to May–June, the beginning of the dry season in Israel.

That “flowers appear on the earth” indicates peak flower season in Israel, which is March through June.

The “voice of the turtledove” refers to a migratory bird that arrives in Israel beginning in spring.

The “early figs” and “blossoming grape vines” point to May–June in Israel, when figs first appear and grapevines put forth fragrant blossoms.

Seeing that late spring, the time of Pentecost, is the season of early figs, it is also interesting to note that . . .

- Figs represent Jews (Amos 8:1, 2).
- Figs that ripen early are said to be very good, or desirable (Hos. 9:10).
- Early ripe figs, because they are desirable, are quickly “snatched up” (Isa. 28:4 NLT).
- The time of early figs is when the godly people “vanish” from the earth (Mic. 7:1, 2 NLT).
- Figs that ripen late, or are overripe, face a shaking or judgment (Rev. 6:13; Amos 8:1 Amp. Bible).

Could the figs that ripen early, around June, be symbolic of believing Jews “snatched up” at the wedding–rapture of the Church?

CONVERGENCE

Due to a convergence of prophetic timelines, this year’s harvest season is a time of heightened expectations.

*For details on this convergence, please see my article or video entitled, 'Ten Reasons Nisan 1 Is a Pivotal Date in 2022':

[Article](#)

[Video](#)

The most compelling timeline pointing to 2022 is found in Daniel's Weeks Prophecy, the only prophecy in Scripture that tells us the "week" of Jesus' coming:

"From the going forth of the command to return to and rebuild Jerusalem until Messiah the Prince, there shall be seven weeks" (Dan. 9:25).

Notice that, similar to the countdown of seven weeks to Pentecost, Daniel has a countdown of "seven weeks." The difference between the counts is that the former consists of seven-day periods ending in Sabbath days, whereas the latter refers to seven-year periods ending in Sabbatical years. Nonetheless, the weeks are counted the same: "from the day (or year) after the Sabbath."

So let's reckon the prophecy:

According to Daniel, the seven weeks begin after a return to Jerusalem.

The only modern return to Jerusalem occurred in June 1967, when the Jews took possession of the Holy City for the first time in nearly 2,000 years.

According to the ancient record of Sabbatical years dating to the Second-Temple period, the first Sabbatical year following the return to Jerusalem is 1972–73.

Counting Daniel's seven weeks from the end of the Sabbatical year, i.e. the year "after the Sabbath," which is Nisan 1973, we arrive at Nisan 2022.

*Click [here](#) for a chart illustrating this calculation.

In Leviticus, seven Sabbatical years culminate in a special fiftieth year called the Jubilee, or "year of redemption" (Lev. 25:8–10). The year of redemption is when servants are set free and possessions are returned, pointing to the physical redemption, or change from mortal to immortal, that occurs "in the twinkling of an eye" at the Lord's appearing (Rom. 8:19–23; 1 Cor. 15:52).

If our calculation is correct, not only does 2022 mark the end of Daniel's seven weeks, it is a fiftieth year—a potential Jubilee. This means the impending Pentecost, or fiftieth day, represents a "fiftieth within a fiftieth," a numeric concurrence denoting harvest and redemption that occurs only once in a generation!

To be clear, only God knows what this year's harvest season may bring. However, it is certainly one 'ripe' with possibility.

NOTES:

1. The only two appointed times in Leviticus 23 that do not have assigned dates are the Day of Firstfruits and Pentecost. Since everything God does is by design, the ambiguity around the timing of Firstfruits and thus Pentecost is intentional.
2. The Feast of Unleavened Bread begins on Nisan 15 and lasts for seven days (Lev. 23:6). The first and last days of the seven-day Feast of Unleavened Bread are special Sabbaths (vv. 7, 8).
3. Fig trees in Israel generally produce two crops, one in late June and another in early September:
<https://www.svasthlife.com/fruits/often-asked-when-do-fig-trees-bear-fruit-in-israel.html>
4. The Hebrew word typically translated "perished" in Micah 7:1, 2, 'abad,' means "to make vanish" (Strong's #6: <https://biblehub.com/hebrew/6.htm>).
5. The Hebrew word typically translated "restore" in Daniel 9:25, *shub*, means to "return" (Strong's #7725). Thus, according to Daniel, a countdown of seven weeks begins after the going forth of a command to return to and rebuild Jerusalem.
6. Correlations between the Year of Jubilee and the Rapture of the Church:
 - The Jubilee is when one's possessions are restored (Lev. 25:13). The Church is God's "special possession," (1 Pet. 2:9; Eph. 1:14).
 - The Jubilee, or fiftieth year, is patterned after Pentecost, the fiftieth day (Lev. 23:15, 15; 25:8–10). Since Pentecost is connected to the harvest of the Church, so, logically, is the Jubilee.
 - The Jubilee is when spiritual blindness is lifted (Luke 4:18). Israel's blindness concerning Messiah—Jesus will begin to be lifted when the full number of Gentiles comes in at the Rapture (Rom. 11:25; Rev. 7:1–8).

Additionally, seeing that the Jubilee is the year of "liberty" and "redemption," it is significant that . . .

- Paul, the Apostle to the Gentiles, speaks of the "liberty" and "bodily redemption" of the Church at the Lord's coming (Rom. 8:19–23).

- Jesus tells the Church that when they see the signs of His coming, to look up because their “redemption” is near (Luke 21:28).
- Christians are said to be sealed by the Holy Spirit unto the day of “redemption” (Eph. 4:30).
- In the Book of Ruth, a Gentile maid, a type of the Church, is “redeemed” by marriage to a Jewish Kinsman, a type of Jesus (Ruth 4).

7. Recent Sabbatical years, according to the ancient reckoning:

1916–17
 1923–24
 1930–31
 1937–38
 1944–45
 1951–52
 1958–59
 1965–66
 1972–73
 1979–80
 1986–87
 1993–94
 2000–01
 2007–08
 2014–15
 2021–22
 2028–29

* Sabbatical cycle corroboration: Counting backward seven-year periods from Sabbatical year 2021–22, we find that 26–27 AD and 458–57 BC were Sabbatical years. This is remarkable because 457 BC is when Daniel’s Weeks Prophecy began and the Jews resumed counting Sabbatical years, after the return from Babylonian exile. Thus, the Sabbatical cycle observed in Israel today, the one used in our jubilee calculation, corresponds to the popular interpretation of Daniel 9:25, which has the “seven” and “sixty-two” weeks beginning in 457 BC and ending in 27 AD at the beginning of Jesus’ ministry.

8. More on why 2022 may be a Jubilee:

<https://storage.googleapis.com/wzukusers/user-35306783/documents/a0ea26efd60c45ec83fce69a4d6e75cc/Jubilee%20Q%20and%20A%20-%20Is%20the%20Year%20of%20Redemption%20Upon%20Us%20-%20rev%20a.pdf>

9. In addition to being the number of Pentecost and Jubilee, the number 50, wherever it appears in Scripture, denotes fullness and completion (Num. 4:23; Deut. 22:29; 2 Sam. 15:1; 24:24; Kings 1:5).

10. Scripture defines a typical human lifespan as 70–80 years: “Our days may come to seventy years, or eighty, if our strength endures; yet the best of them are but trouble and sorrow, for they quickly pass, and we fly away” (Ps. 90:10).