

Fall Feasts and Calendar Reckoning 2021

T.W. Tramm – (09/02/21)

THE FEAST OF TRUMPETS will be widely observed on September 7 this year.

However, a key verse of Scripture calls this reckoning into question:

“Observe the month of Aviv [Nisan] and celebrate the Passover of the LORD your God, because in the month of Aviv he brought you out of Egypt” (Deut. 16:1).

The Hebrew word translated “observe,” *shamar*, in Deuteronomy means to “keep within bounds, to preserve, protect, or guard.”

What does it mean to “keep within bounds” the month of Nisan?

Since the nearest astronomical boundary is the spring–vernal equinox, it refers to observing the month at the correct time relative to the equinox. Because Nisan is the month of springtime and ripening barley, it should be observed during the spring season, i.e. *after* the equinox marking the change from winter to spring.

The problem with the modern Jewish calendar is that in some years it places Nisan 1 before the spring equinox, in the winter, causing the month of springtime to “straddle” the equinox-boundary and the festivals to be observed a month prematurely.

This is what occurred in 2021.

We should note that the Jewish calendar is not inaccurate every year. In fact, in most years, the pre-calculated calendar correctly places Nisan 1 after the equinox and the festivals occur at the proper time.

For more on calendar reckoning see the link in the notes section below. The point to be made here is that when we correctly reckon Nisan 1 *after* the spring equinox in 2021, the first day of the biblical year is April 13, and the fall festivals occur as follows:

Feast of Trumpets – October 7

Day of Atonement – October 16

Feast of Tabernacles – October 21–27

Notice the Feast of Trumpets lands on October 7. Thus, the impending new moon of September 7 actually marks the first day of the 6th biblical month, Elul.

For the following reasons, Elul is considered an auspicious month by prophecy watchers:

1. The name Elul originates from the Akkadian word “ulolo,” meaning “harvest.”
2. Elul is the 6th month. In Scripture, the number 6 is associated with man and his redemption after 6,000 years.
3. The constellation sign corresponding to the month of Elul is Virgo, the “Sign of the Woman” associated with the birth pains and tribulation period in Revelation 12.
4. Elul marks the halfway point of Earth’s annual circuit around the Sun, the autumnal equinox, and thus the end of the prophetic summer–harvest season. Elul is therefore a turning point, astronomically, agriculturally, and prophetically.
5. Elul 1 traditionally marks the beginning of a 40-day period of repentance leading up to the Day of Atonement. Per this tradition, every day during the month of Elul a trumpet is sounded to alert the people that Judgment Day is approaching.
6. A Jewish custom during the month of Elul is to end written letters with the blessing “K’tiva VaHatima Tova,” which means “a good writing and sealing [of judgment]” for the coming year. The theme of being sealed against judgment corresponds to Revelation 7 where 144,000 Jews are “sealed” by the Holy Spirit before God’s wrath is poured out.
7. The month of Elul is associated with financial crashes of biblical proportions—most recently two major crashes that occurred at the closing of Elul in 2001 and 2008.
8. Elul is traditionally when the king is said to be in the field as opposed to far away, or high up on the throne, like at other times. The nearness of the king is meant to inspire repentance, a turning to the proper path, while he is close by: “Seek the LORD while he may be found; call on him while he is near” (Isa. 55:6).
9. Beginning on Elul 1, Jews customarily read Psalm 27 each day until the conclusion of the fall festival season at Tabernacles. Psalm 27 depicts the Lord sheltering His people during the Day of Trouble: “In the day of trouble he will keep me safe in his dwelling; he will hide me in the shelter of his sacred tent and set me high upon a rock” (Ps. 27:5).
10. Elul is known as the month of the bride. The bridal theme derives from the fact that the name Elul is an acronym for the phrase spoken by the maiden in the Song of Solomon, ani ledodi vedodi li, meaning “I am my Beloved’s, and my Beloved is mine.” Significantly, the passages depicting the maiden awaiting

or in the presence of her beloved mention apples and grapes—fruits harvested during the month of Elul (Song 2:3-5, 13).

In summary . . .

Because the pre-calculated Jewish calendar failed to “keep within bounds” the month of Nisan this year, the new moon of September 7 should mark the first day of the 6th biblical month, not the first day of the 7th month.

The 6th biblical month, Elul, is . . .

A time of harvest.

Associated with the constellation Virgo.

A turning point.

A time to repent before judgment falls.

A time of trumpets sounding.

A time of financial reckoning.

A time when the King is in the field.

A season of coupling or marriage.

This year’s Elul is a time of heightened anticipation as Israel is now 73 years old. Israel’s 73rd birthday is significant because in Matthew 24 Jesus says the generation who sees the “fig tree” Israel, come to life and put forth leaves will see ALL the end-times events come to pass (vv. 32–34). The upper limit of a human lifespan in Scripture is 80 years (Ps. 90:10). Subtracting 7 years, the presumed length of the tribulation period, from Israel’s 80th birthday in 2028, the 73rd year becomes an apt time for the Tribulation to begin.

On top of that, a number of other eschatological timelines point to 2021–28 as well. For details on this unprecedented convergence, see my article entitled [“Timeline Convergence 2021–28: What Does It Mean?”](#)

Concerning the time of Jesus’ return, Scripture says . . .

We will see the day approaching (Heb. 10:25; 1 Thess. 5:4).

No one knows the day (Matt. 24:36, 42; 1 Thess. 5:1, 2).

It will seem like He is delaying (Matt. 24:48, Matt. 25:1–13).

He is not delaying (Matt. 24:48–50; Heb. 10:37).

He is coming at an hour we think not (Matt. 24:44)

Therefore, while it is edifying to study the biblical calendar and festivals, it is wise to be ready for the Rapture at all times because the Lord could return “in the evening, or at midnight, or when the rooster crows, or at dawn. If he comes suddenly, do not let him find you sleeping” (Mark 13:35–37).

NOTES:

1. Calendar reckoning details: <https://storage.googleapis.com/wzukusers/user-35306783/documents/b1c82a902259495590a865b2bf038663/Calendar%20Confusion%20-%20Chapter%203%20-%20Summer%20Is%20Near%20-%20TW%20Tramm.pdf>

2. Below are Nisan 1 dates per the modern Jewish calendar. Years in which Nisan begins prematurely in the winter are marked with an asterisk:

2015 (5775) = March 21
2016 (5776) = April 9
2017 (5777) = March 28
2018 (5778) = March 17*
2019 (5779) = April 6
2020 (5780) = March 26
2021 (5781) = March 14*
2022 (5782) = April 2
2023 (5783) = March 23
2024 (5784) = April 9
2025 (5785) = March 30
2026 (5786) = March 19*
2027 (5787) = April 8
2028 (5788) = March 28

3. Significantly, all methods employed by today’s Jewish calendar to determine Nisan 1 involve some form of pre-calculation. In contrast, designating the new moon *after* the equinox Nisan 1 requires no pre-calculation—one

simply waits for the equinox to occur and then designates the following new moon Nisan 1. The fundamental difference between the true biblical calendar and the modern Jewish calendar is that the latter has incorporated many rules and traditions, including pre-calculation, not found in Scripture.

4. The recent blood-moon tetrads coinciding with Passover and Tabernacles happened to occur in years in which the Jewish calendar correctly reckoned Nisan 1 after the spring equinox. Thus, the blood moons properly aligned with the festivals.

5. The 40 days of repentance recall Jonah's preaching to the Ninevites. The Lord sent Jonah to warn the wicked inhabitants of Nineveh that they had 40 days, presumably from Elul 1 to the Day of Atonement, to repent or face judgment (Jonah 3:4).

6. Where calendars and calculations are involved, there is a margin of error. For this reason, one cannot set a date or deadline for Jesus' return. What one can say is that a convergence of key eschatological timelines suggests the Day of the Lord is imminent.