

Does Nature Predict the Season of the Rapture?

By T.W. Tramm

SPRING is a miraculous time of year. The whole world transforms and comes alive after a winter in which it seemed everything was dead: grass begins sprouting, trees and shrubs send out new growth, flowers blossom, birds and animals have their babies, and caterpillars transform into butterflies.

Knowing that the Creator of all things is consistent and works to patterns, we are not surprised to find that spring is a time of birthing as regards *humanity* as well.

For instance, spring is when:

- Enoch was born (Pentecost).
- The biblical patriarchs, Abraham, Isaac, and Jacob were born (Nisan).¹
- King David was born (Pentecost).
- The Nation of Israel was “born” and also “betrothed” to God at Sinai (Pentecost).
- The Church was “born” (Pentecost).

Some scholars even believe that the Lamb of God, Jesus, was born in the spring.² This would make sense typologically, as the spring is when *baby lambs* are born.³

While the Lord’s birthday is a matter of debate, it’s clear that spring is the time of birth and new beginnings for His *people*.

Not only is spring apparently God’s favored time for *birth*, it’s the time when things are resurrected, or *reborn*: Jesus and a number of saints were resurrected in the spring (Matt. 27:51-53). Also, Israel’s prophetic “rebirth” as a nation in 1948 and the subsequent restoration of Jerusalem in 1967 were both *spring-time* events.⁴

In addition to being a time of birthing and new beginnings, spring is, biblically, a time of *redemption*. In the Book of Ruth, it is on the heels of the spring harvest that Boaz, a prophetic type of Christ, marries the Gentile Ruth in accordance with the law of levirate marriage (Deut. 25:5-6). At the same time, Boaz “redeems” the land of Ruth’s Mother-in-law, Naomi, via the law of redemption (Lev. 25:23-34), thus becoming the family’s “kinsman redeemer.”⁵

And so, scripturally speaking, spring is a time of *change, new beginnings, birth, rebirth, and redemption*.

Do these themes, combined, remind you of anything?

They should, as they are suggestive of the Rapture:

- The Rapture is a “new beginning,” as humanity will be given new, incorruptible bodies (1 Cor. 15:53).
- The Rapture is like a “birth,” as the children of God will be born into the Kingdom of Heaven (1 John 3:2).
- The Rapture is a time of “redemption” for our physical bodies (Rom. 8:23; Eph. 1:13, 14).

And, of course...

- The Rapture is a “change,” or “transformation,” that will occur in the twinkling of an eye (1 Cor. 15:52).

Indeed, just as the caterpillar transforms into the butterfly, God’s people will undergo a miraculous transformation when Jesus returns!

The question is: *when?*

SPRING VS. FALL

Considering that in both Nature *and* Scripture spring is the time of new beginnings, birth, transformation, and redemption, a reasonable question is, why do so many believe the Rapture will occur in the *fall*? The fall is, generally speaking, not a time of new beginnings but, rather, a time of *endings, or conclusions*: In Nature, fall is when shorter days and cooler temps cause animals to hibernate, and plants go dormant or die. Scripturally, the fall feasts mark the *end* of the agricultural season, as the final harvest is brought in at this time.

Nonetheless, many believe that the Rapture will occur in the fall, around the Feast of Trumpets, because:

- Pentecost is considered fulfilled, making Trumpets the next feast in line for fulfillment.⁶
- Trumpets begins at the first sighting of the new moon, so “no man knows the day or hour” the feast will commence (Matt. 24:36).
- The *trumpets* theme reminds us of the “last trump” (1 Cor. 15:52).⁷

- Recently, an exciting celestial alignment known as the “Revelation 12 Sign” has fueled anticipation around a Feast-of-Trumpets Rapture.

For these reasons and others,⁸ many are convinced that a Trumpets Rapture is the *only* scenario that makes sense. For the Rapture to happen at any other time would mean God’s timing is not perfect.

But what if God’s timing for the *Church* doesn’t involve the Feast of Trumpets?

What if the Lord is planning to fulfill the fall feasts at the *end* of the Tribulation,⁹ pertaining to *Israel’s* redemption, and rapture the Church in the spring—the time of birth, resurrection, and new beginnings?

After all, spring is when...

- Jesus, the *head* of the Church, was resurrected and ascended to heaven.
- Enoch, a typological picture of the Church, was raptured.¹⁰
- The Jews left Egypt and entered the Promised Land (a typological picture of the Church entering the Kingdom of Heaven).
- Dispensational change occurs: The Age of Law began in the spring, at Sinai, and ended in the spring when the Age of Grace, or “Church Age,” began. This is key because the Rapture will mark yet another change in dispensation as the Church Age concludes and God’s focus shifts back to Israel.

Last but not least, spring is when, in Nature, birth and transformation occur; it is when plant life bursts forth from the ground and reaches toward the sun. Autumn, on the other hand, is when skies darken and leaves come falling down.

Is it possible this pattern could be repeated in the order of end-times events—a springtime rising of the redeemed followed by judgment on the earth in the fall?

No one can say for sure.

What we *can* say for sure is that it’s fascinating to consider how the spring, better than any other season, typifies the transformation that will occur on the day the Lord sounds the trumpet and says:

“Come up here!”¹¹

NOTES:

1. According to R. Joshua in the Talmud (Rosh Hashanah 10b-11a).

http://www.sefaria.org/Rosh_Hashanah.10b-11a?lang=bi

2. Messianic Rabbi Reveals Christ's Birth Date:

<http://www.wnd.com/2014/11/clue-to-christs-birth-date-revealed/>

3. <http://www.sheep101.info/lambing.html>

4. The rebirth of Israel and restoration of Jerusalem occurred on May 15, 1948, and June 7, 1967, respectively.

5. A kinsman redeemer is a male relative who, in accordance with Levitical law, had the privilege or responsibility to act on behalf of a relative who was in trouble, danger, or need. The Hebrew term *goel*, for kinsman-redeemer, designates one who delivers, or rescues (Gen. 48:16; Ex. 6:6), or who redeems property or a person (Lev. 27:9-25).

6. The popular view is that the outpouring of the Holy Spirit, or "birth of the Church," fulfilled Pentecost, making Trumpets (the next feast in line chronologically) the obvious choice for the Rapture. Another view, however, suggests that Pentecost—the day that marks dispensational change in Scripture—could mark both the beginning and *end* of the Church Age. (For more on how Scripture points to a possible Pentecost Rapture see my study: [Does Scripture Support a Pentecost Rapture?](#))

7. Some rabbis associate the trumpets theme with a resurrection as well. This association was made because the Hebrew name for Trumpets is *Yom Teruah*. "*Teruah*" means to make a loud noise, as in "shouting," or the "sounding of a trumpet," which some assumed refers to a wake-up call for the dead: "*Awake and sing, you who dwell in [the] dust...*" (Isa. 26:19).

8. It's important to note that most themes linked to *Yom Teruah* (Feast of Trumpets) do not derive from biblical rituals assigned to this feast in Leviticus but are simply rabbinic traditions that developed over the centuries. The Bible actually says very little about *Yom Teruah*, describing it only as a Sabbath day of rest and a time for a "memorial blowing of trumpets" (Lev. 23:24, 25). The only event that *Yom Teruah* is directly linked to in Scripture is the rebuilding of the Temple altar and reinstatement of sacrifice that occurred upon the Jews' return from Babylonian exile (Ezra 3:1-6).

9. Trumpets could be fulfilled at the end of the Tribulation in a number of ways. For instance, the trumpet blast on *Yom Teruah* could be an awakening blast to resurrect the Old-Testament saints and/or those martyred during the Tribulation (Rev. 20:4). Also, because a trumpet blast can indicate different things in Scripture—a warning call, a call to gather, a call to prepare for battle, or the coronation of a King (Joel 2:1; 1 Cor. 14:8; 1 Kings 1:34)—the blast on *Yom Teruah* could be announcing the end of the Tribulation period (Rev. 10:7) and/or a call to gather the remnant of Israel for the coronation of Messiah (Matt. 24:31).

10. According to tradition, Enoch was taken up to be with the Lord (raptured) on the same day he was born, the day that would later become Pentecost.

11. Significantly, there are only two places in Scripture where the *trumpet of God* is sounded: once at Sinai, as Moses ascended the Mount to receive the commandments (Ex. 19: 16, 19, 20), and again at the Rapture (1 Thess. 4:16). The first sounding of God's trumpet, at Sinai, occurred on Pentecost.