

THE HIDDEN DAY: Does the Modern Jewish Calendar Have the Fall Feasts Wrong?

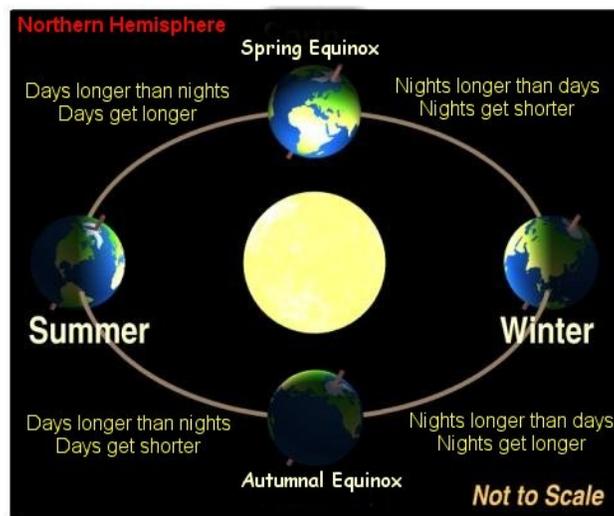
By T.W. Tramm

DISCLAIMER: The following is submitted as food-for-thought only. It is not intended to fuel anticipation around any specific date, or dates. I would urge anyone intrigued by this information to do his or her own research and to, most importantly, consider it *prayerfully*.

One of the many names given the Feast of Trumpets is *Yom HaKeseh*, or “the hidden day.” The term *keseh* is derived from the Hebrew root *kacah*, which means to “conceal, cover, or hide.” According to Hebrew tradition, this momentous day is hidden from Satan, as he is not to be given advance notice of when judgment will arrive.

Whether this tradition has any scriptural basis, I could not say, but the notion that the Feast of Trumpets is a “hidden” day is a perfect lead-in to our topic.

Recently, a friend and fellow watchman, Bobby Regan, sent me some video links pertaining to the Hebrew calendar. One of the subjects highlighted in these videos was how the ancient Jews used to determine the New Year: they would look for the first visible crescent of the new moon that occurs *after* the fall equinox (the day that marks the turn of seasons from summer to fall) and *then* observe the Feast of Trumpets.



The four divisions of the year: The spring and fall equinoxes, and summer and winter solstices

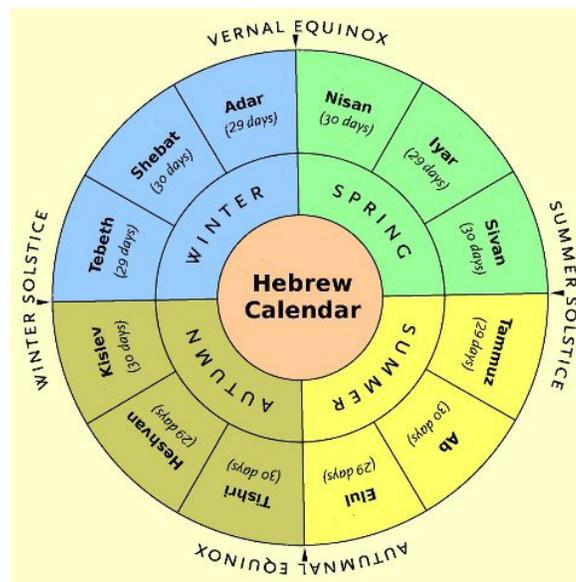
Because I didn't know much about how the equinox relates (or should relate) to the feasts, I began to do some research on my own and happened upon an article by John D. Keyser.

<http://www.hope-of-israel.org/YHVHcal.htm>

Keyser's article validates what the video explained—that in ancient times the Feast of Trumpets would be observed on the first visible crescent AFTER the fall equinox. Apparently this guideline, known as “the rule of the equinox,” was followed religiously by the Jews well before the time of Christ. At some point, however, this rule began to be disregarded and eventually fell by the wayside. (See Keyser's article for details.)

Interestingly, if one were to follow “the rule of the equinox” today, the Feast of Trumpets in 2015 would be observed on October 14th. This would place the feast *after* the equinox and in the fall season where, according to Keyser and others, it belongs.

While it wouldn't occur to most who observe the feasts in line with the modern Hebrew calendar, sometimes the fall feasts actually occur in the *summer*. In fact, that is precisely what happened this year! The Feast of Trumpets and the Day of Atonement were observed on September 13th and 23rd, respectively. Both of these dates are *before* the fall equinox and, therefore, in the summer season.



A graphic representation of how the Hebrew months relate to the four seasons and equinoxes/solstices

To have a fall feast occurring in the summer, notes Keyser, is “inadmissible.” He goes into detail as to *why* this is inadmissible in the article. Yet, even from a laymen's perspective, it seems obvious that the fall feasts should occur in the actual *fall* season, especially when we consider the prophetic association

between these observances and the Rapture. Would it make sense for Jesus to come “harvest” the Church in the summer—*before* the fall, or “harvest,” season arrives?

The notion that the Feast of Trumpets, when reckoned by the ancient method, would occur on October 14th in 2015 is intriguing. Yet, this is only half the story. With the October 14th date in mind, we now turn the discussion to a prophecy that’s been the focus of much attention lately.

NEWTON’S RIDDLE: PART 2

As most watchmen are aware, Daniel 9:25 states that there will be “seven sevens” (equivalent to 17,640 days) from the Jews’ return to Jerusalem until the coming of Messiah as “ruler.”

Isaac Newton believed that these “seven sevens” pointed to the timing of Jesus’ return.

When we do the math (adding the 17,640 days to June 7, 1967), we arrive at September 23rd (Day of Atonement) in 2015. This odds-defying alignment is one of the many reasons there was such a sense of expectation around the fall feasts this year.

But nothing happened around the fall feasts.

Was Newton’s interpretation, or perhaps our understanding of it, incorrect?

This brings us back to Bobby Regan’s email and something else he brought to my attention. Bobby reminded me of a “decree” (mentioned in my book *2012-2015: The Season of Return?* pp. 62, 63) that was issued at the time of the Jews’ return to Jerusalem in 1967. Here’s an excerpt of a memo referring to that decree:

Dear Mr. President:

I have the honor to inform you, Mr. President, that on 28 June 1967 - Israel's parliament (The Knesset) promulgated and adopted a law to the effect: “the Government is empowered by a decree to apply the law, the jurisdiction and administration of the State to any part of Eretz Israel (Land of Israel - Palestine), as stated in that decree.”

On the basis of this law, the government of Israel decreed in July 1967 that Jerusalem is one city indivisible, the capital of the State of Israel.

<http://www.jimmycarterlibrary.gov/documents/campdavid/letters.phtml>

The above memo essentially states that there was a “decree” issued by the Israeli government on June 28th, 1967, which officially declared Jerusalem to be the restored capital of Israel.

That the word “decree” is used several times in this memo is interesting, as many translations of Daniel actually use the word *decree* in reference to the “seven sevens.” Here’s how the NASB puts it:

“From the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks...” (Daniel 9:25).

Bobby points out that when you add the “seven sevens” (17,640 days) of Daniel to the date of the *decree* (June 28, 1967), rather than the June 7th date (which, infamously, brings us to September 23rd), we arrive at October 14, 2015.

Does this date ring a bell?

It should.

October 14th, 2015 is the date—when one applies the rule of the equinox—of the Feast of Trumpets.

Coincidence?

Perhaps, but one has to wonder about the odds of the “sevens sevens” (17,640 days) of Daniel spanning, precisely, from the day of the issuing of the decree recognizing Jerusalem’s restoration to the recalculated (based on the rule of the equinox) Feast of Trumpets.

The obvious question begged by this perfect, to-the-day, alignment is: Could God be observing the rule of the equinox? Is it possible that, as far as He is concerned, the *real* Feast of Trumpets is in October and not September, as our Hebrew calendars would have us believe?

As we consider the possibility, another question arises: Assuming the Lord’s feast days are out of synch with *our* feast days, how do we explain all the uncanny alignments (tetrads, shemitah collapses, June 7/September 23, etc.) highlighted by Mark Biltz, Jonathan Cahn, and others? Don’t all of these odds-defying match-ups lend credence to the notion that God is operating according to the *modern* calendar, as opposed to one governed by the rule of the equinox?

Not necessarily.

It could be reasoned that the Lord may have “arranged things” so that *both* calendars, the one we use, as well as the ancient, presumably less corrupted version, would work to His purpose. Here’s a possible scenario: As humanity nears the end of days, more or less oblivious to the importance of God’s calendar (cycles, signs, appointed times, etc.), it would seem the Lord’s first priority would be to awaken us to these things. What better (or other) way to do this than use the calendar we *observe*—to allow, or arrange for, all of the uncanny alignments that would get our attention? This would mean, simply, that God is a “realist” when it comes to fallen humanity and is willing to work through our imperfect/corrupted calendar to issue His warnings or harbingers.

As “the end,” or final “appointed time,” arrives, however—the day on which the Lord plans to actually intersect time and space via His Son, Jesus Christ, thus fulfilling the feast(s)—perhaps He’s going to stick

to the originally designated model of reckoning the new moon with respect to the equinox. This would ensure that the “harvest” occurs when it’s supposed to—in the fall.

Again, this is speculation. While all of this is intriguing, I want to urge caution about making assumptions regarding the timing of the Lord’s return. There may well be aspects of God’s final plan we don’t yet understand. I’m sharing this information because it’s too fascinating *not* to share, and because it’s a valuable reminder that, due to the inherent uncertainty around the Hebrew calendar, we are wise to keep looking up throughout the *entire* fall season!

Perhaps all of this is what the Lord had in mind when He inspired the Jewish sages to call the Feast of Trumpets “the hidden day.”

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September 30, 2015