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EP127 Revelation 11-14 & the Feast of Trumpets

In our last podcast we addressed the second reaping and the judgment of those left behind. They are cast into the time of the Great Wrath of God. And in short, there will be a lot of blood. It will be the most terrible time that has ever existed or ever will exist. In effect, it is the **Day of Atonement**, that ominous day where people will pay for the decisions they have made to not honor the Son of God, to give Him glory, or worship Him. But prior to the **Day of Atonement** there is the **Feast of Trumpets**, which is connected to the rapture of the church.

Therefore, before we move on to *Revelation 15*, we will look at the events of Chapters **11-14** in light of the famed **Feast of Trumpets** and all that occurs with the blowing of the **7th Trumpet**, since so much happens when the 7th Trumpet sounds.

Previously, it was mentioned that all the feasts of Israel have a hidden prophetic meaning which is often overlooked. The Jewish calendar of festivals is all **Code** which speak to both Jesus’ first and His Second Coming, as well as to the events associated with the **End Times**.

The Jewish calendar is separated between the spring and the fall festivals. There are 4 festivals in the spring and 3 in the fall.¹

- 1) Passover (spring).
- 2) Unleavened Bread (spring).
- 3) First Fruits (spring).
- 4) Pentecost (spring).
- 5) **Feast of Trumpets** (fall).
- 6) Day of Atonement (fall).
- 7) Feast of Tabernacles (fall).

The spring festivals (the feasts of Passover, Unleavened Bread, First Fruits, and Pentecost) all prophetically deal with Jesus’ first coming. The last three festivals, which occur in the fall, all prophetically

¹ *Leviticus 23; Numbers 28; Deuteronomy 16*

deal with Jesus' Second Coming and other events associate with the **End Times**.

The Feast of Trumpets (Rosh Hashanah), the Day of Atonement (Yom Kippur), and the feast of Tabernacles (Sukkot) are all layered with hidden prophetic messages for the Last Days.

Rosh Hashanah (the Feast of Trumpets), which translates to the "head of the year," begins on the first day of the seventh month (Tisheri) and is both the Jewish New Year and the beginning of the ten-days of repentance, or what is known as the "**Days of Awe**." Rosh Hashanah is also known as **Yom Teruah**, which just means "Day of an awakening blast" – aka, the feasts of Trumpets.

In the **Codex**, "**Teruah**" is also translated as "shout" in a passage that speaks of our redemption and the time when Jesus will dwell amongst us.² With both the trumpet and the shout, we are once again linked to prophecy regarding the rapture of the church which occurs with the sound of the last trumpet and the shout of the archangel.³

Rosh Hashanah is celebrated for two days. It is the only festival that no man knows the day or the hour in which it begins. This is because Rosh Hashanah begins on the new moon. The new moon was determined, or "*sanctified*," by the Jews when (ironically) two witnesses who saw the new moon would attest to it before the Sanhedrin in the Temple.

This "*sanctification*" could happen during either of two days, depending on when the two witnesses came forth with their testimony. Since no one knew when the witnesses would arrive, no one knew exactly when the Feast of Trumpets would commence. Practically, on the 30th of each month, the members of the High Court assembled and waited to receive the testimony of the two witnesses. Once the testimony was given, they sanctified the new moon.

Again, we have a link to the completion of the testimony of the two witnesses of **Revelation 11**, which sets off the events culminating in the blast of the 7th trumpet and the resurrection of these two witnesses unto life.

Apparently, the new moon is difficult to see on the first day because it can be seen only near sunset. So, looking for a very slim faint crescent moon, which is close to the sun, is a difficult thing to do. If the moon's crescent was not seen on the first day, the new moon was automatically celebrated on the next day. For this reason, Rosh Hashanah is always celebrated for two days. Rosh Hashanah also lasts for two days just in case the first day lands on the Sabbath. If that were the case, the shofar could not be blown since carrying a shofar would be considered work and therefore not allowed. Thus, the second day compensates for both the new moon and the Sabbath.

But we must not miss the imagery of the sun setting, the Light of the world departing (the testimony of the two witnesses to the Light of the World) and the coming of the time of darkness, the time of the moon.

Rosh Hashanah falls on the 1st and 2nd days of Tisheri, **Yom Kippur** (the Day of Atonement) falls on the 10th day, and the **Feast of Tabernacles** occurs on the 15th day, five days after the Day of Atonement. Although there are ten days which span Rosh Hashanah and the Day of Atonement, there are technically only seven days between these two celebrations, and five days from the Day of Atonement to the Feast

² **Isaiah 12:6**

³ **Revelation 11:15; 14:15; 1 Thessalonians 4:16-17, 1 Corinthians 15:52**

of Tabernacles. Clearly, with these numbers (10, 7 and 5) we can understand the prophetic importance of when these festivals occur.

The ten days between Rosh Hashanah and Yom Kippur (the “**Days of Awe**”) are days of deep spiritual contemplation where a person prepares to stand before the judgment seat of God and seek forgiveness and cleansing. And the blowing of the shofar was God’s way of summoning or calling all His people to repentance before the Day of Judgment.

The great Jewish philosopher, Maimonides, explained that the blowing of the shofar is a wake-up call for people to abandon their evil ways and return to God. He wrote:

"Awake, O you sleepers, awake from your sleep! Search your deeds and turn in repentance. O you who forget the truth in the vanities of time and go astray all the year after vanity and folly that neither profit nor save—remember your Creator! Look at your souls, and better your ways and actions. Let every one of you abandon his evil ways and his wicked thoughts and return to God so that He may have mercy upon you."

The blowing of the shofar was understood by the Jews as the beginning of their trial before the heavenly court, a trial that lasted ten-days, until the Day of Atonement. They envisioned a trial where they stood before the One who knows all and before His divine council. Their life was weighed, as if placed on scales, and they are tried before this court to determine if their lives would be written in or removed from the Book of Life. Clearly this has overtones to the promise Jesus made to the church at Sardis.⁴

It is intriguing that on Rosh Hashanah, a shofar (a ram’s horn) is blown and **NOT** the silver trumpets that were used for many other occasions. They do this because it is a reminder of God’s mercy. As such, the Jews traditionally read the story of Abraham and Isaac where Abraham took Isaac, his only son, to Mount Moriah (where Jesus was slain outside of the city) and bound Isaac to the altar and was ready to sacrifice him when God, in His great mercy, intervened. He literally held back Abraham’s hand from striking Isaac and instead provided a ram for the sacrifice. Abraham found a ram whose horns were stuck in a thicket, and he slain the ram in place of Isaac.⁵

All of this was picturesque of the God’s mercy in providing His one and only son to be the substitute sacrifice for the sins of man. The Talmud says: “*Why do we blow on a ram’s horn? The Holy One, blessed is He, said: ‘Sound before Me a ram’s horn so that I may remember on your behalf the binding of Isaac the son of Abraham, and account it to you as if you had bound yourselves before me.’*” Thus, the ram’s horn became for the Jews the symbol of God’s willingness to 1) remember the inability of man to redeem himself, and 2) grant to man atonement for sins through His substitute.

In fact, on the first day of the festival many Jews practice the ritual of **Tashlikh** or casting off. It is a ceremony where Jews symbolically cast off their sins into a body of water.⁶

Micah 7:18-19

Who is a God like you, pardoning the sin and overlooking the crimes of the remnant of his heritage?

⁴ **Revelation 3:5**

⁵ **Genesis 22**

⁶ Note **Micah 7:18-20; Psalm 118:5-9**, and **Psalms 33** and **130** are recited during this ceremony.

He does not retain his anger forever, because he delights in grace. He will again have compassion on us, he will subdue our iniquities. You will throw all their sins into the depths of the sea.

The ten days between Rosh Hashanah and the Day of Atonement (the “Days of Awe”) provide an opportunity for repentance—to turn wholeheartedly to **Yahweh**—to receive mercy. These days set the tone for the most holy Day of Atonement where they hope to be pardoned.

According to tradition, these ten days are for those whose names **have not yet been** inscribed in either the Book of Life or the Book of Death, which will be explained in a moment.

Our understanding of the Feast of Trumpets comes from both the oral and written traditions within Judaism, which are written or contained in the Talmud. The Talmud has two components: the Mishnah which is a written codification of the Jewish oral law and the Gemara which is the discussion or the commentary on the Oral Law. The Mishnah contains the first reference to Rosh Hashanah as the “day of judgment.” It states that three books of account are opened on Rosh Hashanah, wherein the fate of the **righteous**, an **intermediate class**, and the **wicked** are recorded.

The names of the righteous are immediately inscribed in the book of life, and they are sealed “to live.” The intermediate class are allowed a respite of ten days (the “**Days of Awe**”), until Yom Kippur, to reflect, repent and become righteous, whereas the wicked are blotted out of the book of the living forever.

In this manner, Rosh Hashanah depicts a universal judgment in heaven. The rabbinical literature speaks explicitly of books opened by the heavenly court on the Feast of Trumpets to decide the destiny of every human being. The heavenly judgment (which begins on the Feast of Trumpets) is “sealed” or confirmed ten days later on the Day of Atonement.

As the Mishnah puts it, “*All are judged on Rosh Hashanah and the sentence is sealed on Yom Kippur.*” This is the reason why the traditional greeting during this time of the year is: “*May you be inscribed (a reference to the Book of Life) for a good year.*” And the reply is: “*Same to you.*”

The Talmud also provides three central themes of Rosh Hashanah which speak of **sovereignty**, **remembrance**, and **trumpet** blasts.

It is written: “**Sovereignty** so that you should make Me your King; **Remembrance** so that your remembrance should rise up before Me. And through what? Through the **Shofar**”.⁷

These three themes are reflected in the traditional prayers found in the Jewish prayer book (the Machzorim) where the strongest theme is the “*coronation*” of God as King of the universe, followed by the preparation for the acceptance of judgments that will follow (leaving some lives hanging in the balance for ten days), and finally the sealing of the judgment on Yom Kippur.

As a side note, the Feast of Tabernacles is referred to as the time of our joy as it occurs after this sealing. It is a time of joy for those who have been sealed unto life either from the beginning of Rosh Hashanah (the **Called, and Chosen, and Faithful**) or those who are sealed on the Day of Atonement (the **Elect**), based on their repentance during the **Days of Awe** (the days of indignation, the time of the Lord’s wrath).

⁷ Rosh Hashanah 16a, 34b

During Rosh Hashanah, the shofar is typically blown 100 times satisfying the commandment to make noise on this day. However, there are four types of blasts that are blown during this festival. *Tekiah*: a long single blast signifying the King's coronation. The *Shevarim*: three short wails, like blasts signifying repentance. The *Teru'ah*: nine staccato blasts of alarm to awaken the soul. And finally, the ***Tekiah ha-Gadol***, the **Final or Last Trumpet** is blown, which is one great long blast signifying that it is now too late.

There is a dark side to this tradition of 100 blasts. It is said that the 100 blasts are associated with the 100 letters in Sisera's mother's lament of his death as recorded in the Song of Deborah.⁸ Sisera was an enemy of God's people, and he was slain by the army under the command of Deborah. It is suggested by the Rabbinical teachers that the 100 blasts nullify all the letters in her lament which correspond to all her thoughts but one, the sorrow of a grieving mother. This is picturesque of God's judgment of the wicked on this day.

Thus, the sound of the shofar is meant to stir the hearts of man to fear God and to inspire repentance; as it says in the **Codex**, "*When the Shofar (trumpet) is blown in the city will not the people tremble?*"⁹

Moreover, the month of Elul, which is the last month in the Jewish calendar, is a month in which the Jews are to prepare themselves or ready themselves for the "**Days of Awe**." The clear message for the Jews was repent before Rosh Hashanah (be sealed in the Book of Life) for if you wait until Rosh Hashanah, you will find yourself in the **Days of Awe** and your life hanging in the balance.

This provides an interesting connection to Biblical numerology. There were 30-days in Elul and 10-days (the "**Days of Awe**") from the Feast of Trumpets to the Day of Atonement: a total of 40 days. As 40 is the number associated with human testing, this period is traditionally seen by the Jews as the days of testing culminating in one's final sentencing on the Day of Atonement. This is a clear link to the **Revelation** narrative.

The days of Elul are the days of preparation (the first 3.5-year period of the tribulation). The message: get yourself ready and be sealed unto life. Whereas those who are not raptured at the sound of the ***Tekiah ha-Gadol*** (the **Last or Final Trumpet**) will face a time of testing unto life or death during the **Days of Awe** (the last 3.5-year period of the tribulation) leading up to their final sentencing on the Day of Atonement, or on the day of Jesus' Second Coming.

With this background, let us look at the scriptural basis for Rosh Hashanah (with that said, it is not inherently obvious how they get from the scriptures to their solemn and mournful practices. They must have received some of their instruction through a prophetic revelation). Then we will make the connections between these Holy Days and the events found **in Revelation 11, 12, 13 and 14**.

Leviticus 23:23-25

Again, **Yahweh** spoke to Moses, saying, "Speak to the sons of Israel, saying, 'In the seventh month on the first of the month you shall have a rest, a reminder by blowing of trumpets, a holy convocation.' You shall not do any laborious work, but you shall present an offering by fire to **Yahweh**.'" "

⁸ ***Judges 5:28***

⁹ ***Amos 3:6***

Numbers 29:1-2

On the first day of the seventh month, you shall have a holy convocation. You shall not do any ordinary work. It is a day for you to blow the trumpets.

It is hard to extract from these passages a message about judgment and sentencing. Clearly the Jewish understanding has come from an understanding of the purpose for these Holy Days as well as other scriptural connections and illuminations by the Spirit of God, which helped frame these concepts.

We already covered the outpouring of God's mercy on Isaac.¹⁰ But clearly, one is not in need of mercy if one is not condemned. Mercy speaks of sin, judgment, sentencing, and condemnation. Accordingly, Isaac was going to be slain if it was not for God's mercy.

Yet, there is also something uniquely peculiar about the festivals themselves. **The feast of Trumpets and the Day of Atonement are the only two of the seven holidays which DO NOT commemorate some event in Jewish History.** These two days are understood to deal with the human condition at large and not just the nation of Israel. These two festivals deal with our need to wake up from the malaise of sin which clouds our minds (hence the trumpet blast) and to repent before it is too late, and the day of judgment arrives.

This festival and its implications are also described in the **Codex**. To set the scene, the Israelites were taken captive to the land of Babylon for 70-years. In this debacle, many Israelites were judged and slaughtered, but there was a remnant that was preserved and protected in Babylon.

Eventually, they were allowed to return to the land to rebuild the wall around Jerusalem. Nehemiah was the governor at that time and Ezra was the priest. We pick up the scene on the first day of the seventh month which is the Feast of Trumpets or Rosh Hashanah.

Nehemiah 8:1-12

And all the people gathered as one man into the square before the Water Gate. And they told Ezra the scribe to bring the Book of the Law of Moses that **Yahweh** had commanded Israel. So, Ezra the priest brought the Law before the assembly, both men and women and all who could understand what they heard, on the first day of the seventh month. And he read from it facing the square before the Water Gate from early morning until midday, in the presence of the men and the women and those who could understand. And the ears of all the people were attentive to the Book of the Law.

And Ezra the scribe stood on a wooden platform that they had made for the purpose. ... And Ezra opened the book in the sight of all the people, for he was above all the people, and as he opened it all the people stood. And Ezra blessed **Yahweh**, the great God, and all the people answered, "Amen, Amen," lifting up their hands. And they bowed their heads and worshiped **Yahweh** with their faces to the ground. ... They read from the book, from the Law of God, clearly, and they gave the sense, so that

¹⁰ *Genesis 22*

the people understood the reading.

And Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who taught the people said to all the people, "This day is holy to **Yahweh** your God; do not mourn or weep." For all the people wept as they heard the words of the Law. Then he said to them, "Go your way. Eat the fat and drink sweet wine and send portions to anyone who has nothing ready, for this day is holy to our Lord. And do not be grieved, for the joy of **Yahweh** is your strength."

So, the Levites calmed all the people, saying, "Be quiet, for this day is holy; do not be grieved." And all the people went their way to eat and drink and to send portions and to make great rejoicing, because they had understood the words that were declared to them.

This is a powerful scene. On the first day of the feast of Trumpets, the priest stood on a platform looking down on the people and read the law. The scene is picturesque of a judge who stands above a criminal in a court of law condemning the criminal under the statutes of the law.

Accordingly, the law was given for that very purpose; it demonstrates the holiness of God and the lack of holiness of man.¹¹ The law, in effect, proves out the assertion that **only God is good**. The law was given because of transgressions, or to show people their sins.¹²

The law pops our bubble of delusion whereby we become convinced that we are good, or that we can be good for God and do what pleases Him. Everyone eventually discovers that no one can be made right with God by trying to do what the law commands, for the standard is absolute perfection. Thus, the law simply shows us how sinful we truly are.¹³

Unbeknownst to many, **ALL** must appear before the judgment seat of Christ (or literally a raised platform as in the story in **Nehemiah**) so that each one may receive what is due for what he has done in the body, whether good or evil.¹⁴ Again, the standard of judgment is perfection, for the law of **Yahweh** is perfect.¹⁵

Thus, when Ezra began to read from his exalted position (representative of the judgment seat), they were condemned under the law, and they knew it, which is why they wept. In the light of God's perfection, they became aware of their sin and were broken underneath His perfect judgments.

Fortunately, their hearts were filled with remorse and repentance. This turned into a time where Nehemiah, Ezra, and the other priests reminded them of the holiness of the day and God's mercy over their lives. This gives us the scriptural basis for why the Mishnah says that on the Rosh Hashanah, the feast of Trumpets, all men must pass before Him (God that is). It is a day of judgment.

Now let us tie this feast to our passages in **Revelation**.

First, the Feast of Trumpets is the only one of the seven feasts that falls on a new moon. This festival

¹¹ **Isaiah 42:21**

¹² **Galatians 3:19**

¹³ **Romans 3:20**

¹⁴ **2 Corinthians 5:10; Romans 14:10**

¹⁵ **Psalms 19:7**

of the new moon functions as a shadow, as a prophetic picture of what will take place.¹⁶ Thus, it serves as a message or a **WARNING** of the coming time of darkness, a day without hope.

Second, the month of Elul is when one is to prepare themselves for the **Days of Awe**. In *Revelation 14:6-9* there are three angels that are sent to the world to warn and prepare the people of the earth to repent before it is too late. They issue the command for people to fear God, to worship God and to give Him glory before the trumpet blows. They talk about the destruction of Babylon (the religious system they have been following), and the eternal unrelenting perils of following the Beast. It is a clear cry to the world to repent and turn to God before the **Days of Awe**—before the days of indignation when the Lord’s wrath is poured out upon the earth.

Third, we have a connection to the three themes of Rosh Hashanah (sovereignty, remembrance, and trumpet blasts) and the three books that were believed to be opened in the heavens. As it is written: **“Sovereignty**, so that you should make Me your King; **Remembrance**, so that your remembrance should rise up before Me. And through what? Through the **Shofar**.”

The three books of account which are opened on Rosh Hashanah are the books wherein the fate of the **righteous**, an **intermediate class**, and the **wicked** are recorded.

The names of the **righteous** are immediately inscribed in the book of life, and they are sealed "to live." They will rise up to **Yahweh** through the **Final Blast** of the Shofar. The **intermediate class** is allowed a respite of ten days (the **“Days of Awe”**), until Yom Kippur, to reflect, repent and become righteous. The **wicked**, however, are forever blotted out of the book of the living.

Sovereignty

Sovereignty, so that you should make Me your King.

Revelation 11:15-17

Then the seventh angel blew his trumpet, and there chose to be loud voices in heaven, **now** saying, "The kingdom of the world has chosen to become the kingdom of our Lord and of his Christ, and in the **future**, He shall reign forever and ever." And the twenty-four elders who are **now** sitting on their thrones before God fell on their faces and worshiped God, **now** saying, "We **now** give thanks to you, Lord God Almighty, who is now being, who is now **being** and who was, for you have taken your great power and have reigned.

Remembrance

Remembrance, so that your remembrance should rise up before Me. In *Revelation 14:14-16* we see the **remembrance** of His people as they literally rise before Him in the rapture of the church. We see the salvation of those whose names are inscribed in the Lamb’s Book of Life, and they live (this is the first harvest).

¹⁶ *Colossians 2:16-17*

Revelation 14:14-16

Then I looked, and behold, a white cloud, and **now** choosing to be sitting on the cloud was one like a son of man, **now** having a golden crown on His head and a sharp sickle in His hand. And another angel came out of the Sanctuary, **now** crying out with a loud voice to Him **now** choosing to be sitting on the cloud, "You are commanded to thrust your sickle and You are commanded to reap, for the hour to reap has come, because the harvest of the earth has been caused to have been ripened." Then He that is **now** choosing to be sitting on the cloud swung His sickle over the earth, and the earth was caused to be reaped.

The Shofar

And through what? Through the **Shofar**. Salvation comes through the shofar, or the blowing of the **Tekiah ha-Gadol**, the **last** or **final trumpet**: "*Then the seventh angel blew his trumpet.*"¹⁷

There are those who say that it is not possible to tie the "seventh trumpet" to the "last trumpet" which is specifically tied to the rapture of the church.¹⁸ They say this because in Judaism the "last trumpet" is a specific trumpet blast of the shofar. Let us examine this claim.

In Judaism there are three trumpets that have a name: they are the First Trumpet, the Final (or last) Trumpet, and the Great Trumpet. Each of these trumpets' correlates to a specific day in the Jewish calendar.

The **First Trumpet** is blown on the feast of Pentecost, and it celebrates the giving of the law on Mount Sinai. The trumpet blast of **Exodus 19:19** is the first trumpet that is celebrated in the Jewish calendar. Interestingly, for believers this day and this trumpet also celebrate the giving of the Holy Spirit. In other words, it pictures the end of the old covenant of the law and the beginning of the new covenant of grace, via the Holy Spirit of God¹⁹

The **Final (or last) Trumpet** as it is called, relates to none other than Rosh Hashanah. It is the **Tekiah ha-Gadol**, the Last Trumpet that is blown, the one great long blast signifying that it is now too late; the judgment has been sealed; and the Days of Awe have begun.

The **Great Trumpet** is blown on Yom Kippur, the Day of Atonement, and it announces Jesus Second Coming. The **Codex** specifically connects the **Great Trumpet** with Jesus return and refers to it by name.²⁰ This is the time when Jesus gathers His elect, those who endured the tribulation and did not bend the knee to the Beast.

¹⁷ **Revelation 11:15**

¹⁸ **1 Corinthians 15:52**

¹⁹ **2 Corinthians 3:5**

²⁰ **Matthew 24:30-32**

Matthew 24:29-31

But immediately after the tribulation of those days THE SUN in the **future** WILL BE caused to be DARKENED, AND THE MOON in the **future** WILL NOT GIVE ITS LIGHT, AND in the **future** THE STARS WILL choose to FALL from the sky, and the powers of the heavens will in the **future** be caused to be shaken.

And then the sign of the Son of Man will in the **future** be caused to appear in the sky, and then all the tribes of the earth will in the **future** choose to mourn, and they in the **future** will choose to see the SON OF MAN **now** choosing to be COMING ON THE CLOUDS OF THE SKY with power and great glory.

And in the **future**, He will send forth His angels with **A GREAT TRUMPET** and THEY WILL in the **future** GATHER TOGETHER **His elect** from the four winds, from one end of the sky to the other.

Of these three blasts of the shofar, there is a clear connection in purpose and function between the 7th trumpet and the Final Trumpet of Rosh Hashanah which seals the fates of men. The Tekiah ha-Gadol blows and some rise to life (the **Bride, the Chosen of God**). Some are given an opportunity to live through the **Days of Awe** or through the last part of the tribulation where they are tested until the Day of Atonement (the intermediate class). Those who refuse to take the mark of the Beast or the number of his name and remain faithful to God (the **Righteous or the Elect**) will be gathered (via the Great Trumpet) to enter the time of **Yahweh's** physical reign on the earth, which will last 1,000 years. And still there will be others who are destined for eternal death (the Wicked or the **Accursed**).

The Called and Chosen and Faithful

As those who are now believing are raptured into heaven, they will be protected from the time of the Lord's great wrath, until His anger has passed.²¹ This is exactly as David declared, "*For in the day of trouble He will conceal me in His tabernacle; in the secret place of His tent He will hide me; He will lift me up on a rock.*"²² Yet, at the same time, the Jewish Rabbis were right. Indeed, all men must pass before Him (God that is) in judgment—even those chosen for life.

Revelation 11:18

... and the time came for the dead to be caused to be judged, and the time to reward Your bondservants the prophets and the saints and those who are caused to **now** be fearing Your name, the small and the great, and to destroy those who are **now** destroying the earth.

This judgment of the holy ones is a judgment of fire. All that is not of God will be burned up (wood, hay, and stubble), and all that remains (gold, silver, and precious jewels) is their reward—a picture of what Jesus did in and through their lives.²³

After all, what is clear throughout the **Codex** is that our only power and success come from God. He is

²¹ **Isaiah 26:20; John 14:2**

²² **Psalm 27:5**

²³ **1 Corinthians 3:13-15**

our sufficiency, and He has made us competent, by the Spirit, to be ministers of His new covenant. It is all what He does; not what we do. Hence, He is our reward.²⁴

Remember, **the source matters, the source is everything!**

Soon John will be shown what appears to be a sea of glass mingled with fire, and those who had conquered the Beast and its image and the number of its name, standing beside the sea of glass with harps of gold in their hands.²⁵ This is a picture of the judgment of the saints being purified by the fire such that the Bride of Christ is presented to Him bright and pure, clothed with fine linen.

In the sea of fire, she is judged and cleansed. She will then stand before God pure and fully rewarded ready for the marriage supper of the Lamb. *"His bride has made herself ready."*²⁶

The Intermediate Class

The intermediate class (the **Righteous** and the **Elect**—the Elect being the Righteous from among the Jews) are given a respite for the remainder of the tribulation (the **Days of Awe**) until Yom Kippur (the Day of Atonement, which is symbolic of Jesus Second Coming), to reflect, repent and become righteous. The ten days is significant of the time of God's ordained time of testing of humanity, which in this case lasts for times, time, and half a time (3.5 years).

Revelation 12:14

But the woman was caused to be given the two wings of the great eagle so that she might **now** choose to fly from the serpent into the wilderness, to the place where she is **now** caused to be nourished for a time, and times, and half a time.

The Wicked (the Accursed)

The wicked are not only blotted out of the book of the living they are judged, sentenced, and eternally condemned. In fact, some were never even written in the book of life.

Revelation 11:18-19

The nations were caused to be enraged, but your wrath came and the time ... to destroy those who are **now** destroying the earth. Then God's Sanctuary in heaven was caused to be opened, and the ark of his covenant was caused to be seen within his Sanctuary. There were, by choice, flashes of lightning, rumblings, peals of thunder, an earthquake, and heavy hail.

²⁴ **2 Corinthians 3:5; Isaiah 26:12**

²⁵ **Revelation 15:2**

²⁶ **Revelation 19:7-8**

Revelation 13:8

All who are **now** dwelling on the earth will in the **future** worship him, everyone whose name has not been caused to have been written from the foundation of the world in the book of life of the Lamb who was caused to being slain.

Revelation 14:9-11

Then another angel, a third one, followed them, **now** saying with a loud voice, "If anyone **now** worships the beast and his image, and **now** receives a mark on his forehead or on his hand, in the **future** he also will choose to drink of the wine of the wrath of God, which is caused to have been mixing in full strength in the cup of His anger; and he will in the **future** be caused to be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment **now** goes up forever and ever; they **now** have no rest day and night, those who are **now** worshipping the beast and his image, and whoever **now** receives the mark of his name."

Revelation 14:17-20

And another angel came out of the Sanctuary, which is in heaven, **now** having a sharp sickle. Then another angel, the one who is **now** having power over fire, came out from the altar; and he called with a loud voice to him who is **now** having the sharp sickle, **now** saying, "You are commanded to thrust in your sharp sickle and you are commanded to gather the clusters from the vine of the earth, because her grapes are ripe." So, the angel swung his sickle to the earth and gathered the clusters from the vine of the earth and threw them into the great winepress of the wrath of God. And the winepress was caused to be trodden outside the city, and blood came out from the winepress, up to the horses' bridles, for a distance of one thousand six hundred stadia {approximately two hundred miles}.

The New Moon Festival

Clearly, the **shadow** of the festival of the new moon (the Feast of Trumpets) is given substance and meaning in the book of **Revelation**. Let us consider one more example of this **shadow** that becomes far more than a picture. Before we addressed the connection of these fall feasts and the numbers 10, 7, and 5, and now let's throw in the number 40.

10 was the inclusive number of days assigned to the **Days of Awe** beginning on the first of Tishrei (the first day of the Feast of Trumpets) and ending on the Day of Atonement. According to the **Code**, 10 is the number depicting the divine order and testing of human affairs. Ten is also intricately connected with the number four, the number, according to the **Code**, that depicts God's creative works. $10 \times 4 = 40$, which depicts the divine order of human trial and triumph.

We learned that there are 40 days from Elul (the last month of the year and the month of preparation) through the end of the **Days of Awe**; therefore, we can conclude that the number of days of testing of humanity have been fixed determined, and it will happen exactly as described.

The number seven was a reference to the seven days between the end of the Feast of Trumpets and

the beginning of the Day of Atonement. According to the **Code**, the number seven depicts completion. Therefore, these seven days are picturesque of the time after the rapture of the church, but before the Second Coming of Christ, when the Lord's 7-bowls of wrath are poured out upon the earth bringing the Lord's great wrath to completion.²⁷

The number five was the number of days from the Day of Atonement to the Feast of Tabernacles (Sukkot), where it is said that our joy is made complete. According to the **Code**, five is the number of God's grace towards us. The Day of Atonement pictures Satan being defeated along with the Beast and the False Prophet at the end of the tribulation. And with these characters gone, we are safe to enter the time of tabernacles. The five days therefore pictures the grace of God that is given to those who survive the tribulation (for example the **Righteous**, the **Elect**) and who are allowed to enter a tabernacle of shelter and protection where Jesus is their covering.

Thus, these five-days are symbolic of the millennial kingdom where Jesus establishes His kingdom on the earth for 1,000 years—a thousand years of grace. So how cool is all of that.

Summary

First, Jesus is Lord, He is the only one who will be crowned King. He is **sovereign** and with the blowing of the 7th and **Final shofar**, He will begin to enforce His reign over the earth.

Second, we must be prepared and found living in a state of repentance, seeking atonement, before it is too late. This is what it means to live in **Remembrance**.

Third, we can be rescued. Instead of the **Last Trumpet** signifying our participation in the **Days of Awe** (as part of the Intermediate Class), we can seal our destiny now, and it can be life among those who are righteous.

Fourth, we can be cleansed as in the celebration of Tashlikh. We can have our sins removed and we can be bright, pure, and clean.

Fifth, we can have our names permanently inscribed in the Lamb's book of Life. We do not have to go through the **Days of Awe**. We can be inscribed today. The trumpet is about to blow.

Sixth, this festival reminds us of the binding of Isaac and the provision of the ram. Jesus, the Lamb of God, is to be for us the substitute sacrifice for our sins. He is, and we need to let Him be, our Redeemer.

Seventh, this festival foreshadows the protection and preparation of the **Righteous**, all those who refuse to bow before the Beast, and the **Elect**, the faithful in Israel.

Let's stop here and in our next podcast we will begin **Revelation 15**.

I am glad you "tuned in" and have been "ready to listen."

²⁷ **Revelation 15:1**