



**Grace Fellowship Church**  
**Pastor/Teacher, Jim Rickard**  
**Sunday, June 19, 2022**

**Luke Chapter 21**

**V. The Condemnation of the Son of Man for Men, Luke 19:28-24:49.**

**B. Monday/Tuesday; Luke 19:45-21:38.**

**6. The apocalyptic discourse, Luke 21:5-38.**

**d. Jesus' prophecy of persecution of the saints and encouragement for perseverance, vs. 12-19.**

Paralleled in **Mark 13:9-13; Mat 10:16-23.**

**The Fifth Seal Judgment, Rev 6:9-11**

To understand this Seal Judgment further, we will now note the categories of analogies/typology found in Scripture, (continued):

**9) The Seven Feasts of Israel.**

In this comparison, we will note the 5<sup>th</sup> of the Seven Feasts God gave to Israel to celebrate in remembrance of His provisions for them in many ways, as noted in **Lev 23, Num 28-29**. Each Feast taught something about God's plan of salvation for all the people. This is especially noted in the fact that Jesus Christ will fulfill each of these Feasts either at His First Advent, in which He fulfilled the first four Feasts, or His Second Coming, in which He will fulfill the final three.

The Feasts included:

1. **Passover**, celebrated on the 14<sup>th</sup> Nisan/Abib, March/April, **Ex 12:1-14, 21-28; Lev 23:5**.
2. **Unleavened Bread**, Nisan 15-21, March/April, **Ex 12:15-20**.
3. **First Fruits**, the first Sunday after the Passover. It typically fell on the 3<sup>rd</sup> day of the Feast of Unleavened Bread, **Lev 23:9-14**.
4. **Pentecost**, (Feast of Weeks), a one-day feast in the first week in Sivan, May/June. It occurred exactly 50 days after the Feast of First Fruits, **Lev 23:15-21**.
5. **The Feast of Trumpets**, 1<sup>st</sup> day of the 7<sup>th</sup> month, Tishri, September/October, **Lev 23:23-25, Num 29:1-6**.
6. **The Feast of Atonement**, 10<sup>th</sup> day of the 7<sup>th</sup> month, Tishri, **Lev 23:26-32; Num 29:7-11**.
7. **The Feast of Tabernacles**. 15<sup>th</sup> day of the 7<sup>th</sup> month, Tishri, **Lev 23:33-44; Num 29:12-40**.

As noted above, each of these Feasts will be fulfilled by Jesus Christ in His First and Second Comings. The first four Feasts were fulfilled in His First Advent with the Crucifixion, burial, resurrection, and sending His Spirit, respectfully. The last three will be fulfilled with the Rapture/Resurrection of His Church, His 2<sup>nd</sup> Advent, and the establishment of His Millennial reign, respectfully.

In this study, we will note the analogies of the 5<sup>th</sup> Feast of Israel, the Feast of Trumpets, compared to the 5<sup>th</sup> Seal Judgment. The first thing we note is that between the first four Feasts, the Spring Feasts, there is a pause in time until the last three Feasts, the Fall Feasts. Likewise, as we will note below, after the fall harvests and Feasts, there is a pause until the Spring harvests and Feasts.

**Pause in the Feasts**

After the 4<sup>th</sup> Feast of Pentecost, we have several months with no feasts, a pause as it were. The gap between Pentecost and the 5<sup>th</sup> Feast, which is the Feast of Trumpets, is three months. This time gap represents the Mystery Age of the Church, during which the Royal Family is being called out. In relation to the 5<sup>th</sup> Seal Judgment, it also represents the pause in the Seal Judgments, that is the 5<sup>th</sup> Seal, where evil and the unbelieving world are not judged as in the first four and last two Seal Judgments. In the 5<sup>th</sup> Seal, we see Tribulational Martyrs in heaven at rest and receiving the reward of the Uniform of Glory. This was also seen in the 5<sup>th</sup> Saying of Jesus Christ upon the Cross,

when He paused and recognized His humanity that was suffering and said, “I am thirsty.” It was a pause between paying the penalty for our sins, as noted with the 4<sup>th</sup> Saying, “**My God, My God, why have You forsaken Me?**”, and stating that the work of salvation for mankind was accomplished and completed, as noted in the 6<sup>th</sup> Saying, “**It is finished.**” In both the Seal Judgments and Saying of Jesus Christ upon the Cross, we see a pause in the action, just as there is between the 4<sup>th</sup> and 5<sup>th</sup> Feasts.

Regarding the pause between the Feasts, we call this an intercalation that means insertion. This time period is called the intercalation when the Church Age is inserted into the Jewish Age, or the Age of Israel, and the Jewish Dispensation is paused until the Church Age is completed. The insertion was for a new dispensation, the Church Age, inserted into history. The Church Age is the intensified stage of the Angelic Conflict. The Church Age as an intercalated dispensation was unknown to any OT writer, **Rom 16:25-26; Eph 3:1-6; Col 1:25-26**. Doctrines pertaining to the Church Age are not found in the OT. No Church Age doctrine was ever revealed prior to the universal indwelling of the Holy Spirit on the day of Pentecost, except for some principles taught by Christ, as in the Upper Room Discourse. Bible doctrine pertinent to the Church Age is intercalated by the NT epistles. The OT reveals prophetic doctrine that covered the time until the session of Christ, then it skips the Church Age, and resumes with revelation about the Tribulation, Second Advent, and Millennium. Throughout the Age of Israel, there were no feasts during this period, and none added by God. Yet, man, when in apostasy, added some holidays during this intercalation, some of which we still have today.

Therefore, we have a pause or interval in the Feasts, which also correlates to the Seal Judgments as the 5<sup>th</sup> Seal is a pause in the direct Judgments upon the unbelieving world.

5. **The Feast of Trumpets**, 1<sup>st</sup> day of the 7<sup>th</sup> month, Tishri, September/October, **Lev 23:23-25, Num 29:1-6**.

This Feast was another of the “harvest” type of feasts, like First Fruits and Pentecost. This Feast signaled the beginning of the end of the growing season and harvest, **Ex 23:16**. Therefore, it proclaimed in thanksgiving, God’s provisions for His people. It was celebrated on the 7<sup>th</sup> New moon of the year. Because it was not always possible to see the new moon on its first day, provision was made to proclaim the day on either the first or second day of the new moon. When the trumpets were blown across the land, everyone knew a new month had begun. It was particularly important for the 1<sup>st</sup> of the seventh month to be agreed upon, because the great Day of Atonement came on the 10<sup>th</sup> day, and the Feast of Tabernacles began on the 15<sup>th</sup>, so the trumpet blowing was especially helpful.

The Hebrew name for this Feast in **Num 29:1**, is YOM TERUAH that means, “a day of a trumpet blast,” as TERUAH literally means, “an alarm or shout of joy,” were the alarm or jubilation was signified with the sounding of a trumpet or trumpets. TERUAH is also used in **Lev 23:24**, for this celebration. This Feast is also called Rosh Hashanah, which in Hebrew ROSH means, “beginning,” and HASSAANH means, “the year.” The first day of this 7<sup>th</sup> month of the year was known as the civil New Year, which was related to their agricultural calendar, while the 1<sup>st</sup> month of the year, ABIB or NISAN, was known as the religious New Year start date, cf. **Ex 12:2**. This month is the beginning of the end of the growing season and harvests. Then, after a brief rest, the next agricultural year begins with the planting of winter crops and the beginning of the rains. Thus, it was the time of the civil or agricultural new year.

Therefore, both months have a New Year or new beginning connotation. Given that this Feast is related to the Rapture of the Church and the start of the Tribulation, it emphasizes the new beginning for both the Church in resurrection form and the last 7 years of the Age of Israel; the Tribulation.

Likewise, given that it was the beginning of the end of growing and harvest season, with a rest period between this time and the next growing season, it reminds us of the 5<sup>th</sup> Seal Judgment where the martyred saints were told to “rest for a little while longer.” This rest had to do with the pausing and then continuation of the harvest in the spring, as it were. Therefore, it speaks to the Tribulational martyrs to follow the ones already in heaven in **Rev 6:9-11**, when “**it would be completed also.**”

In addition, in all the other Feasts noted in Leviticus, there are details about the offerings and processes. Then we

have the Feast of Trumpets, where all that is said in Leviticus is rest, remembered by blowing trumpets and “**present an offering by fire to the Lord.**” The offering by fire was accomplished on the Altar of Sacrifice, which the Tribulational Martyrs will be under during the Tribulation, when they are told to “**rest a little longer.**” Therefore, this is just what the Tribulation martyrs’ do in the 5<sup>th</sup> Seal, they rest during the Tribulation.

This time period was also the beginning of the most intensely religious month, and is called a solemn rest or Sabbath, a holy convocation, with an offering to be brought near. This reminds us of the martyred saints that were brought near to our Lord by being “under the altar,” or as we note, at the foot of the Cross.

In **Num 29:1b**, it states, “**It will be to you a day for blowing trumpets.**” Therefore, we see that they blew the shofar trumpet, “ram’s horn,” 100 times on that day. They blew it 99 times, and then one final or last Trumpet, the 100<sup>th</sup>. That is why this Feast is associated with the “last trumpet” analogies regarding the Rapture/Resurrection of the Church. For we await the sound of the trumpet and the return of our Lord in the air, **1 Cor 15:52ff; 1 Thes 4:13-18**. The Jews sounded the trumpets to gather the assembly together, and this is what our Lord will do when He gathers His children; the Church. The civil New Year was signaled by blowing trumpets to gather the people and by presenting an offering to the Lord. This is the meaning of the Rapture or Resurrection of the Church.

The Jews also sounded the trumpets for war, and once Christ has His children off this earth, He will declare war on the nations in the Tribulation. Keep in mind there are two “last trumpets.” The 100<sup>th</sup> trumpet on the Feast of Trumpets calling together the Church, and on the Feast of Atonements, which is for Israel and signifies our Lord’s return on the Day of Atonements at the end of the Tribulation, cf. **Isa 27:12-13; Mat 24:29-31**.

As a memorial of blowing trumpets with a strong blast on the ram’s horn or shofar, it was used for sounding the alarm of an attack, the signal to march, or proclaiming the Jubilee on the Day of Atonement, **Lev 25:9**. As such, the Rapture of the Church followed by the beginning of the Tribulation is an alarm warning of the 2<sup>nd</sup> Advent of Jesus Christ on the Day of Atonement, when He will destroy the evil forces of this world.

On this day, they performed the daily and new moon offerings, **Num 28:11-15**, as well as the offering for this Feast, **Num 29:2-6**. The seven male lambs remind us of the 7-year period of the Tribulation of our Lord’s wrath upon the unbelieving.

In regards to our Lord fulfilling each of the Seven Feasts of Israel, this one is yet to be fulfilled. It will be fulfilled by our Lord at the end of the Church Age, at the Exit Resurrection or Rapture of the Church, **1 Cor 15:52; 1 Thes 1:10; 4:13-18**, when “our Lord will meet us in the clouds of the air” just as He left prior to the beginning of the Church Age, **Act 1:11**.

This Feast also represented the termination of the Fifth Cycle of discipline to Israel. It represented the regathering of Israel. And, it represented the establishment of Israel as a nation, **Isa 5:26-30, 10:19-23, 11:11-16, 14:1-3, 60:4-6; Joel 2:16ff; Zech 10:6-12**.

**Isa 14:3**, “**And it will be in the day when the LORD gives you rest from your pain and turmoil and harsh service in which you have been enslaved.**”

Since Israel was dispersed during the Church Age, their dispersion continues through the Tribulation too. Then, at our Lord’s 2<sup>nd</sup> Advent, He will regather Israel. He will judge the unbelievers of the Tribulation by casting them into Hades, and will resurrect the OT and Tribulational believers who have died, including the Tribulational martyrs, and bring them with Him and those believers who survived the Tribulation into the Millennium. Therefore, this Feasts is the beginning of the end regarding the Age of Israel which restarts just after the Rapture and ends at the Second Advent of Christ. Therefore, in a similar sense, the 5<sup>th</sup> Feasts represents a small pause in the actions related to the Age of Israel, when the Church is removed and the Age of Israel restarts.

Finally, the Rapture of the Church is seen in the first mention of “trumpet” in the Bible in **Ex 19:16-17**.

Ex 19:16, “So it came about on the third day, when it was morning, that there were thunder and lightning flashes and a thick cloud upon the mountain and a very loud trumpet sound, so that all the people who *were* in the camp trembled. <sup>17</sup>And Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain.”

This event sounds very similar to the events depicted for the Church at her Rapture in **1 Thes 4:13-18**.

**1 Thes 4:13, “But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope. <sup>14</sup>For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. <sup>15</sup>For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep. <sup>16</sup>For the Lord Himself will descend from heaven with a shout, with the voice of *the* archangel and with the trumpet of God, and the dead in Christ will rise first. <sup>17</sup>Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord. <sup>18</sup>Therefore comfort one another with these words.”**

Therefore, we see the typology and analogies of the 5<sup>th</sup> Feast of Israel compared to the 5<sup>th</sup> Seal Judgment, just as in the 5<sup>th</sup> Saying of Jesus upon the Cross: A pause in the action with a brief period of rest, just as the Tribulational martyrs are told to rest under the Altar of Sacrifice, (the foot of the Cross), for a little while longer. This rest period will be followed by the 6<sup>th</sup> Seal Judgment and then the 7<sup>th</sup> Seal, which is the 7 Trumpet Judgments. At the same time, we see the 5<sup>th</sup> Feast being fulfilled by Jesus in His Second Coming, when He calls forth His Church “**with a shout, with the voice of *the* archangel and with the trumpet of God,**” where both the dead of the Church Age and those who are alive at that time “**will be caught up together in the clouds to meet the Lord in the air, and so we shall always be with the Lord.**”

This concludes our study of the 5<sup>th</sup> Seal Judgment.