

# Rosh HaShanah

Teshuvah and Days of Awe

- The forty-day season called Teshuvah (return or repentance) starts thirty days before the Feast of Trumpets, at the start of the month Elul, and is a shadow of God's prophetic plan
- The entire ten days from the first day of the Feast of Trumpets through the Day of Atonement are known as the Days of Repentance or Days of Awe.
- The days between may be a picture of the tribulation. The days between the Feast of the Trumpets and Day of Atonement reflect the seven-year period of Jacob's Trouble.
- One theory divides the days as follows:
  - The thirty days of the month of Elul —the Church
  - The Day of the Feast of Trumpets—the Rapture
  - The days between the Feast of Trumpets and Day of Atonement—Tribulation
  - The Day of Atonement—the Second Coming
  - The Last Great Day – Shemini Atzeret - The Millennial Kingdom

- Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it (Jer. 30:7).
- For thirty days the shofar is blown every morning in the Synagogue to remind the people that the holy days are approaching, in order that they may prepare themselves. Their preparation consists of confessing their sins and seeking forgiveness along with a change in life, if needed. The Jews' earnest prayer is that their names may be written in the Book of Life. This might represent the period before the rapture—calling people to repentance. One's name is written in the Book of Life only when he or she has a repentant heart and comes in submission to our Heavenly Father, asking for forgiveness through Jesus' death and resurrection.

### **Coronation of Yeshua, Our King**

- Jewish eschatology teaches that on the Day of Atonement after six thousand years are complete, the Day of the Lord will come. On that day the shofar will sound, the righteous will be resurrected and will attend the coronation of the King. According to Jewish eschatology, the gates of heaven are opened on Rosh Hashanah and closed on Yom Kippur. This brings us to the book of Revelation, chapter 3:7-11. Note the two words here that relate to Rosh Hashanah: open door (as the gates of heaven are opened on Rosh Hashanah) and crown (as in a coronation).

- And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown (Rev. 3:7-11).
- Daniel 7:9-14 also speaks of the Messiah returning to reign as king: I beheld till the thrones were cast down, and the Ancient of days did sit... thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened [The Day of Judgment]. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and, behold, one like the Son of man [Jesus] came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

- In Revelation, chapters 8 through 10, the seven trumpets and the “Mystery of God” are revealed at the final blast: And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets (Rev.10:5-7).
- Remember, whatever theory you believe, you should have joyful expectations (Titus 2:13) and be patiently waiting in obedience (1 Cor. 1:7, 1 Tim. 6:14).
- Celebrate Rosh Hashanah by teaching your children about repentance, renewing your heart toward God, and looking forward to the Second Coming of our Lord!

# Biblical reference to Holiday

## **Feast of Trumpets LEV 23**

<sup>23</sup> The LORD said to Moses, <sup>24</sup> "Say to the Israelites: 'On the first day of the seventh month you are to have a day of rest, a sacred assembly commemorated with trumpet blasts. <sup>25</sup> Do no regular work, but present an offering made to the LORD by fire.' "

## **Feast of Trumpets NUMBERS 29**

<sup>1</sup> " 'On the first day of the seventh month hold a sacred assembly and do no regular work. It is a day for you to sound the trumpets. <sup>2</sup> As an aroma pleasing to the LORD, prepare a burnt offering of one young bull, one ram and seven male lambs a year old, all without defect. <sup>3</sup> With the bull prepare a grain offering of three-tenths of an ephah of fine flour mixed with oil; with the ram, two-tenths; <sup>4</sup> and with each of the seven lambs, one-tenth. <sup>5</sup> Include one male goat as a sin offering to make atonement for you. <sup>6</sup> These are in addition to the monthly and daily burnt offerings with their grain offerings and drink offerings as specified. They are offerings made to the LORD by fire—a pleasing aroma.

- The two-day festival of Rosh Hashanah is observed on the 1st and 2nd days of Tishrei.
- In Hebrew, Rosh Hashanah means, literally, "Head of the Year," and as its name indicates, it is the beginning of the Jewish Civil New Year. The anniversary of the creation of Adam and Eve, it is the birthday of mankind, highlighting the special relationship between G-d and humanity.
- **The primary theme of the day is our acceptance of G-d as our King**
- The Kabbalists teach that the renewal of G-d's desire for the world, and thus the continued existence of the universe, is dependent upon this. We accept G-d as our King, and G-d is aroused, once again, with the desire to continue creating the world for one more year.
- Much of the day is spent in synagogue. G-d not only desires to have a world with people, G-d wants an intimate relationship with each one of us. In addition to the collective aspects of Rosh Hashanah worship, each man and woman personally asks G-d to accept the coronation, thus creating the bond of "We are Your people and You are our King."
- Elul is thought to be an acronym for "Ani L'dodi V'dodi Li" I am my beloved's and my beloved is mine"
- The central observance of Rosh Hashanah is the sounding of the *shofar*, the ram's horn. The *shofar* is sounded on both days of Rosh Hashanah (unless the first day of the holiday falls on Shabbat, in which case we only sound the *shofar* on the second day). The sounding of the *shofar* represents, among other things, the trumpet blast of a people's coronation of their king. The cry of the *shofar* is also a call to repentance; for Rosh Hashanah is also the anniversary of man's first sin and his repentance thereof, and serves as the first of the "Ten Days of Repentance" which will culminate in Yom Kippur, the Day of Atonement. Altogether, we listen to 100 shofar blasts over the course of the Rosh Hashanah service.

- Additional Rosh Hashanah observances include:
- We eat a piece of apple dipped in honey to symbolize our desire for a sweet year, as well as many other special foods. All have special significance and symbolize sweetness, blessings, and abundance.
- We bless one another with the words *Leshanah tovah tikateiv veteichateim*, "May you be inscribed and sealed for a good year."
- **We leave our old shortcomings behind us, thus starting the new year with a clean slate** We go to a lake, river or to the sea and recite the *Tashlich* prayers, where we symbolically cast our sins into the water, in evocation of the verse, "And You shall cast their sins into the depths of the sea." We leave our old shortcomings behind us, thus starting the new year with a clean slate. Micah 7:18-20
- And as with every major Jewish holiday, women and girls light candles on each evening of Rosh Hashanah and recite the Appropriate Blessings. After the prayers each night and morning, we recite Kiddush on wine, make a blessing over the challah, and enjoy a festive repast.

# Rosh HaShanah - Tashlich

- "You will cast all your sins into the depths of the sea." (Micah 7:19)
- On the afternoon of the first day of Rosh Hashanah it is tradition to walk to a river or spring (preferably one that has fish in it) and recite special prayers called penitential prayers. The Tashlich prayer comes from the Book of Micha (7:18-20) in the Tanach. Who is like You, God, who removes iniquity and overlooks transgression of the remainder of His inheritance. He does not remain angry forever because He desires kindness. He will return and He will be merciful to us, and He will conquer our iniquities, and He will cast off our sins into the depths of the seas. Give truth to Jacob, kindness to Abraham, like that you swore to our ancestors from long ago.
- After you say the prayers you throw the bread crumbs into the water.
- Some people keep a piece of the Afikoman from Passover for this purpose which is a nice way of linking the holidays together.
- Tossing the bread crumbs on the water is symbolic of casting away our sins and starting a new year with a clean slate.
- If the first day of Rosh Hashanah is on Shabbat then Tashlich is traditionally done on the second day.
- **On Repentance**
- "Do not say that repentance is not necessary except for serious transgressions such as illicit sexual relations, robbery and theft. Just as a person must repent of acts such as these, he is required to examine his bad traits and turn away from such negative characteristics as anger, hostility, jealousy, the tendency to ridicule, pursuit of material possessions and honor, and gluttony. A person must repent of each of these. These offenses are more difficult to deal with than the other ones because such traits affect our actions at all times, and it is difficult for a person to refrain from such habitual behavior." (*Maimonides, Mishneh Torah, Laws of Repentance, 7.3*)
- "None shall hurt or destroy in all My holy mountain, for the love of the Lord shall fill the earth as the waters fill the sea." (*Isaiah 11:9*)

# Light Festival (and Shabbat) Candles

- Girls and all women that are in the house (or if there isn't a woman in the house, the head of the household), light candles to usher in each night of the holiday and Shabbat.
- 1) *Ba-ruch A-tah Ado-nai E-lo-hei-nu me-lech ha-olam asher ki-deshanu be-mitzvo-tav ve-tzvi-vanu le-hadlik ner shel Yom Hazikaron.*
- Blessed are You, L-rd our G-d, King of the universe, who has sanctified us with His commandments and has commanded us to light the candle of the Day of Remembrance.
- [Note: When reciting the following blessing on the second night of the holiday, one should have in mind the new fruit which one will subsequently be eating after *Kiddush*.]
- 2) *Ba-ruch A-tah Ado-nai E-lo-hei-nu me-lech ha-olam she-heche-ya-nu ve-ki-yi-ma-nu ve-higi-a-nu liz-man ha-zeh*
- Blessed are You, Lord our G-d, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.
- *Ba-ruch A-tah Ado-nai E-lo-hei-nu me-lech ha-olam asher ki-deshanu be-mitzvo-tav ve-tzvi-vanu le-hadlik ner shel Shabbat kodesh.*
- Blessed are You, L-rd our G-d, King of the universe, who has sanctified us with His commandments and has commanded us to light the candle of the holy Shabbat.

# Shofar -- Call to Action

- *What:* A *shofar* is a horn of a kosher animal with the marrow removed. Blow into a *shofar* and you get a *shofar* blast. Blow the right sequence of blasts at the right time of year and you've got a great mitzvah.
- *When:* In the Bible, Rosh Hashanah is called "The Day of the Shofar Blast." That's the mitzvah of the day: to hear the blasts of the *shofar*. Since Rosh Hashanah is two days long, we need to hear the *shofar* blown during the daytime hours of both of those days—unless the first day falls on Shabbat, in which case we blow the *shofar* only on the second day. This year, 2013, we blow the *shofar* on September 4<sup>th</sup> and 5<sup>th</sup>.
- The *shofar* blower recites two blessings and then blows a set sequence of three kinds of blasts: 1) *Tekiah* == an uninterrupted blast lasting for several seconds. 2) *Shevarim* == three medium length blasts. 3) *Teruah* == a minimum of nine very short blasts.
- Do it right and you end up with thirty such blasts on the *shofar*. That's the minimum requirement. In the synagogue, we blow a total of 100 blasts, with the additional blasts distributed over the course of the prayers that follow the Torah Reading.

# KIDDUSH

- Before starting the Rosh Hashanah meal, we sanctify the holiday by reciting the Kiddush over a cup of wine or grape juice.
- *Take the cup of wine in the right hand and glance at the festival candles. The cup should be held at least three handbreadths (approximately 9 in.) above the table throughout the Kiddush.*
- ***On Shabbat, begin here.***
- The sixth day. And the heavens and the earth and all their hosts were completed. And G-d finished by the Seventh Day His work which He had done, and He rested on the Seventh Day from all His work which He had done. And G-d blessed the Seventh Day and made it holy, for on it He rested from all His work which G-d created to function.<sup>1</sup>
- ***On weeknights, begin here.***
- *Glance at the wine and say:*
- Attention, Gentlemen!
- Blessed are You, L-rd our G-d, King of the universe, who creates the fruit of the vine. [Amen]
- *On Shabbat, add the words in parentheses.*
- Blessed are You, L-rd our G-d, King of the universe, who has chosen us from among all nations, raised us above all tongues, and made us holy through His commandments. And You, L-rd our G-d, have given us in love (this Shabbat day and) this Day of Remembrance, the festival of holy assembly,<sup>2</sup> a day for (the remembrance of) sounding the shofar, (in love,) a holy assembly, commemorating the Exodus from Egypt. For You have chosen us and sanctified us from among all the nations, and Your word, our King, is true and enduring forever. Blessed are You L-rd, King over all the earth, who sanctifies (the Shabbat and) Israel and the Day of Remembrance. [Amen]

# KIDDUSH

- *When Rosh Hashanah occurs on Saturday night, add the following:*
- Blessed are You, L-rd our G-d, King of the universe, who created the lights of fire. [Amen]
- *Glance at the festival lights, then continue:*
- Blessed are You, L-rd our G-d, King of the universe, who makes a distinction between sacred and profane, between light and darkness, between Israel and the nations, between the Seventh Day and the six work days; between the holiness of the Shabbat and the holiness of the Festival You have made a distinction, and have sanctified the Seventh Day above the six work days. You have set apart and made holy Your people Israel with Your holiness. Blessed are You L-rd, who makes a distinction between holy and holy. [Amen]
- Blessed are You, L-rd our G-d, King of the universe, who has granted us life, sustained us and enabled us to reach this occasion. [Amen]
- *Pour some wine from the cup to be distributed to those listening, and drink at least 2 ounces of the remaining wine while seated.*

- New Fruit
- On the second night of Rosh Hashanah, a "new fruit," i.e., a seasonal fruit which we have not yet tasted since its season began, should be present on the table when the holiday candles are kindled and during the kiddush. While reciting the Shehecheyanu blessing after candle-lighting and after the kiddush, one should have the new fruit in mind.2
- This fruit is eaten following the kiddush, before washing for bread. Before partaking of the fruit we say the following blessing:
- Ba-ruch a-tah A-do-nai E-lo-hei-nu me-lech ha-olam bore pri ha-etz.
- Blessed are You, L-rd our G-d, King of the universe, who creates the fruit of the tree.
- Challah in Honey
- Immediately following the kiddush (and on the second night, the eating of the new fruit), we perform the ritual washing for bread. When everyone has returned to the table, we raise the two challah loaves and recite the Hamotzie blessing:
- Ba-ruch atah A-do-nay, E-lo-hei-nu Melech Ha-Olam, hamotzie le-chem min ha-are-tz.
- [Blessed are You, L-rd, our G-d, King of the universe, who brings forth bread from the earth.]
- Cut the challah, dip it in honey (some also dip it in salt), and have a bite. Pass around pieces and make sure everyone does the same.

# Symbolic Foods

- On the first night of Rosh Hashanah, after eating the challah with honey, it is customary to eat several foods which symbolize the type of year we wish to have:
- We dip a piece of sweet apple into honey. Before eating it we say:
- Ba-ruch a-tah Ado-nai E-lo-hei-nu me-lech ha-olam bore pri ha-etz.
- Blessed are You, L-rd our G-d, King of the universe, who creates the fruit of the tree.
- Ye-hi ratzon she-ti-cha-desh alei-nu shanah tovah u-m'tu-kah.
- May it be Your will to renew for us a good and sweet year.
- A head of a fish, ram, or other kosher animal, is served. This symbolizes our desire to be at the "head of the class" this year.
- A pomegranate is eaten, symbolizing our wish to have a year full of mitzvot and good deeds as a pomegranate is filled with luscious seeds. It was believed that it had 613 seeds.
- Throughout the meal, it is customary to also eat foods whose names in the vernacular allude to blessing and prosperity. For example, many have the custom of eating a carrot dish, because in Yiddish the word for carrots, meren, means to multiply.
- Rosh Hashanah Cuisine
- On Rosh Hashanah it is customary not to eat foods which are sour or tart (the gefilte fish will have to do without the horseradish...). Instead, the focus is on sweet foods, symbolizing our desire to have a sweet year, blessings and abundance. It is also customary not to eat nuts on Rosh Hashanah, as the numerical value of the Hebrew word for nuts ("egoz") is the same as the Hebrew word for sin ("chet").

- The blowing of trumpets is a sign of the return of Christ and memorial of God's grace to Abraham when He substituted a ram to be sacrificed instead of Isaac (Gen. 22).
- Isaac is a type of foreshadowing of Christ. Just as Abraham offered his son on the altar, God offered His son on Calvary's altar.
- Hebrews 11:17-19 says "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, Of whom it was said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."
- Both Isaac's and Christ's births were miracles. Both were obedient to the point of sacrifice.
- Trumpets were used in giving signals of war. Jesus is the commander of the army of God. The Jewish people were looking for a deliverer who would defeat the Roman army.
- Jesus came, the first time, to defeat the work of Satan and the sin in men's hearts. And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it (Col. 2:15).

- In the same way this feast speaks to the Christian about spiritual warfare. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Jesus is our armor because He defeated Satan. When we put on Christ we will triumph over evil forces (Eph. 6:11-13).
- The Feast of Trumpets (Rosh Hashanah) is the Jewish Civil New Year, and begins the high Holy Days in the seventh month (corresponding to September or October). It is a celebration of the spiritual birthday of the world or creation, and is celebrated with blowing of the trumpets (Lev. 23:23-25). The Feast of Trumpets is a powerful prophetic look at the final days and Messiah's return. Jewish eschatology teaches that on the Day of Atonement after six thousand years are complete, the Day of the Lord will come. On that day the shofar will sound and the righteous will be resurrected (Rev. 3:7-11).

# NT Trumpets

- **The Coming of the Lord 1st Thess 4:13-18**
- <sup>13</sup>Brothers, we do not want you to be ignorant about those who fall asleep, or to grieve like the rest of men, who have no hope. <sup>14</sup>We believe that Jesus died and rose again and so we believe that God will bring with Jesus those who have fallen asleep in him. <sup>15</sup>According to the Lord's own word, we tell you that we who are still alive, who are left till the coming of the Lord, will certainly not precede those who have fallen asleep. <sup>16</sup>For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. <sup>17</sup>After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. <sup>18</sup>Therefore encourage each other with these words.
- **1ST Cor. 15:51-52** <sup>51</sup>Listen, I tell you a mystery: We will not all sleep, but we will all be changed— <sup>52</sup>in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed.

# Rev 8:1 – 9:15, Rev 11:14-16

- **Revelation 8**
- **Seventh Seal: Prelude to the Seven Trumpets**
- <sup>1</sup> When He opened the seventh seal, there was silence in heaven for about half an hour. <sup>2</sup> And I saw the seven angels who stand before God, and to them were given seven trumpets. <sup>3</sup> Then another angel, having a golden censer, came and stood at the altar. He was given much incense, that he should offer *it* with the prayers of all the saints upon the golden altar which was before the throne. <sup>4</sup> And the smoke of the incense, with the prayers of the saints, ascended before God from the angel's hand. <sup>5</sup> Then the angel took the censer, filled it with fire from the altar, and threw *it* to the earth. And there were noises, thundering, lightnings, and an earthquake.
- <sup>6</sup> So the seven angels who had the seven trumpets prepared themselves to sound. **First Trumpet: Vegetation Struck**

- <sup>7</sup> The first angel sounded: And hail and fire followed, mingled with blood, and they were thrown to the earth.<sup>[a]</sup> And a third of the trees were burned up, and all green grass was burned up. **Second Trumpet: The Seas Struck**
- <sup>8</sup> Then the second angel sounded: And *something* like a great mountain burning with fire was thrown into the sea, and a third of the sea became blood. <sup>9</sup> And a third of the living creatures in the sea died, and a third of the ships were destroyed. **Third Trumpet: The Waters Struck**
- <sup>10</sup> Then the third angel sounded: And a great star fell from heaven, burning like a torch, and it fell on a third of the rivers and on the springs of water. <sup>11</sup> The name of the star is Wormwood. A third of the waters became wormwood, and many men died from the water, because it was made bitter. **Fourth Trumpet: The Heavens Struck**
- <sup>12</sup> Then the fourth angel sounded: And a third of the sun was struck, a third of the moon, and a third of the stars, so that a third of them were darkened. A third of the day did not shine, and likewise the night.  
<sup>13</sup> And I looked, and I heard an angel<sup>[b]</sup> flying through the midst of heaven, saying with a loud voice, “Woe, woe, woe to the inhabitants of the earth, because of the remaining blasts of the trumpet of the three angels who are about to sound!”

- **Fifth Trumpet: The Locusts from the Bottomless Pit**

- <sup>1</sup> Then the fifth angel sounded: And I saw a star fallen from heaven to the earth. To him was given the key to the bottomless pit. <sup>2</sup> And he opened the bottomless pit, and smoke arose out of the pit like the smoke of a great furnace. So the sun and the air were darkened because of the smoke of the pit. <sup>3</sup> Then out of the smoke locusts came upon the earth. And to them was given power, as the scorpions of the earth have power. <sup>4</sup> They were commanded not to harm the grass of the earth, or any green thing, or any tree, but only those men who do not have the seal of God on their foreheads. <sup>5</sup> And they were not given *authority* to kill them, but to torment them *for* five months. Their torment *was* like the torment of a scorpion when it strikes a man. <sup>6</sup> In those days men will seek death and will not find it; they will desire to die, and death will flee from them. <sup>7</sup> The shape of the locusts was like horses prepared for battle. On their heads were crowns of something like gold, and their faces *were* like the faces of men. <sup>8</sup> They had hair like women's hair, and their teeth were like lions' *teeth*. <sup>9</sup> And they had breastplates like breastplates of iron, and the sound of their wings *was* like the sound of chariots with many horses running into battle. <sup>10</sup> They had tails like scorpions, and there were stings in their tails. Their power *was* to hurt men five months. <sup>11</sup> And they had as king over them the angel of the bottomless pit, whose name in Hebrew *is* Abaddon, but in Greek he has the name Apollyon. <sup>12</sup> One woe is past. Behold, still two more woes are coming after these things.

- **Sixth Trumpet: The Angels from the Euphrates**

<sup>13</sup> Then the sixth angel sounded: And I heard a voice from the four horns of the golden altar which is before God, <sup>14</sup> saying to the sixth angel who had the trumpet, “Release the four angels who are bound at the great river Euphrates.” <sup>15</sup> So the four angels, who had been prepared for the hour and day and month and year, were released to kill a third of mankind. <sup>16</sup> Now the number of the army of the horsemen *was* two hundred million; I heard the number of them. <sup>17</sup> And thus I saw the horses in the vision: those who sat on them had breastplates of fiery red, hyacinth blue, and sulfur yellow; and the heads of the horses *were* like the heads of lions; and out of their mouths came fire, smoke, and brimstone. <sup>18</sup> By these three *plagues* a third of mankind was killed—by the fire and the smoke and the brimstone which came out of their mouths. <sup>19</sup> For their power<sup>[a]</sup> is in their mouth and in their tails; for their tails *are* like serpents, having heads; and with them they do harm.

<sup>20</sup> But the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, that they should not worship demons, and idols of gold, silver, brass, stone, and wood, which can neither see nor hear nor walk. <sup>21</sup> And they did not repent of their murders or their sorceries<sup>[b]</sup> or their sexual immorality or their thefts.

# Rev 11:15-19

- **Seventh Trumpet: The Kingdom Proclaimed**
- <sup>15</sup> Then the seventh angel sounded: And there were loud voices in heaven, saying, “The kingdoms<sup>[f]</sup> of this world have become *the kingdoms* of our Lord and of His Christ, and He shall reign forever and ever!” <sup>16</sup> And the twenty-four elders who sat before God on their thrones fell on their faces and worshiped God, <sup>17</sup> saying:

“ We give You thanks, O Lord God Almighty,  
The One who is and who was and who is to come,<sup>[g]</sup>  
Because You have taken Your great power and reigned.

<sup>18</sup> The nations were angry, and Your wrath has come,  
And the time of the dead, that they should be judged,  
And that You should reward Your servants the prophets and the saints,  
And those who fear Your name, small and great,  
And should destroy those who destroy the earth.”

<sup>19</sup> Then the temple of God was opened in heaven, and the ark of His covenant<sup>[h]</sup> was seen in His temple. And there were lightnings, noises, thundering, an earthquake, and great hail.