

Revelation 7 – After this – again

So here is the next section of after this, meta tauta.

I should mention that in some of my studies on Chapter 6 there was mention of the concept that the anti-Christ must be a Jew because in theory a Jew would rebuild the temple and be accepted as messiah by Jews. There are several conditions from Tanach that he will have to fulfill in order for Orthodox Jews to accept him as messiah. Also, he will have to accommodate some form of all five major world religions. There is likely a connection Assyria as he is referred to Assyrian and Damascus seems to be pivotal. So, just consider that geographically.

Also, last week I forgot to give you the letter for Chapter 6. It is Vaw or Vav. Vav is the 6th letter and shows the relationship between God and man whom God created on the 6th day. 7 is the number of God and completion. 6 falls short. Chapter 6 is the opening of 6 of the 7 seals. The hand of God has to open those seals. The result is the impact on people and all creation.

Chapter 7 feels like a parenthetical Chapter. That means it is a pause that gives information before the seventh seal is opened. Here's a problem for the pre-trib folks. If we are going chronologically chapter 7 should technically go before chapter 6. If we leave chapter 7 where it is, then it looks like believers are going through the tribulation instead of being rescued from it by a rapture. So, without rearranging the chapters, let's move forward assuming chapter 7 is working in continuous order. What about prophecy being repetitive? Sometimes there are very specific events in prophecy. Like when Isaiah in chapter 8 says that before the child he is holding says, "daddy" that certain events will take place and they do, he isn't going to repeat that situation. But, for example, in Daniel 7, there is no timeline. There descriptions of four beasts and then a messiah that indicate invasions and then an eventual rule of

the messiah, but the beasts will do what they do over and over again until the messiah reigns. We may be seeing evidence of that in the world today.

1. And after this I saw four messengers standing at the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. 2 And I saw another messenger coming up from the rising of the sun, holding the seal of the living Elohim. And he cried with a loud voice to the four messengers to whom it was given to harm the earth and the sea, 3 saying, "Do not harm the earth, nor the sea, nor the trees until we have sealed the servants of our Elohim upon their foreheads."
2. ² Then I saw another angel coming up from the east, having the seal of the living God. He called out in a loud voice to the four angels who had been given power to harm the land and the sea:

So we have four messengers, or angels, standing at the four corners of the earth. In Jewish thinking the number 4 represents not only compass directions, but the inclusion of the whole world. Yes, they thought of the world as a table. Consequently, the way they looked at the heavens, the earth, and under the earth when illustrated actually looks like a hemisphere, a stratosphere, an atmosphere, and a subterranean crust and core. Mirror the picture and you have less a table or box, and it is more like a sphere or nesting eggs.

These four angels are sent to hold back the four winds of the earth. If you look at this allegorically, as some do, the four winds are the four horsemen of the apocalypse. But why mention trees? Maybe to have us take it literally? Think about the global impact if there was no wind? What happens to weather, temperature, shipping, transportation, polar ice caps, and so on? Why will wind matter for a world that has freighters and motor powered vehicles? How many

of those are functioning by now? What happens when computers are destroyed by emp's and all machinery and mechanics are used for war? The lack of wind makes a big difference for people and nature.

In verse 2 there is another different angel who comes from the rising sun. By implication that means the east. It is often translated as East and from the rising sun is a common term for the east. East is a very important direction in the Bible and is where divine manifestation come. The Temple faced East, the Magi came from the East, the star came from the East: ^{CJB} **Ezekiel 43:1 *After this, he brought me to the gate facing east. ² There I saw the glory of the God of Isra'el approaching from the east. His voice was like the sound of rushing water, and the earth shone with his glory.***

So just as numbers have significance and often form a repeating pattern in the Bible, so do compass directions. This new angel brought with him a seal, from God, and told the 4 angels who controlled all the winds on the planet to wait a little while before they held back the winds, until this other angel had a chance to seal God's servants on their foreheads.

What about the seals?

^{CJB} **Ezekiel 9:1 *Then he cried loudly right in my ears: "Summon the commanders of the city, each holding his weapon of destruction."* ² *At once, six men approached on the path from the upper gate, to the north, each man holding his weapon of destruction. Among them was a man clothed in linen, with a scribe's writing equipment at his waist. They entered and stood by the bronze altar.***

³ ***Then the glory of the God of Isra'el was made to go up from over the keruv, where it had been, to the threshold of the***

house. He called to the man clothed in linen, who had the scribe's writing equipment at his waist. ⁴ ADONAI said to him, "Go throughout the city, through all Yerushalayim, and put a mark on the foreheads of the men who are sighing and crying over all the disgusting practices that are being committed in it."

⁵ To the others I heard him say, "Go through the city after him and strike! Don't let your eye spare; have no pity! ⁶ Kill old men, young men, girls, little children, women- slaughter them all! But don't go near anyone with the mark. Begin at my sanctuary." They began with the leaders in front of the house.

The usual use for a seal in ancient times was for a king or an aristocrat to claim his ownership over something by affixing his recognized personal name to it. This was essentially a No Trespassing sign. So in the Ezekiel passage, before all these people were to be killed at God's orders (mostly Israelites living in Jerusalem), those who refused to participate in the idolatry of their brothers were to be set apart for God by a mark placed on their foreheads by this scribe. Is he an angel or a man? It says man, but angels have the appearance of men sometimes. Then the other armed men were to go throughout the city killing everyone...including women and children, even Priests and Levites...but they were not to harm anyone with God's mark on them. It seems clear enough to me that we should apply the general meaning of the Ezekiel passage to our understanding of Revelation 7:3.

Those who would be sealed would number 144,000 and come from every tribe of the people of Israel. It is very clear who the 144k are and where they come from, yet replacement theory has concocted ways of turning them into gentiles from the Western church. Why don't we take God at His word?

⁴ Then I heard the number of those who were sealed: 144,000 from all the tribes of Israel.

⁵ From the tribe of Judah 12,000 were sealed,
from the tribe of Reuben 12,000,

from the tribe of Gad 12,000,

⁶ from the tribe of Asher 12,000,

from the tribe of Naphtali 12,000,

from the tribe of Manasseh 12,000,

⁷ from the tribe of Simeon 12,000,

from the tribe of Levi 12,000,

from the tribe of Issachar 12,000,

⁸ from the tribe of Zebulun 12,000,

from the tribe of Joseph 12,000,

from the tribe of Benjamin 12,000.

There are 12 tribes, but there is a problem. They aren't the traditional listing of the tribes. So, what's going on here? Two tribes are missing and one is given a double spot because Manasseh is one of Joseph's sons. So, if you know the story of Jacob from Genesis, God changes Jacob's name to Israel. Jacob has 12 sons two wives and two concubines (not a great role model). Those 12 sons become the 12 tribes of Israel. However, jump to the Joseph story, also in Genesis. When Jacob and his 11 sons are reunited with Joseph they stay with him in Egypt. Jacob, before he dies, wants to bestow the traditional blessing upon his grandsons, the sons of Joseph. Their names were Ephraim and Manasseh. In Genesis 48 Jacob not only blessed them he also adopted them as his own sons. So for a time down in Egypt, there were essentially 14 tribes of Israel: the original 12 sons of Jacob plus his 2 grandchildren which he has taken from Joseph and made his own sons. After Genesis 49 Joseph's name isn't included in numbering the 12 tribes. Some believe this is because he is a foreshadow of

the messiah. Ephraim and Manasseh are listed after that as part of the 12. But that is still 13?

“Later, during their exodus, God removed the tribe of Levi from among the ranks of Israel and set them apart as a tribe of Priests dedicated to serve Him. The Lord specifically stated that Levi was no longer to be counted among his brothers (that is, among the other tribes of Israel). Thus the 13 tribes was reduced by one more, and now they were back to 12 tribes. So when the exodus ended and Israel entered the Promised Land, it was with 12 tribes; however this 12 was not the same 12 as originally constituted. Joseph was no longer among them and neither was Levi; Ephraim and Manasseh effectively replaced them. All throughout Israelite history, from the time they entered Canaan and right up through today, it is that modified group of 12 tribes that is the 12 tribes of Israel.”

Revelation chapter 7 re-includes Joseph and Levi, but it eliminates Ephraim and Dan. I don't know why.

Did John get it wrong? Did he not know the traditional, historical tribal situation? It would be silly to think that. We don't know why these iterations of the tribes are listed this way. It could be that the discrepancy is exactly what proves it to be true. It is interesting that Levi – the priestly tribe, was added back and Dan was removed. Does it go back to Joseph's prophecy? Genesis 49: ¹⁶ “Dan^[h] will provide justice for his people as one of the tribes of Israel.

¹⁷ Dan will be a snake by the roadside, a viper along the path, that bites the horse's heels so that its rider tumbles backward. ¹⁸ “I look for your deliverance, LORD.

Or Moses' prophecy?

In Deuteronomy 33²² About Dan he said, “Dan is a lion’s cub, springing out of Bashan.”

Another possibility is they could be listed, not by birth order, but according to their place in God’s plan during the opening of the 1st 6 seals, or according to their relationship with Y’shua.

I included notes on this from Torah Class and Liebenberg on this for you to read.

That is why Yehudah, the ancestor of King Dawid and of the King of Kings who will reign from Dawid’s throne over all Israel in the ultimate Kingdom of YHWH (Isaiah 9: 6-7) is listed first; and why Menashsheh is listed in the place of Dan. Likewise, although Ephraim (as was prophesied) received the double-portion birthright inheritance, Jeroboam (an Ephraimite) rebelled against Solomon, King of Israel (1 Kings 11: 26). Then later (after Solomon’s death) when his son Rehoboam took over as King of Judea, Jeroboam led the Northern Ten Tribes in rebellion against Rehoboam and Judea, establishing the Northern Kingdom. This Kingdom continued to be called “Isra’el” with Shechem (in the mountains of Ephraim) as its capital (1 Kings 12: 19, 25). After that, Isra’el (then also called “Ephraim”) moved further and further away from the religious practices of the Southern Kingdom (which – after the division of the kingdom, was stripped of the name “Isra’el” and was just called “Yehudah”) and into idolatrous practices that were instituted by Jeroboam. Although Ephraim had received the birthright inheritance in the Promised Land, he actually received it as the proxy for his father Yoseph, who remained in Egypt until he died; and to whom (as the natural son of Isra’el) the inheritance technically belonged (1 Chron 5: 2). In fact, in some TaNaCh passages the names Isra’el, Yoseph, and Ephraim are used interchangeably (Ezek 37: 16). And that is probably why Yoseph (who is the clearest type of

the Messiah of any of the sons of Isra'el) is listed – rather than his son Ephraim among the Tribes of the 144,000.

Why Dan was not Sealed? Theory 1: Although it is not clear, it may have been prophesied by Israel (Gen 49: 17) that Dan was a treacherous, violent “serpent” – a bad-influenced character. Rather than establishing cities in the territory allotted to him, the Tribe of Dan ruthlessly attacked and took over other cities (Judges 18: 27-29); and the Tribe of Dan was heavily involved in idolatry (Judges 18: 30; 1 Kings 12: 29; Amos 8: 14). So, although the Tribe of Dan will have a place in the Millennial Messianic Kingdom (Ezek 48: 1-2), he will not be represented among the righteous 144,000 due to their evil inclination. Theory 2: The following is explained by Lew White of the Torah Zone, which is basically talking about Dan Tribe members inside the Christian faith who resist God’s name and adherence to Torah: “The difference in the tribes listed at Ezek. 48 and Rev. 7 is apparent. Dan and Efraim are missing during the “sealing” process with the Name of Yahuah, which is during the last days, synonymous with the Great Tribulation. They are generally “skipped” because they are very stubborn, and cannot overcome the false name, and/ or do not wish to leave the comfort zone to enter the Torah Zone. They simply won’t receive the true Name. They identify themselves as Gentiles. When the time comes for Yahusha to re-gather His people (at His return), all will come to a knowledge of His true identity, and Dan and Efraim are re-gathered. Why? The bulk of Dan and Efraim are believers (Christians), but they are resistant to the true Name because they are trapped in false teachings, or strongholds of thought. The vast majority of them will endure the hardships of the great tribulation because they were not sealed for their protection, but their faith in their Deliverer will enable them to finally recognize their mistakes because we who are sealed will be there to teach them. We who are sealed will be protected from the plagues, but those who need us to teach them

will not have protection; that's why it's important to be sealed before the Great Tribulation arrives. Those of us who have been sealed also live within the bond of the Covenant (Ez. 20: 37) and will help many to increase their knowledge (Dan. 12: 3), so our greatest work will be done during the great tribulation. Those who have believed the lie (2 Th. 2: 9-12) concerning the "rapture" are those who are not sealed, but the Truth will ultimately be made available to them, and Yahusha will re-gather those who will receive the Truth, along with us at the time of His return. First, the tribes of Israel must be restored to the Covenant in the distant lands where Yahuah scattered us generations ago (some over 2300 years ago). Then, at the time of Yahusha's return, He will send forth His messengers to gather us from the ends of the Earth to be with Him. That will be the time we are truly re-gathered, and then the children of Yahuah will be revealed to the universe which groans even now for that time to arrive."

Liebenberg, Prof (Dr) WA. The Revelation of Yeshua HaMashiach: FULL Book Hebraic Perspective Verse by Verse (END-TIME STUDIES SERIES 2) (Kindle Location 13499). Kindle Edition.

⁹ After this I looked, and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb. They were wearing white robes and were holding palm branches in their hands. ¹⁰ And they cried out in a loud voice:

"Salvation belongs to our God, who sits on the throne, and to the Lamb."

As we read through Revelation and see where this proclamation is made again and again we find people who didn't love their lives

more than Jesus and couldn't stop giving testimony about him. Their love for Jesus was far greater than any fear of death.

¹¹ All the angels were standing around the throne and around the elders and the four living creatures. They fell down on their faces before the throne and worshiped God, ¹² saying:

“Amen!

Praise and glory
and wisdom and thanks and honor
and power and strength
be to our God for ever and ever.

Amen!”

¹³ Then one of the elders asked me, “These in white robes—who are they, and where did they come from?”

¹⁴ I answered, “Sir, you know.”

And he said, “These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb. ¹⁵ Therefore,

“they are before the throne of God
and serve him day and night in his temple;
and he who sits on the throne
will shelter them with his presence.

¹⁶ ‘Never again will they hunger;
never again will they thirst.

The sun will not beat down on them,^[a]
nor any scorching heat.

¹⁷ For the Lamb at the center of the throne
will be their shepherd;

‘he will lead them to springs of living water.’^[b]

‘And God will wipe away every tear from their eyes.’^[c]”

CJB Isaiah 49:10 ¹⁰ *They will be neither hungry nor thirsty; neither scorching wind nor sun will strike them; for he who has mercy on them will lead them and guide them to springs of water.*

So, we have all these people with palm branches and white robes singing praises to God. What would that remind you of if you were a 1st century Jew? Sounds like a Feast or Festival. There are seven named Biblical feasts from the Torah that have a connection to the Messiah and the end times. Pesach is Passover, we know it as the Last Supper. Bikkurim is First Fruits. That is when Jesus rose from the grave. Shavuot is Pentecost when the Holy Spirit came to dwell in us. Yom Teruah is the Feast of Trumpets (yet to come, also connected to Rosh Hashanah the Jewish New Year). Yom Kippur is the Day of Atonement and many believe it is the day of Y'shua's crucifixion.

This one looks like Sukkot, the Feast of Tabernacles which celebrates the sheltering of Israel during their wandering in the wilderness. He covered them with a cloud by day and protected them with the pillar of fire by night. He protected them from the scorching heat, hunger, and thirst. Palm branches are used in the construction of the tabernacle or tent that they were to live in for one week. The 144,000 and all who have washed their robes in the blood of the lamb live under God's shelter and His protection forever. It is a feast that has no end. The feasts all seem to be connected to Y'shua and His eternal covenant plan. This is what Jesus said near the end of Sukkot

CJB John 7:37-38 ³⁷ *Now on the last day of the festival, Hoshana Rabbah, Yeshua stood and cried out, "If anyone is thirsty, let him keep coming to me and drinking!" ³⁸ Whoever*

puts his trust in me, as the Scripture says, rivers of living water will flow from his inmost being!"

Chapter 7: Zayin letter – Numerical value 7 Meaning (zayin) Focal point of Spirit, sustenance and struggle. Embedded in the Chapter As the number 6 is the number of man and falls short of the glory of YHWH; number 7 is YHWH's number for completion. There is then no coincidence that we find the two groups of people that mean the most to YHWH in chapter 7. The first group is the 144,000 Israelites who are personally sealed by YHWH. They are sealed to be sustained when they will proclaim the Good News during a time of struggling through the evil world during the Great Tribulation Period on earth. YHWH is the one who carries (sustains) His people Israel – from the womb to their old age.

The second group in chapter 7 are: all the Believers coming out of the Great Tribulation period Plus possibly those before the Tribulation Period who face hardship and tribulation through the years.

Jewish scholars have written that 'zayin' comprises the 6 physical directions of expansion (east, west, north, south, up and down) plus one –

representing its own individual focal point – which adds to 7. Not only does YHWH sustain us in the midst of difficulties, but He promises a "rest" from the struggle (as the number 7 stands for the Sabbath in which man has to rest).

Liebenberg, Prof (Dr) WA. The Revelation of Yeshua HaMashiach: FULL Book Hebraic Perspective Verse by Verse (END-TIME STUDIES SERIES 2) (Kindle Locations 13574-13584). Kindle Edition.

Note on robes being washed white in the blood from Torah Class:

In my opinion it is always of value to see what the Early Church Fathers have to say about such matters since they are so many centuries closer to when these words were written than are we. Primasius of Hadrumentum (which is in Northern Africa) had some very interesting comments on this passage of Revelation because he leans heavily on the Revelation commentary of Ticonius (which, sadly, has been lost to history and so all we have are snippets of it provided by later Church Fathers). While Primasius lived during the mid-500s A.D., Ticonius lived almost 2 centuries earlier. I'm going to quote extensively from Primasius's Commentary on the Apocalypse regarding Revelation 7:13-14 because the question of the circumstances that he thought brought these Believers out of the great tribulation matter; those Believers just might be us who are living today. I also happen to think that Primasius, a highly regarded Bishop in his day, nailed it. So listen carefully to what he has to say, please.

When it says that a number of faithful had come out of the great tribulation, what else is indicated except what we read elsewhere, "Through many tribulations we must enter the Kingdom of God" (Acts 14:22). Therefore, the apostle (Paul) also said, "Brothers, let us not grow weary, for in due time we shall reap" (Gal. 6:9). It is through the endurance of struggles that the number of faithful are sifted out, just as by the weight of the press oil is prepared with diligent care, and grain that is to be stored in a barn is collected through the threshing machine.

That they wash their robes in the blood of the Lamb reveals their reward, so that the labor of the aforementioned struggle might be endured with equanimity. And he rightly adds that they made their robes white in the blood of the Lamb. It is as

though he said that the robes that some had befouled after the grace of baptism through neglect, ignorance or contempt, these had made white in the blood of the Lamb, this is, in the grace of Christ, or even in undergoing martyrdom.

This reward is to be assigned especially to those in the church who have spilled their blood for Christ and have returned the robe of baptism with a greater brilliance by a better service of blood. But if this grace is to refer to all the faithful generally, we must finally conclude that if anyone is cleansed by the fount of the Lord, is fed by his flesh and is enflamed by the call of the Spirit, he is in this manner made white as snow. For there are those who are proven to be martyrs before God by their inner character, even though they are not martyrs by way of public act.

So Primasius is saying that there is no need for debate, or to have strong rigid views one way or the other. When Revelation 7:13 speaks about those who have come out of the great tribulation it is a generality that means all those who have died and gone to Heaven for whatever reason. They could be martyrs, killed for their faith. They could be folks who held some small amount of faith, and had fallen so far away from God and yet because of tribulation had returned to Him. They could be those who merely lived very Godly lives and served God in any number of ways during this time of great tribulation and then died of disease or old age. But while some of these Believers might receive greater rewards in Heaven than others because of the level of faith they displayed, the meaning of this passage is not to identify some specific circumstance (such as being martyred) that defines this group.

I also want to add the issue of Rapture. Primasius doesn't even consider the Rapture as a possibility so there is nothing here that

speaks of the Rapture in any definitive way. Rather the event of the Rapture has to be superimposed into the Scriptures by the modern Theologian rather intrusively in order to say that those being spoken of arrived in Heaven and received their white robes by means of Rapture. I'll say it in a little different way: Rapture as the mechanism for getting these Saints into Heaven out of this great tribulation only works if there is already a predetermined doctrine for when the Rapture must occur.

Notice something interesting here that we should not merely dismiss as figures of speech. The next words of verse 15 are: "Day and night they serve Him in His Temple". Certainly since the scene is in Heaven there are no such things as day or night, and there's nothing like a physical Temple. Rather this is meant to draw us towards remembering how important are the earthly Temple, its Levite Priests, and the daily rituals that occurred there. However they are but physical shadows of a spiritual, heavenly ideal and reality. I guarantee you that while this flies over the heads of most gentile Christians of nearly every era, the mental picture of the Jerusalem Temple and its operation were the first thing to enter John's mind, and to enter the minds of the Jewish Yeshua followers in John's time, who read and heard about John's visions. For example, we've previously discussed how clearly the 24 Elders surrounding God's thrones were Levite Priests who had become Believers. Even the description of God and His throne were directly tied to the High Priest's breastplate and to the 12 tribes of Israel and to Yeshua's own tribe: Judah. And even the constant terminology about what we're witnessing going on in Heaven that speaks of a Temple, altars, golden bowls, and musical instruments is meant to remind us of the crucial duties performed in the Jerusalem Temple on behalf of God's people.

And indeed, the **sukkah**, the tabernacle that we are instructed to build and live in during the week long Feast of Tabernacles celebration requires having palm branches in its construction, and is symbolic of God's supernatural protection (of this Jews have always agreed as far back into antiquity as we can find). And so now this symbolic protection on earth becomes a permanent reality in Heaven for Believers. We will live in God's **sukkah**...God's tabernacle....with Him, forever protected for an eternity.

Let's take this thought about the Feast of Tabernacles being represented in John's vision one step further. Verse 16 is an allusion to Isaiah 49:10. That verse reads:

CJB Isaiah 49:10 ¹⁰ They will be neither hungry nor thirsty; neither scorching wind nor sun will strike them; for he who has mercy on them will lead them and guide them to springs of water.

While Revelation 7:16 is not a direct quote of Isaiah 49:10 it is close. But as I've taught you in earlier lessons, we must never get so focused on the Scripture verse that is quoted or alluded to in the New Testament that we lose track of the Old Testament context in which that verse is found. That is, remember that in Old and New Testament times there were no such things as chapters and verses; this organization of Scripture for study would not be invented for many centuries later. So when a Jewish writer of John's era and earlier wanted to bring to mind a specific section of Scripture, he would either quote it or allude to it using only a few words of it; sufficient enough for the reader or hearer to identify what portion of Scripture he was being guided to. So let's go to the larger section of Scripture that John's vision is alluding to. But first understand that among Jewish Sages and scholars it is agreed that

what we are about to read is one of Isaiah's several prophecies about the End Times and especially as it involves Israel.

CJB Isaiah 49:1-10 ¹ *Coastlands, listen to me; listen, you peoples far away: ADONAI called me from the womb; before I was born, he had spoken my name. ² He has made my mouth like a sharp sword while hiding me in the shadow of his hand; he has made me like a sharpened arrow while concealing me in his quiver.*

³ *He said to me, "You are my servant, Isra'el, through whom I will show my glory." ⁴ But I said, "I have toiled in vain, spent my strength for nothing, futility." Yet my cause is with ADONAI, my reward is with my God.*

⁵ *So now ADONAI says- he formed me in the womb to be his servant, to bring Ya'akov back to him, to have Isra'el gathered to him, so that I will be honored in the sight of ADONAI, my God having become my strength- ⁶ he has said, "It is not enough that you are merely my servant to raise up the tribes of Ya'akov and restore the offspring of Isra'el. I will also make you a light to the nations, so my salvation can spread to the ends of the earth."*

⁷ *Here is what ADONAI, the Redeemer of Isra'el, his Holy One, says to the one despised, whom the nations detest, to the servant of tyrants: "When kings see you, they will stand up; princes too will prostrate themselves, because of ADONAI, who is faithful, the Holy One of Isra'el, who has chosen you."*

⁸ *Here is what ADONAI says: "At the time when I choose, I will answer you; on the day of salvation, I will help you. I have preserved you, and I have appointed you to be the covenant*

for a people, to restore the land and distribute again its ruined inheritances to their owners, ⁹ to say to the prisoners, 'Come out!' to those in darkness, 'Show yourselves!' They will feed along the paths, and all the high hills will be their pastures.

¹⁰ They will be neither hungry nor thirsty; neither scorching wind nor sun will strike them; for he who has mercy on them will lead them and guide them to springs of water.

The issues of living water and ending thirst directly connect to salvation and to the Feast of Tabernacles. Ah; but the connections to the earthly Temple and the Feast of Tabernacles don't end there because in Revelation 7:17, we read that the Lamb will lead them to springs of living water. Now listen to what Christ, the Lamb, said when He was attending Sukkot at the Jerusalem Temple; apparently His final Sukkot before His death.