



Crossing Over

Written by Ray Dickinson
For the church of Philadelphia on April 18, 2022

Dear brethren,

Last Friday (April 15) at lunch, we were pondering on the theme of the trumpets—the last trump of Paul, the silver trumpet that Jesus has, and the seventh trumpet of Revelation—and we were considering how they all fit together. Some things weren't completely harmonious. God knew our need, so He gave the understanding the following day during the Sabbath service, as Brother John shared a message that brings the trumpets into a harmonious and united picture. The puzzle pieces fall into place when we consider the significance of the one ceremonial Sabbath that has never been fulfilled: **The seventh day of Unleavened Bread.**

We will come to understand how this feast day relates to the silver trumpet, coming a day before our expected rapture. As explained in [Ezekiel's Cross](#), **the rapture takes place on the Hebrew day of April 24/25**, which is the 22nd day of the Hebrew month. That is the day when the comet PanSTARRS crosses the constellation boundary into Aries when the loud voice from the sun is heard calling the two witnesses to "Come up hither!"

*And they heard [having entered Aries] a great voice from heaven [by the sun's presence in Aries] saying unto them, **Come up hither.** And they ascended up [on the vertical path of the comet] to heaven in a cloud [the coma of the comet]; and their enemies beheld them [the heathen in the outer court, as explained in Ezekiel's Cross].
(Revelation 11:12)*

The seventh day of Unleavened bread is the 21st day of the Hebrew month, April 23/24. What does this day point to? Logically it should be the First resurrection, because we don't precede the resurrected ones in the rapture:

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and



with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. (1 Thessalonians 4:15-17)

The dead in Christ must rise first, then we shall be caught up together with them in the clouds of the comet. The question then becomes, "What is the Biblical evidence that the seventh day of unleavened bread is associated with the resurrection of the righteous?"

A quick search of [Jewish history](#) reveals that there is an important biblical event that took place on that day (which assignment has its roots in the chronology of Exodus 13 & 14, and Numbers 33):

21 Nisan (c. 1456 BCE) – The sea splits, allowing Israel to escape the Egyptian army.

This brings us one step closer, and we can refine our question to say, "What does the parting of the Red Sea have to do with the resurrection of the righteous?"

At first glance, one might be inclined to invoke Paul's "baptism unto Moses" as he describes their experience, but this is not the baptism into Christ that points to a resurrection in the newness of life. Don't be misled by that!

We are in the type of the Egyptian Passover and their deliverance from severe persecution from the Egyptians and their army. We can praise God that our escape is NOT on the Sabbath (April 24 is a Sunday), as would have been the case in the early "Passover" in March. The exodus from Egypt is a type for the escape from earth to the heavenly Promised Land. And before the Israelites reached the Promised Land, they had to cross the Red Sea.

Do we see anything in heaven that corroborates this?

First of all, did you notice that in heaven we have three Hebrew characters in the signature: *aleph*, *tav*, and *lamed*? This corresponds to the application of the blood of the Passover lamb to the doorposts:

For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. (Exodus 12:23)

It was not just on the doorposts, but also the lintel that connected the two doorposts that the blood was to be applied! The two doorposts would correspond to the separated signs of

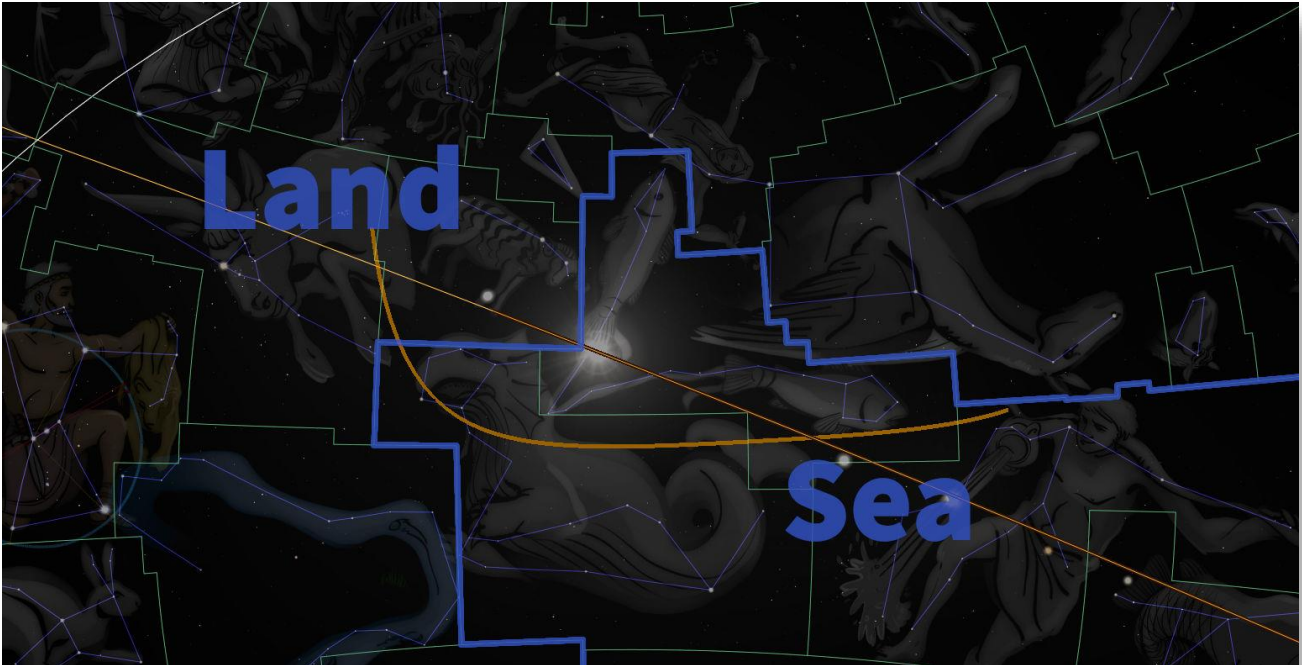




Taurus (*aleph*) and the cross sign (*tav*), while the lintel above the doorposts and connecting them would correspond to the Shepherd's staff of protective authority (*lamed*) that connects the two together!

Do you see how it can only be this Passover that is the antitype? The comet goes outside of biblically significant constellations once it goes above Taurus in early May.

Furthermore, notice where the comet is and has been since [its significance as the millstone](#) was confirmed upon the eruption of Hunga Tonga on January 15—just 10 days after it entered into Aquarius. From then until now, the comet has been in the “sea” constellations: Aquarius, Pisces, and Cetus. Thus, when the comet leaves Cetus and comes ashore to Aries, it will have completed its crossing of the sea.



Upon the rapture, when the righteous depart, the sea closes in on the left behind like the millstone, and the Israel of God will have a safe Journey through the stars to their Promised Land, secure from the attacks of the enemy of souls! Then the treading of the winepress commences without the city of the saints as written in Revelation 14.

So, it should be clear that we are working with the right type, but where is the resurrection that precedes the rapture in the seventh day of Unleavened Bread? First of all, why is it that only the first and seventh days of the feast are counted as ceremonial Sabbaths and holy convocations? Why not Passover day itself before the week-long feast? The answer lies in the fact that they were to eat the Passover in their houses, not leaving from under the protective symbols of the blood (*lamed-aleph-tav*). It could not be a holy convocation or assembly because they were to remain in their homes!

Now we have a good hint, because there was something that was done when the people were to assemble together.

Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.



And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation. (Numbers 10:2-3)

It is about the silver trumpets—not the ram’s-horn shofar—that were used to call the assembly and for preparing the camp for journeying. After the Passover, when the firstborn of Egypt were dead, Israel set on their journey out of Egypt in haste and began the first day of Unleavened bread because they had no time to let it rise.

And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual. (Exodus 12:39)

Their journey during the feast of Unleavened Bread took them until the edge of the Red Sea, where they could go no further. Then, at the demonstration of the Lord’s power, Moses raised his rod and began to divide the sea:

And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. (Exodus 14:21)

Then, after having been stalled, the camp of Israel, on the seventh day of Unleavened Bread as the pillar of fire that separated Israel from the Egyptians turned to cloud in the morning, took up their journey again—through the Red Sea.

And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. (Exodus 14:22)

It was a new journeying when the cloud led the way over the sea, and thus, **would be a time when the silver trumpet would be blown. For this reason, the seventh day of Unleavened Bread was declared a ceremonial Sabbath.**

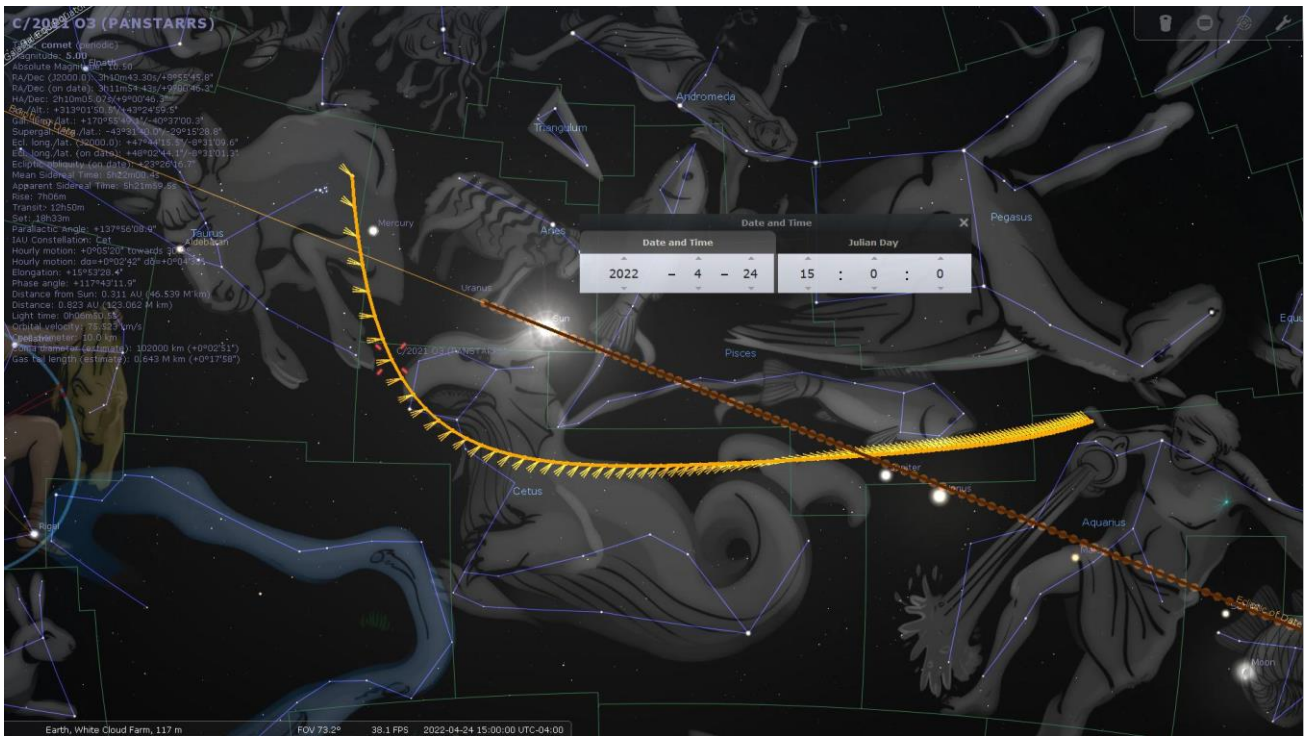
With that understanding, we should see this trumpet when we look in the heavens on April 23/24, which is the seventh day of Unleavened Bread this month. Keep in mind the shape of the silver trumpet that they would have had:



This is not the shofar, which we noted in the aleph-tav post can be seen in the path of the PanSTARRS comet until April 30/May 1—after the rapture and for the saints, after the 1000 years—signaling the alarm for all the left behind to wake up in the second resurrection. Let’s look at where the first and second



resurrections are described, in comparison with the heavenly scene, which should shed light on both trumpets.



Cetus is Leviathan, representing Satan, the king of the dead. The resurrection of the righteous, taking place before the rapture, comes as the comet PanSTARRS is about to burst upward from the underworld of Cetus.

And I saw an angel come down from heaven [a comet: C/2021 O3 (PanSTARRS)], having the key of the bottomless pit [its path that “opens” the bottomless pit] and a great chain in his hand [the many loops that it has trailing behind it from former years; see image below]. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan [Cetus], and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him [on April 30, 2022 when Aries holds the seal at the partial solar eclipse], that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment [of the wicked] was given unto them [during the 1000 years]: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived [thus, a resurrection beforehand] and reigned with Christ a thousand years. (Revelation 20:1-4)



In this “big-picture view” of the comet’s path, we see both the chain and the key in its hand. This “key of the bottomless pit” must be the key to death that makes the resurrection possible. This key is Revelation’s way of describing Paul’s (and Ellen White’s) last trump, the silver trumpet with which Christ raises the dead!

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, **at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.** (1 Corinthians 15:51-52)

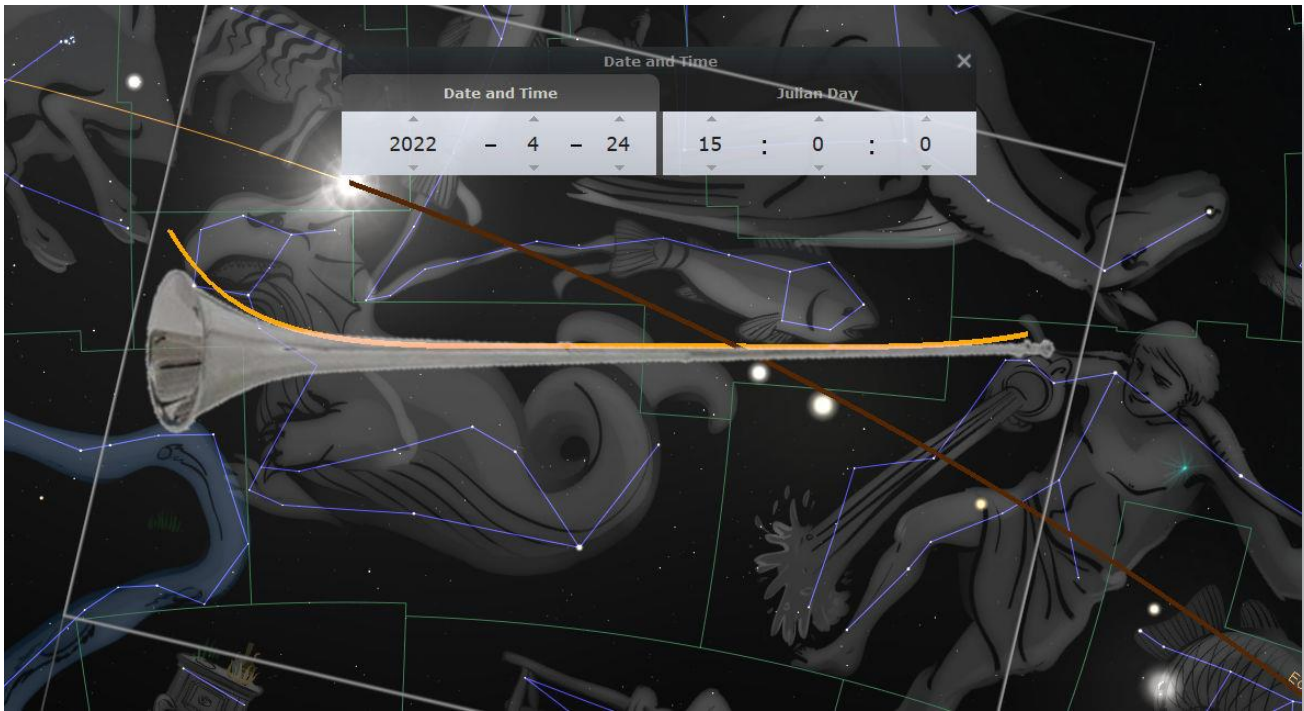
For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, **and with the trump of God: and the dead in Christ shall rise first:** (1 Thessalonians 4:16)

Paul speaks of the Lord’s descent with the voice of the archangel. The archangel is one of the covering cherubim at the ark of the covenant, the throne of God. In the heavens, we see the Father depicted in Aquarius, where the “angel”, comet PanSTARRS comes onto the scene to give the message of God’s voice. It is this comet with the Father’s authority that has proven to be the key to understanding the timing of all these events since the discovery of the cross on March 8, when Brother John, in his dream, was holding his bo staff. The voice of God can be heard through all of the “Final Observations” that have been written, recording the studies of our archangel Gabriel, the messenger with the Father’s authority.

Let me reiterate: **the path of the PanSTARRS comet represents the key to the bottomless pit in the context of Revelation 20, but at the same time it represents the voice of the archangel drawing the last trump in the context of Paul.** That is why this trumpet is not described as such in Revelation! Nevertheless, we can still see the trumpet when we look at the right aspect of the scene, but in Revelation, it is described as a key.



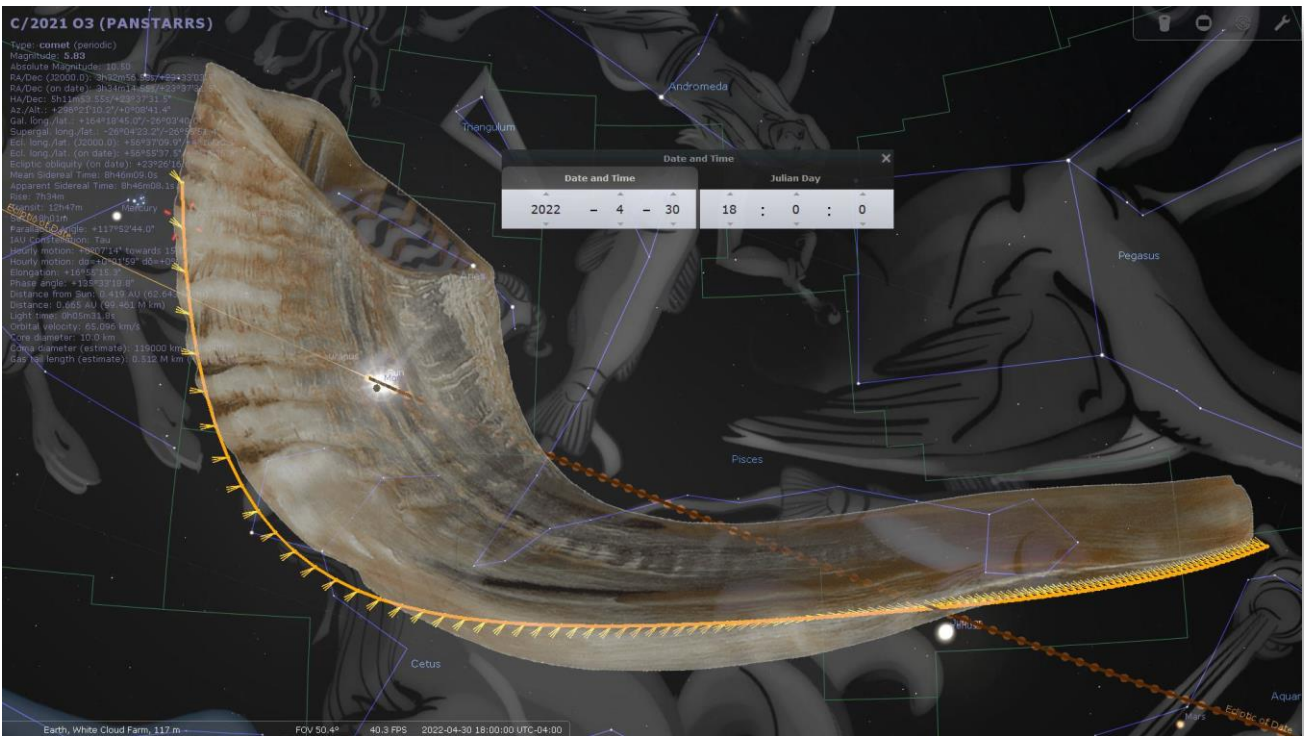
Remember, the silver trumpet must sound before the rapture, so we should look at the comet, restricted to the relevant time until the anticipated resurrection of the righteous on April 23/24! Then we see the silver trumpet, defined by its contour:



Do you see how it works? The PanSTARRS comet traces the edge of the silver trumpet from the Hunga Tonga eruption when God's voice echoed in the earth until the time of the first resurrection. This is the silver trumpet that calls for the assembly of the people—the holy convocation of the ceremonial sabbath of the seventh day of Unleavened Bread—and for the commencement of travel. Thus, the Red Sea crossing on dry ground to the other shore is indeed a representation of the great resurrection and the victory over the enemies of God and His people and true liberation from the Egyptian/Babylonian persecution. The dead are liberated from their graves, as in Ezekiel 37.

What we saw in the post about [Ezekiel's Cross](#) was the shofar for the second resurrection *after* the rapture! How the comet can represent both trumpets at once lies in the time, which defines the shape of the trumpet. We saw the curve of a shofar when we looked at the curve until the sealing of Satan ("Cetus") in the bottomless pit for 1000 years. After the millennium, when the wicked are raised in the second resurrection, the scene is described in chiasmic parallel to the first resurrection at the beginning of the chapter as follows:

And I saw the [wicked] dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. (Revelation 20:12-14)



By extending further in time across the seven days of travel for the saints leading to what they would perceive as “May 1”, the heavenly depiction transforms into the shofar (fittingly a ram’s horn, as the comet passes through Aries, the ram). In that way, it points forward to after the 1000 years when the wicked are resurrected. It is then, when the sound of this shofar that is forming now is finally heard and the Lord of Life raises up the wicked in the second resurrection. “The sea”—Cetus, representing the realm of the dead from which the shofar emerges, gives up the dead.

Ellen white describes the scene when Jesus was raised from the dead, which sheds light on the present situation as well. After describing how angels who were watching Jesus’ tomb were joined by an angel that came down from heaven and approached the sepulcher together as the guards fled, she says:

...One of the angels laid hold of the great stone and rolled it away from the door of the sepulcher and seated himself upon it. The other entered the tomb and unbound the napkin from the head of Jesus. **Then the angel from heaven, with a voice that caused the earth to quake, cried out, “Thou Son of God, Thy Father calls Thee! Come forth.”** Death could hold dominion over Him no longer. Jesus arose from the dead, a triumphant conqueror. In solemn awe the angelic host gazed upon the scene. And as Jesus came forth from the sepulcher, those shining angels prostrated themselves to the earth in worship, and hailed Him with songs of victory and triumph. {EW 182.1}

Jesus was raised by the power and authority of the Father, which was executed via an angel from heaven (Gabriel). We see the same situation in our heavenly sign. The angel from heaven is the comet C/2021 O3 (PanSTARRS) (also representing Gabriel) who delivers the voice of God from Aquarius representing the Father. Furthermore, the Father’s authority to call the dead to life (from the sea in this case) is represented by the *lamed*, which is formed by the comet, and is given to the Aleph-Tav. It is the guiding staff—the keys to death and hell—in His hand, by which He gathers His sheep.



I am **he that liveth, and was dead** [i.e. **He was resurrected**]; and, behold, I am alive for evermore, **Amen; and have the keys of hell and of death.** (Revelation 1:18)

It is just a week away now, when we expect and trust that He will use those keys to open the graves of His resting saints on the seventh day of Unleavened Bread. Jesus was raised from the dead on the first day of the week as the wave sheaf offering of the first fruits of the harvest, and now the rest of the harvest is to be raised, also on the first day of the week, but at the end of the feast. It is the transition from the end (*tav*) to the beginning of a new week and a new life in eternity (*aleph*).

May we all be united together with the faithful who have been taken from us in death at that time. Jesus has been descending since March 8, and He is about ready to call His children.

“Awake! Awake! Awake!” “Come up hither!”