

## The Feasts of Jehovah (5)

### **Blowing of Trumpets**

**Reading:** Lev 23 v 22 – 25 (details of offerings found in Num 29)  
Num 10 v 1 – 3, 8 – 10 (Silver Trumpets)

There was a long interval between the Feast of Weeks in the 3<sup>rd</sup> month and Blowing of Trumpets in the 7<sup>th</sup>. This interval can represent this present 'day of grace', the Church period. During these 4 months there was no ceremonial celebration and in this 'day of grace' God is not dealing with the nation of Israel. It was a time of harvest and the Lord Jesus said to his disciples in John 4 "*look on the fields; for they are white and ready to harvest*". The length of this interval is not defined. The date of the 'Feast of Weeks' is not given, depending on the date of 'Firstfruits', so the interval between 'Weeks' and 'Trumpets' is not known. How like this present day in which we live. It will end with the coming of the Lord, but Matt 24 "*Watch therefore: for ye know not what hour your Lord doth come.*" We wait for his return, and it might be today.

During harvest God instructed that the fields, orchards and vineyards had not to be stripped bare Lev 19 v 9,10 "*thou shalt not wholly reap the corners of thy field....thou shalt not gather every grape....thou shalt leave them for the poor and stranger.*" This is seen in the story of Ruth. Does this suggest anything to us? Stephen Grant noted (Bible Study Week 1999) that Lev 23 v 22 comes after the Feast of Weeks, after the wave loaves (speaking of the Church) had been harvested from the field. The corn left might be a picture of 'tribulation saints' – not part of the Church, but part of God's overall harvest from the field (the world). Jack Hay gave a different suggestion (see Introduction and Passover).

Timing – This feast took place on the first day of the seventh month. As the seventh day and the seventh year were 'special', a sabbath, so the seventh month was to be 'special'. In this seventh month, Tishri, God was to bring to completion the full cycle of Feasts (pointing forward to completion of God's prophetic calendar). The month began with 'Blowing of Trumpets', a sabbath, and this coming at the head of the month indicates the month to be special. There are several other things to note about the seventh month – 1) It was a month where atonement for sins was secured, when the nation was cleansed. 2) The seventh month is the Jewish new year, the beginning of the civil year e.g. the sabbatical year and the Year of Jubilee began in the seventh month.

A memorial of blowing of trumpets – On the first day of every month trumpets were blown (see Num 10) and offerings were offered (see Num 28), but the first day of the seventh month was special. In Lev 23 v 24 it is called "*a memorial of blowing of trumpets*". It was a memorial, a remembering of past history, of God's dealing with the people in the wilderness. In the wilderness the sound of the trumpet was familiar, it was the guide to the moving and organising of the camp. It was the sound of a trumpet, "*sounded long, and waxed louder and louder*" (Ex 19 v 19), that was associated with the descent of Jehovah on Sinai to form a covenant with Israel.

What were trumpets for? Numbers 10 describes the use of two silver trumpets that God had commanded Moses to make. In v2 and 3 we read concerning their use "*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.*" It is of note that the trumpets were made of silver, which in

our bible speaks of redemption. Therefore, the sound of the trumpet to Israel was the call of Jehovah, their Redeemer, calling the assembly unto himself.

Prophetic teaching – We have noted that the long gap between the Feast of Weeks and the day of blowing of trumpets represents this present Church age. The Church age will come to a close with the sound of the trumpet 1 Thes 4 v 16 *“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God”*. In that day the sound of the trumpet will be a call to God’s people to assemble unto himself – *“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.”* In this passage, and also in 1 Cor 15, an echo of Num 10 is seen.

The significance of blowing of trumpets is to do with Israel. Once the Church has been raptured to heaven, God will again take up dealings with the nation of Israel. This is explained in Rom 11 e.g. v1 *“I say then hath God cast away his people? God forbid”* and v25 *“blindness in part hath happened unto Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved”*. With the Church gone, the trumpet will sound again for Israel and the nation will hear the voice of Jehovah their Redeemer. What will happen? Num 10 v 3 *“all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.”* Some of the blindness currently affecting the Jews will be removed and there will be a great gathering of the Jews back to Israel. The temple and it’s offerings will be reestablished. Israel is back in the land today, but in unbelief and many more Jews are still scattered all over the world. In that day Is 27 v 13 *“the great trumpet shall be blown, and they shall come .....and shall worship the Lord in the holy mount at Jerusalem”* and Ezek 36 v 24 *“For I will take you from among the heathen.....and will bring you into your own land.”*

In Matt 24 we have the final gathering of God’s people and again the trumpet is sounded. At this time the Lord Jesus will return to earth Matt 24 v 31 *“And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from from the four winds, from one end of heaven to the other.”* It is at this point that the truth of the Day of Atonement is seen Heb 9 v 28 *“and unto them that look for him shall he appear the second time without sin unto salvation.”*

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