

GETTING READY FOR THE TRUMPET TO BLOW

God's feast calendar portrays:

- 1) The death and resurrection of Christ (***the Spring Feasts***)
- 2) The Church Age (***the Summer Feast***)
- 3) Events related to the Second Coming (***the Fall Feasts***)

Just as the key events of Messiah's First Coming and the inauguration of the Church Age were precisely portrayed chronologically on the Jewish calendar, so the key events of His Second Coming are just as accurately portrayed.

Each of the three Fall feast days portrays a key aspect related to Christ's Second Coming. Those three feasts are: the Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles.

The Feast of Trumpets

Leviticus 23:23–24 (NKJV)

23 Then the Lord spoke to Moses, saying,

24 "Speak to the children of Israel, saying: 'In the seventh month, on the first day of the month, you shall have a sabbath-rest, a memorial of **blowing of trumpets**, a holy convocation.

A trumpet was a ram's horn, called a "shofar". The blowing of the trumpet had two primary functions in Israel: 1) It summoned the people to a solemn assembly (cf. Ex. 19:13, 17, 19, Num. 10:2), or 2) it signaled something very important – such as an alarm for battle (cf. Num. 10:9, Josh. 6:20, Jud. 7:18).

The 1st day of the 7th month (Tishri 1) marked the start of the civil New Year. It was called "***Rosh Hashanah***" meaning "***Head of the Year***". But, it was also called "***The Day of Judgment***". The predominant theme in regard to the Feast of Trumpets is God's judgment. Consistently, the blowing of the trumpet in the OT signaled something of supreme importance. Often, it was used to indicate JUDGMENT or signaled a call to battle (cf. Hos. 8:1, Jer. 51:27). In effect, it served as an ALARM!

The prophets consistently spoke of a future Day in which God will directly intervene in judgment in the affairs of men. This is called "The Day of the

Lord” (cf. Joel 1:15, 3:14-16, Amos 5:18-20; Zeph. 1:14-2:3; Zech. 14:1-4, Mal. 4:5-6).

Joel 2:1 (NKJV)

1 Blow the trumpet in Zion, And sound an alarm in My holy mountain! Let all the inhabitants of the land tremble; For the day of the Lord is coming, For it is at hand:

Prophetically, the “Feast of Trumpets” portrays the end of the CHURCH Age pictured in the “Feast of Weeks” (Pentecost) and signals a transition to the Day of the Lord judgment.

Just as the Day of Pentecost had a dual message, so does the Feast of Trumpets. The Day of Pentecost signaled the birthday of the Church, but it also signaled disciplinary judgment upon Israel (cf. Deut. 28:49, Isa. 28:11-12, 1 Cor. 14:20-22). The Feast of Trumpets signifies God’s completion of the Church (cf. 1 Cor. 15:52, 1 Thess. 4:16), but also the resumption of and the culmination of His program with Israel (cf. Rom. 11:25).

The last trumpet in 1 Cor. 15:52 (also called “the trumpet of God” in 1 Thess. 4:16) will summon the Church home to be with Christ, but will simultaneously SIGNAL the ushering in of Last Days’ realities in conjunction with His people Israel.

Three major themes are closely related to the coming Day of the Lord: 1) The deliverance of the righteous, 2) God’s dealing with His people Israel, and 3) the judgment of the nations. Paul, in 1 Thess. 4 and 5, closely connects these themes and yet differentiates them.

In 1 Thess. 4, we see the Rapture of the Church, which is immediately followed by the Day of the Lord judgment in 1 Thess. 5. That is the sequence. I think this 2-pronged emphasis may well be signified in the Feast of Trumpets and further signified in the language of 1 Thess. 4:16.

1 Thessalonians 4:16 (NKJV)

16 For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first.

I don’t want to read too much in here, and I don’t want to be dogmatic, but the language here hints at THREE distinct emphases. The Rapture is at once a summoning event and a signaling event. It will serve to summon the Church home to heaven; and at the same time, send out a signal to both Israel and the world.

The **shout** of Christ is the voice of the Lord that brings His church home (cf. Jn. 5:28-29).

The inclusion of the voice of the **archangel** may well signify an overture in relationship to Israel. There is only one archangel named in Scripture, namely, Michael the Archangel (cf. Jude 9). It is noteworthy that Michael consistently has a special role in relationship to God's people Israel (cf. Dan. 10:13, 21; 12:1). In Daniel 10:21, he is said to be Israel's prince.

And the trumpet of God may well signify an overture concerning worldwide judgment which characterizes the Day of the Lord (cf. 1 Thess. 5:1-5).

Just as the Feast of Pentecost involved prophetic overtures related to the Church, likewise it would appear that the Feast of Trumpets has prophetic, layered overtures.

The "nuances" of 1 Thess. 4:16:

"a shout" (Church)

"voice of an archangel" (Israel)

"trumpet of God" (World)

So, I would take it that the shout, voice, and trumpet in 1 Thess. 4:16 are closely related to the prophetic fulfillment of the Feast of Trumpets. It at once signals the summons of God's people (the Church) to Himself, but also signals judgment on earth.

It is noteworthy that prior to the blowing of the shofar at the Feast of Trumpets, the Jews would recite Psalm 47 seven times.

Psalm 47 (NKJV)

To the Chief Musician. A Psalm of the Sons of Korah.

1 Oh, clap your hands, all you peoples! Shout to God with the voice of triumph!

2 For the Lord Most High is awesome; He is a great King over all the earth.

3 He will subdue the peoples under us, And the nations under our feet.

4 He will choose our inheritance for us, The excellence of Jacob whom He loves. Selah

5 God has gone up with a shout, The Lord with the sound of a trumpet.

6 Sing praises to God, sing praises! Sing praises to our King, sing praises!

7 For God is the King of all the earth; Sing praises with understanding.

8 God reigns over the nations; God sits on His holy throne.

9 The princes of the people have gathered together, The people of the God of Abraham. For the shields of the earth belong to God; He is greatly exalted.