

A Memorial of Shouting!

(Feast of Trumpets)

I'd like to look at a particular aspect of the Feast of Trumpets today to bring something to your attention which will obviously help with the process of rejoicing in God's Holy Days.

In Matthew 24, Jesus Christ made a comment about His return, and when it would occur. It is a statement that we very quickly associate with the Feast of Trumpets. Jesus Christ said:

Matthew 24:30 "Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.

31 "And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.

Jesus Christ will be coming on the clouds, with power and great glory. He will send His angels with a great sound of a trumpet. Trumpets immediately associates the aspect of this day with the Feast of Trumpets.

Paul adds to the context of this:

1 Thessalonians 4:16 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.

17 Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air ...

Paul talks not just about the trumpet, but about a shout, the voice of an archangel and the trumpet of God. He is talking about the very same time that Jesus Christ was talking about in Matthew 24, but he adds to it: "with a shout, with the voice of an archangel."

People who want to criticise the Holy Days are very quick to point out that there is no overt reference to the Feast of Trumpets in the New Testament. Passover, the Days of Unleavened Bread, Pentecost, the Day of Atonement, and the Feast of Tabernacles are all referred to in the New Testament, but the Feast of Trumpets is never directly referred to.

People look into a concordance to see where the Feast of Trumpets can be found. They fail to realise that not only did the apostles speak about things directly from the Old Testament, but they also alluded to things that were given in the Old Testament. One has to read the Bible in its context, in its entirety - and that is what the apostle Paul is doing here.

How does the apostle Paul associate the shout of an archangel with the trumpet of God? He includes those two elements: the shout, the voice of an archangel and the trumpet of God. His source (surprise, surprise!) is the book of Leviticus!

The heading in modern translations of the next section of Scripture says, "Feast of Trumpets." Those subdivisions are not in the King James version, but the New King James Version, the American Standard Version and the New Revised Standard Version has such headings.

Leviticus 23:23 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.

Is that where we get the Feast of Trumpets from? No. Let's look at the New American Standard Bible which doesn't make too much of a difference from the King James Version, but it does add one subtle difference to instruct us:

Leviticus 23:24 (New American Standard Version) ... 'In the seventh month on the first of the month you shall have a rest, a reminder by blowing of trumpets, a holy convocation.

You may notice that the words "of trumpets" are in italics. That should tell us something - it has been ADDED for context. Someone has added "of trumpets" to it.

Let's look at the Tanakh, a relatively modern Jewish translation:

Leviticus 23:24 (Tanakh) ... Speak to the Israelite people, "In the seventh month, on the first day of the month, you shall observe complete rest, a sacred occasion, commemorated with loud blasts.

... the term "loud blasts" is what is otherwise translated, "blowing of trumpets."

Let's look at a literal translation:

Leviticus 23:24 (Young's Literal Translation) 'Speak unto the sons of Israel, saying, In the seventh month, on the first of the month, ye have a sabbath, a memorial of shouting, a holy convocation;

It is a time of shouting, and it is to be a holy convocation as a result of that.

You might say the literal translations, which are translating LITERALLY what is in the text, recognise that the term "trumpets" is not, in fact, in Leviticus 23.

Now lest you think that I am about to introduce some heresy into the Church, and say that the Feast of Trumpets doesn't exist, let's bear one thing in mind. The aspect of trumpets DOES exist within God's Word. Let's look at a particular Scripture that speaks to this, and that shows that trumpets were to be blown on the Feast of Trumpets.

Numbers 10:1 (New American Standard Version) The LORD spoke further to Moses, saying, 2 "Make yourself two trumpets of silver ...

These were not *shofars*, the ram's horn, but two trumpets :

2 ... of hammered work you shall make them; and you shall use them for summoning the congregation and for having the camps set out.

3 "When both are blown, all the congregation shall gather themselves to you at the doorway of the tent of meeting.

"You are to gather at the tabernacle."

10 "Also in the day of your gladness and in your appointed feasts ...

In other words, on the first day of the seventh month, being an appointed Feast ...

10 ... and on the first days of your months ...

... so, in fact, on two occasions here, in terms of the Feast of Trumpets.

10 ... you shall blow the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be as a reminder of you before your God.

He concludes by saying:

10 ... I am the LORD your God."

"You are to do this. This is to happen because of whom I am, and I want you to never, ever lose sight of that."

On each new moon, and on each Holy Day, the silver trumpets were to be blown before the people. They were blown to assemble the people for that particular event.

If you have two trumpets, only two people can blow! But, in fact, what we find is that something more than just two people making a noise was required by God. We find that the whole congregation can be involved in the shouting. As some of those other translations of Leviticus 23:24 showed, it was a day of loud noise! It wasn't just of two people blowing a trumpet. There was some audience participation involved!

This is reinforced for us:

Numbers 29:1 (Young's Literal Translation) 'And in the seventh month, in the first of the month, a holy convocation ye have, ye do no servile work; a day of shouting it is to you;

So save your voices! You've got some work to do, so to speak.

We don't get involved in shouting in the Church, because we read the King James Version and that wasn't too keen on having a lot of noise in the Church unless it came from a pipe organ, or the priest. So the King James Version and New King James Version simply translates it as being, "It is a day of blowing trumpets."

The day of shouting, the audience involvement in the particular festival is something that is lost in many of the translations. Yet this is what the apostle Paul is building on when he talks about:

1 Thessalonians 4:16 For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God ...

The apostle Paul understood what was, in fact, written in the book of Leviticus.

So we have this aspect of shouting. The word for "trumpet," either *shofar* or the term that is used for the silver trumpet, is not used in Leviticus 23. Another Hebrew word is used. It is a noun, *terûâh* that is derived from the verb "to shout." Oftentimes it is translated as, "an alarm," or "scream."

In Numbers 10, the word is used frequently for the aspect of sounding an alarm. But the word is also used in terms of rejoicing. In fact, I could use a little more complete word in some ways: jubilation! The word is used in terms of very strict events throughout the Old Testament. The usages of the word *terûâh* are very instructive in terms of the Feast of Trumpets.

I think if we look at some of these usages of the word, we can appreciate just how much the New Testament is, in fact, BUILT AROUND the Feast of Trumpets. The Feast of Trumpets is not neglected in the New Testament! It becomes an essential and integral part of the whole writings of the Scripture.

Clearly, one of the uses of this shouting is that of a war cry. Joshua received instructions to lead the children of Israel around Jericho. They came across the River Jordan to enter the Promised Land, and the first city that had to be destroyed was Jericho. The first city to be destroyed was, literally for them, the entrance into the Kingdom of God on earth.

Jericho fell in a particular way under God's direction, as a way in which the kingdoms of this world are going to be destroyed by Jesus Christ at His coming. The children of Israel received very specific instructions as to how they were to approach Jericho. It wasn't, "Work out a way that you think seems right. Have a planning session and determine what is going to work out best here."

No, the Eternal didn't give the people any leeway whatsoever. He said, "This is the way you are going to do it. You are going to walk around the city for seven days, and on the seventh day, you are going to walk around it seven times. And when I tell the priests, there's going to be a shout ..."

Joshua 6:5 "It shall come to pass, when they make a long blast with the ram's horn, and when you hear the sound of the trumpet, that all the people shall shout with a great shout ...

That last word is the same word *terûâh* which is used in Leviticus 23. Once again, it is associated with the blast of a trumpet, and on this occasion, the ram's horn.

It was a war cry in its own way.

In Zephaniah there is a similar usage of the term:

***Zephaniah 1:14 (New American Standard) Near is the great day of the LORD,
Near and coming very quickly;
Listen, the day of the LORD!
In it the warrior cries out bitterly.***

Then he describes WHY the warrior cries out bitterly:

***16 A day of trumpet and battle cry
Against the fortified cities
And the high corner towers.***

In verse 16, the term *terûâh* is used again, where it talks about the "battle cry." The battle cry was associated with the trumpet. It was associated on this occasion with the Day of the Eternal. It is with the Day of the Eternal that we associate the blowing of trumpets frequently in the New Testament.

Jeremiah talks about this bitterness as well:

***Jeremiah 4:19 (New King James Version) O my soul, my soul!
I am pained in my very heart! ...***

Here was a servant of God looking at what this world was suffering because of its sin; and not just the world in general, but in particular the nation of Judah because of its godlessness. Jeremiah was looking at what was happening to Judah. He said:

***19 ... I am pained in my very heart!
My heart makes a noise in me;
I cannot hold my peace,
Because you have heard, O my soul,
The sound of the trumpet,
The alarm of war.***

He had heard what God was sending against Israel, the trumpet and in particular, the alarm of war, the *terûâh*.

What God was going to do to Judah was a type of what He was going to do to the wickedness of this world. Jeremiah saw the consequences of that and he wept.

We can sigh and cry about the abominations that are done within the nations of this world, the lawlessness that exists, the way in which people are removed from God. The word *terûâh* is not just used for a battle cry. It is not just used in connection with the Day of the Lord, and the way in which God is going to bring His plan to fruition in terms of destroying sin, it is also used in terms of JUBILATION.

Let's have a look at some of the ways in which this aspect of jubilation is used. The word *terûâh* is not only an alarm of war, it is also a shout of joy.

- Firstly, jubilation for the king. That is one of the areas in which the Hebrew Scriptures uses the term *terûâh*.
- Another one is associated with the king, and a particular king: the bringing of the Ark of the Covenant. The Ark of the Covenant was not in an open place by itself. It was located in a particular place - in the Temple.
- The laying of the foundation stone of the Temple was also associated with this form of shouting, of *terûâh*.
- So also was the aspect of salvation.
- And lastly the taking of an oath, but a PARTICULAR oath that has a great application to us.

Let's look at some of these. Firstly, let's look at the way in which the Scriptures talk about jubilation for the king. It's an interesting aspect because some of us have had the opportunity of living under a king. One person once said to me, "Teach us how to live under a king, how to be a king, because we don't have a king." There's not much to learn about being a king from living under a king in this day and age!

But as a small boy I remember very well arriving in school one morning and being told that school had been

cancelled for the day because the King had died! It's one of those early events in my childhood that is undoubtedly engrained in my mind because here was someone in our community who was honouring the death of someone who lived some 12,000 miles away, who, as King, I don't think had ever set foot in the city where I lived.

We all went home. I remember one of the things the teacher said: "You will probably never experience this event again in your lifetime." I guess that there is a certain truism to that because the one who succeeded him on the throne, was a queen. And probably within my lifetime I will never have a king die on me.

But it was a very memorable event, as were the events of the next 12 months and the time when the new Queen came to visit. We stood on the kerbside of the street in our classes from school, and as families, to see the Queen pass by in her open car (no problem with security in those days!). She drove by and we all waved our little Union Flags. We all shouted, and there was a real sense of jubilation, of merriment as a result of this.

In those days we didn't have television, so an event like this was shown in the cinemas. The school was taken *en masse* to the cinema to see the film of the Queen's Coronation. And what an impressive event that was on a little boy, knee high to a grasshopper! I saw vast numbers of people marching by, these armies marching by, and you hear these trumpets in Westminster Abbey sounding forth the various hymns that were being played, announcing the various events that were taking place as part of the Coronation, and those great 25-pound guns firing across the Thames River.

The whole of society was caught up in this jubilation. This wasn't just acquired in peace. This was something in which everybody participated! The towns were decked with bunting to welcome her. London was decked with decorations. It was a great event. In some ways, it is like the jubilation that is talked about in Scripture of the King, the real King, the King of Israel, the one who is to be the Messiah.

In Numbers 23 is the account of Balaam and Balak. The children of Israel were camped on the Plains of Moab. Balak bought and brought the soul of Balaam to come and curse Israel. Balaam tried to convey to Balak the fact that he could not curse Israel. And in his prophecy about Israel, Balaam said these words:

***Numbers 23:21 "He has not observed iniquity in Jacob,
Nor has He seen wickedness in Israel.
The LORD his God is with him,
And the shout (*terûâh*) of a King is among them.***

There is a jubilation there for the King. Israel didn't appreciate that at this point in time, but Balaam understood something about Israel and he understood something about Israel's part in God's plan and God's purpose. He realised that there was NO WAY in which he could curse these people because of what God had destined these people for!

He said, "Within them there is a shout of a King," - a very great King, a King that may we can see a little more fully in Psalm 89.

***Psalm 89:15 Blessed are the people who know the joyful sound (*terûâh*)!
They walk, O LORD, in the light of Your countenance.
16 In Your name they rejoice all day long,
And in Your righteousness they are exalted.***

So this aspect of jubilation is associated with the King of kings, the One who, not only is the King by birth, but the One who is able to provide righteousness.

***Psalm 47:5 God has gone up with a shout,
The LORD with the sound of a trumpet.***

Here we have both of these elements again: the shout AND the sound of the trumpet.

***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.***

Here we have the word *terûâh* associated with shouting in relation to the Eternal sitting on His throne, ruling over all the nations.

Let's now look at the Ark of the Covenant. The word *terûâh* is used a number of times in terms of the Ark of the Covenant, some of which are very instructive.

In the early chapters of 1st Samuel, the children of Israel took the Ark of the Covenant out into the battlefield against the Philistines. When the children of Israel saw the Ark coming out amongst them, they "*terûâh-ed*" - they shouted!

1 Samuel 4:5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted so loudly that the earth shook.

The Philistines wondered what had happened - until they captured the Ark. People knew what to do, when the Ark of the Covenant came in sight. But on that occasion, their shouting was not because of the Eternal. They were not appreciating the fact that the Eternal was their God, and that they were committed to living His way of life. They were quite complacent and quite happy to live their own way of life. And so God allowed the Ark of the Covenant to be taken into captivity.

We find the word *terûâh* used in terms of the Ark of the Covenant in a positive manner in 2nd Samuel 6. David and all the house of Israel brought the Ark of the Eternal with shouting and with the sound of a trumpet.

2 Samuel 6:15 So David and all the house of Israel brought up the ark of the LORD with shouting and with the sound of the trumpet.

Here was David, eventually bringing the Ark of the Covenant to Jerusalem. The term that is translated as "shouting," is, in fact, the word *terûâh* again. So there is an association once again of shouting - the shouting of the people, the involvement of the people.

You will appreciate some of the other events that went with this: the way in which David danced before the Eternal on that occasion. He was so jubilant in terms of what was happening, in terms of bringing the Ark of the Covenant back into the very centre of the life of Israel.

2 Samuel 6:14 Then David danced before the LORD with all his might; and David was wearing a linen ephod.

The Ark is referred to in 1st Chronicles 15, and the term *terûâh* is again used in terms of the Ark of the Covenant of the Eternal:

1 Chronicles 15:28 Thus all Israel brought up the ark of the covenant of the LORD with shouting and with the sound of the horn, with trumpets and with cymbals, making music with stringed instruments and harps.

It was a real musical event! I don't think there could have been a sad face in the audience other than one particular person who was to criticise David later (his wife, Michal). So on this occasion we have the reference to *terûâh* as well.

Let's look at the foundation stone of the Temple. The book of Ezra talks about the laying of the foundation stone of the Temple when the people came back from captivity.

Ezra 3:11 And they sang responsively, praising and giving thanks to the LORD: "For He is good,

For His mercy endures forever toward Israel."

Then all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

12 But many of the priests and Levites and heads of the fathers' houses, old men who had seen the first temple, wept with a loud voice when the foundation of this temple was laid before their eyes. Yet many shouted aloud for joy,

13 so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people ...

It was obviously a very mixed emotional experience for people. Some who had seen the former house and realised what had been destroyed, were weeping. On the other hand, the rest of the people were shouting for joy.

13 ... for the people shouted with a loud shout, and the sound was heard afar off.

Look how often the word *terûâh* occurs in these verses:

11 ... Then all the people shouted with a great shout (terûâh), when they praised the LORD, because the foundation of the house of the LORD was laid.

12 But many of the priests and Levites and heads of the fathers' houses, old men who had seen the first temple, wept with a loud voice when the foundation of this temple was laid before their eyes. Yet many shouted aloud (terûâh) for joy,

13 so that the people could not discern the noise of the shout (terûâh) of joy from the noise of the weeping of the people, for the people shouted with a loud shout (terûâh), and the sound was heard afar off.

So this aspect of *terûâh* is used in terms of the laying of the foundation stone of the Temple!

We are only looking at references in the Old Testament at the present time, but we will see that these have a relationship in the New Testament as well.

What about salvation? Job said:

***Job 33:26 He shall pray to God, and He will delight in him,
He shall see His face with joy,
For He restores to man His righteousness.***

Here is a person who has the right relationship with God, who, as the King James Version says, had his relationship with God restored, and he was able to see the face of God with joy. What is the "joy" that Job talks of here? It is, in fact, none other than *terûâh*, the opportunity to be saved, to be able to stand before God.

The psalmist understood this as well:

***Psalm 27:5 For in the time of trouble He shall hide me in His pavilion;
In the secret place of His tabernacle He shall hide me;
He shall set me high upon a rock.***

***6 And now my head shall be lifted up above my enemies all around me;
Therefore I will offer sacrifices of joy (terûâh) in His tabernacle;
I will sing, yes, I will sing praises to the LORD.***

In other words, the sacrifices that he was going to bring, were not just, "Well, here's another sacrifice. Cut its throat." It was a sacrifice of *terûâh*. There was jubilation associated with this, because he realised what was associated with it: that God had saved him, not only from his physical enemies, but also from the spiritual enemies, that he was able to have a place in God's plan and God's purpose.

This aspect of being saved was very important to the psalmist.

***Psalm 33:1 Rejoice in the LORD, O you righteous!
For praise from the upright is beautiful.
2 Praise the LORD with the harp;
Make melody to Him with an instrument of ten strings.
3 Sing to Him a new song;
Play skillfully with a shout of joy.***

... with *terûâh*! The psalmist is talking about his place within God's plan. We might say that he is talking of the Holy Days themselves. It speaks of being able to rejoice in the Eternal, being able to praise the Eternal with the harp, making melody to Him, singing to Him a new song, playing skilfully with a shout of *terûâh*! This aspect of salvation is very deeply associated with the aspect of shouting, this form of shouting before the Eternal.

We mentioned taking the taking of an oath; the last of the five points we looked at earlier. Let's look at an occasion where an oath was taken:

2 Chronicles 15:14 Then they took an oath before the LORD with a loud voice, with shouting and trumpets and rams' horns.

They had *terûâhs*, they had *shofars*, they had trumpets. They had everything. It was a cacophony in terms of the noise that was created. The purpose was that they were taking an oath before the Eternal. What was the occasion?

12 Then they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul;

... with all their being they sought to enter into a covenant with God! It was a time of great rejoicing for them.

What is the significance of these five elements that we have looked at, in terms of jubilation? How do they relate to us? How do they relate within the New Testament? What is the significance of them?

Let's start with the jubilation for a king and look at a couple of Scriptures that relate to that. The whole of Revelation 19 talks to this end frequently. Notice one verse:

Revelation 19:6 And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, "Alleluia! For the Lord God Omnipotent reigns!"

Here in the Greek, is an expression of the way in which this shouting, this *terûâh* was undertaken.

6 ... the sound of many waters and as the sound of mighty thunderings, saying, "Alleluia! For the Lord God Omnipotent reigns!"

This is referred to a little earlier in the book of Revelation. It is another Scripture which we associate very quickly with the Feast of Trumpets:

Revelation 11:15 Then the seventh angel sounded ...

And what happens?

15 ... And there were loud voices in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!"

So this jubilation for the King that is talked about in the Psalms and in the book of Numbers, is not just talking about David or Solomon or some earthly king. It is looking forward to an ULTIMATE fulfilment in the Lord of lords, the King of kings, the One that we anticipate to return, and whose return is associated with the Feast of Trumpets.

Even the people of Jerusalem, in the time of Jesus Christ, had an appreciation of the jubilation for the king. When Jesus' disciples are sent to find the donkey, Christ tells them:

***Matthew 21:5 "Tell the daughter of Zion,
'Behold, your King is coming to you,
Lowly, and sitting on a donkey,
A colt, the foal of a donkey."
6 So the disciples went and did as Jesus commanded them.***

... and what happened?

***9 Then the multitudes who went before and those who followed cried out, saying: "Hosanna to the Son of David!
'Blessed is He who comes in the name of the LORD!
Hosanna in the highest!"***

... speaking from the Psalms as well.

So in the New Testament, the prophecies relating to jubilation for a King are very much focused on Jesus Christ! God even inspired these people in Jerusalem at the time of His last Passover, to fulfil those prophecies in recognising that jubilation.

We can read a little more of that jubilation in the same chapter. We find that the religious leaders were most upset about it. They were upset as to what was being said, and the attitude of the people towards Jesus Christ. Jesus Christ did not stop that.

Let's now look at the Ark of the Covenant:

Revelation 11:19 Then the temple of God was opened in heaven ...

This is after the seventh angel has sounded, and all those great voices have been heard in heaven. What does John's vision focus on at this point? It is not only Jesus Christ, but also ...

19 ... and the ark of His covenant was seen in His temple. And there were lightnings, noises, thunderings, an earthquake, and great hail.

The unveiling of the Ark of the Covenant was associated with great rejoicing, lightnings, noises, thunderings, earthquakes and great hail. This event is recorded for us as a time of great momentum. As we said, the Ark of the Covenant was located in the Temple.

Let's look at the foundation stone of the Temple:

Ephesians 2:20 having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone,

Jesus Christ is the chief cornerstone of the Temple. And it builds together ...

21 in whom the whole building, being joined together, grows into a holy temple in the Lord,

When was that Temple started? Acts 2 records God's Holy Spirit being given, and the Greek words that are used on that occasion, while they don't necessarily mirror *terûâh* they do associate with some of the aspects of shouting for joy which was associated with those events in which *terûâh* was used within the Old Testament.

So we have people hearing voices, but it becomes noised abroad. It's not just something that was done in a corner of the room. It was something that attracted the attention of the entire city. So the start of the building on that foundation, started with great noise and with great acclaim. And God drew attention to it and allowed people to come to understand it.

We also looked at the aspect of salvation. Let's read a very instructive section of Scripture in terms of salvation. Jesus was riding into Jerusalem on the donkey. People were taking down palm branches and strewing garments in the way. What were they saying?

Matthew 21:9 ... "Hosanna to the Son of David! 'Blessed is He who comes in the name of the LORD!' Hosanna in the highest!"

The word "Hosanna" is very instructive. We read over it, but what does it mean? It simply means, "Save us please!" It's an imploration, a prayer, a plea: people wanting to be saved, saved from the ways of this world; recognising, in part on that occasion, that Jesus Christ was the One who had the opportunity of providing salvation for them.

But salvation was not offered to ALL humanity at that point in time. Yes, many were called on the Day of Pentecost and subsequently, but ultimately in terms of the comparison with the population of the Roman Empire, the number called throughout the book of Acts and throughout the apostles' writings, is relatively small.

Looking to the future, when salvation WILL be offered to all mankind, the angels will be ...

Revelation 7:10 ... crying out with a loud voice, saying, "Salvation belongs to our God who sits on the throne, and to the Lamb!"

Salvation is within God's power to provide. Revelation 19 talks to this aspect of salvation in terms of the Church. How does it do that?

Revelation 19:7 "Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready."

8 And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.

There is a right relationship between the bride and the Father and Son.

9 Then he said to me, "Write: 'Blessed are those who are called to the marriage supper of the Lamb!'" ...

"Blessed are those who have this opportunity of being clothed in white, of being included as part of the bride of Christ."

9 ... And he said to me, "These are the true sayings of God."

What was the context of this? This was the time when John heard great thunderings and waters, and of the heavenly host:

6 And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, "Alleluia! For the Lord God Omnipotent reigns!"

This was the ultimate fulfilment of what *terûâh* is all about, and why the Feast of Trumpets as we call it, is referred to in Leviticus 23 as a Feast of Shouting! Because there is really something to shout about!

We might ask ourselves about the aspect of taking an oath. How is it that the wife has been able to make herself ready? In what way has the wife been able to do something to make herself ready so that she can be clothed in white raiment (the righteousness of the saints)?

What is a covenant relationship? What is the covenant relationship that she has with the Father? She has entered into a New Covenant with the Father and with the Son. There is a covenant relationship that is entered into, and she appreciates the fulfilment of it: a covenant relationship that provides, not just for physical life, but eternal life!

So when we look at the Feast of Trumpets, we come to understand that it is not just trumpets. It is, in fact, a time of shouting! It is a time of shouting to represent joy and jubilation, because we realise what really is happening within this world.

Yes, we associate the shout of joy with an alarm of war, and the Day of the Eternal, but who is it for, and what is the purpose of it? It is because a King is coming who is going to establish righteousness throughout all the earth! And the kingdoms of this world are going to be overthrown. They are going to be defeated. It will be an event in terms of human history without equal! It will be an event that will be indelibly burned on the mind of every living human being who is alive at that point in time!

What about you and me? It will be a time of jubilation! Will we be able to restrain ourselves? I hope not!

It is a time not only of jubilation for the King, but also a time when the King makes clear for all to see, the Ark of the Covenant of God, His throne upon which He will sit.

The foundation of the Temple will be laid. Salvation will be offered to all humanity, and all humanity will have the opportunity to enter into that oath under which one partakes of the New Covenant. All humanity will be able to appreciate that, starting from that period of time.

Can we not say that this is a time that speaks to rejoicing, a time of incredible rejoicing, rejoicing for all humanity?

Perhaps as well now, we can appreciate why the apostle Paul talked to the Romans about how the whole creation GROANS IN TRAVAIL, waiting for the revealing of the sons of God! Even the physical creation waits for this event!

Perhaps we can conclude with a question, with what anticipation, with what rejoicing, with what joy do we anticipate that event? If we can appreciate some of these things that are bound up within Scripture that associate with the Feast of Trumpets, perhaps we can truly go to the Feast rejoicing, in understanding the purpose and plan of God a little more deeply and a little more fully!

... *Peter Nathan*
28 Aug 05

[Back to Top](#)

[Back to Sermon Summary List](#)