

A Memorial of Blowing of Trumpets

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Just as the First Covenant Passover is “a memorial”, meant to recall that God’s command to sacrifice a lamb preceded ancient Israel being released from physical and spiritual slavery in the land of Egypt (Ex. 12:3-14); so “the blowing of trumpets” is “a memorial”, recalling that the Second Covenant Passover “Lamb of God”, Jesus Christ, sacrificed his life to make the final phase of God’s plan to release mankind from spiritual slavery possible. The commencement of this phase is represented by the “Memorial of Blowing of Trumpets” (Lev. 23:24; cf. Heb. 9:13-15; 1Pet. 1:18-20).

If Christ failed his commission to cover the sins of every repentant individual through his shed blood, what is pictured by the “Memorial of Blowing of Trumpets” could not occur (Ac. 4:10-12). Specifically, Jesus Christ would not be able to fulfill the things that are associated with the blowing of trumpets, or any of the other Holy Days that follow (Day of Atonement, Feast of Tabernacles, and The Last Great Day). What these trumpets represent will be examined shortly but, first, the meaning of the word “memorial” needs to be explained.

In the Hebrew language the word “memorial” (SHD 2146) means: **memory, remembrance**, and the root word is (SHD 2142), which means: **to bring to remembrance, be mindful, remember, contemplate the thing/s called back to memory**. We see this word used to describe the weekly Sabbath as well, which is important because the same principles that apply to the weekly Sabbath also apply to other appointed Holy Days like the Memorial of Blowing Trumpets, and the Day of Atonement (Ex. 30:16),

Remember (SHD 2142) the Sabbath day, to keep it holy (Ex. 20:8; Ed. note in parenthesis; emphasis added; NKJV used throughout unless otherwise noted).

“Remembering” the weekly Sabbath requires observing it in the correct manner (Isa. 58:13-14). Its observance is meant to remind mankind about God’s plan to reconcile all repentant sinners to Himself because, in its ultimate fulfillment, the weekly Sabbath pictures a “rest” that will occur in the future when Jesus Christ completes the commission given to him by his Father, The (Almighty) God.

Now when all things are made subject to Him (Almighty God), then the Son himself (Jesus Christ) will also be subject to Him (Almighty God) who put all things under him (Christ), that God (Almighty) may be all in all (1Cor. 15:28; Ed. notes in parentheses).

The writer of the book of Hebrews confirmed that the weekly Sabbath was instituted to point forward as well as backward in time. Therefore it is a reminder, or memorial, of the beginning of God’s creation, but also foreshadows the conclusion of God’s plan of salvation.

Therefore, since a promise (unfulfilled) remains of entering His rest, let us fear lest any of you seem to have come short of it (through persistent sin). ²For indeed the gospel (good news re: God’s plan of salvation) was preached to us (God’s early church) as well as to them (ancient nation of Israel); but the word which they heard did not profit them, not being mixed with faith (trust in God’s word) in those who heard it. ³For we who have believed (God’s word) do enter that rest, as He has said: “*So I swore in My wrath, ‘They (ancient Israel) shall not enter My rest’*” although the works were finished from the foundation of the world (Rev. 13:8). ⁴For He has spoken in a certain place of the seventh

day in this way: "And God rested on the seventh day from all His works";⁵ and again in this place: "They shall not enter My rest" (Heb. 4:1-5; Ed. notes in parentheses).

Therefore, the weekly Sabbath foreshadowed a future "rest" from sin and everlasting death, that the ancient nation of Israel could have experienced if they trusted in, and obeyed, God's word as summarized by His law and commandments. In other words, they could have entered into the land that God promised them, and enjoyed physical and spiritual benefits indefinitely, but this scenario never came to fruition because they rejected His word and His leadership (cf. 1Sam. 8:7-9). However, Almighty God foreknew that some would trust and obey His word and qualify to enter everlasting life, which the physical "Promised Land" represented symbolically.

*Since therefore it remains that some must enter it (everlasting life), and **those to whom it was first preached did not enter because of disobedience** (Heb. 4:6; emphasis added).*

For all those who continue to reject God's word, there will be a future opportunity to rest from sin and inherit everlasting life at the conclusion of Christ's millennial rule on this earth (1Cor. 15:54-57). However, this will be based on a willingness to admit sin, genuinely repent, and ask for God's forgiveness (2Pet. 3:9; cf. Rev. 20:4-6).

*Again He designates a certain day (in the future), saying (prophetically) in David, "Today," **after such a long time**, as it has been said: "Today, if you will hear His voice, do not harden your hearts" (Heb. 4:7; Ed. notes in parentheses; emphasis added).*

The next scripture confirms that David's words were prophetic, and not limited to the time he wrote it. It also confirms that the weekly Sabbath

was created as a reminder of future events associated with the conclusion of God's plan of salvation.

*For if Joshua had given them (ancient Israel) rest, then **He would not afterward (through David in Ps. 95:7-8) have spoken of another day** (Heb. 4:8; Ed. notes in parentheses; emphasis added).*

What the weekly Sabbath ultimately points to is yet to be fulfilled. It represents a future "rest" of everlasting life for everyone who willingly repents of their sin.

There remains therefore a rest for the people of God (Heb. 4:9).

Preferably, we need to cease from our works which are contrary to God's, and allow God to work in our lives to change us from a state of rebellion to willing obedience. This is one of the main lessons that God wants mankind to learn from His example of "resting" on the Sabbath, as recorded in Genesis 2:1-3. In other words, He was teaching by example that man must cease/rest from his works, which are contrary to God's, and begin doing God's work which is founded on His law and commandments. This is another confirmation that the weekly Sabbath was prophetic because Adam and Eve did not sin until later, as recorded in Genesis 3:6.

For he (previous sinner) who has entered His rest (everlasting life following repentance of sin) has himself also ceased from his works as God did from His (Heb. 4:10; Ed. notes in parentheses).

Going back to the meaning of God's festival which involves the blowing of trumpets, it is a memorial like the weekly Sabbath and Passover meant to recall past events as well as looking forward in time. So in the past, what events involved the blowing of a trumpet or trumpets?

The first instance was associated with proclaiming God's law and commandments by the spirit-being that later became known as Jesus Christ (cf. 1Cor. 10:1-4), who carries many of his Father's titles by delegation (cf. Isa. 9:6-7).

*And when the blast of **the trumpet sounded long and became louder and louder**, Moses spoke, and God answered him by voice. ²⁰Then the Lord came down upon Mt. Sinai, on the top of the mountain. And the Lord called Moses to the top of the mountain, and Moses went up (Ex. 19:19-20; emphasis added).*

There is a very important connection with the trumpet blown in association with delivering God's law and commandments at Mt. Sinai, and the return of Jesus Christ to rule this planet. In fact, the two are inseparable. Specifically, when Christ returns, he will immediately proclaim the process of teaching and enforcing his Father's law and commandments, just as he did with ancient Israel, and Christ's "elect" will participate as instructors (cf. Isa. 30:20-21).

*And **he** (Christ) **will send his angels with a great sound of a trumpet**, and they will gather together his elect (chosen ones – who seek to obey every word of God; cf. Mt. 4:4) from the four winds, from one end of heaven to the other (Mt. 24:31; Ed. notes in parentheses; emphasis added).*

*Behold, I (Paul) tell you a mystery: We shall not all sleep (remain dead), but we shall all be changed – ⁵²In a moment, in the twinkling of an eye, **at the last trumpet. For the trumpet will sound, and the dead** (those who previously repented of their sins) **will be raised incorruptible**, and we shall be changed (1Cor. 15:51-52; Ed. notes in parentheses; emphasis added).*

*For **out of Zion shall go forth the law, and the word of the Lord from Jerusalem.** ⁴He*

shall judge between the nations, and shall rebuke many people; they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore (Isa. 2:3-4; emphasis added).

Blowing a trumpet is also associated with proclaiming complete forgiveness of debt, which occurred at the commencement of the year of Jubilee (Lev. 25:8-10). However, mankind's greatest debt is not physical. Instead, it is everlasting death due to sin, and it prevents mankind from joining their spiritual family (Rom. 6:23a; 1Jn. 3:4).

*Then **you shall cause the trumpet of the Jubilee to sound on the tenth day of the seventh month**; on the Day of Atonement you shall make the trumpet sound throughout all your land. ¹⁰And you shall consecrate the fiftieth year, **and proclaim liberty throughout all the land to all its inhabitants.** It shall be a Jubilee for you; **and each of you shall return to his family** (Lev. 25:9-10; emphasis added).*

Ultimately then, the trumpet that announces the year of Jubilee represents freedom from sin, which is only possible because Jesus Christ shed his blood to atone, or cover, the sins of every repentant individual. Following this trumpet blast, the main source of misinformation/deception, that has contributed to the sins of mankind, will be removed.

*Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand. ²He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years; ³and **he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished.** But after these things*

he must be released for a little while (Rev. 20:1-3; cf. Jn. 8:44; emphasis added).

As the structure of God's physical priesthood is a copy of the heavenly priesthood, only those of a specific family or group are permitted to blow trumpets (Heb. 8:5; 9:23).

The sons of Aaron, the priest, shall blow the trumpets.... (Nu. 10:8; emphasis added).

In like manner, only those angels who comprise God's spiritual priesthood are commanded to blow trumpets.

*And I (John) saw the **seven angels** who stand before God, and **to them were give seven trumpets*** (Rev. 8:2; cf vs. 6; Ed. note in parenthesis; emphasis added).

*And I (John) looked, and I heard an angel flying through the midst of heaven, saying with a loud voice, "Woe, woe, woe to the inhabitants of the earth, because of **the remaining blasts of the trumpet of the three angels who are about to sound!**"* (Rev. 8:13; Ed. note in parenthesis; emphasis added).

*Then the sixth angel sounded: And I (John) heard a voice from the four horns of the golden altar which is before God, ¹⁴**saying to the sixth angel who had the trumpet....*** (Rev. 9:13-14a; Ed. note in parenthesis; emphasis added).

Because God's faithful and obedient angels "watch over" individuals who are called out of this present evil age (Gal. 1:4), these angels are intimately involved with activities occurring in the physical realm (Zech. 4:10; Heb. 1:13-14; 2:16; Rev. 5:6). Therefore it is possible, when a New Moon occurs, that specific angels have the

responsibility to blow a trumpet, or trumpets, in the spirit realm.

Blow the trumpet in the new moon, in the time appointed, on our solemn feast day (Ps. 81:3; KJV, emphasis added).

Because God's faithful human servants are located around the world, angels involved with blowing trumpets would have to do so at different times based on when the conjunction of the moon occurs in each respective geographical region. Although this is speculative, blowing multiple trumpets on God's Holy Day at the beginning of the seventh month may also be intended as an annual reminder of these angelic activities related to trumpets being blown throughout the year during every New Moon.

Blowing multiple trumpets also indicates that God is teaching His people a number of other lessons.

*Make two silver trumpets for yourself; you shall make them of hammered work; you shall **use them for calling the assembly and for directing the movement of the camps.*** ³*When they blow both of them, all the assembly shall gather before you (Moses) at the door of the tabernacle of meeting.* ⁴*But if they blow only one, then the leaders, the heads of the divisions of Israel, shall gather to you.* ⁵*When you sound the advance, the camps that lie on the east side shall then begin their journey.* ⁶*When you sound the advance the second time, then the camps that lie on the south side shall begin their journey..* (Nu. 10:2-6a; Ed. note in parenthesis; emphasis added).

When either the leaders, or the whole congregation were to be gathered at the tabernacle of meeting, the trumpet or trumpets were to have a steady, uninterrupted blast. However, when the entire camp was to move to

another location, the trumpet blasts were to be interrupted. God associated the interrupted trumpets with the advancement of the people from one location to another, just as some military trumpet blasts are meant to advance troops.

*And when the congregation is to be gathered together, **you shall blow, but not sound the advance** (Nu. 10:7; emphasis added).*

Another use of trumpets is associated with warfare, either offensive or defensive.

*When you go to war in your land against the enemy who oppresses you, then you shall **sound an alarm with the trumpets**, and you will be remembered before the Lord your God, and you will be saved from your enemies (Nu. 10:9; cf. Jos. 6:20; Jgs. 3:27-29; 6:33-35; 7:16-25; Jer. 4:19; emphasis added).*

*So the people shouted when the priests blew the trumpets. **And it happened when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall (at Jericho) fell down flat.** Then the people went up into the city, every man straight before him, and they took the city (Jos. 6:30; Ed. note in parenthesis; emphasis added).*

*Therefore, **whenever you hear the sound of the trumpet, rally to us there. Our God will fight for us** (Neh. 4:20; emphasis added).*

This sounding of an alarm associated with warfare would be distinct from all the other trumpet blasts so that no one would be confused about what was expected, or about to occur. The apostle Paul used this example to teach an important spiritual lesson.

*For if the trumpet makes an uncertain sound, who will prepare himself for battle? ⁹So likewise you, **unless you utter by the tongue words easy to understand, how will it be known what is spoken?** For you will be speaking into the air (1Cor. 14:8-9; emphasis added).*

Therefore, if someone lifts up his/her voice like a trumpet, they need to make the message clear and unambiguous; otherwise people will be confused.

*Cry aloud, spare not; lift up your voice like a trumpet; **tell My people their transgression, and the house of Israel their sins** (Isa. 58:1; emphasis added).*

This principle of speaking the will of God clearly and accurately also applies in the spirit realm.

*After these things I (John) looked, and behold, a door standing open in heaven. And **the first voice which I heard was like a trumpet speaking with me, saying, "Come up here, and I will show you things which must take place after this"** (Rev. 4:1; Ed. note in parenthesis; emphasis added).*

Sadly today, messages from those who are in positions of religious authority are mixed at best, and generally confusing because they do not teach God's way of life accurately. Instead of making the connection that observing God's law results in peace and harmony on earth; the majority take the position that obeying God's law is optional and, therefore, not essential to one's relationship with God which is a prerequisite to universal peace on earth (cf. Isa. 26:3).

Trumpets were also used for celebratory purposes, including the observation of God's appointed Holy Days.

Also, in the day of your gladness, in your appointed feasts, and at the beginning of your months (New Moons), you shall blow the trumpet over your burnt offerings and over the sacrifices of your peace offerings; and they shall be a memorial for you before your God: I am the Lord your God (Nu. 10:10; cf. Ps. 81:3; Ed. note in parenthesis).

*Then David danced before the Lord with his might; and David was wearing a linen ephod. 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** (2Sam. 6:14-15; emphasis added).*

Blowing the trumpet is also associated with the inauguration of a king.

*There let Zadok the priest and Nathan the prophet anoint him king over Israel; and **blow the horn and say, 'Long live King Solomon!'** (1Kgs. 1:34; cf. 1:39, 41; emphasis added).*

A similar scenario will occur when Jesus Christ takes up his position as ruler of this planet in association with Satan's removal and restraint.

***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** (Ps. 47:5-7; cf. Ps. 150:3; emphasis added).*

Sing to the Lord with the harp, with the harp and the sound of a psalm, ⁶with trumpets and the sound of a horn... (Ps. 98:5-6a; emphasis added).

For He is coming to judge the earth. With righteousness He shall judge the world, and the peoples with equity (Ps. 98:9).

To summarize, as the memorial of blowing trumpets occurs after the Passover each year, it is a reminder that Christ's sacrifice made it possible for another phase of God's plan to unfold. This phase occurs toward the end of the harvest each year, in the seventh month. As God uses the number seven to denote completeness, like the weekly Sabbath marking the end of a week, so the festival of blowing trumpets marks the final phase of God's plan of salvation. These trumpets make important announcements relative to events that will occur in heaven and on earth. Included in these is the announcement that Christ is about to return as King of kings and Lord of lords; just as the anointing of human kings is associated with trumpet blasts (Rev. 11:15; 19:16). Trumpet blasts also precede a battle and, because Satan will not submit to God's system of governance willingly, a trumpet or trumpets will be blown in the spirit realm just prior to Satan being subdued and restrained (Rev. 20:1-3). Following this event, freedom from everlasting debt/death will be announced by a trumpet as it was at the commencement of the year of Jubilee. From this point in time, every repentant sinner will have an opportunity to be restored to the family of Almighty God through the sacrifice of Jesus Christ. Also, a trumpet will be blown to assemble the people so they can be taught that willing obedience to God's law and commandments is a prerequisite to inheriting everlasting life (Isa. 2:1-4); just as a trumpet was blown to assemble ancient Israel at Mt. Sinai so they could be taught about God's law and commandments prior to entering the Promised Land.

Following on from these events, the majority of people will begin associating the sound of trumpets in a positive manner as they assemble to observe all of God's appointed Holy Days in joyous celebrations (Zech. 14:16-21). However, the trumpet will **not** be blown for warfare during Christ's millennial rule on earth because people

will be taught **not** to fight against each another (Mic. 4:3).

The last, and seventh, trumpet will be blown to announce God's final judgment of all unrepentant sinners, and this will occur at the end of Christ's millennial rule on earth (Isa. 27:13; cf. Rev. 11:15-19). Part of this time will include a final battle against Satan who will be released for a short period of time (Rev. 20:7-15).

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