

Feast of Trumpets

By Peter Salemi

Feast of Trumpets

What is the meaning and significance of the Feast of Trumpets? Have you ever heard a sermon in church about the Feast of Trumpets? Well, nine times out of ten, probably never! Yet this Feast has everything to do with the Christian life, the Gospel, and the coming of Jesus Christ! You would think this would be taught in church since it is Christ centered and New Testament, as well as Old Testament.

Personal in Nature

It's interesting that the two feasts that come in the fall just before the Feast of Tabernacles-which is the last of the 7 festivals of God, have *no* connection with some historical and national event! When one studies these two festivals of the Feast of Trumpets and Day of Atonement, commonly known as Rosh Hashanah and Yom Kippur; the main theme is about cleansing, repentance, judgment, and divine sentencing. These are all personal matters of the spiritual life of the Israelites, and the church of God. Bacchiocchi, says, "The Feast of the Trumpets shares with the Day of Atonement *two fundamental differences from the other festivals*. First, both feasts were *not* connected with any special historical or national event. They were seen as universal and most *personal* celebrations. A time for the *individual* to stand before the judgment seat of God, seeking for forgiveness and cleansing. Second, both feasts were observed, not like the other festivals in a spirit of exalted joyfulness, *but in a spirit of intense moral and spiritual introspection*, as befits a plaintiff coming before the Supreme Judge and Ruler of the universe, appealing for his life." (God's Festivals in Scripture and History, p.52, emphasis added).

The New Testament always taught that salvation was an intense personal matter, "...work out your own salvation with *fear and trembling*." (Phil 2:12). Did the Apostle Paul write this during the time when these two festivals were taking place? Most likely! The language of the festivals usually is seen when the festivals are celebrated by the church of God (see 1 Corinth 5).

The Name of the Feast

In the beginning of Leviticus 23 God says to Israel, "*even these are my feasts*." (Lev 23:2). These are God's festivals that he *gave* to Israel to celebrate.

In verse 24 the festival is described, "Speak unto the children of Israel, saying, In the seventh month, in the first *day* of the month, shall ye have a sabbath, a *memorial of blowing of trumpets*, an holy convocation."

In Numbers 29:1 again the description is given, "And in the seventh month, on the first *day* of the month, ye shall have an holy convocation; ye shall do no servile work: *it is a day of blowing the trumpets unto you*." It is a day of "blowing" of the trumpets, and it is a "memorial" "The Hebrew phrase *ziccaron teruah*, can be literally translated as 'a remembrance blast.'" (ibid, p.53).

Now the instrument that was used was silver trumpets that God told Moses to make for Israel. "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." (Num 10:2). The use of these trumpets was multiple. It was for the calling of the assembly (v.3), to assemble the leaders (v.4), as an alarm to move certain parts of the camps (vv.5-6), and for war (v.9).

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It was also used for the festivals, the Sabbath, new moons, and sacrifices, “Also in the day of your gladness, and in your solemn days [includes the weekly Sabbath see Lev 23:3], and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I *am* the LORD your God.” (v.10); the trumpets were blown by the priesthood (v.8).

Now to the average Israelite the silver trumpets *had far greater significance* than the shofar, because trumpets were used for the important rituals, rites and feast days.

Later however the shofar was used. This was a ram’s horn that was a lot cheaper to reproduce for the average Israelite, and was used as a means of communication in Israel, as Abraham P. Block explains, “The shophar was a *mass-produced instrument*, relatively cheap, a common household article in the homes of farmers, shepherds, and many urbanites. It was used as a means of communication in everyday life. The shophar was a less sophisticated instrument than the trumpet, and its use required little skill. . . . When an occasion called for mass participation of wind instrumentalists, it was imperative to use the shophar. That was the reason for Joshua’s use of shopherot prior to the fall of Jericho (Josh 6:4). . . . The same was true of Gideon’s army, which used three hundred shoferot (Jud 7:12)...the obligation to blow an instrument on that day [Feast of Trumpets] *devolved* upon each individual Jew (Rosh Hashanah 33a) . . . the instrument for *practical reasons*, had to be the shofar.” (The Biblical & Historical Background of Jewish Customs and Ceremonies, pp.143, 144, emphasis added).

No Reason Given for the Feast

Why is no reason given for the festival? All other feasts, there is a reason given for them, but not this one. Rabbi S. M. Lehrman notes that “The Bible which usually gives the reason for every observance, does not do so in the case of Rosh Hashanah [Feast of Trumpets], *deeming the spiritual wellbeing of each individual too obvious to require comment*. To subsequent teachers we owe the picture of a Day of Judgment on which all mortals pass before the Heavenly Throne to give an account of their deeds and to receive the promise of mercy.” (Jewish Festivals p.155, emphasis added). The meaning of the feast was self evident. What was understood in Israel when the trumpets were blown *was the meaning of the feast*.

As we examined above in Numbers 10, and elsewhere of the blowing of the trumpets, the multiple functions of the trumpets all can be incorporated into this feast. Yet all of the functions have a single theme, “repentance”!

The blowing of the trumpets as the scripture indicates was always understood as a call to repentance, no matter the reason-be it war, or calling of an assembly, or for a memorial, it all leads back to calling Israel to repent, and be righteous in the site of God.

The Different Functions of the Trumpet

If one investigates the diverse functions of the trumpets, the one theme of repentance shines in plain sight to the reader.

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God told Moses to make silver trumpets “for the calling of the assembly” (Num 10:2).

God when he called Israel to “assemble” at Sinai, notice the instructions given, “And the LORD said unto Moses, Go unto the people, and *sanctify them* to day and to morrow, and let them wash their clothes,

“And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.” (Ex 19:10-11). The word “sanctify” in the Strong’s means to be “holy,” or to “purify” (6942). The reverse is to be *unholy* and of course in sin. So God was telling them to repent and be holy when they assemble at the Mountain.

It goes on to say, “...when *the trumpet soundeth long*, they shall come up to the mount.” (v.13). the trumpet of God was to sound, and Israel was to *assemble* having repented and were holy in the sight of God.

God also told the priests to, “sanctify themselves, lest the LORD break forth upon them.” (v.22).

Another function of the trumpet was the alarm of war. God said, “And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.” (Num 10:9).

Is this connected with repentance? Yes!

Ezekiel’s commission of being the Watchman to Israel had everything to do with repentance, and his watchman work, “If when he seeth the *sword* come upon the land, *he blow the trumpet, and warn the people;*” (Ezekiel 33:2). God connected the literal watchman work to Ezekiel, and added the spiritual component to the alarm of war.

God says to Ezekiel, “But if the watchman see the sword come, and *blow not the trumpet*, and the people be not warned; if the sword come, and take *any* person from among them, ***he is taken away in his iniquity;*** but his blood will I require at the watchman's hand.

“So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.” (vv.6-7). God told Ezekiel that war is coming to the nations of Israel unless they repent. He was to blow the trumpet and warn them.

God then pleads to Israel, “Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: *turn ye, turn ye from your evil ways;* for why will ye die [by war], O house of Israel?” (v.11).

Trumpets were also blown when the sacrifices were offered (Num 10:10). The sacrifices were the way sins were atoned for in the Old Testament, and the sacrifice of Christ was the way sins were atone for in the New Testament. The sins of the offerer were transferred to the sacrificial victim, and then the victim (lamb, bull) was killed for his or her sins, and was cleansed. For the person to perform this, it requires repentance and forgiveness and the cleansing of sins. Notice the following scriptures:

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“And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.” (Lev 1:4).

“for it *is* the blood *that* maketh an atonement for the soul.” (Lev 17:11).

“And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

“*Even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward among your generations;

“Then it shall be, if *ought* be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering.

“*And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them*; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance:” (Num 15:22-25). Obviously forgiveness is given because *they want to be forgiven*, and obviously repenting of their sins.

Later on in this chapter it is revealed that the person who sins and does *not* want forgiveness, so obviously does not want to change or repent, is given the death penalty: “But the soul that doeth *ought* presumptuously [sins willfully], *whether he be* born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people.

“Because he hath *despised the word of the LORD*, and hath broken his commandment, that soul shall utterly be cut off; his iniquity *shall be* upon him.” (Num 15:30-31).

So clearly trumpets were blown when the sacrifices were given showing that people have repented and are cleansed of their sins.

The Feast of trumpets is also called a “remembrance blast.” It’s a call to remember the covenant God made with Israel and the church, again a call to repentance, “And thou shalt *remember* that thou wast a bondman in Egypt: *and thou shalt observe and do these statutes.*” (Deut 16:12).

The “Days of Repentance”

When the trumpets are blown it also meant that something was being announced, and something was going to begin—in the camp of Israel, trumpets were sounded to announce the beginning of the movement of the camp (Num 10:5-6).

During the new moons the trumpets were sounded to announce the beginning of the new month, “Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.” (Psalm 81:3).

The Feast of Trumpets began, “In the seventh month, in the *first day of the month*, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.” (Lev 23:4). The beginning of this month was a special new moon, this announced a new moon, and also the *beginning of 10*

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days of repentance, as this day was called. From the first of the month to the 10th of the month which ended with the Day of Atonement, these 10 days were called the “Days of Repentance” also called the “Days of Awe” and even the “Days of Judgment.”

“The blowing of the shofar on *Rosh Hashanah* was understood by the Jews as the *beginning* of their trial before the heavenly court, a trial *that lasted ten days* until the Day of Atonement (*Yom kippur*)... For the Jews the final judgment that determines the destiny of every human being, opened on *Rosh Hashanah* with the blowing of trumpets and closed ten days later on the Day of Atonement. For this reason these ten days are still called by the Jews, ‘Days of Awe,’ or ‘Days of Repentance.’” (ibid, p.58, emphasis his).

As the Mishnah puts it, “All [the human beings] are judged on *Rosh Hashanah*, and the [divine] sentence is sealed on *Yom Kippur*” (Babylonian Talmud, Rosh Hashanah 16a).

The blowing of the trumpets was always understood as a call to repentance. Joel says, “Blow ye 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 cometh, for *it is nigh at hand*;” (Joel 2:1). After this verse the war is described in verses 2-10.

Afterwards in verses 12-16 God calls for repentance and a gathering. In these series of verses God says, “Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:” (v.15).

During the religious reformation of King Asa, the Israelites “entered into a covenant to seek the Lord, the God of their fathers, with all their hearts and all their souls” (2 Chron 15:12) and they sealed their oath “with trumpets, and with horns” (2 Chron 15:14).

Isaiah explicitly associated the sound of the shofar with an admonition against sin. “Cry aloud, spare not, lift up your voice like a trumpet; declare to my people their transgression, to the house of Jacob their sins” (Is 58:1).

There are four different sounds associated with the Feast of Trumpets. They are explained as follows:

Tekiah: A straight trumpet blast signifying Kingship.

A pure unbroken sound that calls man to search his heart, abandons his evil ways, and seeks forgiveness through repentance.

Shevarim: Three short notes representing a man moaning in repentance.

A broken, staccato, trembling sound. It typifies the sorrow that comes to man when he realizes his wrong and desires to change his ways.

Teruah: Nine staccato notes blown in rapid succession, similar to the wail of a person weeping in short bursts. A wave-like sound of alarm calling upon man to stand by the banner of God.

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Tekiah Gedolah: One Long Blast.

The prolonged, unbroken sound typifying a final invitation to sincere repentance and atonement.

The Days of Judgment

What is judgment? Many believe judgment is a sentencing. But the judgment in the Bible is really a time of correction. To correct oneself by looking into the law of God, and correcting one's thoughts and actions, and doing what the law of God says- in other words *repentance*.

Habakkuk writes, “*Art thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.*” (1:12). When a person is converted, it is a time of his or her judgment-a time for correction (repentance).

The Apostle Peter wrote, “For the time *is come* that judgment must begin at the house of God:” (1 Peter 4:17). The church of God is being judged, corrected now! They are repenting, overcoming, and being tried and tested in this world-this is the time of their judgment!

During the feast of trumpets, the trumpets are sounded to begin the time of 10 days of judgment a time of trial, testing, correction, and repentance. Now 10 days of repentance is not foreign to the Bible. Jesus told the church at Smyrna, “Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; *and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.*” (Rev 2:10). Jesus told them to be “faithful” during this time of trial and tribulation, meaning to stay obedient and keep the law of God.

After these days of judgment, comes the 10th day, the day of divine “sentence,” as noted above. The Day of Atonement was a type of the “Day of the Lord;” The day of rewards and punishments, “For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.” (2 Corinth 5:10).

So this feast of trumpets is a time of real close reflection and examination of his or her relationship with God in the covenant the Christian has made with the Lord. One must look into the Law of God and correct one's actions and sinful habits by reading what God's says about certain sins, and how to overcome and correct them. The 10 days of the feast represents the time of overcoming of trial and testing, “And he that *overcometh, and keepeth my works* unto the end, to him will I give power over the nations:” (Rev 2:26).

Feast of Trumpets and the Gospel

Jesus Christ said, “*repent ye and believe the Gospel*” (Mark 1:15).

Isaiah was told “Cry aloud, spare not, *lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.*” (Isaiah 58:1).

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Jesus told his disciples, “What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that preach ye upon the housetops.*” (Matt 10:27).

“Go ye into all the world, and *preach the gospel* to every creature.
“He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”
(Mark 16:15-16).

The one theme mentioned above with the blowing of the trumpet was repentance. The sound of a trumpet clearly means also for one to “awake” out of your spiritual sleep, *repent*, and believe the gospel-it was a spiritual awakening. Paul wrote, “And that, knowing the time, that now *it is high time to awake out of sleep*: for now *is* our salvation nearer than when we believed.
“The night is far spent, the day is at hand: let us therefore *cast off the works of darkness*, and let us put on the armour of light.” (Rom 13:11-12).

What is the meaning of the word Gospel? “In the New Testament the Greek word *euaggelion*, means ‘good news.’ It proclaims *tidings* of deliverance... But the word ‘gospel’ now has a peculiar use, and describes primarily the message which Christianity *announces*. ‘Good news’ is its significance.” (International Standard Bible Encyclopedia, under “Gospel,” emphasis added). It basically means glad tidings, good news, or happy announcement. Jesus Christ was announcing the good news of the coming Kingdom of God-it was a *happy announcement*. The trumpets function was to announce something-like the beginning of the new moons or festivals were about to begin. The Gospel being preached is like sounding the trumpet announcing to the world the coming kingdom of God. “Awake out of your spiritual sleep, repent and believe the Good News! God is going to come and set up his kingdom!”

Jesus himself likened the preaching of the Gospel as sounding an instrument. He said,
“Whereunto then shall I liken the men of this generation? and to what are they like?
“They are like unto children sitting in the marketplace, and calling one to another, and saying, *We have piped unto you, and ye have not danced*; we have mourned to you, and ye have not wept.
“For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.
“The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!” (Luke 7:31-34).

John the Baptist preached repentance (Matthew 3:8). Jesus did as well (Mark 1:15). And Jesus said they did not “dance.” They did not respond to John or Jesus’ preaching, instead they called them a devil, and a glutton. The “pipe” was like “Playing at wedding.” (Vincent Word Studies). And isn’t the Gospel likened unto a wedding? “The kingdom of heaven is like unto a certain king, which made a *marriage for his son*,” (Matthew 22:2).

In the end Jesus said, “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” (Matthew 24:14). This happy announcement, this blast of the trumpet will go out to the entire world to announce the coming of Christ and the Kingdom of God. Who is going to accomplish this?

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The Church is commanded to go and preach the Gospel to every creature. In Mark it says, “Go ye into all the world, and preach the gospel to every creature.” (Mark 16:15). The *context* is to go *everywhere*, notice verse 20, “And they went forth, and preached *every where*, the Lord working with *them*, and confirming the word with signs following. Amen.” (16:20).

God’s Word’s Translation says, “So *wherever you go* in the world, tell everyone the Good News.” So it really means that wherever you go in the world preach the Gospel.

In the Gospel of Matthew it says to “teach all nations”-which really means, “μαθητευσατε, make disciples of all nations” (Clarke’s Commentary). And “All nations” really should say, “(παῖντα τὰ ἔθνη all the nations).” (Pulpit Commentary). So the church is to “make disciples of all the nations.” It really this means not to discriminate, but all that come to you who want to know the truth of God, make them disciples no matter who he or she is or their *backgrounds*.

Nowhere is the burden put on the church that they *have* to preach the Gospel to all nations so the end could come. China alone has 400 different dialects how are they going to hear and understand the gospel, when the church of God’s main language is English? The church is also called the “little flock” having yet “little strength” (Luke 12:32; Rev 3:8).

Jesus said that, “Ye shall *not* have gone over the cities of Israel, *till* the Son of man be come.” (Matthew 10:23). The true church will *not* even convert all Israel let alone the world. No church can take on such a burden. Not to mention the resistance the church receives from people who do not believe and the persecutions etc... No this task of preaching the Gospel all over the world before the end comes is going to be *supernatural* in nature.

The Book of Revelation reveals just before Jesus comes, an announcement of his coming is going to go out to the entire world before it happens, “And I saw another angel fly in the midst of heaven, *having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,*” “Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.” (Rev 14:6-7). This will fulfill the prophecy Jesus gave in Matthew the 24th chapter.

It is interesting that there are three angels in this chapter. The first announces the coming of Christ (Rev 14:6-7). The second announces the fall of Babylon (Rev 14:8). The third announces the wrath of God (Rev 14:9-10). The wrath of God is a type of the Day of Atonement. Now the first Angel preaches the Gospel *before* the third angel announces God’s wrath because it says, “the third angel followed them.” So wrath of God is *not* poured out yet, this happens in Chapters 15 and 16.

Before the vials of God’s wrath, are the trumpet plagues in Revelation 8 and 9. The Gospel being preached by the Angel, is obviously occurring during this time of the sounding of the trumpets- and notice what it says at the end of chapter 9, “And the rest of the men which were not killed by these *plagues yet repented not of the works of their hands*, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

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“Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.” (vv.20-21). God was pouring out the plagues but also at the same time sending the angel down to get these people to repent. The trumpets are sounded announcing the coming of the plagues, but at the same time telling people God’s wrath is coming, the plagues are just a taste of God’s wrath, “repent” because when the 7 vials of the wrath of God was poured there would be no more forgiveness of sins. So again the trumpets are associated with repentance and the preaching of the Gospel.

Feasts in Prophecy

In the book of Revelation, we find the richest storehouse of references and allusions to the annual feasts. The typology of the ancient feasts of Israel is embedded in the book of Revelation.

In an article on “Sanctuary Typology,” Richard Davidson wrote: “The overall structure of the book of Revelation may be seen to follow the sweep of salvation history as set forth in the OT festival typology. The general outline of Revelation appears to progress sequentially through the OT festivals.” (p.121).

Here is the general outline of the Feasts in the book of Revelation:

In the first three chapters of Revelation, one finds indications of Passover themes in the strong concentration upon Christ’s death and resurrection (Rev 1:5, 17-18) One also sees Revelation 3:20 where Christ offers to dine with the believer who opens the door of his heart, as a call for a Paschal “meal of mutual fellowship.”

The next theme is the sanctuary scene of Revelation 4-5, 7. One sees in the vision the throne and the inauguration ceremony of the Lamb in the heavenly temple, an event which “is fittingly associated with Pentecost.” (Jon Paulien, p.58). The scroll in the hand of the Lamb (Rev 5:7-8) is like the giving of the law on Mount Sinai, an event Israel celebrated at Pentecost, “As the New Moses, the Lamb receives, as it were, the new Torah from God in Rev. 5” (ibid).

Chapter 7 reveals the “seal” of the living God given to the servants of God, the 144,000 and the great multitude. The “seal” is the holy spirit given to them (2 Corinth 1:22; Eph 1:13; 4:30). An end time Pentecost that one reads in Acts will happen again during the time of the great tribulation.

The third major section is the seven trumpets (Rev 8-9,11), one sees a reminder of “the seven monthly new moon festivals which form a transition between the spring and fall feasts and climax in the ‘Feast’ of Trumpets (Num 10:2, 10; 29:1).”(Richard Davidson (note 19), p.123) The view of the seventh trumpet of Revelation is the antitypical fulfillment of the Feast of Trumpets which inaugurated the judgment process that culminated on the Day of Atonement.

Paulien wrote: “The Feast of Trumpets itself, falling on the first day of the seventh month (corresponding to the seventh trumpet) ushered in the time of judgment that led up to the Day of Atonement (cf. 11:18-19).” (Paulien (note20), p.191).

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The Day of Atonement themes are first introduced, according to Davidson, in Revelation 11:19, which “ushers us into the Most Holy Place for the commencement of the antitypical holiest day of the cultic year, the day of atonement (Yom Kippur).” (ibid, p.13 (note14)).

Revelation 14:17-19 the scene inside the temple is shown and the sins of the world have come to the full and the wrath of God is to be poured. The Day of Atonement is pictured in Lev 16 as the day when all the sins of the sanctuary needed to be cleansed because it came to its peak at that time and the sanctuary needed to be cleansed.

Finally, the Feast of Tabernacles themes are found, in the final section of Revelation (chapters 21 and 22) which is couched with the imagery of tabernacles. God is “tabernacling” with His people (Rev 21:3). Water and light, which are the primary images of the feast, find their ultimate fulfillment in Revelation 22:1, 5, which speaks of “the river of the water of life” and of God who “will be their light.”

Feast of Trumpets in Prophecy

We have already explained the 7 trumpets of the book of Revelation.

Now if we take the symbolism of the trumpets of assembling, announcing and repentance, we find in prophecy that the Feast of Trumpets reveals and is primarily focused on the second coming of Jesus Christ! “And *the seventh angel sounded*; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and *he shall reign for ever and ever.*” (Rev 11:15).

At that time there will be two assemblies. One, the gathering of Israel back to the Promised Land and the repentance of Israel. Second the resurrection of the saints to eternal life and the kingdom of God when Christ comes.

Isaiah writes, “And it shall come to pass in that day, *that the great trumpet shall be blown*, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.” (27:13). The gathering of Israel will begin, and Israel at that time will worship God, so they have repented.

Isaiah 11 reveals the same time, at the second coming (vv.1-5), and in verses 10-12 it shows the second coming and the gathering of Israel, “And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. “And it shall come to pass in that day, *that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.*

“And he shall set up an ensign for the nations, *and shall assemble the outcasts of Israel*, and gather together the *dispersed* of Judah from the four corners of the earth.”

In the New Testament the church of God is gathered together in the resurrection at the second coming of Jesus. Jesus said, “And then shall appear the sign of the Son of man in heaven: and

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then shall all the tribes of the earth mourn, *and they shall see the Son of man coming in the clouds of heaven with power and great glory.*

“And he shall send his angels *with a great sound of a trumpet*, and they shall *gather together* his elect from the four winds, from one end of heaven to the other.” (Matthew 24:30-31). Like Israel of old, the sound of the trumpet is blown to announce the coming of God, and God’s people are to assemble, and are sanctified and holy before him. You can read the same scenario in Exodus the 19th chapter when God came to down to Sinai to be with his people.

The Apostle Paul writes of the same event in two different letters, “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* [7th Trumpet Rev 11:15]: for the *trumpet shall sound*, and the dead shall be raised incorruptible, and we shall be changed.

“For this corruptible must put on incorruption, and this mortal *must* put on immortality.

“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 Corinth 15:51-53; 1 Thess 4:16-17).

The Great resurrection, the gathering of God’s people will take place at the final trumpet, and then the saints will rule with Christ for 1000 years (Rev 20:4). The rich symbolism one finds of this feast reveals the purpose and program God has for us now and in the future. This feast is a very personal time of self examination and correction. But it is also a time for rejoicing for what God is going to do in the future, of the Lords coming and the Kingdom of God!