

Welcome to the Feast of Trumpets.

You know, in many ways, not a whole lot is mentioned about the Feast of Trumpets. We are simply told to observe it as a memorial, but we aren't given much more explanation in Leviticus and Numbers as to why like we are with other Holy Days.

Thankfully, we do know a lot about what this day pictures thanks to the New Testament. But there's a lot we don't know. God's plan is progressive; each little bit builds on the previous.

The early Church, they didn't know much about this Feast day. It wasn't until John wrote about things that it started to become more clear. With that said, we are going to have a look today about what this day really means. We're going to have a look at several examples that we can learn lessons from.

If you like titles, the title of today's sermon is *The Sounding*.

Let's start off here from the beginning in Leviticus where we are commanded to keep this day. Let's turn over to **Leviticus 23:24—Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, you shall have a Sabbath, a memorial of blowing of trumpets, a holy convocation.**

It is said that Trumpets here is known as Rosh Hashanah in Hebrew. You've probably heard that term before. However, Rosh Hashanah is not mentioned in the Old Testament, and it is not mentioned here either in Leviticus or in Numbers. Rosh Hashanah actually means "head of the year" or "new year."

We know that the seventh month spoken of here is not the first month. But the Jews today believe in a second new year of sorts. This concept of having a second new year for Jews goes all the way back to Babylon and the mixing of ideas that happened back when they were there.

As we know, many of them went back to rebuild the temple, but many stayed in Babylon and Babylon remained their permanent home. They incorporated a lot of babel - a lot of confusion. Of course, they were taken into Babylon because of their disobedience. But when you mix disobedience with Babylon, well, that's when you can really go far off base.

It's no wonder that Christ condemned them in his day. They had already been writing all of their commentaries and opinions into compendiums that they would study for hundreds of years before Christ even came on the scene. Think of what hundreds of years of people's opinions does to God's word! Instead of only using the Old Testament, they began to debate and read into scriptures things that weren't there.

So, without going into it any further, we can know that Rosh Hashanah is not the Day of Trumpets, and it's not mentioned here at all. But let's look at what Trumpets is really called.

The word used here in Hebrew for trumpets is actually the word "*teruah*." Now, what makes this word rather interesting is that it actually has to do with the sound, not the instrument per se. When we think of Trumpets we often have this image of a shofar, and it's true, the sound known as "*teruah*" can be made with a shofar. But it doesn't have to be. It can be with any other form of trumpet whether it's made of silver or whatever, and we're going to read examples where that was just the case as well. But what's even more interesting is that this sound could be made with the voice by shouting. So, if we look at this Holy Day in its most basic sense, it is really the "Day of the Sounding" or "Shouting."

And if we look farther here at what we're actually commanded to do on this day for Leviticus or in Numbers for that matter, it's very little. We are told that this day is a holy convocation where we are to gather together.

Then let's look here at **verse 25—You shall do no servile work therein, and you shall offer an offering made by fire unto the LORD.** So, we know that we aren't to work on this day. It has been set apart. And of course, we are supposed to offer an offering. We do that physically, but we also know this is about the spiritual. We are to offer ourselves up, and we do that at baptism and it's a continuing process. We have to sacrifice self, and that's not easy. We have to fight against our carnal selfish ways. That inevitably brings with it trials and difficulties. The trials help shape us into what we are supposed to become now.

God wants to see that we are overcoming. He wants to see that we are trying and that we are making progress. We know that it says that His spirit demands growth, so when we come before God on the Holy Days, we should be presenting ourselves as evidence of our sacrifice. We are that living sacrifice as Paul talks about.

Then Numbers 29:1, it repeats the same thing, but in addition to the sacrifice it adds that this offering is "to be a sweet savor to God." Again, that reemphasizes how God is pleased to see our sacrifices and the progress we are making.

God knows how we are made; He made us. He knows that we have to fight to overcome. He wants us to overcome. So, it makes sense that when we try, when we make an effort, that He is pleased. It shows Him that we choose Him. God wants to know that we want to be His people.

The Israelites turned on God and they decided they didn't want to be His people. They preferred to go their own way, just like Satan did. How do we think that smells to God? Probably not pleasant. God doesn't want that stench that comes from disobedience, but instead the sweet smell.

So, we can see here in Leviticus and Numbers that we are commanded to do these few things for this day. But what is this sound "*teruah*" all about? Why is this sound so important? And what are we to consider and think about during the Feast of Trumpets? That's what we're going to have a look at today.

There are so many different types of examples that are used in the Old Testament. Some of them are a little surprising too. But these different examples shine a light on what we should be considering today.

Let's have a look at one of the first examples of this word being used. Let's turn to Number 10:1. Here we have the instruction from God to Moses about the silver trumpets and their use.

Numbers 10:1—And the LORD spoke unto Moses, saying, Make you two trumpets of silver; of a whole piece shall you make them, that you may use them for the calling of the assembly, and for the journeying of the camps.

So, these two trumpets were to be used here for two different purposes. One for "calling an assembly" and two, "for the journeying of the camps."

Let's look at **verse 3—And when they shall blow with them, all the assembly shall assemble themselves to you at the door of the tabernacle of the congregation.** Here, the word that is being used is not "*teruah*." It's a different word which seems to be for a different sound that was made. In the next verse, it says the trumpet was also to be blown to gather the princes. And again, it's not "*teruah*."

But let's look at **verse 5—When you blow an alarm...** So here it is, "*teruah*," for "blow an alarm." **So, when you blow an alarm then the camps that lie on the east parts shall go forward. When you blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for all their journeys.**

So here we can see that the "*teruah*" sound was for the movement of the camps. It was giving them instruction for movement. As it says, it's an alarm. Trumpets, "*teruah*," can be a sound of alarm. It's to get our attention because something is about to happen, for example, preparation for war.

And then verse 7 emphasizes that exact point. It says, **But when the congregation is to be gathered together, you shall blow...** Again, not "*teruah*"; a completely different word being used here. **...but you shall not sound an alarm (*teruah*).**

So, it's very specific. The gathering of the congregation had a different sound than that of this alarm, this "*teruah*" sound. Which makes sense. You don't want any confusion between the two. Think of a fire alarm going off. There's no confusion about what that sound is. You know what you need to do, and you need to do it fast. Calling an assembly shouldn't elicit the same response as a call to war.

So, with one sounding, you just need to show up and be present for whatever reason. The other is that you need to be made ready. The word for "journeying" here has to do with breaking up a tent. You are going to be moving camp; you are going to go on a journey and possibly even have to fight.

Let's continue on in **verse 9—And if you go to war in your land against the enemy that oppresses you, then you shall blow an alarm ("*teruah*") with the trumpets; and you shall be remembered before the LORD your God, and you shall be saved from your enemies.**

So first and foremost, this sound was an alarm so that you could prepare yourself. But it is more than just an alarm, it is a sound that God would hear. It was a sound for God to remember His people by. In a way, their blowing this “*teruah*” with a trumpet was a way to call on God to be on their side, to deliver them from their oppressor.

That’s how it should be with us. This example shows how it is about a relationship. We have to do our part. We have to do as God commands us. They had to sound the “*teruah*” alarm. That was the first part of their action. No questions asked. You have to do it because God commanded it. Recognize that God knows what’s best for you. You might not fully understand it, but you just do it.

Next, they had to prepare. When an alarm goes off, you don’t just sit around. You make yourself ready. And then, you fight or whatever it is you have to do. But you have the satisfaction of knowing that because you obeyed God and listened to Him, that He is on your side. He will deliver you.

That is something we need to remember in these crazy times that we are living in now because there are sounds, rumblings, and alarms constantly. Just look at the state of the world right now. It can all come crashing down at any moment. But we can have comfort knowing that if we obey God and strive to live what is right, He’ll take care of us when our biggest battles are ahead of us.

Let’s look at another example here of the “*teruah*” sound used in the Old Testament. And for this example, we are going to turn over to Joshua 3. Here, the two spies had already gone to Jericho and returned, and the Israelites were preparing to cross the Jordan River, which as we will read here, was basically overflowing at the banks. Finally, after forty years in the wilderness, they were ready to enter the promised land.

Let’s pick up in **Joshua 3:2—And it came to pass after three days, that the officers went through the host; And they commanded the people, saying, When you see the ark of the covenant of the LORD your God, and the priests of the Levites bearing it, then you shall remove from your place, and go after it. Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that you may know the way by which you must go: for you have not passed this way before now.** So, they are all being commanded to follow after the ark. But they couldn’t get too close to it.

Verse 5—And Joshua said unto the people, Sanctify yourselves, for tomorrow the LORD will do wonders among you. So, sanctify yourselves. Set yourself apart for holy use and purpose.

That is something that they had to do and something that we should be doing in our lives too. We are the Church, the called-out ones that are set apart for a purpose that God is working out. As we’ll see in this example, God was about to work something out that was very powerful. He was going to show that they were indeed set apart from other nations.

Verse 7—And the LORD said unto Joshua, This day will I begin to magnify you in the sight of all Israel, that they may know that as I was with Moses so I will be with you. And you shall command the priests that bear the ark of the covenant, saying, When you are come to the brink of the water of Jordan, you shall stand in Jordan.

So, God is telling Joshua here that He is going to do something incredible so that the people are going to have a reverence for Him. They are going to see that God is working in Joshua, just as He had previously done with Moses. And so, we are going to see some similarities here with the Israelites coming out of Egypt, and now their children, the next generation, coming out of the wilderness.

It's interesting to think about their journey as well. They were first enslaved and came out of it, but they didn't go directly into the promised land. They had to wander, to find a way.

That is how it is for us too. It's a process. If God was to just remove us from the slavery of our own selfish nature, we still wouldn't have it made because we still have to choose God. God gives us a way to come out of slavery, but it is still up to us to get out of the wilderness and into the promised land. And just like in this story, God is there to help us in the journey. We don't have to do it alone.

Let's skip to **verse 13—And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon a heap.** So, as soon as the priests that are carrying the ark go to cross the river, it is going to be dried up.

Continuing in **verse 17—And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.** So, just like when they were leaving Egypt, God dried up the waters and let them pass. But this time, it happened when the priests were carrying the ark. It shows that God was behind it. It gives more validity to the word of God that was stored within the ark. This is the same ark where God would manifest Himself over the mercy seat. It all points back to God.

Let's go to **Joshua 4:4—On that day the LORD magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.** The word here for "fear" has to do with "reverence, respect, and awe."

That is the same kind of fear that they had for God when they had thundering and the great power that they experienced when the law was delivered to them. We know how God amplified that in Moses as well so that the people could also see that what Moses was giving to them, that that was coming from God. That was partially done by having his face radiate as well.

And so, God was doing something similar here with Joshua, and it was for a purpose. The people had to all be united because what came next would be a test for them. They had to act on faith. They had to have faith that God was going to do what He said He was.

So, what about us today? Are we united like they were? We should be but in a spiritual sense. Do we know where God is? Do we know where God is working? Are we really convinced of that? If not, then why not? Do we not see what God is doing and has been doing? Do we not see what is happening in this world? Do we not see how close we really are?

I know there have been a few recently who haven't been part of a united group as they should have been, and as a result, they left the Church.

Let's not forget that this "*teruah*" sound of trumpets is also used as an alarm. It is an alarm that is used to prepare for war. It's telling us to get prepared. So, are you prepared? If you aren't then you need to have a look and examine your own life. Because we should be able to see in spirit and truth. And if we can't, it's usually because there is something in our own lives that is creating a stumbling block, something that we want to hold on to or maybe it's something that's just there and we accept because we aren't properly examining how we are living.

Continuing on here. We come to chapter five, and it talks about the Israelites getting circumcised before taking Jericho. I'm not going to cover that but just to say that even though they did this physical thing it was very representative of their mindset. It talks about their fathers who did not obey and how they perished. They weren't able to cross the river.

So, this was something of a somber moment for them and so now they had a change of heart and God was going to work with them again as a nation. And in verse 10 of chapter 5, it states that they observed the Passover there in Gilgal in the plains of Jericho, and it says the manna ceased. So, incredible the timing here.

So, let's look at **Joshua 5:13—And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him with his sword drawn in his hand. And Joshua went unto him, and said unto him, Are you for us, or for our adversaries?** So, there's a guy there with his sword drawn and Joshua asks him basically, "Whose side are you on? Are you for us or against us?"

And in verse 14 we have the response. **Verse 14—And he said, No; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What says my lord unto his servant? And the captain of the LORD'S host said unto Joshua, Loose your shoe from off your foot; for the place whereon you stand is holy. And Joshua did so.** It's stating this a little bit funny here, but this is God manifesting Himself to Joshua. He is the captain of an army, and they have now come to Joshua. He is pictured as having a sword, ready to make war.

Let's turn over to the next chapter, **Joshua 6:1—Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in.** So, they closed the gates to the city – a city that was known for its massive walls that were seen as impenetrable.

But Jericho was the first part of an inheritance that was promised by God. You don't have to turn there, I will just read it to you here, but this is from **Deuteronomy 9:1—Hear, O Israel: You are to pass over Jordan this day, to go in to possess nations greater and mightier than yourself, cities great and fenced up to heaven.** This was Jericho with its massive wall. This is what God said would happen. He promised it to them.

But think about the first group of spies that went into Canaan. Their report was, you know, basically, "Oh, these people, they're big, they're strong! We're no match for them!" They gave a bad report. They didn't think they stood a chance, and they were afraid. Because of that, the older generation was punished. They didn't get to enter into the promised land.

When God says He is going to do something, He is going to do it with or without us. So, let that sink in a little bit. In this end-time, God is going to do what He said He is going to do. Which side do you want to be on? Do you want to be like the old generation that didn't believe in God? Or do you want to be like the younger generation that learned from the mistakes of the previous generation and actually listened to God?

So back to **Joshua 6:2**. It says, **And the LORD said unto Joshua, See, I have given into your hand Jericho, and the king thereof, and the mighty men of valor.** This is about the inheritance that God promised. He delivered this nation into the hand of Joshua. Before they crossed the Jordan, God gave very specific instructions and laws that they were to follow, all of them pertaining to their inheritance and how the land was to be divided.

Of course, this story here illustrates so much as to why the Messiah was to be named Joshua, "the salvation of God." Because there is a connection of the Joshua here in the Old Testament and of our Joshua, the Christ.

Let me just read you from **Deuteronomy 31:7**. Here is what Moses stated shortly before he died. It says, **And Moses called unto Joshua and said unto him in the sight of all Israel, Be strong and of good courage. For you must go with this people unto the land which the LORD has sworn unto their fathers to give them; and you shall cause them to inherit it.**

The inheritance spoken of here comes from God and is done through Joshua. That's exactly how it is done here in Jericho, and likewise, the same will be done in the future, just with a different Joshua.

Let's pick back up in **Joshua 6:3** here. It says, **And you shall compass the city, all you men of war, and go round about the city once. Thus shall you do six days. And seven priests shall bear before the ark seven trumpets of rams' horns. And the seventh day you shall compass the city seven times, and the priests shall blow with the trumpets.** This here is not "*teruah*." But "*teruah*" is coming in the next verses.

Verse 4—And the seven priests shall bear before the ark seven trumpets of rams' horns. And on the seventh day, you shall compass the city seven times, and the priests shall blow with the trumpets.

Verse 5—And it shall come to pass, that when they make a long blast with the ram's horn, and when they hear the sound of the trumpet, all the people shall shout. The word here is “*ruah*,” coming from “*teruah*” – or, actually, “*teruah*” comes from “*ruah*.” But it says, **and all the people shall shout with a great shout.** And here the word is “*teruah*.” **...and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.**

So, here we see that this “*teruah*” sound is actually not made with the trumpet. Instead, it is from the voice of the people shouting. The last blast of the ram’s horn was a cue for the people to shout.

Let’s skip to **verse 8—And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD and blew with the trumpets; and the ark of the covenant of the LORD followed them.**

So, think of what is being pictured here. The seven priests with the trumpets pass first. They pass before God, and they begin to sound their trumpets to herald what is about to come. And then the ark follows them.

And then in **verse 9—And the armed men went before the priests that blew with the trumpets, and the rereward came after the ark, the priests going on, and blowing with the trumpets.** So, right after the priest’s pass, then come the armed men ready to make war. Just think, these armed men were the ones who believed in God, and they were all under twenty years old. Don’t forget that the others, those that were over twenty years old, they died before and they weren’t able to be there with them. So, these armed men were the prepared ones.

Verse 10—And Joshua had commanded the people, saying, You shall not shout. Now, the word here is “*ruah*,” and this is just the same as “*teruah*” but in the form of a verb instead of a noun. So, in case you’re looking any of these up, that is why there is a small difference there. But yeah, the one word is based off of the other.

So, I’ll read that again. **And Joshua had commanded the people, saying, You shall not shout nor make any noise with your voice, neither shall any word proceed out of your mouth until the day I bid you to shout; then you shall shout.** So, they are told to be silent, silent until the timing is right.

Verse 14—And the second day they compassed the city once, and returned into the camp. So they did six days. So, the first six days they circle the city once per day before returning to the camp.

Verse 15—And it came to pass on the seventh day, that they rose early, about the dawning of the day, and compassed the city after the same manner seven times. Only on that day, they

compassed the city seven times. So, it is pretty clear here on the seventh day, instead of circling the city just once they actually circled it seven times.

Verse 16—And it came to pass at the seventh time, when the priests blew the trumpets, Joshua said unto the people, Shout! “Teruah!” for the LORD has given you the city.

So, trumpets, “*teruah*,” a sound that has so much meaning! We are told that this day is a memorial to us. We are to think about it and what it pictures. And so much about what it pictures is about an inheritance that the 144,000 who return with Christ will receive. It’s also about the Kingdom being given to Christ and that Kingdom that’s being established.

The noise that they made here in Jericho has to do with the fulfillment of God’s plan. It’s a big noise full of excitement, fervor, triumph, and anticipation that comes with God’s plan moving forward. Finally, after all the time that they spent in the wilderness, they crossed the river, and the beginning foundations of their reign began to be established. That’s how it will be when Christ finally returns.

Satan, the prince of this earth, has been able to influence the nations throughout history and to lead them away from God. He has led them to pursue their own selfish ways, just as he did personally. Just think of what that shout will be like when Satan is dethroned and Christ, the one who earned his inheritance, and all of the 144,000 who are co-inheritors with Christ, when they all return.

Let’s look at some more examples here in the Old Testament of this word “*teruah*.” Next, we are going to look at two similar examples of shouting with battles that occurred later on in the history of the Israelites. Obviously, the example of Jericho that we just read about what a huge success, and it mirrors what will happen with Christ and his army return to the earth to bring down Babylon.

But in these next two examples, we’ll see that one of them was a complete failure. But I think it would be good to see why it failed. So, let’s turn to **1 Samuel 3:11—And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of everyone that hears it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house. When I begin, I will also make an end.**

For I have told him that I will judge his house forever for their iniquity, which he knows; because his sons made themselves vile and he restrained them not. And therefore, I have sworn unto the house of El that the iniquity of Eli’s house shall not be purged with sacrifice nor offering forever.

So, just breaking into the story flow here, Eli is in charge, but God is starting to work with Samual to be the successor. That is directly opposed to the children of Eli. And as it says, Eli’s sons were wicked. They were priests but they were allowed to run amuck and do as they pleased. And Eli knew full well what they were doing, yet he did nothing.

And as it states in the next verses, Samuel didn't even want to tell Eli what God had said, but he did, and Eli's response was that, well, God was going to do what He'll do and He's going to judge as He sees best.

So, let's jump into the next chapter. **1 Samuel 4:1—And the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Ebenezer: and the Philistines pitched in Aphek. And the Philistines put themselves in array against Israel. And when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men.**

So, so far here, not looking good for the Israelites. They just lost four thousand in the field and now the Philistines are heading toward the camp.

Verse 3—And when the people were come into the camp, the elders of Israel said, Wherefore has the LORD smitten us today before the Philistines? So, in other words, they're questioning, "How could this be happening? Why did God allow for us to just lose four thousand in a battle in this field?"

And the verse continues, **Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it comes among us, it may save us out of the hand of our enemies.**

So the people sent to Shiloh, that they might bring from there the ark of the covenant of the LORD of hosts, which dwells between the cherub's: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God. So, look who brings the ark – the two sons of Eli. Their previous behavior was very telling of what they actually believed. They weren't relying on God; God wasn't working with them. So, in reality, they didn't have a relationship with God.

They probably brought the ark out because of its history and how God used it, especially like in the example we just read about with the fall of Jericho. But to the Israelites here, they seemed to be seeing it more as a sort of religious relic that had some sort of power in and of itself. But they failed to see that the ark is merely a representation of God. Without God, it didn't have any special powers.

Verse 5—And when the ark of the covenant of the LORD came into the camp, all Israel shouted ("ruah") with a great shout ("teruah"), so that the earth rang again. This here was a shout of triumph, of alarm for war, a battle cry if you will. But it is missing the aspect of the shout that has joy. Because no joy would come as a result of this sounding. There would be no rejoicing. They were not at one with God. This sounding from them was nothing more than a battle cry, and God wasn't listening.

Verse 6—And when the Philistines heard the noise of the shout (the "teruah"), they said, What means this noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD had come into the camp. And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! For there has not been such a thing before now. Woe unto us! Who shall deliver us out of the hands of these mighty Gods? These are the Gods that smote the Egyptians with all the plagues in the wilderness.

So, it's clear here that they knew the history of the Israelites and they were really afraid. From their perspective, the ark was probably just like any other of their idols. The only difference was this one had a real history of destroying its enemies. But what they didn't understand is that the Almighty God wasn't just some relic that you pulled out in a time of need. This is basically how the Israelites were using it now.

The whole issue here is that God was not in this fight. The Israelites didn't look to God. God didn't give them any instructions. He certainly didn't tell them to take the ark out and use it like this as some sort of a good luck charm.

At no point here does it state that the Israelites were under attack, and as a result they looked to God. That's because they didn't. The priests, the sons of Eli, couldn't have looked to God because they had no relationship with them due to their disobedience and sins. So instead, they relied on themselves, and under attack, they were like, "Uh, go grab that ark; see if that can save us!"

Let's continue on in **verse 9—Be strong, quit yourselves like men.** Like they're saying, basically, "Be a man!" "Man up!" in other words. **O you Philistines, that you not be servants unto the Hebrews, as they have been to you. Quit yourselves like men, and fight. And the Philistines fought, and Israel was smitten, and they fled every man into his tent. And there was a great slaughter, for there fell of Israel thirty thousand footmen.**

So, the Philistines were afraid, and they said, you know, "Don't be afraid! Be men! Get out there and fight!" While, at the same time, the Israelites, they fled to their tents.

Let's skip down to verse 16. Speaking here is one of the Israelites who escaped, and he goes in before Eli to give him the message of what's happened. So, **verse 16**, it says, **And the man said unto Eli, I am he that came out of the army, and I fled today out of the army. And he said, What is there done, my son? And the messenger answered and said, Israel is fled before the Philistines, and there has been also a great slaughter among the people, and your two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.**

And it came to pass, when he made mention of the ark of God, that he fell off his seat backward by the side of the gate, and his neck broke, and he died. For he was an old man, and heavy. And he had judged Israel forty years. So, forty years. A judgment on his house for their disobedience.

Verse 19—And his daughter-in-law, Phinehas' wife, was with child, near to be delivered: and when she heard the tidings that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself and travailed; for her pains came upon her. And about the time of her death, the women that stood by her said unto her, Fear not; for you have born a son. But she answered not, neither did she regard it.

And she named the child Ichabod. So, the Hebrew word for glory, God's glory, is "*kabod*." And the "*I*" before it signifies "without." **She continued saying, The glory (the "*kabod*") is departed from Israel. Because the ark of God was taken, and because of her father-in-law and her husband.**

So, her reason for the departure of the glory is interesting. For them, God's glory was something that was manifested in the ark, just as it had been manifested to Moses on the Mount previously. But that was just a small manifestation. The real glory of God did not stem from the ark itself. The reality is that the glory of God had left them before this battle even took place.

And as to what happened to the ark, well, it was gone for a while, but the Philistines eventually brought it back because... Yeah, well, they brought it back voluntarily actually because they had people that were dying around it and they thought it was just a cursed thing. They didn't want any part of it. So, eventually, they just brought it back.

Let's flip over here to **1 Samuel 7:3**. So, this is after they had brought the ark back because they didn't want it anymore. It says, **And Samuel spoke unto all the house of Israel, saying, If you do return to the LORD with all your hearts, then put away the strange gods from Ashtaroath from among you, and prepare your hearts unto the LORD, and serve Him only. And He will deliver you out of the hand of the Philistines. Then the children of Israel did put away Baalim and Ashtaroath and served the LORD only.**

It was real simple how it was put to them here, "Put away your strange gods and turn to the real God, to Yahweh, and turn only to Him. And if you do that, He will deliver you." It's the same for us. If we want to be a part of the 144,000 or live into this next world, then we need to get our relationship with God in proper working order. Because when that shout or trumpet sounds, if we aren't with God, then He won't be with us.

Let's turn over to a similar battle that was fought but this one with a completely different outcome, and that's in 2 Chronicles 13:4. So, just to set the scene here because this can get a little bit complicated with the northern and southern kingdoms being spoken of here.

So, at this point the two kingdoms are separate. You have Israel to the north, and they were ruled over by Jeroboam. And then you have in the south the kingdom of Judah, which was ruled over by Rehoboam, who was the son of Solomon. Then we have Rehoboam, he dies and his son, Abijah takes over the reign of Judah. So, to recap, we have Abijah, David's great-grandson as king over Judah in the south and Jeroboam as king over Israel in the north.

So, let's pick up here in **2 Chronicles 13:4—And Abijah stood up upon Mount Zemaraim, which is in Mount Ephraim, and said, Hear me, Jeroboam, and all Israel; Know you not that the LORD God of Israel gave the kingdoms of Israel to David forever, even to him and his sons by a covenant of salt?** So, he starts off here by making the case that God made a covenant with his great-grandfather, David, and

that covenant pertains to David's lineage. So, basically stating that the promise from God was not going to be fulfilled through Jeroboam in the north.

Let's continue on in **verse 6—Yet Jeroboam the son of Nebat, the servant of Solomon, the son of David, is risen up, and has rebelled against his lord. And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them.**

So, Judah was by no means perfect. The North went all out with their idols and false gods. Jeroboam was even worried about the pilgrimages that were taking place to Jerusalem and concerned that the people under his control might leave him, so he tried to get them into these other false religions in order for them to not even go down to Jerusalem in the first place.

But Rehoboam in Judah didn't really turn to God much. The argument could be made that it was a continuation of what Solomon started when his wives brought their own religions, and he built altars for them and that sort of thing. That seems to be a little bit of the excuse that Abijah is making here too. He is saying that his father Rehoboam was young and naive and influenced by the idol worshipers.

Continuing on in **verse 8—And now you think to withstand the kingdom of the LORD in the hand of the sons of David, and you be a great multitude, and there be with you golden calves, which Jeroboam made you for gods. Have you not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of other lands? So that whosoever comes to consecrate himself with a young bullock and seven rams, the same may be a priest of them that are no gods.**

But as for us, the LORD is our God, and we have not forsaken Him. And the priests, which minister unto the LORD, are the sons of Aaron, and the Levites wait upon business. And they burn unto the LORD every morning and every evening burnt sacrifices and sweet incense. The shewbread also they set in order upon the pure table, and the candlestick of gold with the lamps thereof to burn every evening. For we keep the charge of the LORD our God, but you have forsaken Him.

And now notice in **verse 12—And behold, God Himself is with us for our captain, and His priests with sounding trumpets (the "teruah" of trumpets) to cry alarm...** Again, the word "*ruah*," the same as the previous one, just in the verb form. **...to cry an alarm against you.** So, God is their head, and He has priests that are sounding the trumpets, and the sound is against the children of Israel.

The verse continues: **O children of Israel, fight you not against the LORD God of your fathers; for you shall not prosper.** So, this is very bold of Abijah to state. First and foremost because Jeroboam has twice the number of troops than he does. So, he is really outnumbered here. But he declares that God is on their side because "He is their head, their captain." He is really putting it all out on the line here because the only way that they can really have success given that they're outnumbered two to one, is if God

intervenes. And on top of it all, he warns Jeroboam's troops not to fight because nothing good is going to come of it for them. So, that's pretty bold of him.

Continuing in **verse 13—But Jeroboam caused an ambush to come about behind them. So they were before Judah, and the ambush was behind them.** So, now they're sandwiched between Jeroboam's army. Not a good position to be in.

Let's notice what they did then in verse 14 as a result: **And when Judah looked back, behold, the battle was before and behind. And they cried unto the LORD, and the priests sounded with the trumpets. Then the men of Judah gave a shout (“*ruah*”) and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.**

So, this is explained very similar as to what happened with Joshua in Jericho. God was with them; God with His army. They had confidence. They didn't run away into their tents. They relied fully on God. They went into battle with a shout and God took care of their enemies.

Let's go on to **verse 18—Thus the children of Israel were brought under at that time, and the children of Judah prevailed.** Why? It says here **because they relied upon the LORD God of their fathers.** So here, it clearly states the reason for their success. They relied on God.

This “*teruah*” sound of the Day of Trumpets is about an alarm for war. God is going to subdue this earth. There is going to be alarms of war that ring out. Christ and the 144,000 are going to be a part of God's army that are responsible for setting up His Kingdom on earth. There is going to be trumpeting and shouting as they return.

But it isn't going to be a failed trumpet sound like we read about back in Samuel with the two sons of Eli. They were disobedient and so God wasn't with them. Instead, there will be a unity with all that fight on God's side.

So, Trumpets is about a warning to the earth and those that fight against a coming Kingdom. But we should also see it as a warning in the sense that we need to make sure that we are fully on God's side, that we are living our lives right before Him. Because if we aren't, we will be on the other side of that army. And like Abijah warned the Israelites, you won't prosper. That's putting it pretty mildly.

We have seen examples here about “*teruah*” being used as an alarm to war. But oftentimes this word is also used as “a shout” or “a sound of joy.” You might think that those two definitions don't have anything to do with one another, but they actually do. So, let's take a look at a few examples so we can better grasp the full meaning.

Turn with me, please, over to Ezra 3. We are familiar with the story here about returning to Jerusalem from Babylon and the rebuilding of the temple.

Let's start in **Ezra 3:6—From the first day of the seventh month they began to offer burnt offerings unto the LORD. But the foundation of the temple of the LORD was not yet laid.** So, interesting, the timing here – “The first day of the seventh month.” That's today, Trumpets. But it says, “the foundations of the temple were not yet laid.” So, they started to build it.

Let's drop down to **verse 8—Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.**

So, a lot of parallels here with previous accounts. Here we have a high priest whose name is Jeshua or Joshua. Probably not a coincidence that he had that name.

Verse 10—And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites, the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David, king of Israel.

Verse 11—And they sang together by course in praising and giving thanks unto the LORD; because He is good, for His mercy endures forever toward Israel. So, these people know their history. They know they were taken back into captivity in Babylon because of their disobedience. God took them out of slavery, out of Egypt, and then after so much disobedience, He allowed them to basically be taken right back into it, but this time in Babylon, a place that symbolized confusion.

And that's what it's like without God. We are in confusion. And then to think that they were being given another opportunity, after all their history, after everything they'd gone through. This was very emotional for them, coming back to this destroyed city. You go into a city that has been destroyed from a war and there's no way you can really look away from it. It is something that you have to think about every day.

I think of places in Europe, even some still today, that have bullet holes in the facades of the buildings that are from World War 2. It's a stark reminder of what happened. I know there is even this church, they call it the memorial church in Berlin, and the Germans didn't repair it after the war. Instead, they just left it as a ruin of a church with parts of the spire missing. And it's a reminder of the horrors of war.

But you think of seeing those types of buildings that are totally destroyed, and you think of how it must have been for them when they returned to Jerusalem. You can imagine how truly thankful they were for God's mercy because they knew they didn't deserve it at all. So, as it said, they sang together in praises and giving thanks.

Verse 11, it continues, **And the people shouted (“ruah”) with a great shout (“teruah”) when they praised the LORD, because the foundation of the house of the LORD was laid.** So, how interesting is

that? They were shouting, making this noise when they praised God. This shout was not the same as the alarm to war. But notice why. It says because “the foundation of the LORD was laid.”

You see, this sound has so much to do with God’s Kingdom being established. Here it was about one of the first parts of the process, the foundation. This was a physical foundation. But the physical foundation had to be done first in order to make way for the spiritual foundation.

Right now, we are waiting for God’s Kingdom to be established. There are mixed emotions involved. We want to see that Kingdom set up and ruling over the world. But on the other side, we know what this world is going to go through and how it’s going to be turned upside down before that happens, that it’s not going to be a pretty process.

I don’t think anyone is really excited to go through the tough times that are ahead of us. But we do look forward to the other side of it.

So, we have the “*teruah*” sound that is a warning of what is about to happen to this earth. Then we have the joyful “*teruah*” sound that comes once God’s Kingdom is established and it’s all over with. It is a little bit how when it talks about a woman in travail. There is a mix of emotions. Cries of pain that are then followed by joy.

Let’s look at **verse 12**. It says, **But many of the priests and Levites and chiefs of the fathers, who were ancient men that had seen the first house, when the foundation of this house was laid before their eyes, they wept with a loud voice; and many shouted (“*teruah*”) aloud for joy.** I imagine there will be lots of this happening again once God’s Kingdom is finally established.

People are going to see everything around them destroyed. And like I said, seeing this destruction is not going to be pretty. Everything people have known their whole lives will be gone, rubble in many cases. So, there will be weeping. But at the same time, many of them will shout for joy because it’s finally over and a new and just government will have been established.

Let’s turn over to a scripture that we are all familiar with over in Zechariah 9:9. This is concerning a prophecy of the Messiah who would come. Let’s notice how this ties in with this Day of Trumpets.

Zechariah 9:9—Rejoice greatly, O daughter of Zion; shout (“*teruah*”), O daughter of Jerusalem. Behold, your King comes unto you. He is just, and having salvation; lowly, riding upon a donkey, upon a colt the foal of a female donkey. So, we see with this example, that trumpets, “*teruah*,” or “*ruah*,” is a shout of joy, a shout of triumph. Sometimes it is even translated as “a shout in applause” or even “to cry out.” Why? Because your King is coming to you! And not only that, he has salvation. Again, it’s even in his name – Joshua. So important.

Let’s look at the fulfillment of this verse now over in **John 12:12—On the next day many people that were come to the Feast, when they heard that Joshua was coming to Jerusalem, Took branches of**

palm leaves and went forth to meet him, and cried Hosanna! Blessed is the King of Israel that comes in the name of the Lord. So, they cried “Hosanna.” “Hosanna is a cry to be saved. It is in the imperative form, like a command. They are crying out, asking to be saved.

Then continuing in **verse 14—And Joshua, when he had found the young donkey, sat thereon; as it is written, Fear not, daughter of Zion. Behold, your King comes, sitting on a donkey's colt.** So, we see that Christ fulfilled that which was written in Zechariah. But we know that he didn't come to give them salvation at that moment. He was only making the way possible. And as it states, he arrived on a donkey. He wasn't arriving on a donkey with the purpose of establishing God's Kingdom at that time.

In ancient times, kings and rulers would arrive on a donkey as a sign of peace. If he was coming to make war or to take over the kingdom, he would arrive on a horse. We know that when Christ returns next time he will be on a horse, ready to make war and establish God's Kingdom.

Let's turn over now to Revelation where it speaks about Christ's return. Let's turn to **Revelation 10:6—And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundering's, saying, Alleluia, for the LORD omnipotent reigns. Let us be glad and rejoice, and give honor to Him, for the marriage of the Lamb has come, and his wife has made herself ready.**

So, we know this is talking about the 144,000 who have made themselves ready. They have literally been prepared for the Kingdom of God.

Verse 8—And to her was granted that they should be arrayed in fine linen, clean and white. For the fine linen is the righteousness of saints. And he said unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he said unto me, These are the true sayings of God. And I fell at his feet to worship him. And he said unto me, See you do it not: I am your fellow servant, and of your brethren that have the testimony of Joshua. Worship God. For the testimony of Joshua is the spirit of prophecy.

So, as Christ is about to return, the 144,000 join him, and they are pictured together as one, just like a marriage pictures two coming together as one.

Verse 11—And I saw heaven opened and behold a white horse, and he that sat upon him was called Faithful and True, and in righteousness, he does judge and make war. Like I mentioned just a bit ago, Christ first entered into Jerusalem on a donkey. But he wasn't coming to take over as a king just yet. Instead, he was laying the foundation. But now, in Revelation, we see that he is coming back with a mighty army and is pictured as riding on a white horse. And this time he is coming with the full power of God behind him to claim the entire earth.

Verse 12—His eyes were as a flame of fire, and on his head were many crowns, and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in

blood, and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. So, we see here it is not just Christ coming on a horse. The entire 144,000 are also coming with him, and all of them on horses as well.

Verse 15—And out of his mouth goes a sharp sword, that with it he should smite the nations. And he should rule them with a rod of iron. And he treads the winepress of the fierceness and wrath of Almighty God.

Let's turn over to Revelation 11 and read more about this event that will take place once the Seventh Trumpet sounds. I am not going to cover the first six Trumpets here, but we know that those first six Trumpets are used as alarms before Christ's coming. We saw those examples today in the Old Testament where the "*teruah*" sound was used exactly in that manner. It was a warning of a war or battle that was to come.

Back in Numbers, they were commanded to "*teruah*" or "sound with trumpets" when they were going to war with enemies so that God would remember them and save them. They were also instructed to make this sound when they had to move camp. So, on one side, it was a warning, and on the other side, it was for preparation.

That is what these first six Trumpets are about. What we should be concentrating on here is the preparation. We need to be working on ourselves, getting ourselves ready. You can take it as an alarm too when you're looking at your personal life. Because we see what is coming to this earth. It is not going to be pretty. We have to make the choice of which side we are going to be on. And if you want to be on the right side, then you have to continually work on it. And if you do, and you don't give up, then hopefully you will get to see the next fulfillment of Trumpets that takes place when the Seventh sounds.

Let's read here over in **Revelation 11:15—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 forever and ever.** The Trumpet here is announcing the rule of Christ and the 144,000.

Notice now **verse 18—And the nations were angry, and Your wrath has come, and the time of the dead, that they should be judged, and that You should give reward unto Your servants the prophets, and to the saints, and them that fear Your name, small and great; and should destroy them which destroy the earth.**

So, we see here that the Trumpet is also announcing this final battle in order to put an end to the destruction of the earth. We know it's going to be fierce and swift, like when the walls of Jericho fell with the shout. But this time, it's going to be Babylon. It's going to be out with Satan's world and in with God's.

I'm not going to turn there, but we know that over in Revelation 14 how it describes that the blood is going to reach the level of a horse's bridle. So, it is going to be pretty horrific what's going to take place.

But even with these horrors of war, the Trumpet sound is also a sound of triumph and rejoicing. Finally, after 6,000 years, this unjust and messed up world will come to an end and the only government that is truly just and righteous will be established. That is something to rejoice about.

In closing, let's turn to Psalms. We are going to look at **Psalms 89:15-18—Blessed is the people that know the joyful sound.** "Joyful sound" here is the translation from "*teruah*." And the word for "people" here has to do with "a congregated unit; a nation or tribe." So, it says **Blessed are the people, the group, that know the *teruah* sound.** It is a joyful sound if we understand it.

Continues... **For they shall walk, O LORD, in the light of Your countenance. In Your name shall they rejoice all the day. And in Your righteousness shall they be exalted. For you are the glory of their strength.** That's where our strength comes from. It is not our own. God fights the battles for us if we obey Him. That is why we rejoice and exalt His righteousness, as it says.

It says, **For you are the glory of their strength: and in Your favor our horn shall be exalted. For the LORD is our defense,** or better stated, **our shield, and the Holy One of Israel our King.**

So, do we know that sound being spoken of here? Is it not what we are being prepared for?

Let's remember what that trumpet sound and that shouting sound are all about. There's a lot wrapped up in it. But we need to be ever on guard, listening for those sounds and preparing ourselves if we want to make it to see the fulfillment of the Day of Trumpets when Christ and the 144,000 return to this earth and establish God's Kingdom.