

The Day of Trumpets and the Sabbath Rest

The fourth annual holy day is the Day of Trumpets. "...In the **seventh month**, in the **first day** of the month, shall you have a Sabbath, a memorial of **blowing of trumpets**, a **holy convocation**" (Leviticus 23:23, 24).

God's plan is based on the pattern of the Sabbath commandment. "**Six** days shall work be done: but the **seventh** day is the **Sabbath of rest**, a holy convocation; you shall do no work therein: it is the Sabbath of the LORD in all your dwellings" (Leviticus 23:3). The six days of labor represent those whom God has called during the six thousand years of man, who have labored to overcome their human nature through the power of the Spirit of God.

Beginning in the first month, with the Feast of Unleavened Bread, God has been drawing His people toward His eternal Sabbath rest. On the Day of Shavuot/Pentecost, which was on the **sixth** day of the week, the people were standing at the door of the tabernacle, i.e. the Sabbath. When Shavuot/Pentecost is on the **sixth** day of the week, the last day of the **sixth month** is also on the **sixth** day of the week, and the Day of Trumpets is on the **Sabbath** day.

The Day of Trumpets pictures the Sabbath rest that we have been laboring to enter into. "There remains therefore a rest [4520, *the keeping of a Sabbath*] to the people of God. For he that is entered into His rest [2663, *place of abode, dwelling, habitation*], he also has ceased [2664, *give final rest to*] from his own works, as God did from His. Let us labor therefore to enter into that rest [2663, *habitation*]...." (Hebrews 4:9-11).

We have been stressing the importance of following God's blueprint throughout this series on God's appointed times. The dates of the holy days have meaning, and the number of days between holy days is also of great significance, as we have seen with the counting of the days between Passover and Shavuot/Pentecost.

In this study of the Day of Trumpets, we will be using the pattern of the tabernacle and the Hebrew Calendar, which will give us an added dimension in understanding God's plan. The Word of God is like a jigsaw puzzle. As we place more of the pieces of the puzzle together, the picture begins to take shape, and becomes much clearer. We are going to see that on the Day of Trumpets the saints will enter into "...the city of the living God, the heavenly Jerusalem..." (Hebrews 12:23). During their time in the holy city they will be consecrated into the Melchizedek Priesthood in preparation for their return to the earth with Jesus Christ.

The Place of Safety

In the Book of Revelation there is a series of seven seals. The first five seals point to **false** Christianity, wars, famines, disease, pestilence, and the martyrdom of the saints. The sixth seal opens with an earthquake and heavenly signs, and great fear comes upon those who dwell on the earth because of the "...wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" (Revelation 6:16-17).

Following this, an angel says, "Hurt not the earth, neither the sea, nor the trees, till we

have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed [4972, *to impress with a mark of acceptance*]: and there were **a hundred forty four thousand**, of all the tribes of Israel” (c. 7:3-4). The one hundred forty-four thousand are the only ones who will be in the first resurrection. Many have already “...died in faith, not [*yet*] having received the promises...” (Hebrews 11:13). They are “...the firstborn, which are written [583, *having been enrolled, registered*] in heaven...” (c. 12:23). Those who have died and are enrolled in heaven have already been sealed. The remainder of the 144,000, who have yet to be sealed, will be sealed during the sixth seal.

The forehead represents the mind, and we are to “...have the mind of Christ” (1 Corinthians 2:16). It is only those who have the mind of Christ who will be in the first resurrection. Those of the 144,000 who are alive during the time of the end will be protected for a period of three and one-half years.

John was told, “...Rise, and measure the temple of God, and the altar, and them that worship therein. But the court that is without the temple leave out, and measure it not; for it is given to the Gentiles: and the holy city shall they tread under foot **forty and two months**. And I will give power to My two witnesses, and they shall prophesy **a thousand two hundred and three score days**...” (Revelation 11:1, 2).

This is not an earthly temple that is being referred to, but the heavenly tabernacle, because that is where our place of worship is. “If you then be raised with Christ, **seek those things which are above**, where Christ sits on the right hand of God. Set your affection [5426, *mind*] on things above, **not on things on the earth**” (Colossians 3:1, 2). John’s measurement is a spiritual measurement of those who are worshiping in the heavenly tabernacle. “And the smoke of the incense, with the prayers of the saints, ascended up before God...” (c. 8:4). The “court that is without the temple” is the earth.

When Satan, “...which deceives the whole world: was cast out into the earth...he persecuted the woman [*the congregation of God*]...And to the woman were given two wings of a great eagle, that she might fly into the **wilderness**, into her place [5117, *region, locality*], where she is **nourished** for a time, and times, and half a time from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth swallowed up the flood which the dragon cast out of his mouth” (Revelation 12:9, 13-16).

The “wings of a great eagle” symbolize Jesus Christ. “You have seen what I did to the Egyptians, and how I bare [5375, *to lift up*] you on eagles’ wings, and brought you to Myself” (Exodus 19:4). The Eternal led them for forty years in the **wilderness**, and **nourished** them with manna, which symbolizes the Word of God, that you may “...know that man does not live by bread only, but by every word that proceeds out of the mouth of the LORD does man live” (Deuteronomy 8:3).

The wilderness symbolizes the world, which is a spiritually barren place. The “place of safety” for God’s people is to be separate from the world, because their safe place is God. “...Come out of her [*Babylon*], My people, that you be not partakers of her sins, and that **you receive not of her plagues**” (Revelation 18:4).

Jesus said to the Philadelphia congregation, “Because you have kept the **word** of My patience, I also **will keep you from the hour of temptation** [3986, *trial, affliction, calamity*], **which shall come upon all the world, to try** [3985, *to assay, examine, discipline*] **them that**

dwell on the earth” (Revelation 3:10). Philadelphia is not a particular church, but it is a people whose worship is in heaven.

Satan will be prevented from destroying those whom God has sealed, and then he will “...make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ” (c. 12:17). Who are these people? Of the congregation at Laodicea, Christ said, “So then because you are lukewarm, and neither cold nor hot: **I will spew you out of My mouth.** Because you say, I am rich, and increased with goods, and have need of nothing; and know not that you are wretched, and miserable, and poor, and blind, and naked: I counsel you to buy of Me gold **tried in the fire**, that you may be rich; and white raiment, that you may be clothed, and that the shame of your nakedness do not appear; and anoint your eyes...that you may see” (c. 3:16-18).

These people have some truth, and they are righteous in their own eyes, but not in the eyes of God. Therefore, they will have to go through the trial that is coming on the whole earth. It really doesn't matter whether or not there is a literal “place of safety,” because **God is our place of safety.** “He that dwells in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the LORD, **He is my refuge and my fortress: my God; in Him will I trust.**...He shall cover you with His **feathers, and under His wings shall you trust:** His truth shall be your shield and buckler...A thousand shall fall at your side, and ten thousand at your right hand; but it shall not come near you. Only with your eyes shall you behold and see the reward of the wicked” (Psalm 91:1, 2, 4, 7, 8).

During this period of time God's two witnesses will “...prophesy a thousand two hundred and three score days...And when they have finished their testimony, the beast that ascends out of the bottomless pit shall make war against them, and shall overcome them, and kill them...And after three days and a half the Spirit of life from God entered them...And they heard a great voice from heaven saying to them, Come up here. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand and the remnant were afraid, and gave glory to the God of heaven. The second woe is past; and, behold the third woe comes quickly. And the seventh angel sounded and there were great voices in heaven, saying...” (Revelation 11:3, 7, 11-15).

The Seventh Trumpet

When the seventh seal is opened there begins a series of **seven trumpets**, which announces a series of catastrophic events that befall the earth (Revelation 8:7, 8, 10, 12; 9:1, 13; 11:15). At the sound of the fifth trumpet a great army is unleashed. “And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but **only those men who have not the seal of God in their foreheads**” (c. 9:4). At the sound of the sixth trumpet a 200,000,000 man army is unleashed “...to slay the third part of men” (v. 15). Yet “...the rest of mankind which were not killed by these plagues...repented not of the works of their hands, that they should not worship devils...Neither repented they of their murders...their sorceries...their fornication, nor of their thefts” (vv.20, 21).

At the sound of the seventh trumpet, which is the **last trumpet of the series**, a time of

judgment and rewards is announced. “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....and the time of the dead, that they should be judged, and that you should give **reward to your servants the prophets, and to the saints, and to them that fear your name small and great**; and should destroy them that destroy the earth. And the temple of God was opened in heaven, and there was seen in His temple the ark of the testament...” (Revelation 11:15, 18, 19).

This will be the time of the third birth. “For the earnest expectation of the creature [2937, *creation*] waits for the manifestation [602, *appearance*] of the **sons of God**....For we know that the whole creation groans and travails in pain together [4944, *to be in birth-pangs*] until now. And not only they, but ourselves also, which have the **first fruits of the Spirit**...groan within ourselves, waiting for the adoption [5206, *placing in the position of a son*], to wit, the redemption [629, *deliverance*] of our body” (Romans 8:19, 22, 23).

For six thousand years the earth has been experiencing birth pains in anticipation of the birth of the sons of God. At the sound of the **last trumpet**, those who are in the first resurrection will come forth from the earth, as a baby comes forth from its mother’s womb, and they will be fully sons of God because they will have been born of God. “...[T]hat which is **born of the Spirit is spirit**....The wind blows where it [*wishes*], and you hear the sound thereof, but cannot tell from where it comes, and where it goes: so is every one that is born of the Spirit” (John 3:6, 8).

There are three stages to being born of God. That which is born of the flesh is fully flesh. That which is “born of water and of the Spirit” is still flesh, but has the indwelling Spirit of God. Those who are born of the Spirit will be fully spirit in the image of God. God’s number is three, and it requires three births to be born in the spiritual image of God. We go from being fully flesh to being fully spirit.

Adam was a physical likeness of God, but he did not have the mind of God. “And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening [2227, *living*] spirit. Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven....And as we have borne the image of the earthy, we shall also bear the image of the heavenly” (1 Corinthians 15:45-47, 49).

The resurrected saints will be the Bride of Jesus Christ (Revelation 19:7, 8). Jesus is not going to marry some sort of sub-species of spirit being. Humans do not marry animals, but they marry the human kind of the opposite sex. Jesus, as God, will marry the God kind. Thus the Bride of Christ will be God, as He and the Father are God. As the woman is the weaker vessel, and is to be subject to her own husband (1 Peter 3:1-7), likewise, the Bride will be subject to Jesus Christ, Who in turn is subject to the Father.

“Now, this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither does corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we **shall all be changed** [236, *to exchange one thing for another*], in a moment, in the twinkling of an eye, **at the last trump: 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. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written,

Death is swallowed up in victory” (1 Corinthians. 15:52-54).

At the sound of the seventh and **last trumpet**, Jesus will come down to meet His bride in the clouds of heaven. “And then shall appear the sign of the Son of man in heaven: and 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). Then “...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 Thessalonians. 4:16, 17).

The saints rise to meet Jesus Christ in the air, and where does He take them? Do they make a U-turn and return to earth during the period of time that the seven last plagues are being poured out on the earth from heaven (Revelation 16:1-21)? How would it make any sense for Jesus Christ and the resurrected saints to be on the earth during the seven last plagues? What purpose would that serve? The plain truth is that Jesus Christ will lead His bride to the heavenly tabernacle and they will stand before the throne of God in heaven. The Father will perform the marriage ceremony.

The Heavenly City

“And I looked, and, lo, a Lamb stood on the Mount Zion, and with Him **a hundred forty and four thousand**, having His Father’s name written in their foreheads. And...I heard the voice of harpers harping with their harps: and they sung as it were a new song **before the throne**, and **before the four beasts**, and **the elders**: and no man could learn that song but the **hundred and forty and four thousand**, which were redeemed [59, *purchased*] from [575, *separation, to depart, to remove, to expel from*] the earth. These are they which were not defiled with women [*false religions*]; for they are virgins. These are they which **follow the Lamb where ever He goes**. These were redeemed [59, *purchased*] from among men, being **the first fruits to God and to the Lamb**. And in their mouth was found no guile [1388, *deceit*]: for they are without fault **before the throne of God**” (Rev. 14:1, 3-5).

The resurrected saints departed from the earth like a baby leaves the mother’s womb, and **they are standing before the throne of God in heaven**. The twenty-four elders and the four beasts are in heaven, where the throne of God is. **They are not on the earth!** A “... throne was set in heaven And round about the throne were four and twenty seats: and upon the seats I saw four and twenty eldersAnd before the throne there was a **sea of glass** like unto crystal: and in the midst of the throne, and round about the throne, were four beasts ...” (Rev. 4:2, 4, 6).

The saints are standing on the sea of glass before the throne of God in heaven. “And I saw as it were **a sea of glass** mingled with fire: and them that had gotten victory over the beast, and over his image, and over his mark, and over the number of his name, **stand on the sea of glass, having harps of God**. And they sing the song of Moses the servant of God, and the Song of the Lamb, saying ...” (Revelation 15:2, 3).

The Day of Trumpets is a holy convocation, and the saints will be called forth from their earthly home to assemble before God in heaven. **This is a holy convocation unlike any other before it!** The saints are standing before the throne of God in heaven. How awesome is that?

The Pattern of the Tabernacle and the Calendar

Now we are going to show the Day of Trumpets through the pattern of the tabernacle and the Hebrew Calendar. On the **16th** day of the first month the wave offering was offered, which represented the first fruits who had been made acceptable to God by the blood of the Passover sacrifice. The Passover ceremony was on Thursday the fifteenth; therefore the **16th** was on Friday. (This was covered in chapter 5.) The meaning of the number **16** is first (**1**) man (**6**), or first fruits.

Shavuot/Pentecost is always on the same day of the week as the wave offering. On the Feast of Shavuot/Pentecost the children of Israel were standing at the base of Mount Sinai, which corresponds to the door of the tabernacle. (The tabernacle corresponds to the Sabbath, which we proved in chapter one.)

On the sixth day of the week they received the Ten Commandments from God. In chapter one we overlaid the Ten Commandments on the pattern of the tabernacle, and the number when read from right to left is **613**. The first three commandments pertain to man’s relationship with God, the final six pertain to man’s relationship with man, and between God and man is the Sabbath. To come into the presence of God you must enter into the Sabbath (fig. 1).

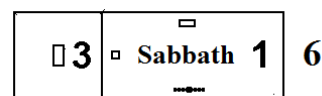


Figure 1

When read from left to right the number is **316**. We will break this number into its two basic numbers, 16 and 300. The number **300** means to walk with God. “And Enoch lived **sixty and five** years, and begat Methuselah: and Enoch **walked with God after** he begat Methuselah **three hundred** years...” (Genesis 5:21-22). The scripture is specific that it was after sixty-five years that Enoch walked with God. What is the significance of the number sixty-five?

The **sixty-fifth** day of the year on the Hebrew Calendar is the 6th of Sivan (Shavuot/Pentecost). There are 30 days in the first month, 29 days in the second month, plus the six days in the third month (30+29+6=65). This is no mere coincidence. The **sixty-fifth** day of the year is the giving of the covenants, and you cannot walk with God without the covenant, because it is the covenant that reveals the way in which you are to walk.

Man (**6**) received the covenant on the **50th** day after Passover. When we multiply man (**6**) and the covenant (**50**) together, they equal **300**. The meaning of the number **316** is the first fruits (**16**) are walking (**300**) with God (**3**). The covenants were given in the **third** month by God (**3**).

On Friday the 6th of Sivan, man (**6**) is standing at the door of the tabernacle. The last day of the sixth month is also on Friday. On the final day of the sixth month, which represents the end of the journey, man (**6**) is standing at the door of the tabernacle. The next step for man (**6**) would be to enter into the tabernacle on the **Sabbath day**.

We will now move the number **six** into the tabernacle. In order to enter the tabernacle you have to move from right to left. When read from right to left, as Hebrew is read, the number reads **163** (Fig. 2).

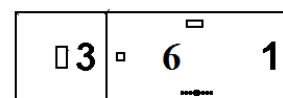


Figure 2

On the Hebrew Calendar, the Day of Trumpets is always the **one hundred and sixty-third day after Passover**. The counting begins on the **16th**, which is the day after the Passover ceremony. Shavuot/Pentecost is the fiftieth day after Passover, which leaves 24

days in the third month of 30 days. There are 29 days in the fourth month, 30 days in the fifth month, and 29 days in the sixth month. Let's add them up: 50 + 24 + 29 + 30 + 29 = 162 days. The 162nd day is the last day of the sixth month on the sixth day of the week. The next day, the Day of Trumpets, is the 163rd day from Passover, and it is on the Sabbath day.

The number **163** means the **first fruits (16)** of **God (3)**. On the Day of Trumpets the resurrected saints will enter into the heavenly tabernacle, being “the **first fruits** to **God** and to the **Lamb**” (Revelation 14:5). The pattern of the calendar and the tabernacle fit together perfectly, and they reveal that the saints will enter into God's heavenly tabernacle on the Day of Trumpets. This is in complete agreement with the scriptures.

The Consecration of the Priests

During the six thousand years of man, there are only **one hundred and forty four thousand** that God will have chosen to be in the first resurrection. That is an amazingly small number of people when you consider the number of people who have lived throughout human history. Jesus said, “For many are called, but few are chosen” (Matthew 22:14). An example of this is the story of Gideon. Gideon had an army of 32,000 men, and God pared it down to **300** men (Judges 7:2-7). The **144,000** have been handpicked by God to be priests, because they have **walked** with Him, and He knows them.

“But you are a chosen generation [1085, *progeny, offspring, a family*] a **royal** [934, *possessed of high prerogatives and distinction*] **priesthood**, a holy [*pure, righteous*] nation [1484, *people*], a peculiar [4047, *purchased*] people; that you should show forth [1804, *to declare abroad, celebrate*] the praises [703, *virtue, uprightness*] of Him who has called you out of darkness into His marvelous light” (1 Peter 2:9).

Before the priests could serve in the office of priest they had to be consecrated, i.e. set in place. The consecration ceremony took seven days. During the seven days, they could not leave the tabernacle. “And you shall not go out at the door of the tabernacle of the congregation seven days, until the days of your consecration [4394, *to be set in place, inauguration*] be at an end...[Y]ou shall abide at the door of the tabernacle...day and night seven days, and keep the charge [4931] of the LORD...” (Leviticus 8:33).

The word “charge” means the “observance, or performance of an office or function.” For example: “...[T]he Levites shall keep the charge [4931] of the tabernacle of testimony” (Numbers 1:53). The Levites were given certain responsibilities that were required in the performance of the office that God had placed them in. The Levites didn't automatically know what their duties were; they had to be taught. During the consecration process, the priests will be given their assignments and instructed in their duties. This will be the marriage ceremony of the Bride and Jesus Christ, and it will be officiated by the Father.

Once the consecration is completed, the priests will become the **third** part of the Godhead, and will rule with the Father and Jesus Christ. “And I saw thrones, and they sat upon them, and **judgment was given to them**...and they lived and reigned [935, *one possessing regal authority*] with Christ a thousand years...Blessed and holy is he that has part in the first resurrection: on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years” (Revelation 20:4, 6).

On what day will the consecration begin and end? I believe the most likely day would be the **third** day for the following reasons. God's number is three, and the three participants will be the Father, the Bridegroom, who is Jesus Christ, and the Bride. These three form the Godhead.

If the consecration begins on the **third** day, then the seven days will be completed at the end of the **ninth** day. The numbers **three** and **nine** are the hours of the crucifixion. The hours of the crucifixion formed the "...precious corner stone, a sure foundation..." (Isaiah 28:16). This was covered in chapter two. It is by building on the foundation that Jesus laid, that we can enter into the heavenly tabernacle. There is no other way.

The numbers **three** and **nine** are the only whole numbers that can be evenly divided into **twenty-seven**, which is the number of books that make up the New Testament. Jesus said, "For this is My blood of the **New Testament**, which is shed for many for the remission of sins" (Matthew 26:28). The New Testament priesthood is the Melchizedek Priesthood. The Old Testament priesthood in which the priests had "...to offer up sacrifice, first for his own sins, and then for the people's..." is gone forever (Hebrews 7:27). The consecration of the New Testament priesthood is only made possible through the sacrifice of Jesus Christ.

At the end of the seven days, the Bride "...has made herself ready. And to her it was granted that she should be arrayed in **fine linen, clean and white**: for the fine linen is the righteousness of the saints....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....And the armies in heaven followed Him on white horses, clothed in **fine linen, white and clean**" (Revelation 19:7, 8, 11, 14).

On the eighth day, which would be the tenth day of the month, the now-consecrated priests, i.e. the bride, can now leave the tabernacle in heaven. "...These are they which follow the Lamb where ever He goes" (Revelation 14:4). On the tenth day of the month, on the Day of Atonement, they will return to this earth with Jesus Christ.

A consecration ceremony that begins on the third day and ends on the ninth day fits perfectly with the next holy day, the Day of Atonement, which we will cover in chapter 10.

Summary: We have seen that the saints will be resurrected at the sound of the last trumpet on the Day of Trumpets, and they will enter into the "...city of the living God, the heavenly Jerusalem..." (Hebrews 12:22). We also saw that the pattern of the tabernacle and the Hebrew calendar revealed that the saints will enter into God's tabernacle on the Day of Trumpets. The saints will be consecrated as priests into the Melchizedek Priesthood in preparation for their return to earth with Jesus Christ.