

THE LAST TRUMPET
& PENTECOST

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Reading: Exodus 19:10-19

INTRO: It was Wednesday when I realized I had not prepared ahead for Pentecost as I usually do. Since this Sunday would be Pentecost Sunday I wondered what I might speak on. I had been studying Ezekiel 38-39 and that brought me to the last three feasts of Israel. Pastor Daryl has been speaking about those days and I had asked him for a certain book on the feasts he had been using and so I wondered if I might get a thought from there. It is an amazing book. What caught my interest was the trumpets the writer mentioned in connection with Pentecost.

For many years I had pondered the last trumpet that Paul speaks about in 1 Corinthians 15 and decided to focus study on it. I did not know how much study that would cause for me. 1 Corinthians 15:51-52 says this:

51 Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—

52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.

Just what is this last trumpet? If this is the last trumpet, what is it last to? There must be at least one, if not more trumpets before it. What is this last trumpet? It is this trumpet that has led some to think it refers to the seventh or last trumpet of the book of Revelation. Since that trumpet happens at the end of the tribulation, it is argued that Christ will catch up the Church at the end of the tribulation. That the last trumpet of 1 Corinthians 15 has to do with the catching up of the church is clear from the passage. Since Pentecost commemorates the birth of the Church, and the last trumpet has to do with the catching up of the Church, I began to see if I could find what the phrase, "last trumpet" might mean. Others conclude that it is a trumpet blown on the Feast of Trumpets. This feast follows the feast of Pentecost.

I believe the seven churches of Asia in Revelation 2-3, among other things, speak of the Church age in its entire duration. The last Church is the church of Laodicea, the democratic church, and also the lukewarm church, I believe that is where we

are and that means we are close to the time of the sounding of the last trump and the catching up of the Church.

We believe, however, that the rapture is imminent and therefore cannot happen at the end of the tribulation. If the great catching up, the rapture, happens at the end of the tribulation then it is not imminent because the tribulation has to come before Christ can come.

I. THE FEAST OF PENTECOST

So let us first briefly consider the historical day of Pentecost. Pentecost is the fourth of seven Jewish feasts. Turn to Leviticus 23. This chapter gives all seven feasts and they are given in the order they occur. We begin in verse 1:

1 And the LORD spoke to Moses, saying,

2 "Speak to the children of Israel, and say to them: 'The feasts of the LORD, which you shall proclaim to be holy convocations, these are My feasts.

3 'Six days shall work be done, but the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work on it; it is the Sabbath of the LORD in all your dwellings.

Here is the first Jewish Heljadach, holy day, the Sabbath. Then in verses 4-15 we have the feasts of Passover, Unleavened Bread, and First-fruits. In the first section of three feasts one feast lasts seven days. Only the first and last day of the seven is a holy day. These days were kept as Sabbaths. So if the feast started on Wednesday, that would be a Sabbath. Then Saturday would be the regular Sabbath, and the next Tuesday would be the last Sabbath of the seven day feast.

In verses 15-22 we have Pentecost:

15 'And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed.

16 'Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the LORD.

17 'You shall bring from your dwellings two wave loaves of two-tenths of an ephah. They shall be of fine flour; they shall be baked with leaven. They are the firstfruits to the LORD.

18 'And you shall offer with the bread seven lambs of the first year, without blemish, one young bull, and two rams. They shall be as a burnt offering to the LORD, with their grain offering and their drink offerings, an offering made by fire for a sweet aroma to the LORD.

19 'Then you shall sacrifice one kid of the goats as a sin offering, and two male lambs of the first year as a sacrifice of a peace offering.

20 'The priest shall wave them with the bread of the firstfruits as a wave offering before the LORD, with the two lambs. They shall be holy to the LORD for the priest.

21 'And you shall proclaim on the same day that it is a holy convocation to you. You shall do no customary work on it. It shall be a statute forever in all your dwellings throughout your generations.

22 'When you reap the harvest of your land, you shall not wholly reap the corners of your field when you reap, nor shall you gather any gleaning from your harvest. You shall leave them for the poor and for the stranger: I am the LORD your God.' "

This fourth feast falls between two groups of three feasts. These first four feasts have been fulfilled. The last three await fulfillment. The first three speak of Christ's first coming and the last three of His second coming. Now this middle feast, a most interesting feast, is called Pentecost, meaning 50, because it fell 50 days after First-fruits. You will notice in verse 20 that the word "First-fruits" is used in this feast as well as in the previous feast, the feast of First-fruits. The feast of first-fruits is the first-fruits of the barley harvest, and the first-fruits of Pentecost is the first-fruits of the wheat harvest. All of this you are familiar with from Pastor Daryl's messages.

Pentecost, the day we are commemorating today, is the day on which the Church was born. It is most interesting that this should be so. Let me just read that from Acts 2:1-3:

1 When the Day of Pentecost had fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting.

3 Then there appeared to them divided tongues, as of fire, and one sat upon each of them.

We won't spend time here. You are also very familiar with the teaching of Paul in Ephesians 3 that in the Church, Jew and Gentile become one body. Daniel prophesied of 70 sevens of years for Israel. Sixty nine were fulfilled when Christ died. The seventieth week has never yet happened. That is what is coming and that is the time we call the tribulation period of seven years. Daniel said those 70 weeks were determined on the city of Jerusalem and the Jewish people. The time in between those 69 weeks and the seventieth is the time of the Church age which has now been in existence around 2,000 years.

Now in Leviticus 23 we have two loaves baked with leaven. Verse 17 says:

17 'You shall bring from your dwellings two wave loaves of two-tenths of an ephah. They shall be of fine flour; they shall be baked with leaven. They are the firstfruits to the LORD.

I believe that these two loaves speak of Jews and Gentiles becoming one body in Christ. And the fact that there is leaven in this bread pictures, I believe, that the Church is made up of saved sinners. Leaven is not usually associated with the feasts of the Jews but here it is and that, I believe, is the reason. That these two loaves spoke of Jew and Gentile becoming one in Christ was a mystery until the Church was born. The Jews never knew what it referred to.

II. THE LAST TRUMPET

So we want to look at the significance of the last trumpet. There were many uses of the trumpets. Chumney lists 19 uses of the trumpet. For the temple service they had two kinds of trumpets. There was the shofar made of a ram's horn and the silver trumpet. Both had their special uses. The trumpet we are looking at is the ram's horn, called the shofar in Judaism. The blowing of these trumpets on all their occasions was done by the priests, not the Levites. The Levites had the responsibility of music.

We want to explore what this last trumpet is. First, is the last trumpet the seventh and last trumpet of the book of Revelation, as post-tribulationists teach?

A. Is the Last Trumpet the Trumpet of the Seventh Angel?

Consider now 1 Corinthians 15:51-52 where we find the expression "the last trumpet":

51 Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—

52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.

Here we find that the rapture happens at the last trumpet. The connection of this passage to the rapture is clear from 1 Thessalonians 4:15-17 which says:

15 For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep.

16 For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first.

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

Here we notice the trumpet and the rapture tied together, so no doubt this refers to the great

catching up. However, Matthew 24:31, which speaks of Christ's second coming at the end of the tribulation says this:

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

Here the trumpet is clearly blown at the second coming of Christ. The whole passage and especially the last two verses before this one show that. Listen to verses 29-30:

29 *"Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken.*

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

So there we have a trumpet at the end of the tribulation. Does that indicate that the rapture happens at the end of the tribulation? That would be supported by the view that the seventh trumpet of Revelation is also this same last trumpet and it too happens at the end of the tribulation. Listen to Revelation 11:15:

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

All of this makes a case for the view that the catching up, the rapture will happen at the end of the tribulation.

B. Is the Last Trumpet the Feast of Trumpets?

Our next question is, is the last trumpet the last trumpet at the Feast of Trumpets? Some Jewish groups blow 100 trumpets on this day and the last one is a long blast. Is that the last trumpet? It is a most

tempting thing to see the rapture as happening on the Feast of Trumpets. That is a most perfectly chronological connection. Passover happened on the precise calendar date the feast was kept, and so did the Feast of Unleavened Bread, the Feast of First-fruits and the Feast of Pentecost. If the first four feasts happened the precise date the fulfillment happened one can hardly do other than conclude that the last three feasts will happen on the date they are kept. The natural conclusion is that since the feast of trumpets is next in line, and the rapture is the next thing in line, then the rapture should happen on the Feast of Trumpets.

The book by Eddie Chumney, who, I think must be Jewish, says:

"One of the reasons for blowing the *shofar* is to proclaim the resurrection of the dead. In addition, the thirteenth principle of the Jewish faith is belief in the resurrection of the dead. The resurrection of the dead will take place on *Rosh HaShanah*... (PS i.e. the Feast of Trumpets). In First Corinthians 15:52, the apostle Paul... tells us that the resurrection of the dead will be "at the last trump.

"We cannot go to the Book of Revelation and say that the voice of the seventh angel (Revelation 11:15) is the last trump. In the first century, the last trump (*shofar*) meant a specific day in the year. In Judaism, there are three trumpets (*shofarim*) that have a name. They are the first trump, the last trump, and the great trump. Each one of these trumpets indicates a specific day in the Jewish year. The first trump is blown on the Feast of *Shavuot* (Pentecost) (Exodus 19:19). It proclaimed that G-d had betrothed Himself to Israel. The *last trump* is synonymous with *Rosh HaShanah*, (PS i.e., Feast of Trumpets) according to Theodore Gaster in his book, *Festivals of the Jewish Year*, in his chapter on *Rosh HaShanah*. Herman Kieval also states the same thing in his book, *The High Holy Days* (Volume I, *Rosh HaShanah*, Chapter 5, Footnote 11), in the chapter on the *shofar*. The *great trumpet* is blown on *Yom Kippur*, which will herald the return of the Messiah *Yeshua* back to earth (Matthew

[Mattityahu] 24:31)." End quote.

All of this makes it tempting to see the last trumpet as referring to the Feast of Trumpets. But the problem is that if one connects the trumpet at the rapture with the Feast of Trumpets, then one knows on which day the rapture is to happen. Amir says every year before the Feast of Trumpets he gets questions whether this is the day Christ will come. But, if Christ's coming is imminent, then the last trumpet of our discussion cannot refer to the Feast of Trumpets.

C. Is the Last Trumpet the call to Worship?

Last, is the last trumpet the last of seven blowings in the call to worship? That seems to be the view of Amir Tsarfati. He says that at the southwestern corner of the temple there was a niche where the priest would stand to blow the trumpet. It was blown for many things but every time the Sabbath or a holiday was approaching for the Jews, the shofar was blown. The first trumpet was to get the attention of those who were way outside the walls. The second was blown for those closer by, to start heading in. The third was for those who were close to the walls. The fourth was for those who were in their homes. The fifth was for them to get ready. The sixth was that now they needed to come. The seventh was the final one. After this it was too late to come. He believes God has been trying to get out attention and after the last one it will be too late.

III. MY PERSONAL CONCLUSION

A. Regarding the Seventh Trumpet of Revelation

Well, I give my personal conclusions to all this. I am only giving a view as there is little agreement on the meaning of the last trumpet. First, with regard to the last trumpet being the trumpet of the seventh angel, if they are viewed as the same trumpet, that causes some major difficulties. Let me list a few:

- First, in Revelation 15 it is the trumpet of an angel but at the rapture it is the trumpet of God.
- Second, the trumpet in Revelation brings about a

great earthquake and lightnings and thunderings and great hail. The trumpet of God brings about great blessings as believers are caught up to be with the Lord.

- Third, the trumpet in Revelation 11 brings about wrath. The trumpet at the rapture brings about comfort.

- Fourth, the rapture happens at the end of the tribulation so for 7 years one will know when it will occur. When the tribulation begins you can start counting off seven years. But Jesus taught that no man can know the day or the hour of His coming. If the catching up of the Church happens at the end of the tribulation then is no longer imminent because the tribulation has to happen first.

Furthermore, if the rapture is at the end of the tribulation, that causes great difficulties in answering the differences between these two events; the rapture and the second coming. I have given you these before but let me go through them in light of our subject. I won't list all the references. If anyone wishes those I'll be glad to give them to you later:

1. At the rapture Christ's coming is unexpected. It is life as usual (Matt. 24:36-44). At the second coming life is anything but as usual (Lk. 23:30; Rev. 6:16; Matt. 24:21-31). People beg for death.
2. At the rapture, the Lord comes into the clouds and air (1 Thess. 4:17). At the second coming He comes all the way down to earth (Matt. 25:31-46; Zech. 14:4).
3. At the rapture the righteous are taken to heaven (Jn. 14:3; 1 Thess. 4:13-18). At the second coming the righteous inherit the millennial kingdom on earth (Matt. 25:34).
4. At the rapture only the saved are gathered to the Lord (1 Thess. 4:13-18; 1 Cor. 15:51-52; John 14:1-6). At the second coming the righteous and the wicked are gathered before the Lord (Matt. 25:31-46).
5. At the rapture there is no judgment before the

righteous reach their destination (1 Thess. 4:13-18). At the second coming the righteous are first judged (Matt. 25:34-36).

6. At the rapture the unrighteous remain on earth and go into the tribulation (Matt. 24:40, 41; Luke 17:34, 35, 36). At the second coming the unrighteous are removed from the earth and cast into hell (Matt. 25:46)

7. At the rapture the righteous are removed from the earth (Jn. 14:3), while the unrighteous are left on it (Matt. 40-41). At the second coming the righteous remain on earth while the unrighteous are removed from it and cast into hell (Matt. 25:31-46).

8. At the rapture the bodies of the righteous are changed (Phil. 3:21; 1 Cor. 15:51-52; 1 Thess. 5:13-18) and they do not reproduce any more (Matt. 22:30; Mk. 12:25; Lk. 20:35). At the second coming the bodies of the righteous are not changed and they repopulate the earth (Matt. 25:31-46).

9. At the rapture Christ comes for the Church (1 Thess. 4:13-18). At the second coming He comes from heaven with the Church (Rev. 19:6-14).

10. At the rapture, only the righteous are judged (Rom. 14:10-12; 1 Cor. 3:10-15; 2 Cor. 5:10). At the second coming the righteous and unrighteous are both judged (Matthew 25:31-46).

11. At the rapture the righteous are taken to heaven and then judged (Rom. 14:10-12; 1 Cor. 3:10-15; 2 Cor. 5:10). At the second coming, the righteous are judged and then told to come inherit the kingdom (Matt. 25:32-34).

So my conclusion is that the trumpet at the rapture is not the trumpet of the seventh angel in Revelation.

B. Regarding the Feast of Trumpets

Then with regard to the last trumpet referring to the feast of trumpets, the question is what does the Feast of Trumpets prophesy? All the feasts were prophetic when they were given. The first four have been fulfilled. The last three await fulfillment. It is my

conclusion that the Feast of trumpets is not fulfilled at the rapture. Rather, it will be fulfilled when Christ descends from heaven with the Church, not for the Church. I believe it is the second coming of Jesus Christ that is a fulfillment of the Feast of Trumpets, not the rapture.

Now let me just say that if some of my conclusions don't match Pastor Daryl's, don't string either one of us up. Let me dare to make a little prophecy and please don't string me up if I am wrong about that either. In the 1800's studies and conclusions regarding Israel becoming a nation and of the rapture began in earnest. Various views came forward and eventually more agreement was formed. When I was young pre, mid, and post-trib were common topics and there was much disagreement. As with numerous other doctrines, it takes time and a lot of study and various views before there is any general agreement. Among premillennialists, those three positions have almost settled down to a pre-trib position.

I predict that in days to come various views of what happens after the tribulation begins will be studied more and more. Those will be studied and restudied and different views will take place and then, after much study and debate, a picture will emerge that most premillennialists will come to agreement on. It is like that with the Psalm 83 and Ezekiel 38-39 prophecies.

If I am correct that the feast of trumpets will take place at Christ's coming to earth at the end of the tribulation then the last two feasts will certainly be fulfilled on the exact date when they are kept, just like the first five did.

So what then is this last trumpet of 1 Corinthians 15? So let us pick up the clues and I find only a few. If it is the last trumpet, there must be at least one before it. In 1 Corinthians 15 it is called the *last trumpet*. Then, the parallel passage, 1 Thessalonians 4 says it is the *trumpet of God*. It also adds that there will be a shout and the voice of an archangel. Those are our clues.

First, we must recognize that the shofar or ram's horn, or trumpet we are talking about here had many

uses in the OT. Eddie Chumney lists 19 different uses. So it was not only used at the feast of trumpets. The trumpet which speaks of the rapture is called the trumpet of God. I do not find any other place where a trumpet is called the trumpet of God in Scripture with the exception of Zechariah 9:14 and for the sake of time I won't take that up here. When it speaks of the trumpet of God, I am not sure it means God blows it or if it means it belongs to God. Chumney holds that God blows this trumpet. That may well be.

By the way, does anyone know what the historical significance of Pentecost is? It is the giving of the law on Mount Sinai. Now Chumney says that in the Jewish tradition, the first Trumpet was blown at Pentecost. He gave as a reference Exodus 19:19. Turn to Exodus 19. This chapter speaks of the giving of the law. The reason he connects the giving of the law on Mount Sinai with Pentecost is that for the Jews it commemorates the giving of the law. Pentecost is the day the law was given.

We begin in verse 10:

10 Then the LORD said to Moses, "Go to the people and consecrate them today and tomorrow, and let them wash their clothes.

11 "And let them be ready for the third day. For on the third day the LORD will come down upon Mount Sinai in the sight of all the people.

12 "You shall set bounds for the people all around, saying, 'Take heed to yourselves that you do not go up to the mountain or touch its base. Whoever touches the mountain shall surely be put to death.

*13 'Not a hand shall touch him, but he shall surely be stoned or shot with an arrow; whether man or beast, he shall not live.' When the **trumpet** sounds long, they shall come near the mountain."*

14 So Moses went down from the mountain to the people and sanctified the people, and they washed their clothes.

15 And he said to the people, "Be ready for the third day; do not come near your wives."

16 Then it came to pass on the third day, in the morning, that there were thunderings and lightnings, and a thick cloud on the mountain; and the sound of the **trumpet** was very loud, so that all the people who were in the camp trembled.

17 And Moses brought the people out of the camp to meet with God, and they stood at the foot of the mountain.

18 Now Mount Sinai was completely in smoke, because the LORD descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly.

19 And when the blast of the **trumpet** sounded long and became louder and louder, Moses spoke, and God answered him by voice.

Here we have the Pentecost trumpet and it is also the first trumpet of God. The Jews call this the first trumpet. I would agree with that. Remember, this is Pentecost, not the Feast of Trumpets.

Earlier we said that if the trumpet at the rapture is the last trumpet, there must be at least one trumpet before that. I recommend that this is the first trumpet of God and I have read others who hold that this is the first trumpet of God. The only other trumpet ever called the trumpet of God after this, with the exception of the passage I mentioned earlier, is the one in 1 Corinthians 15. And from that, we could conclude that the trumpet at the rapture is the last trumpet of God. Chumney, probably following Jewish tradition, agrees that this is the trumpet of God. He says: "The first trump is associated with and was blown by G-d on the Feast of *Shavuot* (Pentecost) when G-d gave the Torah to the Jewish people at Mount Sinai (Exodus [*Shemot*] 19:19)." End quote. The claim here is that God Himself blows the trumpet. That may well be. And let me just add that the trumpet at the Feast of Trumpets is not called a trumpet of God.

When I listened to Amir he said that the feasts are all Jewish feasts. However, from my studies I would conclude that the Feast of Pentecost has a direct connection to the Gentiles. That connection is first found in the two loaves, and then it is clearly found in Acts chapter 2. Here the Church, in which Jew and Gentile become one body, was born on the day of Pentecost.

Furthermore, it seems to me that the Jews have no idea what these two loaves mean. When I read some of their views they seemed very far-fetched. The famous Rabbi Lubavitcher, who died not too many years ago, said that, and I quote: "...the Omer and Shte'i HaLechem offerings (PS. The two loaves) represent two stages in the service of G-d that the Israelites experienced on their journey out of Egypt, a journey that we are empowered to re-experience each year." End quote. Well, that is very broad guess.

Now according to Chumney, the Jews connect the last trumpet with the Feast of Trumpets. No doubt they did not know about the Church and the rapture from the OT. The Church and the prophetic meaning of Pentecost was a mystery until it was revealed to the Apostle Paul. So here is my question: Could the last trumpet of Pentecost be connected to the rapture of the Church rather than to the second coming? Just as the two loaves at Pentecost picture Jews and Gentiles becoming one, does the last trumpet picture the rapture of the one body made up of Jews and Gentiles being caught up? This seems most likely to me.

Turn to Matthew 25. Another clue to the meaning of the last trumpet is found in 1 Thessalonians 4:16 which says that at the rapture the Lord descends with a shout. Matthew 25 and the bride's maids is interesting in this light. I view verses 1-13 as speaking of the rapture, not the second coming.

1 "Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom.

2 "Now five of them were wise, and five were foolish.

3 *"Those who were foolish took their lamps and took no oil with them,*

4 *"but the wise took oil in their vessels with their lamps.*

5 *"But while the bridegroom was delayed, they all slumbered and slept.*

6 *"And at midnight a cry was heard: 'Behold, the bridegroom is coming; go out to meet him!'*

7 *"Then all those virgins arose and trimmed their lamps.*

When the bridegroom went for his bride and he was about at the appointed place where he picked up the bride's maids verse 6 says a cry was made. When Christ comes for His bride at the rapture a shout is made.

Though the word "a cry was made" and the word "shout" of 1 Thessalonians 4 are different they may refer to the same event. Of the word *shout* in 1 Thessalonians 4 Albert Barnes says: "The word here used (κελευσμα) does not elsewhere occur in the New Testament. It properly means a cry of excitement, or of urging on; an outcry, clamour, or shout, as of sailors at the oar...; of soldiers rushing to battle...; of a multitude of people...; of a huntsman to his dogs... It does not mean here, that the Lord would himself make such a shout, but that he would be attended with it; that is, with a multitude who would lift up the voice, like that of an army rushing to the conflict." End quote.

1 Thessalonians 4 mentions a shout and the trumpet. The shout and the trumpet would not be new to the feast of trumpets, but the voice of an archangel is and 1 Thessalonians 4:16 says that Christ comes with the voice of an archangel. That is never said of any feast day.

There may be one more connection to this last trumpet and the Church and it is that of marriage, but I will leave that for another message on some other year. However, in short, the connection here to the Church is that God made a new covenant when He sent Jesus Christ. And all those who enter this new covenant

become part of the bride of Christ. And when the last trumpet sounds, Christ will pick up His bride to take her back to His Father's house.

C. Regarding the Call to Worship

I am no match for Amir in knowledge of prophetic things, but the view that it is the last trumpet of seven in the call to worship does not satisfy me. I wonder then, where are the other six?

CONCL: So to conclude, Pentecost commemorates the giving of the law. But after the time of Christ, for us as Gentiles who have become one body with the Jew, Pentecost commemorates the birth of the Church. When God blew the trumpet at Sinia, as I see it, we have the first trumpet of God. When the Church age is complete, and we believe we are very near to that time, then Christ will come to take His bride home, and as I see it, that speaks of the last trumpet of God.

When that has taken place, then once more a Jewish time period will begin. It will be the seventieth week of Daniel. When that time comes to a close, or shortly before, the Lord Jesus will return to earth. At this time another trumpet will sound. So listen to Matthew 24:29-31:

29 "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken.

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

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

When Jesus returns there will be, and note the words, "a great sound of a trumpet." Here is what I suggest: The trumpet at Mount Sinai was the first trumpet of God. The trumpet at the rapture is the last trumpet. The trumpet at the second coming is the great trumpet.

Chumney connects the great trumpet of Isaiah 27:13 with Matthew 24:31 and thinks it refers to Yom Kippur. But if Isaiah 27:13 and Matthew 24:31 go together, that fits better with the Feast of Trumpets than Yom Kippur.

If my conclusions are correct then God blew a trumpet for the first time at Mount Sinai, at the giving of the law, which is also the day of Pentecost which is connected to the Church. Then at the rapture is last time God will blow a trumpet which is also connected with the Church. This is when Christ comes to take His bride home to His Father's house. We believe that could happen at any time. And then at the second coming the great trumpet will sound on the Feast of Trumpets.

I suggest that on the Feast of Pentecost, the feast in between two sections of three feasts, when God blows the trumpet for the first time, that it pictures Jew and Gentile becoming one body in the Church. I further suggest that the last trumpet then is the signal Jesus Christ has been waiting for. Jesus said that no one, including Himself, knows the day or the hour when He will return. I am suggesting that Jesus Christ is waiting for the day when God will blow this last trumpet and that this is the signal He has been waiting for. When this trumpet sounds He has the Father's signal to go pick up His bride. As soon as this trumpet sounds an excited Bridegroom leaves heaven and He is on His way for His bride!

I close with this: The statement mentioned a few times in the NT that the last shall be first and the first last has interested me greatly. In dealing with the parables of Christ, I came to the conclusion that Israel, which was first, will be resurrected last; and the Church, which was last, will be resurrected first and go to be with the Lord first. The Church plays a huge part in God's overall work, and Pentecost is the only feast that I find in Scripture that includes the Gentiles through the one body, the Church.

Since there are so many views on the meaning of the last trumpet, all this is food for thought and I'd be glad for any new thoughts or insights or objections.