

Numbers 10:1–10

¹And the Lord spoke to Moses, saying: ²“Make two silver trumpets for yourself; you shall make them of hammered work; you shall use them for calling the congregation and for directing the movement of the camps. ³When they blow both of them, all the congregation shall gather before you at the door of the tabernacle of meeting. ⁴But if they blow only one, then the leaders, the heads of the divisions of Israel, shall gather to you. ⁵When you sound the advance, the camps that lie on the east side shall then begin their journey. ⁶When you sound the advance the second time, then the camps that lie on the south side shall begin their journey; they shall sound the call for them to begin their journeys. ⁷And when the assembly is to be gathered together, you shall blow, but not sound the advance. ⁸The sons of Aaron, the priests, shall blow the trumpets; and these shall be to you as an ordinance forever throughout your generations.

⁹“When you go to war in your land against the enemy who oppresses you, then you shall sound an alarm with the trumpets, and you will be remembered before the Lord your God, and you will be saved from your enemies. ¹⁰Also in the day of your gladness, in your appointed feasts, and at the beginning of your months, you shall blow the trumpets over your burnt offerings and over the sacrifices of your peace offerings; and they shall be a memorial for you before your God: I am the Lord your God.”

The God Who Summons, Sends, and Gladdens

Main idea: divine authority summons us, sends us, and gladdens us

Introduction: they already know when they’re going to move/stop; why the trumpets?

1. Summoning

1. Long blows
2. The cloud will not be there forever. God invests His authority in His officers (cf. v8)
3. This authority is also attached to the calling of the assembly (v3)
 1. This will continue in the land (v10, cf. Lev 23)
 2. Not just for submitting to the Lord’s summoning, but as a “memorial” that they are genuinely gathered to God (end of v10).
 3. This continues under Christ (cf. Heb 10:25). The Lord summons you!
4. This authority is also attached to the assembling of the officers (v4, cf. Mt 18:18–20)

2. Sending

1. Short blasts / the “alarm”

2. In addition to mobilization after the cloud is no longer available, there is the need for finer details of mobilization (v5–6)
3. Not just mobilizing them in the wilderness, but “mobilizing” God in the land (v9). i.e. reminding them that God of Sinai is still remembering them and still saving them.
4. We no longer have silver trumpets, but we have a Seated Savior! And, in token of this, we have church life and public worship that come entirely (or should do) from Him alone.

Conclusion: Whether summoning us or sending us, the Lord gladdens us!

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Numbers. 10 verses 1 through 10. These are God's words.

And Yahweh spoke to Moses saying. Make two silver trumpets for yourself. You shall make them of hammered work. You shall use them for calling the congregation. And, Directing the movement of the camps. When they blow both of them. All the congregations shall gather before you at the door of the Tabernacle of meeting.

But if they blow only one, Then the leaders, the heads of the divisions of Israel. Shall gather to you. When you sound the advance. The camps that lie on the east side, shall then begin their Journey. When you sound the advance the second time. Than the camps that lie on the South Side shall begin their Journey.

They shall sound the call for them to begin their Journeys. And when the assembly is to be gathered together, you shall blow But not sound the advance. The sons of Aaron, the priests shall blow the trumpets. And these shall be to you as an ordinance forever throughout your generations.

When you go to war in your land against the enemy, who oppresses, you Then you shall sound an alarm with the trumpets. And you shall be remembered. Before y'all say your God. And you will be saved from your enemies. Also, in the day of your gladness, in your appointed feasts, And at the beginning of your months, You shall blow the trumpets, over your burnt offerings and over the sacrifices of your peace offerings.

And they shall be a memorial for you before your God. I am Yahweh. Your God. Amen. Thus ends this reading of God's inspired and inerrant word. Well, we already know how the nation of Israel knew that it was time to leave. And that is when the cloud. Or the appearance of Fire by Night, rose up from above the testimony.

Uh, where it would hover and where it would stay. So long as they were to dwell in a place. So they knew how they were, we know how they were to know when to leave and how they were to know, when to stop. So why does the Lord now have them?

Make these two silver? Trumpets. I'm sure, they are beautiful trumpets. The idea of the hammered work. Or the language of the hammered work as the idea of craftsmanship in it. And this is a different word for trumpet than the ordinary word for the horn, that would be blown the so far.

Now, these were very musical. Instruments. And they would be very long with a flare at the end. And it's likely so that they could distinguish between when the one is blowing. And when the two are blowing that these are two different notes, On these trumpets. Well, why does he command these trumpets?

Well, he tells us the two main reasons and I hope it is not too much of a surprise that these then would become the two main headings in our sermon as we consider this passage together this Lord's Day Afternoon, Uh, one reason is for the calling of the congregation.

And the other reason is for the directing of the movement of the camps. So summoning. And sending. Uh so long as they're in the land or sorry, so long as they're in the wilderness. They are especially for summoning and sending the people. But then there are times or there will be times once they have been brought into the land when there is summoning and sending, And yes, the people are summoned at the feasts and the people are sent.

When it is time to go to war but if we pay careful attention to the passage, we find that God is giving the people to hear Being summoned as it were and sent as it were. That he is giving them to know that he gathers them to himself. And that he is the one who goes out for them.

And so there's summoning and sending they're summoning and sending in the wilderness, there's summoning and sending when they come into the land, And this is a summoning and ascending that the Lord has given us But he hasn't used trumpets now. He sends forth his word which must be clearly proclaimed.

Giving its distinct sound sounding the right, note in the right way so that the people will know how to respond. So first, the summoning There are two different types of blowing here. The The long blowing. On the trumpet, a long sustained. Note on one or both of the trumpets and that is the summoning type of note on the trumpets.

That's what we see. Then in verse 3, when they blow both of them, all the congregations shall gather before you at the door of the Tabernacle of meeting. But if they blow only one, Than the elders. Sorry then the leaders it's not too far off. Then the leaders the heads of the divisions of Israel shall gather to you.

And so, Perhaps, if you were in your tent in the camp children and you could faintly hear That the long note was starting to be played, perhaps, like you have heard, well, maybe some of you, some of us, many of us live so far out in the country. We would never hear a tornado alarm.

But many of you have heard those Sirens, which incidentally do use two different notes. Although it's hard to tell at first But as soon as you started to hear, The long-blowing mama might send you out and say, dear step outside and make sure to see if it's one or if it's two.

And you would go outside and you'd listen to here if it's just the one note and then you might come in and say Mama Mama Mama it's it's just one note, it's okay. And you would know that it was just the leaders who were to assemble Uh, to where the trumpet was being blown.

But if it were two notes, if you heard a little chord, a little mixture of the two notes, you might come in and say Mama Mama Mama. It's two. Let's go, let's go. And Mom and would get you

ready and Dad if he was around, would lead the lead the family out and the whole congregation would assemble or maybe dad is working or doing something and you have to meet him and find him there, but the whole congregation Uh, was To assemble.

And so there is Authority. Uh, in this summoning when these trumpets are blown, they know that these trumpets were given by God and that the people who were given to blow the trumpets, that is the priesthood. The sons of Aaron, the priests verse 8 tells us are the ones who Who blow the trumpets.

They are. They are invested with the authority of God. So that when the priest blows the trumpet, it's not just the priest. Who's calling the people to assemble, is it? And if he blows just the one trumpet, it's not just the priest who is calling the leaders of Israel to assemble.

And so when the Lord's servants used, the Lord's means to call the people for the Lord's assemblies. It is the Lord himself. Who is calling those assemblies? And so, this is something that would be true in the wilderness, but it was also true when they came into the land, you remember back in Leviticus 23, we had the lists of all those feasts, three main feasts in the year that when one of those feasts came, could you stay at home where you were, and you're part of the inheritance know, all of Israel was to be gathered for those feasts.

You wouldn't be able to hear. A trumpet blast or in this case. Sorry, a trumpet blow, we're not on blasts yet. Those are the sending sounds. You wouldn't be able to hear a trumpet. Blow way up from Dan. Uh, from the from the tribe of Dan. But you would know the times of the year, according to the calendar that the Lord had given his people at that time, that you were being summoned.

And when you came, and you had one of these days of gladness verse 10 in the appointed feasts, or if you happen to live by Jerusalem, Or wherever the Tabernacle was at Shiloh at first. Uh, and and you were able to hear it at the beginning of the month, you would hear the blowing of the trumpet.

But notice whom it says, is being summoned here. You shall blow the trumpets, over your burnt offerings, and over the sacrifices of your peace offerings. And they shall be a memorial for you before your God. So they're not just being summoned. Now, to Shiloh are they? Because it's specifically over the and we know that the word burnt offering is usually which word Ascension.

So these long blows blowing over the Ascension and over the sacrifice of your peace. And they shall be a memorial for you before where or before whom. Before God. So They be gathered in a place together on Earth to Shiloh. But you have this Ascension that is going up and you have the smoke of the peace, the sacrifice of the peace, that is going up.

And when you hear the long blowings, specifically over the offerings, what is the Lord saying to his people? That he's not just Gathering them momentarily and one of the feasts on the calendar to a place on Earth. But he is gathering them to himself. By the one, who is the Ascension by the one?

Who is the peace? It was a picture to them of Jesus Christ. Bringing them all the way to God. And now we don't have the picture, do we? We don't have trumpet glasses and we don't have Ascension offerings and we don't have peace offerings. What do we have? We have Jesus.

So we don't have priests that play trumpets. We have the Lord Jesus who is in heaven. And we have his word. Red and sung. And preached and heard. And what does he say? He says that he is the one. Who declares God's name to his Brethren Brethren and Hebrews chapter 2.

He says that he is the one who sings God's praise in the midst of the assembly. His word that dwells richly in us when we admonish one another and we better not admonish one another, with our own word, should we? But it's Jesus's word that we sing because Jesus is the great singer.

We even have the Lord's Supper. In which Jesus who stays in heaven, feeds us upon himself. At his table. This is Jesus is the one who presents Us in heaven. We go even into the holy of holies because we don't have an Ascension offering that goes up. You know, we don't light the bread on fire.

We have an Ascension who has already ascended, we have a great high priest who the Bible says has passed through the heavens. Now, does he not continue to summon his people? Of course he does in the same book from which we learn all of these things. The same book in the Bible that tells us that there's a Sabbath keeping room that remains He forbids us, he tells us do not forsake the assembling of yourselves together.

And so when the elders tell you on the Lord's day, what time to assemble? Is it not the Lord Jesus himself through his servants on Earth? Whom he has invested with that Authority. Calling the church to gather. You know, the call to worship is read from the Bible by an elder of the But it is a command from Jesus who sits in heaven.

That we Would assemble. And, of course, the command, Is super encouraging. Such a command is that? Kind of, like we heard the command earlier today, in Matthew chapter, 8, be healed. What a precious. Good command. Well. If the command is to gather to God in he To enjoy him in the worship and to glorify him in the worship.

In Union with Jesus Christ, vote of precious and good. Command. So, there was summoning. All Authority in Heaven and Earth belongs to the Lord Jesus. And he is present with us, always even to the end of this age. Even though he is physically absent, Not only is he present with us in the Divine way.

By virtue of the fact that he is God, and man, and so in everything that exists everywhere Jesus is there. Because there literally cannot be existence without Jesus in his divine nature. But even in his human nature. Has he not given you to be baptized in the name of the father and of the son and of the Holy Spirit.

And does he not teach you that this baptism is into Union with him? Not now the baptism with the water. But the baptism he gives by his Spirit gives you Union with him. And he says of his bride, she is born of my bone and Flesh of My Flesh.

You know, I could be anywhere in the world. And I'm still United to my wife even though we are separated by distance. In geography, we are joined together by the mystical Union of marriage. Jesus is sitting in glory. And you are not. But if you are a member of his bride, if you are a body part of his wife, He says that you are born of his bone and Flesh of his flesh, and we really do get summoned all the way to God.

When we come to God through Jesus Christ by faith. In the days of gladness. As he describes them here. So there's summoning. Well, there was a different sort of note. That would be. That would be tooted or blasted. Upon the trumpets and it's called the advance in one place here and it's called uh the alarm.

Sorry it's called the advance in two places and it's called the alarm in one place. This sort of note is the one verse six when you sound the advance, sorry. Three times verse five, when you

sound the advance of verse six, when you sound the advance the second time, And then, When it's talking about the long-blowing, Uh, in verse 7 it says For when the assembly is to be gathered together for the summoning you blow you do the long note, but you don't do the short blasts, you don't send the advance.

You do do when you get into the land in verse 9. Do the short blasts and there it is called sounding and alarm. So the second uh sort of note that the trumpet plays would be these short blasts, it's important to know which is which It's important that the trumpet give a distinct sound because if the long-blowing sounds too much like the short blast you might be getting ready for church when you're supposed to be getting ready for war.

And if the short blast sounds too much like the long blow, then you might be getting ready for for war, when you're supposed to be getting ready for church. And it's a completely different equipment and a completely different set, uh, mindset for the one or for the other, But this would help his people.

Yes, they knew. That God is the one who is leading the camp, and this was one way that the Lord, especially showed the people that he's investing. The priests in this case, with his authority to sound these short blasts. If the priest went out and sounded the short blasts, but the cloud hadn't lifted up.

And and started moving, then the people would be the priests would be usurping the authority of God and the people would say, well, the cloud's right there, it's still sitting over the Tabernacle. Uh, why are you saying that it's time to go? Why are you Why are you sending us?

But when the cloud has moved Than the people are listening from the Lord's authorized servants to sound the alarm to make the short blasts. Uh, His people and this way they would be very organized because they can't all leave at once. Can they there's an order in which they are supposed to be marching in order that we learned about in chapter two, in order that we're going to see in the rest of chapter 10 is actually followed and he gives us the first couple instances of that order here.

The the first sounding of the advance, the first series of short blasts and verse five.

Second. Set of blasts in verse 6. Would send out the set of blasts in verse 6 would send out the the South Camp which was especially led by Reuben. And would Rally to the standard of Reuben or to the banner. Of Reuben. And then you have basically and so forth.

A loose paraphrase at the end. Verse 6, when it says, they shall sound the call for them to begin their Journeys, that's saying and so forth. And so there's this mobilization of the people when they are to move when they're in the land or sorry when they're in the wilderness.

But when they come to the land, there's also a new use for the short blasts just like in the land when they got into the promised land and they were settled in the land, there was a new new use for the long blows. Now there's a new use for the short blasts.

In your land against the enemy. Who oppresses? You What are they just find out, or maybe learn again. What are they just reminded that even after the Lord settles them in their land? They're going to have enemies. And they're going to have enemies who oppress them and they're going to have to go to war.

Then you shall send an alarm with the trumpets. And he shall be remembered before. Yahweh, your God. So, in this case, the short blasts aren't saying it's time to go. The short blasts are done when the people have been gathered. Israel wasn't to have a standing army. Right? They

would raise militias from all the, all the different, uh, tribes and all the different areas, and they would be gathered together.

But when it was, it was time to go out against the enemy. They would sound the short blasts. But notice they're not sounding the short blasts. To remind the people that it's time for them to March. Who's the one who remembers in verse nine? Then you shall sound an alarm with the trumpets and you will be remembered.

Remembered passive. Before. Yahweh your God and you will be saved. Passive from your enemies. And this is, and we've mentioned it before the Divine passive whose they are remembered, who's doing the remembering, the Lord is, they are saved, who's doing the saving. The Lord. Now, does the Lord need trumpets to remind him?

That we are here. And we need To tell him when it's time to save us. Those reminders are for us, aren't they? He gives the short blasts in that context for his people so that they will know that the Lord is remembering them. That the Lord is going out to war.

That the Lord. Is saving them. Now, we no longer have Silver trumpets, but we still have the god of Sinai. And the god of Sinai has actually become. Flesh. The word was God. But he became flesh and tabernacled Among Us. And now we have not silver trumpets. But a seated savior.

When you hear Jesus's word, preached. When? Uh, when he causes you to sing his word to one another, when you cry out to him, in accordance with his word, when you see his supper, when you remember that, you have his sign of his authority on you. You know, that you are remembered in heaven.

And you are being saved from. He doesn't need. Our prayers, does he? He certainly doesn't need our. Uh, sopping at the table. For him to remember the Covenant. But he does remember us when we pray, He does. Remember us when we sing, he does. Remember us when we worship He even remembers us when he makes us to preach and hear preaching.

And when he brings us to his table, And so in token of Christ's being our seated savior, And and that's the the climax so far. He's sitting all his enemies are being made a footstool for his feet. There are still Wars, we are still attacked. We are still oppressed and certainly not just by Earthly or human enemies, are we?

But he remembers us and he's saving. And then token of this. We have a church life and public worship. That come entirely for him for him alone. You don't fill the church with activities that Jesus has not commanded. You do not add anything to the worship. That not only scripture is not commanded, but now in the New Testament that Jesus does not lead from heaven.

The very Simplicity that we have now the absence of trumpets and the absence of altars, the absence of sacrifices The absence of, The calendar and the priests and their holy garments and all of that nonsense. It all announces to us that we have a seated savior. That we are led from Heaven.

That we are remembered from there. That we are saved from there. And so whether summoning us or sending us, by any of his means in his worship, it is Jesus, it is Jesus who summons And it is Jesus, who sends us to everything that we do? And it is Jesus, who goes with us?

To enable us to do it. And truly then his day is for us. Like verse 10 says, A day of our gladness in him. Lord, give us. To have trumpets that sound clearly. Not just in our Pulpit and you pray

for me for that, especially since I spend most of the time in the Pulpit, But you sound the trumpet at home, don't you dads?

And all day long to your children. Moms and we all want to be stabilized, not to be tossed to and fro by winds or waves of Doctrine. You know, the reason We don't have preaching in Spanish. Is because First Corinthians 14 says, The worship service should be in a known tongue.

Because if the trumpet gives an indistinct note, If it's not clear. How will the people know? What they are supposed to do. So even for speaking the truth and love to your brother or your sister in the Lord or to your neighbor whom you're hoping will be made a brother or sister in the Lord Sound clear notes.

Speak Bible words, clearly. Man, let's pray. Oh gracious, God, and our heavenly father, we thank you for the Lord. Jesus. We thank you for revealing yourself to us. We thank you that you are not like the mute Idols of the Nations. Whose followers? Uh, puzzle and froth and speak gibberish.

And must do all sorts of crazy things. Uh, in order to convince themselves that they have an idea what their God is saying. But You O Lord have spoken to us clearly. Now, in plain English. Having caused the plain Hebrew and the plain Greek of your word. Even to be translated into our tongue.

We do pray, Lord for the translation work that is going on all around the world. The the notes of your word, the notes of Christ's Ministry from Heaven. Would be sounded clearly in every tongue. On the And we pray Lord that you would help us. To receive the authority of those whom you use.

That when we are called and summoned, we would gather And when your word sends us, We would go and do what your word says. Please do help our pastor. Please do help all of our elders. Including our pastor. That they would sound clear notes from your word. And give us O Lord to sound clear notes.

Also with one, another We ask it all in Jesus name, amen.