

*Trumpets of Silver*  
*and*  
*Trumpets of Rams' Horns.*

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By U. U.

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LONDON :  
G. MORRISH, 20, PATERNOSTER SQUARE.

PRICE TWOPENCE.

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“Ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings, that they may be to you for a memorial before your God.”—NUMBERS x. 10.

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THAT God may speak through a ram's horn as well as through a silver trumpet, is a form of speech not unfamiliar to many who have moved amongst the various systems and sects into which—sad to say—the children of God are divided.

Where each believer has gravitated to a centre consonant to individual taste and opinion, guided and ruled by these, although professedly subject to the word of God (and this is written in no unkind spirit), there is the wish to do the right thing, but an untrustworthy guide has been followed; the present state of confusion is the result.

Looking at the trumpets of silver as typical of the testimony of God, had such been listened to by believers, the true centre would have been found; *settled* peace, the sure result of simple obedience, would be *their* portion—and more, *God's* portion in a people entirely separate to Himself in the midst of this evil world, although not *of* it, would be ensured.

This—for which God looks—is even derided by the many, and called fanaticism and bigotry; an unholy alliance has been formed with that which is opposed to God and His Christ, under the plea of bettering the condition of things; such a line of conduct certainly secures the good-will of the world, but what is that when tested by the word of God? “The friendship of the world is *enmity* with God; whosoever, therefore will be a friend of the world is the enemy of God.” (James iv. 4.)

The term used at the beginning of this verse—adulteresses—although pointing, perhaps, to actual sin of that nature, yet gives the most forcible type of unfaithfulness; an unfaithful wife is the scorn even of the world. God also uses this figure frequently in pleading with His earthly people, their unfaithfulness brought judgment after judgment from His hand, but they would not learn wisdom, therefore God has for a season scattered them amongst the nations; He, in His own time, will bring both Judah and Israel into their own land again. Until that period arrives, those who, in the inquisitiveness and activity of nature, concern themselves to meddle in the matter, will but labour for nought, and find Jerusalem “a burdensome stone.”

If the testimony of God to His earthly people was separation from surrounding evil of every description—which no honest student of the word can deny—His testimony to believers in the Lord Jesus Christ—Christians—“partakers of the heavenly calling” (Heb. iii. 1), those whose “conversation [commonwealth, or that to which we as believers belong] is *in heaven*”

(Phil. iii. 20) ; they that "are not of the world" (John xvii. 16), although for a time in the world, is equally emphatic.

But the foregoing is not exactly the aspect in which it is my purpose, in humble dependence upon God, to consider the "Trumpets of Silver," as also the "Trumpets of Rams' Horns."

Silver is typical of redemption ; ten gerahs, or half a shekel, was the offering given by every male of the children of Israel, from twenty years old and upwards, as "a ransom for his soul," shewing that man could not possibly stand before God except on the ground of redemption—I mean in any other position than as a creature responsible to his Creator ; nearer relationship could only exist on the ground of participation by grace in the efficacy of the perfect work of Christ as the Redeemer—the One who has made atonement.

The sockets on which the boards of the tabernacle rested were made from this atonement-money. Here, again, may be seen a type of the soul *in* Christ ; the board was covered with gold, a symbol of the "righteousness of God," based on sockets of silver, typical of the finished work of redemption wrought by the Lord Jesus Christ. His finished work is the ground of all grace.

Let us, then, in all simplicity, meditate on the trumpets : what they were made of ; how they were made, and who it was that blew them over the burnt-offerings, and over the sacrifices of the peace-offerings, for a memorial before God.

These trumpets were made of silver, significant of redemption—they were made "of a whole piece" of

that metal; this clearly pointing to the perfect nature of the redemption—no flaw, no failure, no joining together of pieces of metal; redemption is the work of One alone: “Lo *I* come to do thy will, O God.” (Heb. x. 7); “*I* have glorified thee on the earth, *I* have finished the work which thou gavest me to do” (John xvii. 4)—is clearly foreshadowed in the *one* or “whole piece.”

The “Lamb of God” is spotless in the eyes of a just and holy God, and His walk on this earth was like His garment, “without seam,” it was “a whole piece”—perfection. The Person, work, and walk of “him who loves us, and has washed us from our sins in his own blood,” are of one piece, eternally glorious in their perfection. This perfect work, and He who brought glory to God, form the subject of unceasing and eternal satisfaction to Him who is our God and our Father.

*In* Christ Jesus (the eternal Son of the Father), and *through* His blood, we have redemption, and in Him alone; we have done nothing to help in the wondrous work, “for all have sinned, and come short of the glory of God.” (Rom. iii. 23.) Thus the trumpets were made of *one* metal, and of a *whole piece* of metal; the fact of there being two such instruments leads to the thought of the glorious work in two aspects.

He “through the eternal Spirit, offered himself without spot to God.” (Heb. ix. 14.) God has an eternal propitiation in this “offering and sacrifice,” *has*; therefore all the efforts of man to propitiate God are more than vain, they are a denial of the finished and accepted work of Christ, who “is the propitiation

for our sins." (1 John ii. 2.) Such efforts are an endeavour to work another and a baser metal into the trumpets. Instruments of such a character give forth no sweet sound to God. Speak not of devotedness, of good intentions, of honesty of purpose—nay, nor of ignorance in those who deny this by their persistency in vain efforts, for have we not the word of God, in all its clearness and grand simplicity, to guide us in this matter? "Of *silver*, of a *whole piece*, shalt thou make them."

Yes, God *has* accepted the spotless offering—with reverence be it said—He looks for none other as propitiatory, for it is so pure, so abundantly satisfying to Him. So perfectly satisfied is He, that believers, whatever they may have done, are "justified freely by his grace." Before the foundation of the world God saw this complete and eternal propitiation; men sinned increasingly, from the fall of our first parents in Eden, to the time of the offering; yet He could shew forbearance, without sacrificing one jot of His attributes as a just and holy God, and now that the sacrifice has been accepted, the precious blood shed, He is just in justifying those who have His Christ as the object of their faith. His own word declares it, and in view of this full propitiation, well may the Holy Spirit ask each and all, "Where is boasting then?" Oh! for grace upon each redeemed one on this earth to say heartily, Amen, to the declaration—God's declaration—"It is excluded" (Rom. iii. 27), and know what it is to "glory in the Lord,"—our Lord—and in Him alone.

Then behold the manner of God's love to us, He *so* loved that He "spared not his own Son, but delivered

him up for us all." "He hath made him to be sin for us." (2 Cor. v. 21.) The Sinless One bore the wrath of God for us, bore the judgment which was righteously our portion, became our Substitute, for God laid upon Him the iniquity of us all. In that awful period of time at Calvary, sin and sins were judged, and atonement was made.

Ere He "who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men" (Phil. ii. 6, 7), bowed His head in death, He cried, "It is finished."

What a solemn silence enwraps the soul when musing on these words! The mocking and derision so meekly borne had given place to the quiet of death! Little did His persecutors think that He had indeed saved others, that it was by "the sacrifice of himself." His creatures shewed no pity, such is the hardness of the heart of man, harder than the earth on which he stands, for even that did quake when the awful deed was done.

The rocks were rent asunder. Did swift judgment follow? No, blessed be God, no; an act of grace direct from God Himself accompanied earth's throes, the veil of the temple was rent in twain from the *top* to the bottom. God had been glorified, man's need had been met, and grace, unchecked by any barrier, flowed out. "Grace reigns through righteousness." The work of One, Jehovah-Jesus—God manifest in flesh, had Himself finished the work alone—complete in both aspects it is indeed "of a whole piece."

The priests the sons of Aaron, were those appointed by God to sound the trumpets, and in them is seen the type of those "made nigh (to God) by the blood of Christ" (Eph. ii. 13)—believers, those saved by grace, "through faith"—whilst Aaron himself, as high priest, is typical of Christ; the distinction may be clearly seen in the ceremonial ordered by God "to hallow them to minister . . . in the priests' office." (Ex. xxix. 1.)

That Aaron was washed, as also were his sons, detracts in no way from the truth that Christ was and is ever the Sinless One, He to whom the prince of this world (the devil) came, and could find nothing to act upon in Him. He was and is perfect; all the wiles and subtleties of the enemy only made this precious truth the more manifest. "The prince of this world cometh and *hath nothing in me.*" (John xiv. 30.) The sacrifice of the burnt-offering, "the inwards and his legs," was also washed; but this act was so to cleanse the type that the spotless purity of the Antitype might be foreshadowed, or as another has more happily expressed it, to shew typically what Christ is essentially—spotless.

Thus Aaron, as typical of "our great high priest," had the anointing oil—type of the Holy Spirit—poured upon his head *before* the blood of the sacrifices was shed, a beautiful figure of that incident which is narrated in the Gospel by Matthew, where our Lord, at the beginning of His public ministry, took His place with the godly remnant "in righteousness," the only One baptised by John that could do so righteously, for all others were baptised in Jordan "confessing their sins."

John came preaching repentance and the advent of the kingdom of heaven; the true-hearted ones acknowledged the ruin they were in as a nation, believed that the fact of their being the children of Abraham would not save them from judgment, and professed this truth by undergoing baptism, at the hands of John, in Jordan; their Messiah took His place with them by the figure of baptism, identifying Himself with His own, His earthly people. "In all their affliction he was afflicted." (Is. lxiii. 9.)

The Psalms teem with the sorrows of His soul in this respect, and His prophetic language recorded there, will be the soul's breathing to God of the godly Jew, after the "heavenly people" (the church) are called up to heaven.

Immediately that the Messiah is baptised, the heavens open, the Holy Ghost descends upon Him, and God declares Him to be His "beloved Son," in whom He has found His delight.

The sons of Aaron, as also Aaron himself when standing with them to be "hallowed" to "minister in the priests' office," are anointed with blood first; impossible to anoint with oil in their case until the blood had been applied. No, death must first be passed upon the flesh; then, and not till then, can man be sanctified by the Holy Spirit for the service of God.

The Holy Ghost, it is true, presents the word of God to man. "That which is born of the flesh is flesh." (John iii. 6.) "They that are in the flesh cannot please God." (Rom. viii. 8.) But this is *striving* with man. It is only through death to the flesh that life is found in Christ: "Whoso eateth my

flesh, and drinketh my *blood*, hath eternal life." (John vi. 54.) There must be an appropriation by faith, of Christ and His finished work, and, on the same principle, an identification with Him in His death, before eternal life and the indwelling of the Holy Spirit can be the portion of any soul.

Dear reader, it may be that you are endeavouring to serve God in the flesh; perhaps you have resisted, and now are resisting, the strivings of the Holy Spirit. You are not willing to confess your ruin by nature, and that in you "dwelleth no good thing;" you are doing your best, may be, and looking to the precious blood to supply any deficiency on your part. That will not stand in the day of trial; forget not, I pray you, the type, "a whole piece." See what you are doing by such conduct—robbing Christ of the glory due to Him alone, and making an idol of your own vain effort. Remember the solemn word of God to an earthly people—"Ephraim is joined to idols; *let him alone.*" This is recorded for our admonition.

"Ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings, for a *memorial* before your God." What a beautiful type we have here of the Lord's table! Through a perfect atonement, and on the ground of an eternal redemption, those "made nigh" by the precious blood of Christ remember Him in His death, and contemplate God's satisfaction in the spotless offering. Joy and gladness fill each heart, as it enters into the soul-stirring truth, that God has been glorified upon this earth. The silver trumpets sound aloud in His ear, giving forth the praises of the "Lamb of God"

from the hearts of those who worship God in spirit ; that is, who offer nothing of self, nothing of nature, and who have no confidence in ceremonial observances and legal ordinances, but who speak before God of Christ, of His obedience, of His devotedness, of His delight to do the will of God, of God's delight and satisfaction in Him ; and being subject to the word of God, they, in their measure, worship in accordance with the truth, knowing God as Abba, Father, and having the witness of the Holy Spirit that they are the children of God.

“Days of gladness” are such occasions, and solemn days too, as it is remembered that it was our sins which caused Him, whose love for His own “*passeth knowledge,*” to go down into the deepest abyss of death. This thought sobers and solemnises, but yet it causes louder and purer notes to break forth from the “*Trumpets of Silver,*” as that love is tasted which God commendeth towards us, “*in that, while we were yet sinners, Christ died for us.*” (Rom. v. 8.) How precious are the moments when by faith the soul enters that sphere where the new life breathes the atmosphere which savours of Christ alone, and tells out to God its satisfaction and delight in Him who is “*our peace*” —in other words, knows something of the reality of those wondrous words, “*Truly our fellowship is with the Father, and with his Son Jesus Christ.*” (1 John i. 3.)

As is foreshadowed in the peace-offering, there is that between the Father and the Son which we cannot fathom ; the fat and the prime parts of the sacrifice were wholly consumed by fire. God alone could fully

appreciate the energy and devotedness of Him who "offered himself without spot;" yet the sons of Aaron were privileged to watch the burning of the choice parts of the sacrifice; and every believer is invited by God to commune with Him concerning His entire and eternal satisfaction in the sweet-smelling savour of that "offering and sacrifice," God's own portion in Christ, whilst they, on their part, feed upon the soul-satisfying portion of God's own providing, typified by the "heave-shoulder" and "wave-breast."

The trumpets of silver tell out to the attentive ear of our blessed God and Father, our appreciation of, and delight in, the mighty power of Christ, by which He defeated him who had the power of death, that is, the devil (the persistent adversary of Christ and His people, a conquered foe, yet for a time allowed to be at large), trod down beneath His feet by endurance, every thing that opposed itself to the glory of God, saved His people, and led captivity captive.

The "memorial" of the mighty work is sounded long and loud, on the ground of a perfect atonement, by a redeemed and rejoicing people. And does not our God and Father look for this? Most surely He does. "Ye *shall* blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings." Yes, He seeks this from every redeemed soul. "The true worshippers shall worship the Father in spirit and in truth, for the Father *seeketh* such to worship him." (John iv. 23.) And what is worship, but to give out to Him of that which He has given us? His Christ, to speak well of His name, to sound His praises; for what else can we offer that could be accept-

able to God? Are we not constrained, like one of old, to say, "Of thine own have we given thee"?

Then the "wave-breast," the love of Christ. Ah, what a theme is that, what a priceless portion to feast on! Can the trumpets of silver be silent when we contemplate that love "strong as death," which the many waters could not quench?—a love which flowed out in illimitable devotion, to glorify the Father, to do the will of God—that love which He sheds, like precious balm, into the hearts of His loved ones, saying to each, in tenderest accents, "I loved thee, and gave Myself for thee;" a love that passeth knowledge, its eternal depths can never be fathomed—*it is infinite*.

For the notes of the trumpets of silver to be in accord with the mind of God, and thus appropriate to the occasion and position of the worshippers, the Holy Spirit, ungrieved and unhindered, must energise the holy and royal priests who "offer up spiritual sacrifices." An uncertain sound will be given forth if nature is allowed to come in, and this it ever seeks to do, under its varied and subtle garbs, gratifying, if unchecked, the instincts of the natural heart, which loves to hear flourish after flourish of this sort, the louder and more fanciful, the keener the appreciation; but such sounds are not "acceptable to God;" every note must savour of Christ, or it is discord to His ear.

How slow we are to avail ourselves of the precious moments which a gracious God and Father gives His children, when themselves and their circumstances may for a time be forgotten in the contemplation of Christ! The priests were washed, anointed with blood, and

then with oil, and thus hallowed and fitted for the ministry, that the service of God and not themselves might be the one object before them. And are the children of God now in an inferior position? By no means: "Now ye are clean through the word which I have spoken unto you;" that is the standing by the grace of God, of every believer; "clean every whit," and only needing to have the feet washed, that is, to allow the word of God to judge our walk and to lead us to confess our sins, so that our state may, according to our honesty in this procedure, correspond with our standing: the precious blood has been applied *to*, and the Holy Spirit dwells *in* the believer. "But ye *are* washed, but ye *are* sanctified, but ye *are* justified in the name of the Lord Jesus and by the Spirit of our God." (1 Cor. vi. 11.) "He *hath* made us accepted in the beloved." (Eph. i. 6.)

Worshippers are, by the grace of God, hallowed and made meet to stand in His very presence, in peace and in joy of heart, so that the "spiritual sacrifices" may occupy their attention to the exclusion of their wants, their weaknesses, in a word—of themselves.

Looking at the types and searching the word as a simple soul, I see in the Lord's table a place of "memorial"—a place where worship should abound—the eating of bread and drinking of wine in remembrance of our Lord's death, the supreme act of worship—a place of highest testimony on earth, but not a place for prayer; *that* comes from a look at self, and not from a contemplation of Christ. He who uses prayer there, when worship is flowing out from the hearts of others, ceases to *offer* anything himself, throws others

back upon themselves, and utters but a discordant sound. There is no longer a blowing of the trumpets of silver—and mark again the words, “Ye *shall* blow with the trumpets over your burnt-offerings and over the sacrifices of your peace-offerings”—but an appeal for power to do so; and that which is beautifully appropriate and necessary for the closet ere coming to the Lord’s table, is only too often a hindrance to others who are gathered there to “offer the sacrifice of praise to God.”

To express our dependence and to commend ourselves to God, asking for His blessing to accompany those who are going forth in His service, ere we *leave* this place of highest privilege, is an exercise of soul which ever has the hearty fellowship of every godly one present, when done in the power of the Holy Spirit; and it is equally on the ground of a perfect atonement that we have access to our God and Father for this purpose; but let us remember that prayer is not worship, any more than asking is giving.

The sounding of the trumpets of silver for “edification and exhortation and comfort” presents aspects of the truth which it is not now my purpose to dwell on; but let us briefly consider the trumpets of rams’ horns.

These are mentioned in Joshua vi.: “And seven priests shall bear before the ark seven trumpets of rams’ horns, and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.” From the context it may be clearly seen that these trumpets proclaimed the coming destruction of a doomed city. Those who were hallowed to minister unto God, and were privileged to blow with

the trumpets of silver, were by divine command to sound out a complete testimony (seven, as is known, being the perfect scriptural number) as to the impending judgment.

The priests preceded the ark of the covenant, which typified Christ. All in the walled city of Jericho were under condemnation, with the exception of Rahab the harlot and her kindred, to whom grace was extended. This world is under condemnation; God has so declared it. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (John iii. 19.) "Now is the judgment of this world." (John xii. 31.) "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." (2 Peter iii. 7.)

No amount of civilisation, progress, or culture, on the part of man can avert the coming judgment of this sin-stained world. Men may, and do, reason themselves into a false security—"scoffers, walking after their own lusts," gather strength in denial of the world's impending doom, as they interchange their rationalistic thoughts on its future; but, in spite of their vain imaginations, the basis on which they build their loud-mouthed proclamation of "peace and safety," sudden destruction will come upon them; "as a thief in the night," the day of the Lord, the day of their destruction, will flash forth.

The antitypes of the priests, believers in the Lord Jesus Christ, those for whose sins He gave Himself, "that he might deliver us from this present evil world"

(Gal. i. 4), are to sound out in no uncertain manner the solemn truth, that the world is under condemnation, and that the "wrath of God" from heaven is about to be poured out upon it. Their comfort, that there is "no condemnation" to them, because the grace of God has placed them *in* Christ Jesus, from which place of safety no power can pluck them. The manner of their testimony, a walk in entire separation from evil, ecclesiastical or otherwise. Their strength to do this—"the grace that is in Christ Jesus." As the priests had the company of the ark, although they preceded it, so the godly and intelligent soul by faith apprehends the companionship of Christ, and His own words are remembered and acted upon, "Without me ye can do nothing." (John xv. 5.)

The rams' horns speak of Christ, for we read of the "ram for a burnt-offering," also the ram of consecration, this latter foreshadowing His entire devotedness to do the will of God, His obedience "unto death, even the death of the cross;" and the ram of the trespass offering, which points to the truth that He "bare our sins in his own body on the tree." (1 Pet. ii. 24.) Thus, in the seven trumpets of rams' horns may be seen the perfection of power to execute judgment, in Him to whom all judgment is committed, as also a perfect atonement set forth in type; and the holy priesthood; that is, believers are privileged to sound out on this ground a warning of coming judgment, at the same time the glad-tidings that "grace reigns through righteousness;" and that, as Rahab was saved "by grace," "through faith," even so, "Whosoever believeth in him (the only-begotten Son of God), shall

not perish, but have everlasting life." "For he that believeth on the Son *hath* everlasting life."

The remarks as to the power which is to energise those who blow the trumpets of silver, are equally apposite to the sounding of the trumpets of rams' horns. The Holy Spirit alone must be He who frames the notes, and supplies the necessary strength, as also the Teacher of every one who gives forth a *certain* sound.

Thus, as may be seen from these types, believers are privileged to use, according to individual measure, both trumpets of silver and trumpets of rams' horns in the service of God. As regards the former, a "purchased people," on the ground of a complete and eternal redemption, sound aloud in the presence of God the praises of Him who "gave himself" for them; and, with reference to the latter, a people saved by grace on the same eternal basis proclaim a coming wrath, but that "*whosoever* shall call upon the name of the Lord shall be saved." (Rom. x. 13.) For *now* is the day of salvation.

This *now* may at any moment be altered entirely in its character by a trumpet-note of such wondrous power, that the bodies of "the dead in Christ" shall rise in answer to it and its accompanying gathering-shout from the Lord Himself. The bodies of His redeemed ones who are living on the earth shall be changed "in a moment, in the twinkling of an eye;" both shall be fashioned like unto "his body of glory." The marches and countermarches, the attacks, the defences, the rallyings, the defeats, the failures and wanderings in this wilderness scene will be ended—caught up to meet the Lord *Himself* in the air (by

grace, from first to last), "so shall we ever be with the Lord." Received to Himself, and by Himself, to taste to the full the eternal joys of the Father's house. "The trumpet shall sound, and the dead shall be raised, incorruptible, and we shall be changed." (1 Cor. xv. 52.) "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." (1 Thess. iv. 16, 17.)

When may we look for this to take place? Courteous reader, let God answer that question for each of us. "The time is short." (1 Cor. vii. 29.) "Yet a *little while*, and he that shall come, will come, and will not tarry." (Heb. x. 37.) Before His *coming*, His own are to "be caught up" to come with Him.

May we be found *watching* and *waiting*.

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