

No.
119

"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD."
COL.3.1

THE TRUMPETS.

An Address (revised)

***At 65, St. Mary Axe, E.C.
22nd August, 1913.***

by

PERCY W. HEWARD

***Correspondence welcome: Scriptural literature for Believers
Gottlieb-Daimler-Str.1 – 74343 Sachsenheim – GERMANY***

THE TRUMPETS.

An Address by Mr. P. W. Heward,
At 65, St. Mary Axe, E.C.
22nd August, 1913.

OUTLINE:-

- 1. Sinai's Trumpet.**
- 2. "Two Trumpets of Silver", Num. 10.**
- 3. "The Trumpet of the Jubilee".**
- 4. Joshua 6.**
- 5. Gideon's Trumpets.**
- 6. Trumpets in connection with Prophecy.**
- 7. A Bright but Solemn Prospect for all Really in Christ Jesus.**

We have a large subject this evening. When showing the outline to one, he said, "Oh are there seven trumpets in Scripture"? If so, that would be a very interesting subject. But there are a large number more than seven trumpets, and interesting as Scripture Numeration is, we have no desire to cut things down, or make things up to cause numbers to fit. "Points" are very useful if they are in Scripture, but we must beware lest we read anything into it. There are three words used for "trumpets", mainly, in the Earlier Scriptures, and one is the Later. You will find from a Concordance that the word for "sounding" is both Earlier and Later Scriptures is sometimes the same word as the word "trumpet", and we could render it "shall trumpet" instead of "shall sound". Moreover, one of the words for "trumpet" is elsewhere TRANSLATED "Ram's horn", (an INTERPRETATION from the material wherewith it was often, doubtless made). But we start with a trumpet, beyond the trumpets of earth, with Sinai's trumpet, concerning which we are told that when the Mount burned with fire, there was

blackness, there was darkness, there was tempest, and there was the sound of a trumpet, and the voice of words. The glory of the Coming of the Lord cannot be easily over-estimated. God descended on Mount Sinai in fire. The glory was like devouring fire. No wonder that the people trembled. It is a blessed fact that we are saved are by grace, if indeed we have fled for refuge to the Lord Jesus, our Deliverer from the terrors of the law, - for the law, indeed has terrors. God came down to give the Ten Commandments directly to the people. I know that the large part of the law was ordained through angels in the hands of a Mediator, but God spoke to Israel, face to face, as it were, (Deut. 5.4) those ten words. It was then that they said to Moses. Let not God speak with us any more, we shall die. Go thou to God for us, and so forth. But we are rather thinking just now of Sinai's TRUMPET. Shall we read a portion of Ex. 19? Go unto the people and sanctify them to-day and to-morrow and let them wash their clothes, and be ready against the third day, for the third day the Lord will come down in the sight of all the people upon Mount Sinai. Then we read that not a hand was to touch the mount. When the trumpet sounded long they were to come up to the mount. Moses went down from the mount unto the people and sanctified the people and they washed their clothes, and then the third day in the morning there were thunders and lightnings and a thick cloud upon the mount, and the voice of the trumpet EXCEEDING LOUD so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God, and they stood at the nether part of the mount. Here we have brought before us a trumpet sounding long, a warning, a revelation of the majesty of God. And the word used for the trumpet is the word "shophar" (שֹׁפָר). The name is still applied by the Jews to the trumpet they blow in their synagogues several times in the year. It comes from a Hebrew root signifying "to be beautiful" and indeed there was a beauty, a grand and solemn beauty in all that was of God. This word "שֹׁפָר" we shall meet again with regard to the walking around Jericho, thought the word "Jubilee" a prolonged-note-trumpet also occurs, being here rendered "ram's horn". We shall also find this word "שֹׁפָר" with regard to Gideon. We shall also meet it in respect to Absalom. Joab, moreover, heard the trumpet when Solomon was proclaimed king. The trumpet, the "שֹׁפָר" was used in connection with summoning the people in Jer. 4, and God's trumpet is connected with ascension in Psalm 47.

It is important to notice the different words that the Holy Spirit has used, though I did not want to distinguish them too much just now, for this reason :- As the Holy Spirit has used the word “שָׁפָר” and the word “יבל” together of the same trumpet in Joshua 6 and as the other word occurs in Chronicles where Samuel uses “שָׁפָר” in bringing up the ark to Jerusalem, the probability is that all words refer to the same instruments, though with different aspects and different emphases. Hence though a different word is employed in Num. 10 where we read of two trumpets of silver, the word which by the way always occurs in Chronicles for the writer of Chronicles never uses “שָׁפָר” though it is this distinct word from Exodus which occurs in Num. 10, I believe. God’s Holy Spirit by using the two words, the one in Samuel and the other in Chronicles for the same event, means that we should also compare the two passages Exodus and Numbers. Shall we therefore turn next to Num. 10 where we have the Divine command to make these two trumpets (“hatsoutz’rous” תְּצַוְצֹרֹת), a lengthy word which it is rather difficult to explain, in its derivation. It may have the thought of dwelling on the note, but I should not like to pronounce definitely concerning it. Will you turn to Num. 10? “And the Lord spake unto Moses saying, Make thee two trumpets of silver, of a whole piece shalt thou make them, that thou mayest use them for a calling of the assembly, and for the journeying of the camps, and when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation, and if they blow but one, then the princes, heads of the thousands of Israel shall gather themselves unto thee. When ye blow an alarm, then the camp that lie on the east parts shall go forward” (as you know there were camp on All sides of the tabernacle), “When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys. But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm. And the sons of Aaron the priests shall blow with the trumpets, and they shall be to you for an ordinance for ever throughout your generation. And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies. Also in the day of your gladness and in your solemn days, and in the beginnings of your months, 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: I am the Lord your God.” Here we

have then brought before us the two trumpets of silver which are made out from a whole piece, which then bring before us a certain unity, though the number “two” is the number of fellowship. You will notice that when not all were to be gathered they were blowing with but one trumpet. “Two” is the number of fellowship. We have brought before us, however, not only the thought in this passage of fellowship in God’s presence, but a fellowship in warfare, hence the trumpets were blown in that connection. For war among Israel was to be holy war, the priests were to blow, there was to be nothing of human initiative. It is deeply important that we should realize this. The wars of Israel give no authority for believers to excuse the man-made wars of to-day. Though a believer may recognize God’s permission of government, and render an unqualified submission to government, though he cannot OBEY when it commands him to transgress Divine laws, yet the believer can rightly take no share in government, no share in warfare. The wars of Israel are here brought before us in connection with trumpets, but there were also trumpets with regard to worship and the reason is given for this, - they were a memorial before the Lord. It is beautiful to realize that the High Priest needed a memorial when he went in, for we are told that there were certain bells and pomegranates upon the hem of his robe, that when he went in before the Lord they might sound, that so he should not die. There was not only the music of God’s arrangement, but the thought of the failure of Israel’s high priest in this connection. Another High Priest has His own music, not simply music which reminds of something else (contrast Ezek. 28.13). It would seem constantly that in Num. 10 the music that accompanied the offerings was not only to suggest the perfectness of the Lord Jesus as the One Whose voice was heard and Whose work reached unto heaven, but also to imply to us that the types of Him fell short. There was music to suggest ANOTHER work, when the offerings were brought before God. How contrary! How unsatisfactory! is the Jewish theory of blowing the trumpet now to frighten away Satan! God has here shown us a blessed contrast. The trumpet was not meant to remove the adversary, but God wished to impress upon His people that He delighted to have seen and heard memorials of His dear Son in front of Him; “advance” memorials, and we at the present day, by grace, have a memorial that looks back, and well pleased is the Father with that, if we do it acceptably according to His mind and will. I suppose the fact that the trumpets were made of silver would suggest, as that material usually does, redemption. It is because of redemption that we are

gathered, it is because of redemption that we can spiritually war. May I before leaving this subject point out the order of the chapter. The blowing of the trumpets is first said to be with regard to the assembling, next we have the gathering of the heads of the thousands of Israel, then thirdly the going forward of the camp. Next the war, and as a climax the worship in the days of united gladness and solemn days. Have we not this order hinted at least partly elsewhere in Scripture? In the days of the return from captivity all gathered the first day, and the leaders of Israel the second day. It is important that there should be the stress on the gathering of all saints first. Before distinctions are realized between saints there must be a stress on the unity of saints. Distinctions come in well after unity is reckoned, but they always make differences when they come in first. Then we notice that there was the gathering of the heads of the thousands. The next thing was the going forward of the camps. I have no doubt when there is godly order God will speak and tell us to go forward. Then, appropriately, after the going forward comes war, but the climax of all is, as over, worship. May we by grace be brought to realize this.

The trumpet of the Jubilee comes next before us. In Lev. 25 we get both the word “יבל” and the word “שָׁפָר”, “יבל” (Yobel, or Youveil) as you can see is the word “Jubilee”, and the trumpet of the Jubilee was called by that name. God arranged Israel’s history in sevens. There were seven days in the week. From Passover, the first special feasts of the year, to the second, were seven weeks. The climax feast of the year was in the seventh month. The Sabbatical year was the seventh, and the seven sevens led to the Jubilee. But it is noteworthy that the Jubilee began in the seventh month. In other words it did not being like the other years, nor did it wait for the 49th year to be finished. This has, I think, an important bearing on God’s alteration of time at the resurrection of the Lord Jesus, and the counting of the days and nights. God interrupts the 49th year and bring in the year of the Jubilee on the tenth day of the seventh month. On the Day of Atonement the trumpet sounds throughout their land and the fiftieth year is holiday, and liberty is proclaimed unto all the inhabitants of the land. Here then we have a climax. The 50th year, albeit in the 49th. Thus everything is of sevens. Here is a wondrous rest. Here is a wondrous blessing, typical, I suppose we shall all agree, of that which will take place at the return of our beloved Lord, but this leads us just to notice what is said in Lev. 23. There we read, ‘Speak unto the children of Israel

saying, In the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial blowing of trumpets, an holy convocation, ye shall do no servile work. But ye shall offer an offering made by fire unto the Lord.” So we have the trumpet brought before us in the first day of the seventh month, as well as the trumpet in the tenth day of the seventh month. The bearing of that on prophetic teaching will, I trust, become clearer and clearer to us as the days go by. The first day of the seventh month evidently brings before us something to do with the beginning of the Day of the Lord, the beginning of that future dispensation. The tenth day of the seventh month rather shows the application of the work to Israel, when they look upon Him whom they have pierced and mourn. The fifteenth day presents us with Israel at peace in their land, and blessed abundantly.

Next we come to Joshua the sixth chapter. Here we have the word “horn of the Jubilee” distinctly used. The word translated “ram’s horn” in other parts of the chapter is really the Jubilee trumpet. This is important, for when Israel marched round Jericho they had the Jubilee trumpet. And why? The entrance into the land was the type of the Jubilee, the type of the blessings when the Lord Himself shall return. We are told that they went round the city once each day for six days, and then on the seventh day, suggestive of an earthly climax, they arose early about the dawning of the day and compassed the city seven times. Here we have seven priests with seven trumpets going round the city on the seventh day with the people seven times. At the seventh time Joshua said unto the people, Shout! For the Lord hath given you the city. Beloved friends, we need to apply this passage in its PERSONAL comforting aspect, if only we trust the Lord more and walk along His path, though men call it foolishness, we shall find walls thrown down. God is greater than Jericho, and difficulties are nothing to Him! But the personal application must not hinder our noticing of this distinct wonderful miracle whereby God manifested Himself in that He struck down all the wall except one piece, for Rahab’s house was on the wall, to make the deliverance the more signal, and to His glory; and realizing the practical and the historical aspects we must also bear in mind the prophetic teaching. When there is the completion of the blowing of the seven trumpets by greater than earthly priests, there WILL the laying low not simply of a Jericho, but of ALL the cities of the

nations, and of the power of man, for the Lord alone shall be exalted in THAT (Sabbath) Day.

We pass next to Judges 6. Here we have that which is deeply encouraging to the Lord's people in days of ruin. Israel had served the Midianites seven years, but God was pleased in the seventh year to grant a Sabbatical deliverance. He was pleased to use, to this end, Gideon. Gideon was brought to know his nothingness, and then, after having been tested by God, was privileged to lead many of the people against the Midianites. But there were too many for the Lord to work, lest Israel should vaunt themselves. It is sad that numbers cause pride. The Lord reduced not the thirty two thousand to ten thousand, but the ten thousand to three hundred, - A small company that it might be seen the excellency of the power was of God and not of man. A cake of barley bread was to tumble into the host of Midian, and come upon the tent, and smite it that it should fall and lay along. The sword of Gideon was not to be a sword of human power. Not by might, nor by power, but by My Spirit, saith the Lord. The Lord, Who had need of an ass, and used five barley leaves, and seven loaves and a few small fishes, can employ cakes of barley if the know they are but barley. It is important that we should realize and feel our nothingness that so we may be instruments fit for the Lord. Gideon with his three hundred men divides into three companies. A favorite division of armies, as we notice in the day of David. There was no disorder, because of confidence in God. I do not believe that we should trust To order, but trusting to the Lord does NOT mean confusion. Gideon arranged as carefully as if he had an army. "He put a trumpet in every man's hand, with empty pitchers and lamps within the pitchers, and the words were uttered, Look on me and do likewise, (Happy the man who as Paul can say, Be ye imitators of me, even as I am of Christ), and behold when I come to the outside of the camp it shall be that as I do so shall ye do, When I blow with the trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp and say, (the words "the sword" are in italics), "Of the Lord and of Gideon". So Gideon and the hundred men that were with him came unto the outside of the camp in the beginning of the middle watch, and they had but newly set the watch, (so there was no sleeping, the Lord would make the victory more manifest), and they blew the trumpets and brake the pitchers that were in their hands, and the three companies blew the trumpets, and brake the pitchers, and held the lamps

in their left hand and the trumpets in their right hand, and they cried “The sword of the Lord and of Gideon”. And we read the Lord set every man’s sword against his fellow. They simply trusted in Him, these followers of Gideon. The lamps were in their left hand and the trumpets in their right hand. Faint picture of the way in which we shall have blessing if we realize that our earthen-vessel bodies must be spent, and they need to be broken that the light may shine forth, and that we must be occupied with that blowing of trumpets which suggests a memorial before the Lord, and a confidence of faith and prayer in Him. These men had no need to fight. One hand showed forth the lamp, the other held the trumpet. The LORD fought for Israel. Happy are we if we are “foolish” enough to be blessed.

Trumpets next come before us in connection with prophecy. In the earlier Scripture there are various passages that are plainly prophetic, apart from the reference to the trumpet of Jubilee which we have seen to be typical as well as historical. In Psalm 98 we read of the trumpets and sound of the cornet making a joyful noise before the Lord the King, but that is anticipative of the time when His kingdom shall have been set up, when the Lord hath known His salvation, when His righteousness hath been openly declared. Psalm 150 likewise speaks of this when there shall be the great band of heavenly music acceptable to the Lord, because in accord with His appointed will. But in Isaiah 27 where we have the word “שֹׁפָר”, we get another reference to the trumpet, with regard to the return of Israel, “And it shall come to pass in that day that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the Holy Mount at Jerusalem”. The earlier context of this passage, reading on from Isa. 26, shows that here we have brought before us the wondrous gathering of earthly Israel when the Lord has set up His kingdom. Your margin probably refers to Matt. 24.31, but I think there is also a marked contrast between the passages. Joel 2 might just be noticed, - “Blow ye the trumpet in Zion and sound an alarm in My holy mountain, Let all the inhabitants of the land tremble for the Day of the Lord cometh, for it is nigh at hand. A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains a great people and a strong; there hath not been ever the like neither shall be any more after it even to the years of many generations. A fire devoureth before them and behind them a flame burneth, the land is as the garden of Eden before them, and

behind them a desolate wilderness, yea, and nothing shall escape them". And then we read in verse 10. "The earth shall quake before them, the heavens all tremble, the sun and the moon shall be dark, and the stars shall withdraw their shining, and the Lord shall utter His voice before His army, for His camp is very great, for He is strong that executeth His word, for the day of the Lord is great and very terrible, who can abide it?" Here we have brought before us the way in which God will be dealing with Israel in that time of trumpets linked with the coming back of the Lord Jesus Christ. When God shall blow His trumpets as Revelation shows, there will be the time of Jacob's trouble, and Jacob shall be saved out from that. The awful climax being in the last hour. The trumpet will then be blown in Zion, the people will be gathered together, and there will be a weeping before God, and then will the Lord answer and say unto His people, "Behold, I will send you corn and wine and oil, ... and I will remove far off from you the northern army and will drive him into a land barren and desolate, with his face toward the east sea", and so forth. Here God is pleased to bring certain judgments upon the northern army extending from one sea to another sea. Evidently the passage is bringing before us the great destruction of Antichrist when God will be pleased to lay low the might of man, and when the blood shall be trodden over a space of 160 miles, from sea to sea in the land of Palestine.

And this leads us to prophecies of the Later Scriptures with regard to trumpets. We find in the book of Revelation seven trumpets blown by seven angels. God beautifully arranged and arranges everything, He does not appoint one angel to blow the seven but He maps out the work. There are seven angels for the seven trumpets. May I ask you in passing to notice the contrast between the seven angels of the churches, (who are plainly believers from among men, and we may almost conclude, without any doubt, individual), - the contrast between them and the seven angels who are here shown with regard to judgment. The seven angels of the churches are never occupied with judgment, but these seven angels are. Ch. 8.1 should, as some know, be rather chapter 7.18. The trumpets are evidently not in the seventh seal, but the seven trumpets are collectively (if not individually) somewhat parallel with the seals. This is deeply important. It is fairly plain. I trust, to the majority of us that the sixth seal gives the coming of the Lord Jesus Christ, for we read the heaven departed as a scroll when it is rolled together, and every mountain and island were moved out of

their places, and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens, and in the rocks, and said to the mountains and rocks. Fall on us and hide us from the face of Him That sitteth on the throne and from the wrath of the Lamb; for the great day of His wrath is come, and who shall be able to stand?" It is, I trust, fairly clear that here we have the coming of the Lord Jesus, and that consequently there is no room for the five months of the fifth trumpet AFTER that. Consequently we must take the vision of the trumpets as parallel with that of the seals, both alike leading up to the Day of the Lord in His manifest glory upon this earth. The vials are subsequent to the first six seals, but the trumpets are not so. The vials are hurried, but the trumpets are protracted. There are long notes of these trumpets. The vials are shallow bowls that are soon poured out. Here then we have brought before us the seven trumpets of warning. The first six are plainly associated with God's varied premonitions of judgment, and we read at the end of the sixth (which contains a mention of horses suggesting Joel 2), - we read at the end of the sixth, that the men who were not killed did not repent; alas, they did not repent. The solemn message is repeated that we may repent the more of all our failures, and, learning the utter improvability of men, may bless God if so be that we have been born from above. Then the seventh trumpet, the last trump is brought before us in Rev. 10 and Rev. 11. Unlike all the other trumpets it is mentioned TWICE In distinct places. In Rev. 10 we have the angel ABOUT to sound, (not "being to sound," it is a mis-rendering). In the DAYS of the voice of the seventh angel, - not the months, as in the fifth trumpet. We are told that there will be woes to the inhabitants of earth by reason of the fifth, sixth, and seventh trumpets, which seem longer than the first four. The fifth is five months, the sixth is associated with the remarkable words of 9.15 and may signify more than a year; but the seventh, to prevent us thinking that would be long also is declared simply to have days. (I should have said just now where I remarked that the fifth, sixth, and seventh are longer than the first that they have the appearance in the RECORD to be longer than the first, and this arrangement of the record is important). To return: - In the tenth chapter we are told of the days of the seventh angel when he is about to trumpet. There shall even be accomplished THE mystery of God, as He proclaimed the Gospel, - for that is the word here employed, - as He proclaimed the Gospel to His servants the prophets. Then we have the SECOND aspect of this same seventh

trumpet, in Rev. 11.15, where nothing is motioned of the mystery but only of the Kingdom, “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”. It is noteworthy that we have the voice and the trumpet in ch. 10.7 with regard to the mystery, but the voice and the trumpet in 11.15 with regard to the kingdom. While speaking of the voice and the trumpet, may I ask you to compare Matt. 24 where we read “The great sound of a trumpet”, wherewith the Lord gathers His elect! Not “ye shall be gathered one by one” as in Isa. 27, not a gathering to an earthly Jerusalem, but a gathering to Himself; and the expression that is used, “With the sound of a trumpet” is, as you know, literally “A voice of a trumpet”. We call to mind in this connection 1 Thess. 4, where we have in the 16th verse, “The voice of an archangel, the trumpet of God”. It is remarkable that in 1 Cor. 15 we have brought before us “a mystery” in connection with the trumpet, just as in Rev. 10.

In closing may I just say we have seen, by grace a bright but solemn prospect for those who are in Christ Jesus. If redeemed by blood, we shall not come into judgment, for God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ; and though through must tribulation faithful saints must enter into kingdom of God, the Lord is not slack concerning His promise as some men count slackness, but will with the temptation make a way of escape, and will keep us quite OUT OF the HOUR of the temptation. Wondrous promises are given to the Lord’s people that they may live looking for that Happy Hope and the glorious Appearing of our great God and Savior Jesus Christ. Oh that we may realize the blessedness of living as those who hope in our lifetime to be caught up to meet the Lord in the air, living as those who desire not to be shamed away from Him when in His presence, but to hear His “Well done, good and faithful servant”, enter into the joy that is not simply thine, and spent on thee, but the joy which belongs to thy Lord in connection with thy faithfulness.

Q. “Blow ye the trumpet in Zion, and sound an alarm in My holy mountain”,
- Is that heavenly or earthly, in Joel?

H. That is plainly earthly. The answer to God’s trumpet, but when God is working among Israel.

Q. But Joel 2 refers to Antichrist's army, does it not?

H. Yes, it is at the very time when Antichrist shall be in Israel's land that God will bring Israel to repentance. We are particularly told in Zechariah that there will be a mourning of every family apart, and we see a special mention of the family of Levi in Zech. 12, and we are particularly told of the priests mourning in special separation in Joel. Joel MAY suggest to us that they are summoned to a more united mourning, but that they are too heart-broken to go to it, anyhow they will be brought very low.

Q. Do you take the first part to be chronological, it seems to imply repentance and then judgment?

H. In Joel 2.1, we are told that God commands that the trumpet should be blown, that there should be the sounding an alarm in God's holy mountain. We are not told that the inhabitants mourn till the horses have done their work; then God says, Turn unto Me, and rend your hearts, and not your garments; for they had not rent their hearts before, But only their garments. Then the message comes forth again, Blow the trumpet in Zion, sanctify a feast, gather the people, let the priests mourn between the porch and the altar, and let them say, Spare thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them. It would almost seem that at this period the priests of Israel will seek to take back the temple that Antichrist has wrested from them. Then Antichrist's followers go into the temple to kill the priests, but the Lord arrive on the scene, and a voice goes forth from the temple of the LORD, that rendereth recompense to His enemies. I only put that out as a suggestion, because there is not an absolute proof that they do what is here enjoined them to do. They may be too heart-broken to carry out what God commands. I mean, heart-broken, without the true fullness of obedience, a kind of failure, as we know is commonly the case, even when we want, in large measure, to please God.

Further addresses available:

Scriptural literature for Believers, Gottlieb-Daimler-Str.1, 74343 Sachsenheim, GERMANY