

The Feasts of Jehovah 06 of Trumpets

by John W. Bramhall

The Feast of Trumpets is a call to spiritual awakening and a reminder of the importance of constant fellowship with God and one another, with significance in relation to the nation of Israel and the Gentiles.

Duration: 50:53

Scripture: Jeremiah 10:21, Jeremiah 11:3, Jeremiah 31:34-36, Romans 11:1-2, Hebrews 8:12

Topics: "Holy Spirit", "Revival"

Description

In this sermon, the preacher begins by referencing various verses from the Bible, including Ezekiel 37:1-4. He talks about how God can awaken souls that have been away from Him for a long time. The preacher then mentions Jeremiah's words about the children of Israel seeking the Lord in the future. However, he emphasizes that currently, the hearts of the people are hardened and they are not truly seeking God. The sermon concludes by highlighting that the book of Acts is actually about the acts of the Holy Spirit, not just the apostles.

Transcript

Leviticus chapter 23, reading verses 23, 24 and 25. We come today to the study of the Feast of Trumpets in relation to the seven feasts of Jehovah. There are but three verses recorded in this wonderful book of Leviticus concerning that feast.

Then we shall turn to chapter 29 in the read six more. Leviticus 23, verse 23, And the Lord spake unto Moses, saying, 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 of blowing of trumpets, and holy convocation. Ye shall do no servile work therein, but ye shall offer an offering made by fire unto the Lord.

Chapter 29 in the book of Numbers in the first six verses, where we have recorded what is omitted in Leviticus, the offerings that were to be accompanied in that great feast of trumpets. And in the seventh month, on the first day of the month, ye shall have an holy convocation, ye shall do no servile work, it is a day of blowing the trumpets unto you, and ye shall offer a burnt offering for a sweet favor unto the Lord. One young bullock, one ram, and seven lambs of the first year without blemish, and their meal offering shall be of flour mingled with oil, three-tenth deals for a bullock, and two-tenth deals for a ram, and one-tenth deal for one lamb throughout the seven lambs.

And one kid of the goats for a sin offering, to make an atonement for you, beside the burnt offering of the month, and his meal offering, and the daily burnt offering, and his meal offering, and their drink offerings, according unto their manner, for a sweet favor, a sacrifice made by fire unto the Lord. May God bless the reading of his word. We again look with dependence to the Spirit of God, the teacher and the revealer of divine truth, to bless the message from God's word to our hearts and to our consciences.

We have before us again the Feast of Jehovah as illustrated by the chart in front of you. And these Feasts of Jehovah, we repeat, have three particular applications for our edification and blessing. There is the primary application relative to the days in which they were kept during the history of Israel.

When in the land of Canaan, blessed and brought by God, a redeemed people and established there, they were responsible to keep these annual Feasts, beginning with the Feast of the Passover in the first month of the year, and continuing in succession until they ultimately, in the seventh month, completed these Feasts, the last one being the Feast of Tabernacles. Many of these Feasts were commemorative for what God had done for them in the past. Then they were also, in a present application, suitable to praise and bless God Jehovah and be in his presence with joy for what he was doing for them.

And then ultimately, particularly the Feast of Tabernacles pointed to the great day in anticipation when they would be, under the reign of their Messiah, blessed as the glorified nation in the land. I believe we can recognize a principle that can be applied even to the believer today. You and I look back with joy and confidence that our sins of the past have been put away by the blood of Christ.

It is a wonderful privilege to have sins forgiven and to know the past has been blotted out by the precious blood of the Lord Jesus. And then you and I have present blessings for which we can praise and should praise our God and our Savior for his present faithfulness to us. And then, thank God, we have anticipated joys as we look forward to the coming of the Lord.

And so for Israel, these Feasts are certainly a past and a present and a future application, even in their primary use. Then we are touching upon a secondary application which is of particular importance and relative to the days in which we live. We're living in the age of the Church, and yet these lessons present to us, as we have seen already, the redemptive purposes of God from beginning to the end of time.

His redemptive purposes for mankind at large. And in the upper part of the chart, you'll note that above every Feast, there is a reference to a New Testament truth. The Feast of Passover represents the death of Christ.

The Unleavened Bread, the Feast of Unleavened Bread, represents the communion of faith, not only together but with God and with the Savior, in that blessed, unbroken fellowship that should be ours, separated from evil. And then we have the Feast of Weeks, or the Feast of First Fruits, rather, representing to us the resurrection of our Lord Jesus Christ from the dead. Christ, the First Fruits of the Resurrection.

The Feast of Pentecost, or the Feast of Weeks, as we saw yesterday, the descent of the Holy Spirit. Now as we come to the Feast of Trumpets, let me repeat again, that between the Feast, the Feast of Weeks, and the Feast of Trumpets, there is an interval of some months in the calendar year of Israel. And we can recognize that the Feast of Trumpets was undoubtedly the occasion when God would bring his people back to himself in fellowship and convocation after the absence of some months.

Now we can realize that what takes place when the people of God perhaps are absent from the presence of God, there can be a coldness, there can be a spiritual lethargy appearing, and there is the need of being refined and re-warmed to be brought again into the presence of God. Spiritual things perhaps may have waned in the hearts and minds of many. And this Feast of Trumpets could have been, and possibly was, an occasion of spiritual awakening.

Well I don't know, I'm glad we don't have to wait a few months to get into the presence of God as his people in this present age. May I quote the words of the Apostle as he wrote to the Hebrews again? In Hebrews 10.25, when he wrote those words of exhortation, that we should not be forsaking the assembling of ourselves together as the manner of some is, but the more so as we see the day approaching. And how important for the spiritual awakening of the believer that we should be kept in constant fellowship, not only with him, but with one another assembling together.

Now we have noted, and we read particularly chapter 29 of the book of Numbers, to note that in relation to these feasts, there were the suitable offerings. We shall not go into the detail of the offerings today, but may I remind you once again of the principle that is involved. There was no approach to the presence of God without those required offerings.

Whether it was the burnt offering, the meal offering, the sin offering, or whatever offering God required in relation to the particular feast. All the offerings spoke of the ground of approach to the presence of God. And thus once again at the Feast of Trumpets, there was the suitable manner of approach.

And let me repeat the words of Hebrews 10 again to you, beginning at verse 9. Ever to remind you as well as to remind me of the required approach into the presence of God, and I quote the words saying, having therefore boldness, brethren, to enter the holiest by the blood of Jesus, the ground of the approach, by that new and living way which he has consecrated for us through the veil, that is to say his flesh, and having an high priest over the house of God. And there you have the ground of the approach for the believer today, the blood of Jesus, the new and living way, and the high priest who's in the presence of God gone before us. That is the basis of the approach of the believer today.

Now let me quote the words that follow, where we find in verse 22 also the matter of our approach. Let us draw near with the truth, meaning a sincere heart, in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. And thus you and I as Israel of old have a basis of approach, and we have a manner in which we are exhorted to approach the living God.

May this ever be true of us as we seek the presence of God on every occasion. Now as we have already suggested, and we pass from it quickly, this Feast of the Trumpets was undoubtedly for the restoring and for the bringing back from indifference and neglect of spiritual things, the hearts of God's people, to gather them together. The blowing of the trumpets was to gather the people together.

It was one of the ways, as we know from the very illustration upon the chart, the blowing of the shofar, the blowing of the horn, the blowing of those trumpets, to call the people to gather together in holy convocation with Jehovah. I want to pass this morning to the dispensational aspect of this wonderful truth of the Feast of Trumpets. For we have mentioned that these seven feasts from beginning to the end not only had a primary application for Israel, but they have a dispensational application for the nation of Israel too.

We see the history of Israel recorded in these seven feasts, their nation founded on the basis of redemption through the paschal blood of the Lamb. And then coming to the consummation which is illustrated by the Feast of Tabernacles, when they will be in their land as a glorified nation under the reign of their Messiah, the Lord Jesus Christ. The Feast of Trumpets has an unusual significance today in our history, for I fully believe that you and I are certainly witnessing events in relation to Israel that the Feast of Trumpets should remind us very vividly about.

For we know that this anti-typical application for Israel is coming to fruition when the nation will be restored back again. Now look the chart please. The dispensational illustration on the chart is very clear.

We found last night that the descent of the Holy Spirit was the beginning of the church's history. And this present age, so illustrated by the interval of months between the Feast of Weeks and the Feast of Trumpets, reminds us that during the present age Israel has been scattered, and God's dealings with Israel as a nation have been laid aside in abeyance, until the formation of the church, and the present age of the church being formed, is consummated. Now I would like you to go with me to some scriptures in the book of Romans please.

For we would like to consider the meaning of this Feast of Trumpets in its dispensational aspect with the nation of Israel. Romans chapter 9, 10, and 11 we will have before us for a moment or two. Now you that have studied the epistle of Romans I'm sure that you're familiar with this fact.

When we come to chapters 9, 10, and 11 in this wonderful book, which gives to us the great teaching of the gospel in all of its glory, when we reach the 9th, and the 10th, and the 11th chapters of this book, we have a parenthetical section. The doctrinal section is in the first eight chapters. Then we have in chapters 9, 10, and 11 a parenthetical section that can be called dispensational.

All in relation to Israel. In chapter 9, the beloved apostle touches upon Israel's past. In chapter 10, he touches upon the present history of Israel during the gospel age.

In chapter 11, he touches upon the future history of Israel. And the past, and the present, and the future of Israel are brought out in these three chapters. Now what I want you to note, as we look at these chapters briefly, I want you to note why the scattering of Israel.

Why they were scattered as a nation abroad, and the long interval of Israel's scattered days. First of all, will you look with me in chapter 9. I would like to read in chapter 9 first, and then 10, and then 11. But in chapter 9 and verse 31.

I'd like to read verse 31. But Israel, which followed after the law of righteousness, has not attained to the law of righteousness. What I wish to do is lay the basic foundation for Israel's scattering under the judgment of God.

And this 31st verse tells us, they have broken. They have failed to keep the law of righteousness that God gave to them. Go with me to chapter 10, please.

Let me read verse 21, which concerns the same fact. But to Israel he said, all day long I have stretched forth my hands unto a disobedient and gainsaying people. And there you have corroborated once again their disobedience to the word and to the law of God.

Look with me in chapter 11 and verse 3, please. We have, and we have quoted, not only the fact that they have broken the law, as well as in verse 21 of this 10th chapter, that they have disobeyed and despised his promises. But look with me in verse 3. Lord, chapter 11, Lord, they have killed thy prophets and dig down thine altars, and I am left alone, and they seek my life.

These words are quoted from Elijah, as thus he recognized and acknowledged that he was alone, supposedly, as he thought, in that day of Israel's apostasy. Now let me point out, they had broken the law, they had despised the promises of God, and they had furthermore killed the prophet. Now beloved, God forgot not the attitude and the disobedience, as well as the unfortunate character of his people in relation to his servants.

But let me point out something else. I want you to know, go back with me first of all, let me go back to chapter 3 in the book of the Acts, and we'll come back to Romans. Chapter 3 in the book of the Acts.

This is what I want you to know. One of the great crowning sins that followed. Now what we read in Romans 9, 10 and 11, certainly was true of Israel in the Old Testament.

They broke the law, they despised the divine promises, and they also slew the prophet. Now look with me in chapter 3 of the book of the Acts. I'd like to read please, verse 13, 14 and 15.

Peter speaking to the people and saying, The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his son Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One, and the just, and desired a murderer to be granted unto you, and killed the Prince of Life, whom God hath raised from the dead, whereof we are witnesses. Now beloved, let me emphasize, I do it carefully, and I do not say this without including the fact that as far as the guilt of the Messiah's death, and the death of the Son of God, that guilt in its character lies upon the whole world, whether Jew or Gentile.

But specifically, Peter is speaking to his own earthly people, and he is laying the charge at their feet, of the fact they betrayed, and they murdered their own Messiah. Now if you note please verse fourteen, ye denied the Holy One, and the just. Verse fifteen, you killed the Prince of Life, whom God hath raised from the dead, of which whereof we are witnesses.

And so strong is the accusation that the Spirit of God lays at the feet of the nation, the responsibility of the death of Christ. It cannot be gainsaid. And though you and I may say with conviction that our own sins were also responsible for the death of the Son of God, yet nationally, God lays the charge at the feet of the children of Israel.

Now go with me to chapter twenty-eight in the book of the Acts, please. What I would like to do, is to lay the solemn fact that Israel's sin as a nation, and as a people, in covenant relationship to God their Jehovah, in relation to the breaking of the law, in relation to the betraying and murdering of their Messiah, and now in chapter twenty-eight, verse twenty-five through twenty-eight, they also refuse the Spirit of God's testimony of the risen and the glorified Christ. Here are the words.

When they agreed not, Paul has been speaking to the When they agreed not among themselves, they departed. After that Paul had spoken one word. Well spake the Holy Ghost, by Isaiah, Isaiah the prophet unto the fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand, and seeing ye shall see, and not perceive.

For the heart of this people is white-gross, and their ears are dull of hearing, and their eyes are they closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. Now may I point out, the conclusion of this book of Acts is unusual, but may I remind you, that this book of the Acts, many of us undoubtedly know, and we love to state the fact, is the Acts of the Holy Spirit.

I know your Bible in the heading of the book says it is called the Acts of the Apostles, but we know it is the book that refers and records the Acts of the Holy Spirit. The Holy Spirit came to the earth at Pentecost. His ministry began with the beloved people of God, Israel, in the early chapters of the book, and the Apostle Peter, who was a minister to the circumcision, and the Apostle Paul, though he was a minister to the Gentiles and to the uncircumcision, we know from the record, his heart was constantly seeking the redemption of his earthly people, Israel.

Now at the end of this book, the Acts of the Holy Spirit, Paul by the Spirit accuses God's earthly people of not only, as Peter accused them of the death of the Son of God, Paul accuses them of resisting the Holy Spirit of God. Likewise did Stephen in chapter 7 of the book. So may I correlate together the condemning, solemn facts that as a nation, back in their Old Testament history, they broke the law, they despised the promises of God, and they also slew the prophets, and God forgot it not.

And great was the guilt, which our hearts ache to acknowledge, they also slew the Prince of Life, and murdered their Messiah, the guilt of his death, God lays, I don't, God lays at their feet. And then we come to the end of the book of the Acts, and we can recognize they refuse the Spirit of God's testimony. One can only read the book of Hebrews, and it's a very fitting book, to show how the Apostle pleads with the Hebrews, before the destruction of Jerusalem, to turn from the Judaistic altars of ritual sacrifices, and listen to the superiority of the Son of God, whose excellency he presents in the whole world.

And he warns them of the danger of refusing, and despising the voice of the Spirit of God. Now beloved, that's the background of Israel's scattering. Now will you come to make the thought with me in chapter 11 of Romans.

Chapter 11 of Romans, I'd like to read from verse 7, and there in verse 7 through 10, with you, as well as verse 25, to see the judicial condition that consternates. For we read in chapter 11 of Romans, verse 7 through verse 10, what God said through the Apostle. What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded.

Now we know that in Israel, there were those who by God's Spirit, were not blinded, though they may have been a remnant, and they obtained the grace of salvation. But the rest were blinded, according as it is written, God hath given them the spirit of slumber, eyes that they should not see, ears that they should not hear, unto this day. And David said, let their table be made a snare and a trap, and a stumbling block, and a recompense unto them.

Let their eyes be darkened, that they may not see, and bow down their back all way. Now go to verse 25 for the consummation of this thought. Verse 25.

The Apostle consummates the fact of Israel's judicial blindness under the sovereign hand of God. Verse 25. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceit.

That blindness in part is happened to Israel, until the fullness of the Gentiles be come in. Now here's the consummation of the thought. Israel has been scattered, and blindness, judicial blindness, as a nation at large, has been placed over them and upon them.

Now we do thank God, and we rejoice greatly to recognize that many of God's earthly people have been reached, many of them are still being reached, and there has been in late years a receptiveness that has never perhaps been known for centuries to want the gospel of God's grace. And thank God for the work being done, and the salvation of many Jews, the earthly people of God. And they are being brought into the testimony of the Church, which is His body during this age.

But there you can realize and recognize the background and the reason for the long interval of Israel's scattered days, until the times of the Gentiles, or the fullness of the Gentiles rather, become in. Now what I want to follow now is this. God's promises to Israel must be and will be fulfilled.

His purposes will be reached. Now keep your place in Romans 11, might as well stay there for a moment. Let me again read verse 25, but reading through verse 27.

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceit, that blindness in part is happened, not permanently, temporarily, is happened to Israel until the fullness of the Gentiles become in. May I point out the chart for a moment? There's an illustration of that last thought. That blindness is only until the Church is consummated.

The fullness of the Gentiles. Now there's a difference between the times of the Gentiles and the fullness of the Gentiles. May I express that difference? And be very careful to clear it.

Don't confuse it. The times of the Gentiles reach down to the coming of the Lord Jesus to the earth, when he will set up his kingdom over the people of Israel and with the people of Israel. And the times of the Gentiles, which began in the days of Nebuchadnezzar, as you have in the book of Daniel, will end when the nations, the Gentile nations, shall no longer predominate in the government of the earth.

Now that is the meaning of the times of the Gentiles. But the meaning of the fullness of the Gentiles is what we read in Acts chapter 28. That God is giving the gospel to the nations.

The Gentiles are hearing the gospel, and out of the nations God is forming the Church, which is the body of Christ. And when the Church is consummated, God will again deal with his earthly people. You know, beloved, let me say this.

I think this is one of the greatest proofs--it's not the only one--but this is one of the proofs to my heart and conscience that the believers of this age will not go through the great tribulation. God will fulfill the purpose of the Church, to bring it to fruition, and to bring it to consummation. And as we shall see tonight in the New Testament counterpart of the piece of trumpet, we shall see tonight in the blessed teaching of the rapture of the Church, that which is thus seen when the Lord Jesus will gather with a trumpet sound out of the graves and the living on the earth, his redeemed people out of this present age of Church history.

But when that is accomplished, the Lord Jesus will begin his dealings with Israel. Now note the reading as we go to verse 27, 6 in Romans 11. And so all Israel--now please let me give another expression of qualification.

This does not say that every Israelite will be saved. God is looking in these chapters, 9, 10, and 11, he is viewing Israel as a nation. They're national entity.

They're national restoration. And there will be a complete representation of the nation of Israel in that day of restoration. And so all Israel shall be saved, as it is written, there shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob.

For this is my covenant unto them, when I shall take away their sin. O beloved, I confess, and I confess it with a heavy heart, that I am confused. To realize that some of my beloved brethren would relegate out of the prophecies of Scripture a future restoration for God's earthly people, I cannot understand it.

Go back to Romans 11 at the opening of the chapter. Let me read verses 1 and 2. Verse 1 is sufficient. As Paul says in the opening words, I say then, hath God cast away his people? God forbid.

For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. And thus he speaks of Elijah's message.

There was a remnant in Elijah's name. And Paul goes on to say, there will be a remnant when the fullness of the Gentiles will have been accomplished. Now I'm going to take an old Scripture, Old Testament Scripture, and point out to you some of the most precious words regarding God's covenant to Israel.

Jeremiah chapter 31. What a wonderful chapter that is. The 31st chapter of the book of Jeremiah, rather.

Jeremiah chapter 31. And I would like to read verses 35 and 36. Oh may I read verse 34.

Some precious words in that 34th verse. Jeremiah 31. Consummating.

Read verse 33. You'll have the context clearer. For this is the covenant that will be, the covenant of God with Israel.

But this shall be the covenant that I will make with the house of Israel. After those days saith the Lord, I will put my law in their inward part, and write it in their heart, and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord, for they shall all know me.

From the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sin no more. Oh beloved may I say, we shall see it when we come to the of the great day of atonement, that in that day of restoration, the national forgiveness of Israel will be accomplished. And under the blood of their Savior and Messiah, the sins of the nation will be forgiven.

And God says, I will remember them no more. Now I know you, and I quote these words with deep joy and gratitude. For when God forgives sins, he puts them out of mind, praise his name.

But they were originally given to Israel. They are also are repeated for Israel in the epistles of the Hebrews. And the day is coming when Jesus will forgive their sins.

Now note the promise in verse 35 and 36. And this is tremendous to my heart. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves there are broad.

The Lord of hosts is his name. If those ordinances depart before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever. Beloved, what an unconditional, gracious promise, a covenant with Israel that is bound by the promise of God to be forever.

Now will you go with me to Ezekiel chapter 37. Ezekiel chapter 37. For I'd like to touch on what is before us on the chart.

For you note above the feast of trumpets in its illustration on the chart. You have it spoken or recorded as being Israel's awakening and repentance. There was a spiritual awakening in the literal application and the primary truth of these.

Feasts of Jehovah, when after many months of absence, they were gathered again around their Jehovah in convocation. Beloved, may I enter with you in heart and mind to what will be that tremendous day when God will again awaken his earthly people. And in the blowing of the trumpet figuratively speaking, he will awaken their conscience, he will awaken their hearts, he will awaken their souls to the realization they had been away from him and away from him very, very long.

Ezekiel writes in the 37th chapter of his prophecy of that awakening. Let me read the first four verses only, first of all. For in the vision Ezekiel says, the hand of the Lord was upon me and carried me out in the spirit of the Lord and set me down in the midst of the valley, which was full of bones, and caused me to pass by them round about.

And behold, there were very many in the open valley, and lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.

Thus saith the Lord. Let's go down through verse 14. I think we'll get the context clear if we read it.

Thus saith the Lord, gone unto these bones, behold, I will cause breath to enter into you. Ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, put breath in you.

Ye shall live, and ye shall know that I am the Lord. So I prophesied as I was commanded. And as I prophesied, there was a noise, and behold, a shaking.

And the bones came together, bone to his bone. When I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above. But there was no breath in them.

Then said he unto me, prophesy unto the wind. Prophesy, Son of man, and say to the wind. Thus saith the Lord, gone.

Come from the four winds, O breath. Breathe upon these flames, that they may live. So I prophesied as he commanded me.

And breath came into them, and they lived, and stood up upon their feet an exceeding great army. Now note the following verses. The explanation is given to the prophet by God.

Then he said unto me, Son of man, these bones are the whole house of Israel. Behold, they say, our bones are dried, and our hope is lost. We are cut off for our part.

Therefore prophesy, and say unto them, Thus saith the Lord God, behold, O my people, I will open your grave, and cause you to come up out of your grave, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your grave, O my people, and brought you up out of your grave, and shall put my spirit in you, and ye shall live, and I shall place you in your own land. Then shall ye know that I the Lord have spoken it, and performed it.

Thank the Lord. Briefly, this is a definite prophecy of the restoration of the nation of Israel. What can I say? As you and I have witnessed the most spectacular event in relation to the people of God, Israel, in late years.

Beloved, I cannot help but feel, surely the coming of the Lord is near. Now if you go right through chapter 37, 38, 39, 40 and on, you come to the confirmation, when thus in the land of Israel, and we shall see it later at the last Feast of Tabernacles, they will commemorate the Feast of Tabernacles annually, in every year during the Millennial Kingdom. And Ezekiel's prophecy from chapter 37 has to do with their reviving and restoration, bringing them from the graves of the nation, and bringing them in the power of the Spirit, born a nation born in a day, to be in that land under the rule of their Messiah.

But let me give you another prophecy. Go to Jeremiah. Jeremiah please.

The prophecy of Jeremiah again. For I want you to know, the prophets indeed foretold of the national awakening of Israel. Chapter 50 in the prophecy of Zechariah.

May I read verse 4 and 5. Note the words of Jeremiah saying, in those days, in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping, they shall go and seek the Lord their God. Now let me interrupt the reading right here, to say, don't say that they are seeking the Lord their God now. They're in their land, nationally speaking, in unbelief.

And that is the miracle of power and grace, that many of us, all of us who are interested in the welfare of God's Word, realize and acknowledge the joy of seeing the hand of God bringing to pass what has already taken place. But as a nation they are not yet seeking, but they will with weeping. And we shall see that God willing on the morrow, in the great feast of atonement, they will with weeping go and seek the Lord their God.

Now note verse 5. They shall ask the way to Zion with their faces fiddled with, saying, come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten. O beloved, thank God for the moving of his Spirit, and thank God in the confirmation the remnant will seek the face of the Lord their God. One more scripture I would like to read to, perhaps, but in the prophecy of Hosea, right after the book of Daniel, the prophecy of Hosea, chapter 3 please, verses 4 and 5. Verses 4 and 5 of the prophecy of Hosea, chapter 3, and we have the prophet saying these words.

And note these words, they're very unusual, very unusual. And you can see this great scattering, and you can see in these two verses not only the scattering, but the regathering of Israel. For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without terrapins.

Let me pause. It was in the year A.D. 70, we know from secular history, the temple of Jerusalem was destroyed. The sacrifices very definitely ceased.

There was no claimant after the death of the Lord Jesus and his resurrection. There was no claimant to the throne of Israel, and there has never been a claimant. Who could claim the throne of Israel? They've been without a king, they've been without a prince, they've been without a sacrifice, and thank God they've been without images or idols, and without an ephod to inquire of the Lord, and without terrapins.

None of those five. Afterward, after that long period, shall the children of Israel return and seek the Lord their God and David their king, and shall fear the Lord and his goodness in the latter days. O beloved, I'm glad I'm living at the end of the dispensation instead of at the beginning, to recognize the nearness of this wonderful and important event.

One more scripture in the prophecy of Isaiah. What I'm trying to do, and what can do better, can one do better than to link the prophecies together from the different prophecies that God has given to show the voice of God speaking through his servants. Isaiah chapter 18, first of all.

Isaiah chapter 18, reading verse three. Here are the words, verse three, and here you have a reference in relation, oh please let me read verse one through verse three. Woe to the land shadowing with wings which is beyond the rivers of Ethiopia, that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go ye swift messengers to a nation scattered and peeled, to a people terrible from their beginning hitherto, a nation meted out and trodden down, whose land the rivers have spoiled.

And beloved, what nation has been scattered? What nation has been peeled? What nation has been trodden down more than the nation of Israel? And beloved, it's another subject, but may I remind you that the nations that have thus trodden down the earthly people of God will yet pay the price of judgment for their dealings that have gone beyond even the discipline of God for his people. Treading them down, crushing them, and we know that in late years, and particularly in the world war past, world war two, the great destruction, the persecution, the present persecution, that is still going on against the nation of Israel. They have been scattered, they have been peeled, they have been trodden down, they've been spoiled.

But now read verse three. This is what God says, All ye inhabitants of the world, and dwellers on the earth, see ye when he lifteth up an ensign on the mountain, and when he bloweth a trumpet, hear ye. And my, you know, sometimes we sing that old hymn, and I love it, When the trumpet of the Lord shall sound.

And what a joy it is to know its meaning for the believer. But may I remind you, the blowing of the trumpet for Israel and their national reviving is going to bring judgment upon the nations of the world who have so ill treated his people. And when that trumpet is blown, all the inhabitants of the world will take notice.

One more scripture in Isaiah, and we're through. Chapter 27. Chapter 27.

Verses 12 and 13. Verse 12 and 13. And you have again a reference to the blowing of the great trumpet.

Verse 12. And it shall come to pass in that day. May I give you this thought? Wherever you read the expression in the prophecies, in that day, in that day, in that day, and you read Zechariah, you'll find the repetition of that phrase again, again, and again.

And the expression means in that day. Every believer in Israel, every pious Jew, the phrase meant to the pious Jews, the coming of their Messiah. In that day, in that day, in that day.

It shall come to pass in that day that the Lord shall beat up from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. My, what a gathering that's gonna be. Who's gonna bring them? God.

He's gonna bring them one by one. Now read on. 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.

O beloved, what a day that's gonna be. What it must have been in Israel long ago, in their national feast, is indeed not to be compared to when the awakening of the restoration and the blowing of the trumpet to gather his people together, and bring them to Jerusalem, and gather them around their Messiah whom they shall see, and whom they shall serve, the God they render in the coming glory of his kingdom. Beloved, you know I wish the Lord to blow the trumpet.

How about it? What a day it would be.

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