

The Feasts of Jehovah 10 the Millenium

by John W. Bramhall

The Feast of Tabernacles is a celebration of God's blessings, a commemoration of Israel's redemption, and a look forward to the Messiah's coming.

Duration: 46:43

Scripture: Leviticus 23:33-35, Numbers 29:12, Isaiah 12:2-4, John 7:1-2

Topics: "Joy Of Lord", "Living Water"

Description

In this sermon, the preacher reflects on the lessons found in the Old Testament and how they are relevant to our lives today. He shares a personal anecdote about his young son's favorite verse in a hymn, highlighting the importance of finding joy in our own hearts in order to bless others. The preacher emphasizes the idea of being filled with the joy of the Lord and allowing it to overflow, comparing it to being rivers of living water. He then discusses the significance of Jesus' proclamation during the feast in John 7, where he invites anyone who is thirsty to come to him and drink. The preacher connects this invitation to the priest's act of pouring out water as a drink offering of joy, emphasizing the abundant blessings that come from seeking and following Jesus.

Transcript

What a wonderful promise that blessed hymn has for us. Reminds me of my young son, when he was a young boy, telling me one Sunday night after the close of the meeting, when we arrived at home, he said, Daddy, you know what verse I like best in that song we had tonight? And I looked at him, wondering what a ten-year-old boy would remember about a hymn that was being sung. I said, No, Bob, what was it? He said, That part best said, School day's over and the prizes won.

That was his motto. Now we wish we'd been in school longer. Shall we turn in the Word of God to Leviticus chapter twenty-three? Chapter twenty-three in our Leviticus book.

Beginning to read at verse thirty-three, and we shall read to the end of the chapter. For we come to the last feast before us today, the Feast of Tabernacles. And we read the Word of God, saying, And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days unto the Lord.

On the first day shall be an holy convocation. Ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto the Lord.

On the eighth day shall be an holy convocation unto you, and ye shall offer an offering made by fire unto the Lord. It is a solemn assembly, and ye shall do no servile work therein. These are the feasts of the Lord, which ye shall proclaim to be holy convocations.

To offer an offering made by fire unto the Lord, a burnt offering and a meal offering, a sacrifice and drink offering, everything upon his day, beside the Sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the Lord. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days. On the first day shall be a Sabbath, and on the eighth day shall be a Sabbath.

And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees and willows of the brook. And ye shall rejoice before the Lord your God seven days. And ye shall keep it a feast unto the Lord seven days in the year.

It shall be a statute forever in your generation. Ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days.

All that are Israelites born shall dwell in booths, that your generations may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt. I am the Lord your God. And Moses declared unto the children of Israel the feast of Jehovah.

May God bless the reading of his word, and by his spirit illuminate our hearts and minds as we come to the conclusion of these seven feasts of Jehovah. May I repeat very briefly the outline of the chart that we have been following with its threefold application. We have been reminded that these were seven annual feasts primarily given to the children of Israel to be kept each year, beginning with the feast of Passover in the first month, continued then in the second feast of Unleavened Bread immediately, and closely followed by the feast of Firstfruits.

And then fifty days later, there was the feast of Pentecost, or the Feast of Weeks as it is sometimes called. And then there was an absence of some months until they reached the feast of Trumpets which was in the first day, on the first day of the seventh month. The last three feasts were kept in the seventh month.

The feast of Trumpets, immediately followed by the feast of Atonement, and then as we shall see today, concluded by the great feast of the Tabernacles. Now these were annual feasts. And let me repeat the application to Israel.

They were to be occasions of holy convocations. They were to be occasions when they met together around Jehovah, and He rejoiced in them, and they could rejoice in Him. Every feast was kept with sacrificial offerings as we have seen, so that the approach to God was ever, as indicated by that time, through the death of His dear Son.

And these annual feasts, may I state, we shall see it this morning if we have not noticed it and referred to it before. But may I state, it is unfortunate if you read the history of the children of Israel, they were not always faithful to keep these annual feasts. The feast of Tabernacles, which will be our subject this morning, it is amazing to realize when you read Nehemiah chapter eight, that in Nehemiah chapter eight, God writes that the feast of Tabernacles had never been kept since the days of Joshua.

And one thousand years it elapsed before they commemorated again the feast of Tabernacles. What a sad commentary upon the neglect and the indifference of the people of God. But let that speak to you and

to me, for I think we have already inferred that unfortunately as the years and centuries went on, these feasts degenerated.

Instead of being kept of holy convocation, occasions of great joy, occasions of pure and sincere delight in Jehovah and a proper relationship, both in character and conduct within, they had deteriorated and become, as we saw in John's Gospel, the feast of the Jews. The second application we have followed has been of deep interest, and particularly the last three as we know, for these seven feasts also revealed the redemptive purposes of God from the beginning to the end in relation to the nation of Israel. The feast of Passover kept in the land of Egypt was the foundation of Israel as a nation.

When the children of Israel went into Egypt, there was only about seventy and six people went into Egypt. When they came out of Egypt, there would be approximately two and a half million to three million, six hundred thousand men, fighting men, with their families, which possibly conservatively could be enumerated as a total of two and a half million to three million people. They came out as a nation.

And that was the commencement of Israel as a nation. For God had said to Abraham, I will make of thee a great nation. And the multiplication of the children of Israel, so remarkable, while in Egypt four hundred years, brought them out of Egypt as a nation in the sight of God.

And what followed, as we have seen, was not only the foundation of that nation, but also the strengthening of that nation morally and spiritually by the keeping of these annual feasts. That was the purpose of Jehovah. But they point to the fulfillment of future purposes of Jehovah for God.

God was never able to fulfill the purposes that He had declared for Israel, but He will yet do it. And we have noted the last three feasts, Feast of Trumpets, Feast of the Atonement, or the Great Day of Atonement, and today the Feast of Tabernacles, have a great future application. One representing, the sixth one, the awakening of Israel.

And, or the fifth one rather, the awakening of Israel. And then the sixth one, representing the restoration and the cleansing of Israel in that great day of judicial crisis, of crisis of judgment, at the end of the great tribulation, and the remnant of the nation shall be cleansed and restored, as we saw yesterday. And the Feast of Tabernacles points, as we shall see, to the coming again of their Messiah, and the establishing of the nation in all its power and in its glory.

Now to the scripture that we have read in Leviticus 23, may I point out the time of the feast, as it was held in that day in its primary application in Israel. Note with me as we began reading in verse 34, that the Lord said, speak unto the children of Israel, saying, the fifteenth day of the seven months shall be the Feast of Tabernacles for seven days unto the Lord. Now let me point out on the chart, as you have it marked, these three last feasts were in the seventh month.

This began on the first day, the great day of atonement followed, and one can recognize the successive reasons for the feasts in that order. The Feast of Trumpets called them together again after long absence, and then followed the great national day of forgiveness, an annual forgiveness of the sins of the nation. And then when the sins of the nation were forgiven, what could happen better than that people begin a time of great rejoicing, which was to be the Feast of Tabernacles.

So the time of it was the fifteenth day of that same month, for it properly followed the great day of atonement. And oh beloved, the joy, one has said, Jewish commentators have written, Erich Schein and

many others have mentioned that no occasion, in earthly experience of any nation, for joy and gladness as ever equaled what was represented and manifested in the great Feast of Tabernacles when it was properly kept. It was an occasion of great joy, and you realize the foundation of that joy.

They had once again been brought into relationship with Jehovah, their sins forgiven as a nation, and in fellowship with him, to thus be in covenant relationship with their God again. And then also, if you will note, it was also to be after the harvest. If I may point out, it was following the harvest as it had been gleaned.

If you note verse thirty-nine with me please. Note that verse. In the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days.

The harvest was gathered in. The fruit of the land had thus been garnered, and thus they were able to celebrate suitably. Not only their sins were forgiven, but the blessings of Jehovah, literally and earthly, had been ministered to them abundantly.

O beloved one, enjoy this to realize the background of this wonderful feast. Now think with me now, not of the time as we've already suggested, but think with me now of how the feast was kept. May I go with you to the book of Numbers, chapter twenty-nine? The book of Numbers, chapter twenty-nine, very briefly.

We haven't time to read the long section, but we made reference earlier in the week that a reading of chapter twenty-eight and chapter twenty-nine in the book of Numbers will bring before our hearts the same feast, together with the requirements of sacrifices on that occasion. Now you may have noted in the reading of Leviticus twenty-three, we found that in the case of the Feast of Trumpets, as well as the Day of Atonement, and now in relation to the Feast of Tabernacles. There is no detailed writing concerning the sacrifices.

And we would repeat with emphasis, none of these feasts, beginning with the Passover and following through, none of them were kept without the suitable and divinely required sacrifices. And again we rejoice. O beloved, we must rejoice.

Every believer in the Lord Jesus cannot help but rejoice to know as the basic foundation of God's relationship with this people and their relationship with Him. That foundation was the blood of the Paschal Lamb. They were redeemed by blood.

And it was the safety and the protection of the blood that brought them into covenant relationship with God. Likewise, as we saw in the application of the Upper Charm, which covers the redemption of God's purposes, His purposes of redemption for the whole world, it's based upon the death of Christ. And none of the enjoyment of these feasts and the carrying out of them was without their proper sacrifices.

Though you may not read them in Leviticus 23, you will find them in Numbers 28 and 29. Now look with me in Numbers 29. For here I want you to note, if I may begin in verse 12, we have the commandment to keep that feast.

But what I want to do only is this. You can read down to the end of the chapter. It's a lengthy portion.

But it is the longest portion relating to the sacrifices of any of the feasts. And there is a multiplicity of offerings. But I only want to emphasize, if I may begin at verse 12 and go down, perhaps, please, to verse 16.

And on the fifteenth day of the seventh month, ye shall have an holy convocation, ye shall do no servile work, and ye shall keep a feast unto the Lord seven days. And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the Lord. Thirteen young bullocks, two rams, fourteen lambs of the first year, they shall be without blemish.

Their meal offering shall be a flower mingled with oil, three-tenths deals unto every bullock of the thirteen bullocks, two-tenths deals to each ram of the two rams, and a several-tenths deal to each lamb of the fourteen lambs, and one kid of the goat for a thin offering, beside the continual burnt offering, his meal offering, and his drink offering. Now there is one difference between all the other feasts. There were specific offerings every day.

And what we have read here, the first day, thirteen bullocks, two rams, fourteen lambs, and so on. There was an increase in the sacrifices. Now will you go down to verse seventeen? Now I want you to know something.

There was a decrease in the number of the bullocks. On the second day ye shall offer twelve young bullocks, and then the rest of the offering is the same as the first day. But instead of thirteen bullocks, twelve.

Go to the third day in verse twenty. On the third day, eleven bullocks, and two rams, and fourteen lambs, and so on. Verse twenty-three.

On the fourth day, ten bullocks, and two rams, and fourteen lambs of the first year without blemish. Verse twenty-six. On the fifth day, nine bullocks, and two rams, and so on.

Verse twenty-nine. On the sixth day, eight bullocks, and two rams, and fourteen lambs. Verse thirty-two.

And on the seventh day, seven bullocks, and two rams, and fourteen lambs. A decrease in the bullocks. But what I want to emphasize is you find all the way through.

There is a multiplicity, an increasing multiplicity in the number of the sacrifices. Now let me just state this. In its dispensational application, there are two feasts that will be kept.

We may speak of that tonight. But in the millennial kingdom, we know from the book of Ezekiel, there are two feasts that will be kept in Israel. The one that will be kept first will be the Passover.

That Passover will never fail to be kept. You might ask the question, why the necessity of a Passover feast in the millennium? Beloved, it will be commemorative. In fact, both of them will.

But commemorative of what God did for them in the past. In His redeeming power and in His redeeming grace. And the other feast to be kept will be the Feast of Tabernacles, as we shall see tonight when we reach the dispensational application of this wonderful event.

And those two feasts, one commemorating the basic foundation that He laid for them to make them a nation, and the other commemorating the blessing, the joy and the blessing for the millennial age as well as eternity that He's brought His earthly people into. One to commemorate their past redemption, the other their eternal blessing. Well, beloved, I'm sure you can recognize as I do how fitting and typical it is in its suggestion for you and me.

We shall never forget, as we shall sing in Revelation 5, for Thou wast slain and hast redeemed us by Thy blood unto God, out of every nation, and then hast made us unto our God a kingdom of peace. Oh, beloved, we'll never forget our past redemption and we shall ever enjoy our future glory. And you see that in Israel as a millennial experience.

They'll keep the Passover and they'll commemorate the Feast of Tabernacles which was thus to be kept. Now, may I give this suggestion regarding the increasing number then of the sacrifices. Beloved, again, I can only see its application not primarily, but more important to my own soul.

The commemoration of the Feast of Tabernacles with its increasing sacrifices, that increasing number of the sacrifices indicated that the people of Israel should, on such an occasion as that, have a greater appreciation of their Jehovah than what He had done for them. Well, beloved, I can say frankly that when you and I reach the glory of that blessed home above and round that throne of our God, we too shall have an increasing appreciation of our Lord Jesus Christ. You remember John wrote in those words of chapter five of Revelation, verse eight, And they fell down before the Lamb, every one of them, uniting together in that song of praise and adoration.

And thank God when we see Him as He is and view the Lamb in the midst of heaven's glory, we shall have a greater appreciation of our blessed Lord Jesus. And so Israel, with these increased sacrifices, they were to have a greater appreciation of what Jehovah had done for them. And then you note another thing in keeping that feast, how it was kept.

As we read in Leviticus, it was to be kept in booths. And they made out of the boughs of the tree, as named in Leviticus 23, booths. And they did not stay in their houses when this feast of tabernacles was kept.

They made temporary dwelling places for the duration of the feast, ever reminding them of that long pilgrim journey they made through the wilderness. And they were to be reminded that their fathers had journeyed out of Egypt and had been pilgrims through the wilderness pathway when God brought them from out of Egypt and on to the land of promise. They were to be reminded of their pilgrimage long ago, how He led them all the way.

O blessed be God! You and I can look back upon our pilgrim pathway and we shall in the glory. Let me just quote the words of the old hymn dear Fanny Crosby wrote. All the way my Savior leads me, what am I to act beside? Shall I doubt His tender mercy? Who through life has been my guide? Heavenly peace, divinest comfort, heal my faith within to dwell.

For I know whate'er befalls me, Jesus doeth all things well. Beloved, let us not forget we're strangers and pilgrims. And these booths were to remind the children of Israel they'd once been pilgrims and strangers, wandering through the wilderness under the guidance of their Jehovah.

But then I'd like to remind you too, as we come to the third thought of the feast in its primary teaching, the purpose of the feast. And as already stated, it was the last, but it was to be the most joyous celebration of all the feasts. And again let me repeat, if you can get any Jewish commentators writing of this great feast, you will be amazed to realize they write that there was no occasion equal amongst the nations for what was surpassing joy and celebration and gladness.

The festivity of that feast was unequal. Now you can understand why. Jehovah would have his people give expression to their joy for all his blessing unto them.

My, I wish we had more of it ourselves. And their joy was to be uncontained as they kept the feast. But again, I'd like to solemnly say they had neglected in their history to keep it for one thousand years.

And you can see the fitting occasion. When under Nehemiah and Ezra they returned from Babylonian captivity, then under Ezra and Nehemiah they became concerned and exercised to keep their feast. And they kept the feast of Tabernacle.

And as Nehemiah writes, it had not been kept. In Nehemiah chapter eight, verse fourteen through seventeen, you'll find it had not been kept for one thousand years. But they valued their return after their Babylonian captivity.

Now I want you to get a picture of the feast with me. Go with me to the Gospel of John, will you please? The Gospel of John, chapter seven. For the feast was kept when our Lord Jesus was upon the earth.

And I'd like you to enter in with me to the keeping of that feast when Jesus was upon the earth. And in the seventh chapter of the Gospel of John, we have at the beginning of it, if I may read verse two, now the Jews' feast of Tabernacles was at hand. And then as you read the context, you find that the Lord Jesus was challenged by his own brothers to go up to the feast and declare himself to be who he claimed to be.

And the Lord said he would not go up. It was not his time. Now go with me to verse fourteen, please.

Now about the midst of the feast, Jesus went up into the temple and taught. Now will you go down the chapter with me, please? And I'd like you to read with me which work that we find beginning with verse thirty-seven. Now in the reading of number twenty-nine, now this is what I, I must put this word in right here.

We mentioned in relation to these feasts, they began with a Sabbath. And when they were, every feast began with a Sabbath. But when they were fully consummated and the feast of Tabernacles was done, this feast was kept seven days, and then there was one more day, which was another Sabbath.

And that Sabbath was to be the great day of the feast. And we'll describe what took place on that great day as we read the circumstances in John chapter seven. Now look with me at verse thirty-seven.

We'll read through verse thirty-nine. In the last day, the eighth day of the feast of Tabernacles, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water, but this faith be of the Spirit, which they that believe on him should receive, for the Holy Ghost was not yet given, because the Jesus was not yet glorified.

Now may I give you a description of just what was happening that week. The whole city of Jerusalem was filled with the pilgrims who had come, perhaps from many parts of the world, to keep that great feast. And then, I think it is Edersheim that writes this description.

If you could have seen the city of Jerusalem, you would have found these booths upon every housetop. You would have found them and seen them also upon the hillside. They would have been surrounding the city, as well as filling the city in.

And for that period of the week, they would be dwelling in those booths, looking back in commemoration, supposedly, to the pilgrimage their fathers had made from Egypt to the land of Canaan. And then may I say, and I must say this too, any and every pious Jew would also realize that the Feast of Tabernacles not only commemorated that past pilgrimage, but also pointed forward to the time when they would be under the reign of their Messiah and the blessings of his kingdom. They looked backward, but they looked forward.

Now when the Lord Jesus went the last great day of the Feast, there was a most solemn and supposedly outwardly, it was the greatest occasion of gladness. And let me describe what was happening. On that last great day of the Feast, the priests made a pilgrimage from the Temple Sanctuary.

And they carried a golden, the priests would carry a golden vessel, followed by the priests with it, the Levites, and then the multitude of pilgrims. And they went down to the Pool of Siloam under the Temple Mountain. And he filled the golden vessel with the water of the Pool of Siloam.

And then the procession began retracing their steps to go into the Temple Sanctuary again. And the Jewish historian writes, as they went their way upward to the Temple and to the Sanctuary of Jehovah, the people were carrying, thousands upon thousands of them, carrying palm leaves. And it would look as though it was a mighty forest of palm leaves waving in the wind as they journeyed back together with the priests and Levites, chanting and reciting the Scriptures as they came near to the Sanctuary again.

Let me go with you, please, to a psalm, the shortest one in the Bible, Psalm 117. And may I touch just briefly upon what was taking place so you can get the meaning of the words of the Lord Jesus, which we have read in John 7. Psalm 117. Now many of you possibly know that we have certain psalms, beginning with Psalm 113 and going through one Psalm 118.

We have what was known in Israel as the Great Hallel, meaning the Great Hymn of Praise. And that Great Hymn of Praise, the Hallel, was usually sung on the occasion of their convocations. And it was likewise being sung on the occasion of the Feast of Tabernacles.

And the Psalm 113-118 covers it. And I believe if you will read very carefully in your Gospels, the last Passover, you'll find without question of doubt the Lord Jesus and His disciples sang this Great Hymn of Praise. Part of it was sung when they drank the first cup.

And then the last half of it was sung following the drinking of the second cup of Passover. But this Great Hallel was the greatest expression of praise to their Jehovah. Now I just want to take Psalm 117 and give you an idea of just what was being enacted when Jesus was watching.

He saw the profession. He heard the voices of the Levites and the priests singing. And as they came near to the Temple, the language of these words in Psalm 117 will give you an understanding of the festivity, the joy and the outward expression of gladness that they were supposed to be enjoying.

Psalm 117. This is the shortest Psalm. O praise the Lord, all ye nations! Praise Him, all ye people! For His merciful kindness is great toward us.

And the truth of the Lord endureth forever. Praise ye the Lord! Now let me interject what was happening. Now they did not sing this Psalm consecutively except the priests.

But let me show what happened. The priests began the Psalm and it begins with a Hallelujah and it ends with a Hallelujah. Praise the Lord! Praise the Lord! Now when the priests sang O praise the Lord! All ye nations! The multitude responded Hallelujah! Praise ye the Lord! Then they went on.

And the priests sang Praise Him, all ye people! And the multitude answered Praise the Lord! Or Hallelujah! And then the priests continued For His merciful kindness My, we don't have time but this is one of the most interesting meanings in the Hebrew idiom of these words. His loving kindness His merciful kindness is great toward us. Meaning, He has overcome us.

And the meaning in the Hebrew idiom suggests the best illustration I know is the experience of Jacob when he was a Peniel and God overcame him. Why did He overcome him? Would He have been trying to do that a long time? He overcame him that He might bless him. And sure enough, Jacob as he clung in his weakness said I will not let thee go except thou bless me.

And the language of these words declares in their meaning Our Jehovah has overcome us. And our Jehovah has been fighting us. And we have been fighting against Him.

And this would be the exact experience when they are restored in the land of Israel. They like knowledge to all the nations, this great Hallel. They like knowledge to the nations.

This is going to be sung in the millennium. And they are going to call upon the nations to praise Him for His merciful kindness, His loving kindness has overpowered us. And the picture in the word, the language of the word suggests we have been fighting against Him like Jacob fought all night.

We fought for nearly 2,000 years. And what an overcoming it will be when crushed and when penitent on that day of atonement as they acknowledge they have been repelling against His loving kindness. But when the priests sang these words, His merciful kindness is great toward us.

The people responded, Hallelujah. And then the truth of the Lord endures forever, they sang. The people again responded, Hallelujah.

And then they climaxed it with a mighty triumphant shout, Praise ye the Lord. Beloved, may I say this. If you have ever read the book of Psalms, oh, how precious, how we love them.

When you come to the end of the book of the Psalms, when you get to the 145th and to the end, the 150th, you find a constant increasing note of praise. And when you come to the last Psalm, every verse has a Hallelujah in it. And the last verse says, Let every kingdom have breath.

Praise the Lord. May I suggest a meaning? Bless your heart, I wish it were here. In that millennial kingdom, everybody in the world is going to say, Hallelujah.

Praise the Lord. I remember many years ago, our dear brother Nazarian, in the old meeting of Hackensack, I recall, he brought some Armenians to the meeting. They couldn't even speak English.

And they came and listened to me preach. And then when I met them in the lobby, you know what I said? I looked at them. I said, Praise the Lord.

And they answered, Hallelujah. We both knew that language. Beloved one, I had a joy in that coming day when Israel and the world at large will fill the earth with the praises of Jehovah.

Now that was what supposedly was the great joy of the Feast of Tabernacles. Now go back with me to John 8. And let's get the confirmation of that journey back to the temple. Jesus was watching.

Oh, beloved. There's a note of sadness in this story. There is indeed much pathos as we look at the situation in John 7. In that last day, verse 37, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.

Now let me repeat what the priest was doing. As we stated, he went down to the Temple Mountain to the Pool of Siloam, and he filled his golden vessel with water. And the procession, he was leading the procession, holding the vessel of water to go into the sanctuary of the temple to the altar.

And as he came to the altar with that vessel of water, with the ascending acclamation of praises that surrounded him, the songs of the priest and the praises of the people, he took that vessel of water and he poured it out as a drink offering of joy. You may remember, you remember our reference to the drink offering. We mentioned that the drink offerings were typical of the joy of the worshipper.

And as he poured the water on the temple altar, look with me please in Isaiah chapter 12. Isaiah chapter 12. I'd like to read verse 1 through verse 4. For in Isaiah chapter 12 you have the anti-type, the great dispensation of fulfillment of the feast of tabernacles when it will be kept in the millennium.

Let me read the words. And in that day, and again we find the expression that you see so frequently in all the prophetic writings. In that day, in that day, in that day.

And every pious Jew knew the expression indicated the day of the Lord, the day of Messiah's glory. In that day thou shalt say, O Lord I will praise thee, though thou wast angry with me. Thine anger is turned away, thou competest me.

Behold, God is my salvation. I will trust Him, not be afraid. For the Lord Jehovah is my strength, and my son.

He also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day ye shall say, Praise the Lord, call upon His name, declare His doings among the people, make mention that His name is exalted, and so on, to the end of the chapter.

Now beloved, note verse three. For the third verse was expressed, perhaps the whole chapter, but the third verse particularly. As the priest poured the water upon the altar, he cried the words of verse three.

Therefore with joy shall we draw water out of the wells of salvation. Now go back to chapter seven in John, and look at the picture that's so beautifully and accurately and meaningfully given by the Holy Spirit, when here was an occasion that was supposed to be the greatest, joyous occasion in Israel. And there the Son of God, their own Messiah, already rejected by the nation, was watching.

He saw all of it. And yet it was empty. It was void of real joy.

How could it be a joy? How could it be the wells of salvation when He had been rejected as the bread of life? When He had been refused as the water of life? When He had been rejected by the nation? But as we read in verse thirty-seven, in that last day, that great day of the feast, Jesus stood and cried. Now, beloved, listen. Get the factual picture.

Here are multitudes of people celebrating the greatest feast in the annals of Israel's history. There are the priests officiating, and the temple area filled with their chants of praises. And suddenly, the voice of the Son of God breaks out and rings out to the whole multitude, interrupting the activity of the occasion.

And Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink. Oh, beloved, He knew the emptiness of it. He realized there was no reality to it.

How could they enjoy it? They were in bondage to the Roman, and they were indeed knowing from experience that the feast in its true character could not be kept. And yet greater still was the rejection of that one standing there. But God bless the one crying out, If any man thirst, for I presume there must have been many thirsty Jews.

Must have been many empty hearts amongst that people who knew this was not the true character of the feast. Oh, how they longed the Messiah would come. But He cried, If any man thirst, let him come to Me and drink.

Oh, beloved, may I say this, they'll never keep that feast again till He comes. We'll see that tonight. And oh, what a day of rejoicing it will be.

But when they keep it, when He comes, as we shall read, God willing, tonight in Zechariah 14, they will keep it in holiness. The very bells of the horses, the very pots and the very vessels, and everything in Jerusalem in that day will be holy in the sight of the Lord. Oh, what a contract betwixt that one when Jesus saw it on the last great day.

But still He cried, Let him come unto Me and drink. For as the Scripture has said, He that believeth on Me, out of his inner being shall flow rivers of living water. This spake He of the Spirit which should come.

Oh, beloved, it's nice to know where true joy is. It's nice to know where the rivers and the fountain of true water proceed from. Oh, that well of Siloam, that pool of Siloam, that vessel of water, though in a golden vessel poureth as a libation upon the altar in the sanctuary.

Then nothing. It was empty. There was no joy.

And you know you don't get joy till you have Him. As that little chorus I played in the opening of the musical for a little bit. If you want joy, real joy, why let Jesus come into your heart? Oh, there's no joy without Him.

Am I speaking to someone without joy? Here's the one who says, Let him come unto Me and drink. Stoop! Drink! Live! And many of us indeed have gladly sung. I heard the voice of Jesus say, Come unto Me and rest.

Lay down, thou weary one. Lay down thy head upon My breast. I heard the voice of Jesus say, Come unto Me and drink.

Stoop down, thou weary one. Stoop down and drink and live. I came to Jesus and I drank of that life-giving stream.

My thirst was quenched. My soul revived. Now I live in Him.

Oh, beloved, the joy of knowing living waters. But may I remind you, as the Lord Jesus says, Out of His inner being shall flow rivers of living water. My beloved Christian, I hope you don't have a little trickle.

God granted you and I will keep the channels clean. Then out of our inner being, for me, I say, it's only out of the joy of your own heart, it's only out of the joy of your own soul you're able to bless others. It's only out of the fullness of your own soul possessing these things, you can run.

Well, you know, some people say they can't hold much. Well, if you can't hold much, you ought to overflow easier. And God granted, we may realize we should be rivers of living water as thus we seek to carry on for our beloved and blessed Lord.

Well, beloved, it's a wonderful feast and there's a lot more we could say. But unfortunately, the clock goes round and round. But oh, may the Spirit of God remind us and bring us together tonight in His will to conclude this great feast and see it in its future application some more together with the heavenly blessing of that coming reign of our Savior.

Shall we pray? Oh, blessed Father, what lessons we find in the lesson book of the Old Testament. Oh, what a picture book! And we thank Thee that these things were written for our learning upon whom the ends of the ages...

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