

Christ in Prophecy
Israel 53: Feast of Trumpets

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Part 1

Nathan Jones: Greetings and welcome to another episode of Christ in Prophecy. Well, over the past several weeks, we've been examining the feasts of Israel, but I think this episode may prove to be the most exciting to those of you who are avid students of God's prophetic Word.

Tim Moore: You know, that's right. We've already considered the Feast of Passover, Unleavened Bread, First Fruits, and Shavuot or Pentecost. But today we will talk about Rosh Hashanah, or what many Christians recognize as the Feast of Trumpets. And even as we dive into this exciting, forward looking feast, I'll encourage you upfront to stay with us through the entire series. As the old cliché goes, but wait, there's more.

Nathan Jones: Well, we're joined again today by Dr. David Bowen, our friend and co-laborer in prophetic ministry. You'll see much more of David in the months to come as he contributes to our expanding outreach here at Lamb & Lion Ministries. David, we're so glad you could join us again, sir.

David Bowen: It's great to be with you. I'm looking forward to this show as well.

Nathan Jones: Me, too.

Tim Moore: And we're also joined by Dr. Richard Hill. Richard, of course, is our expert on the Feast of Israel, a Messianic Jew, a pastor of a Messianic Congregation called Beth Yeshua in Las Vegas. And so, Richard, we're glad you're back as well.

Richard Hill: All right. I'm so excited to be here and to be able to teach on this feast. This is one of my favorite feasts.

Tim Moore: Well, I think it's one of our favorites all around because we know what it looks forward to. But before we dive into the fulfillment of the feast, why don't you give us an understanding about its origin, its foundations, and sort of its historic traditions.

Richard Hill: Well, the way that we do those guys is we go to the Scriptures.

Tim Moore: All right, let's do it.

Richard Hill: Go to the Old Testament here, and we're going to Leviticus 23.

Tim Moore: Again, yes.

Richard Hill: Looking at verse 23 through 25. And we're going to find out that there's just not a lot of information on this feast in the Scriptures. And that's what we want to remember. At least one thing we want to remember. "Again the Lord spoke to Moses, saying, 'Speak to the sons of Israel, saying, 'In the seventh month (that's the month of Tishrei in the Jewish calendar) on the first of the month you shall have a rest, a reminder by blowing of trumpets, a holy convocation. You shall not do any laborious work, but you shall present an offering by fire to the Lord.'"

And so on this day, on the seventh month, the first day they are to rest, of course, have a rest day, but it's not a full Shabbat day because they're allowed to do some work. But it's a reminder or a "zikkaron" is the Hebrew word there of blowing, teruah, and this is where we get the name of this feast, Yom Teruah, it's a day of blowing. Now, there is another scripture in Numbers 29:1 that also talks about blowing the trumpet all day long. So, but that's just another scripture, and it doesn't tell us really anything more other than giving us more sacrifices, animal sacrifices on what to do on this day. But verse 25, you won't do any laborious work meaning out in the field, but you are allowed to prepare and cook food for your family and your friends and those things. And so this is a day of worship, it's a day of rest, but it's a day of blowing the shofar. There's a lot of reasons why we blow a shofar and you guys, I'm sure know some of them.

Nathan Jones: Well, could you tell us what a shofar is? I don't think everybody knows that.

Richard Hill: Ah, we should have a shofar right here.

Tim Moore: Oh, we've got one right there.

Richard Hill: Oh, there we go. Shofar is a ram's horn. And they blow the shofar on this day specifically, of course, some actually blow it a 100 times, that's one of the customs. But other congregations don't blow it a hundred times, they get to blow it a number of different times as well. But there's different types of blast that you do. And I'm actually the one that does it at our congregation because I'm the only one that's got a lot of hot air.

Nathan Jones: They are hard. I've tried to blow in one of those things, I can't do it. How do you do it?

Richard Hill: They are very difficult. You have to, it's kind of like blowing a trumpet, you have to have tight lips and you push through very, very strongly.

David Bowen: You almost hum, don't you kind of hum when you do it too?

Richard Hill: No.

Tim Moore: So obviously, for many Westerners, we think of a Day of Trumpets and we envision a trumpet which is made of brass and crafted by man. But really in an agrarian society, they would have used an animal horn, a ram's horn, because it would have provided that trumpeting, that sounding. I mean, to this day we talk about elephants they trumpet when they call out. So it was that sound that was to proclaim certain days like the Sabbath day, other special Holy Sabbath days or high Sabbath days. And so this trumpet would have been heard throughout the year. But on this particular day, it was a special trumpeting.

Richard Hill: It's a special trumpeting calling for repentance for the Jewish people. That would have been a very similar, those smaller ram's horn that you have up there are what they used for when they walked around Jericho and they blew the trumpets. Those little, little ones, yeah. And so calling for repentance. And that's where we see this mystery of this feast, because it's a feast that sets you up for another feast ten days later, now you're going to have?

Tim Moore: Yom Kippur.

Richard Hill: Yom Kippur, right. So you have Ten Days of Awe getting ready for Yom Kippur, and you're repenting on Yom Kippur, but you're not repenting on this feast.

Nathan Jones: What time of the year did the Jewish people tend to do this? I know there's four feasts in the spring and three in the fall. Where does this fall on that outline?

Richard Hill: This is at the beginning of the fall feasts.

Nathan Jones: Okay. So it is the first of the three fall feasts?

Richard Hill: The first of the three.

David Bowen: Also, it also reminds Israel of their covenant relationship with God too when they blow shofar, correct?

Richard Hill: Yes. There's a lot of reasons why you blow a shofar, and even for judgment as well, as we're going to see that connection, repentance and judgment together.

Tim Moore: Repentance and judgment. Now just to be clear, Rosh Hashanah now marks the beginning of the Jewish year, so it's sort of the Jewish New Year. But originally the feast that was tied to the beginning of the year was not the Feast of Trumpets, Yom Teruah, it was Passover. And then later Rosh Hashanah. So what does Rosh Hashanah actually signify and how did it make the transition?

Richard Hill: Well, the rabbis celebrating this day over the years decided that, hey, this is a spiritual new year for all of us, for all Jewish people, since we are now, of course, getting ready to have our sins forgiven. Right. And so this is the spiritual New year. And so that's why they tie that in. And so when you get to your Bibles, you even see the graphics, there's two calendars. Yeah, so you have the original calendar and then you have the new Jewish rabbi calendar that talks about beginning of the year in September, typically September now in the fall.

Tim Moore: So we sometimes to think about setting a New Year's resolution, but for the Jewish people, part of that New Year was The Days of Awe with a period of reflection and repentance, contrition that would lead into Yom Kippur. So there's a great celebration marking the beginning of the year, but immediately kind of reflecting upon the need to come before the Lord.

Richard Hill: Rosh Hashanah. I'm sorry.

Tim Moore: No, with contrition.

Richard Hill: Rosh Hashanah means head of the year, so head of the new year.

Nathan Jones: How does the Jewish year work, because it's very different than the Gregorian calendar, right? It's based on a solar, lunar?

Richard Hill: Yes, it's based on the lunar calendar.

Nathan Jones: And you have to throw in an extra month now and then?

Richard Hill: Every 2 to 3 years, you throw in 30 days.

Nathan Jones: Okay. And what's that month.

Richard Hill: Adar. You have Adar I and then you have Adar II.

Nathan Jones: Okay. Do you follow that? Do you follow both calendars being Jewish?

Richard Hill: I have to follow both calendars.

Nathan Jones: Okay.

David Bowen: That's confusing.

Richard Hill: Because all, well, you just get the calendars, you buy them now days, I don't have to make it up. The Rabbis put all those dates together and then you just follow them. Yeah.

David Bowen: Now, what's fascinating to me, I understand the blowing of the shofar means everything, but in my study for this and tell me if I'm correct with this, it's not as much important as the blowing as the hearing of the shofar.

Richard Hill: Well, it's both, you know. As the blower I've got to blow it correctly. Yeah, different tones to the sounding of the blowing. But the listeners are the ones that are blessed, as well.

David Bowen: If I understand in order for a male in the Jewish time to have his obligations fulfilled, he had to hear the shofar, but he couldn't just hear it, it was the intentions that once I hear it, I'm going to obey it.

Richard Hill: Right.

Nathan Jones: Because not everybody's blowing the shofar. I mean, not every Jewish person has to have a shofar and blow it, but they have to hear it.

Richard Hill: Yeah.

David Bowen: Isn't that interesting, it's not the blowing as much as they hearing, because it goes back to the heart. We talked about that about festivals before with the heart.

Tim Moore: Yes.

Richard Hill: Exactly.

David Bowen: When I hear it, I have to be willing to obey it. I mean, when we read God's Word, we've got to be willing to obey it.

Tim Moore: Yeah.

David Bowen: It's the same thing.

Tim Moore: Yeah, a lot of people ask, how can you obey a book of prophecy like Revelation, even though it promises for those who heed this book, there's a blessing. And I say, well, the first part of heeding is obeying, believing, and so believe upon the Lord Jesus Christ, and you'll be saved. If you believe that is what God considers your obedience. And it comes straight from the heart.

David Bowen: And it comes from hearing the Word of God.

Tim Moore: There you go.

Richard Hill: And this was a call to repentance. And even the month of Elul, 30 days prior to this is also a time of reflection for the Jewish people getting ready to repent. So they're actually using 40 days to get ready.

Nathan Jones: How do the Jewish people celebrate it? There's something has to do with apples dipped in honey or what is that about?

Richard Hill: Well, that's one thing that we eat, yeah, apples dipped in honey. That's sweet. So the idea is that you're going to have a sweet New year. And so we have a lot of sweet foods on Rosh Hashanah and Yom Teruah.

David Bowen: And don't they really plant citrus trees on this day? Fruit trees on this day?

Richard Hill: You plant trees as well, because it's just the idea. I mean, there's always planting of trees in Israel, but you want to plant on this day as well.

David Bowen: Fruit trees.

Richard Hill: It's the spiritual new year.

Tim Moore: I've heard the traditional greeting for Rosh Hashanah is something that translates may you be inscribed and sealed for a good year. So it's not just Happy New Year.

David Bowen: Shanah tovah.

Tim Moore: But it's inscribed and sealed. And that really hearkens even to God inscribing and sealing you for the New Year, but writing you in His book. I'm also told that that this feast actually harkens back or points back to Creation. So it's tied to Creation.

Richard Hill: Creation of the world.

Tim Moore: Creation of the world. And yet, as it came to be understood, it also symbolized a time when mankind and each of us as individuals would pass before God. And as a shofar was sounded that great Good Shepherd would either declare us to be, you know, in the flock that was kept and to be good or would basically decide, no, you're not part of my flock.

David Bowen: That's the judgment you're talking about.

Tim Moore: The sheep and the goats.

David Bowen: Yeah, that's the judgment you're talking about.

Nathan Jones: Explain about the creation, because in my research for this I didn't come across it. How is it tied to Creation?

Richard Hill: It is believed that this is the day that God created, began the creation of the world.

Nathan Jones: Oh, wow, so the first day of Creation would have fallen on Rosh Hashanah. Is that a rabbinical tradition or is there?

Richard Hill: It's a rabbinical idea, yes.

Nathan Jones: Okay.

Richard Hill: I don't see how we can verify that.

Nathan Jones: They go to the Hebrew calendar, the rabbis make that one up.

David Bowen: You've got the calendar.

Richard Hill: You know you because how do you know for sure? But, you know, it's kind of interesting. There's a history there of the rabbis really understanding, you know, God's heart when it comes to those kinds of things. And so I believe that's true.

Tim Moore: So I think that you just hit on something you said it's rabbinical tradition. And yet some of the traditions actually do have symbolic meaning because they are harkening to something that they don't quite put their finger on, but they get close. And so the symbology of this marking of a new year should point us back to Creation, God's creative act. And so what's our response? Well, we want to be sealed going forward, but there are also other extra biblical books. So we talk about your wonderful book, Richard. We get insight from other books, but sometimes even these rabbinical traditions bring us insight for the separation of the sheep and the goats, now that's Jesus Christ that gives us that picture. But even other books that are referenced when we talk about rabbinical writings and our understanding of this Jewish tradition.

Richard Hill: I do lots of study in the rabbinical writings as well, and Midrash and those kinds of things as well, just to pull the tidbits and the good points that back up my teachings that I'm doing.

Nathan Jones: Do you put those in your book? For folks who don't know that Dr. Hill has written a book, "Israel In Prophecy," and I haven't got a chance to read it yet, but do some bring up some of these things that we Gentiles really wouldn't get?

Richard Hill: Oh, yes, this whole book is really about a lot of what Gentiles don't typically get when it comes to prophecies.

Nathan Jones: There is a lot of it.

Richard Hill: Yeah, there's a lot from the Old Testament, but a lot from the New as well, I'm bringing them together. And especially those two chapters on the Rapture.

Nathan Jones: Oh, it's the Rapture. There's the big question. Everybody's been waiting. Does the Rapture have anything to do with the Feast of Trumpets?

Richard Hill: Oh, I think it does.

Nathan Jones: All right. Maybe you could flesh that out for us, get some Bible verses or whatnot.

Richard Hill: Let's get some Scripture going.

Tim Moore: Let's go back to the Word.

Richard Hill: All right. Shall we start off with our favorite 1 Thessalonians 4, quickly?

Tim Moore: Sure, please.

Richard Hill: But we really want to get to 1 Corinthians because that helps us with some timing aspects. So 1 Thessalonians 4.

Nathan Jones: Start with verse 13?

Richard Hill: Sixteen.

Nathan Jones: Okay jump to 16, okay.

Richard Hill: Well, yeah, let's start with 16 and 17, let's just do those two. "For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Messiah shall rise first." So, we are given an order of the Rapture here. The Lord is going to descend from Heaven, first, but what happens first with that? A shout. A military command. So, the Lord pronounces that military command. And then who takes it over?

Tim Moore: The archangel.

Richard Hill: The archangel next, the voice of the archangel. And so he tells all the troops, and that is going to be us as well in the Rapture. Then it says, "with the trumpet of God," now here is the connection with the shofar, because the Hebrew word there, of course, would be *teruah*, which means blowing of shofar. And that's what the trumpet of God is, the belief is. And so even in the Book of Revelation, you see that word trumpet used all the time, shofar.

Nathan Jones: It's interesting because you see a lot of the Christian artists like William Hallmark and others who draw pictures of these heavenly scenes, and it's always this giant gold trumpet that's like six feet long or something. But in Jewish tradition, or probably more likely, it's a ram's horn, right?

Richard Hill: It's a ram's horn, yeah. Definitely. "And the dead and Messiah will rise first," so they get to go first, but only in a split second before us." Then verse 17, "Then we who are alive, and remain, shall be caught up together..." there is that word caught up, "harpazo" that's the snatching away. And it's amazing that some believers tell me that they don't even believe in this, and I'm like, well, what do you do with this verse? They don't believe in the Rapture. And I'm like, well, this is the catching away. This is the snatching away. "So with them in the clouds to meet the Lord in the air, and thus we will shall always be with the Lord."

Nathan Jones: Praise the Lord.

Richard Hill: So this is just a nice little summary about the Rapture.

Tim Moore: So talk to us about the timing. Where did you want to take us into 1 Corinthians?

Richard Hill: First Corinthians chapter 15.

Tim Moore: All right.

Richard Hill: And that's verse 50-52. So 1 Thessalonians talked about the trumpet being blown, the shofar being blown. Well, here we get a little bit better timing aspect now. "Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable." So we are putting on our resurrection bodies in this aspect, you can't get to Heaven unless you have a resurrection body, right. Verse 51, "Behold, I tell you a mystery..." and this is the connection that I like to make with the mystery of Yom Teruah, it's a very mysterious feast, it sets you up for another feast, just get ready for another feast. It's the call. There is a call to repentance, but also a judgment aspect to it as well that is the shofar blasting. So, I tell you a mystery much like Rosh Hashanah, Yom Teruah, "we shall not all sleep, but we shall all be changed," or transformed is that Greek word there, so we are transforming, we are not doing it, but our bodies are being transformed into our resurrection bodies. Verse 52, "In a moment, in the twinkling of an eye," not a blinking of an eye, but a twinkling, that's a fraction of a second, nanosecond, "at the last trumpet;" and that's the key right there, at the last

shofar blast. When you read that word, at the last, last shows you that there is a series of trumpet blasts. Right. The last one. Not the first one, not the middle one.

Nathan Jones: And not to be confused with the seven trumpet judgments which many people confuse with this passage.

Richard Hill: They do.

Tim Moore: Yeah, they think well, the last trumpet has to refer to the same set of trumpets in Revelation, and that is not what we are suggesting.

Richard Hill: That is not what we are suggesting.

Tim Moore: Not at all.

Richard Hill: The reason is because Paul wrote 1 Corinthians like a long time, many, many years before John wrote the book of Revelation.

Nathan Jones: Right. He wouldn't have even known about the Trumpet Judgements.

Richard Hill: He wouldn't have even known about that. In his mind, in his Jewish mind what is he thinking?

David Bowen: Blow the trumpet.

Richard Hill: Blowing the shofar on—

Tim Moore: On this day of trumpeting.

Richard Hill: Yes, that is what he is thinking about.

Nathan Jones: Okay.

Richard Hill: That's what I believe. I don't know of any, and I've done a lot of research, I don't know of any other series of trumpet blasts in Judaism, it is only here, only for this feast, Rosh Hashanah, for Yom Teruah, the blowing of the trumpet and your supposed to do it all day long. The last trumpet blast is called tekiah gedolah, the great last blast, and it's the longest one, the loudest one. It's the best one. It's the last one.

Tim Moore: So a lot of Christians in their anticipation, and I applaud the enthusiasm of anyone who is looking forward to the Lord's return. But they kind of get skewed in their thinking, they say it has to happen on the day that the modern Jewish rabbis have set as the Feast of Trumpets, that's the only day Jesus can come. And my answer is, well, does that mean you're not looking for Him, the other 364 days of the year? And I think that misses the point.

Richard Hill: It misses the point, yeah.

Tim Moore: So He will come in fulfillment of this prophecy, of this feast. But does it have to be on that day?

Richard Hill: It does not have to be on that day. And here's the reason why because other Scripture tells us that the Rapture could happen any day, any day. So when it does happen, that feast will be fulfilled. And that's the mystery aspect as well. It can be, it doesn't have to land on the day. And it's the only feast, I believe prophetically does not have to land on that day.

Nathan Jones: Well, it's interesting because when we looked at the spring feasts, each of them fell on a day related to Christ death, His death, burial and resurrection. Pentecost fell on an exact day. So you got to wonder why then would the three fall feast not fall on the day? I agree because people say, well, it falls on a two day cycle because the days start in the evening and go to the, so it could be those two days. But you're saying it doesn't have to, this feast, it doesn't have to fall on that day.

Richard Hill: Because of the other Scriptures that tells us that it can happen any day, we're supposed to be waiting eagerly for the Rapture every day.

Nathan Jones: So, Rosh Hashanah then becomes a type of the Rapture, it doesn't have to be a date setting for the Rapture.

Richard Hill: Exactly.

David Bowen: Well we can have peace knowing that the four in the spring were fulfilled, which means the ones in the fall will also be fulfilled.

Nathan Jones: And that's huge.

Tim Moore: And I think there's another reality that even though there are dates set, you can buy calendars, there is some variation amongst even Jewish interpretation on some of the dates. There's sometimes this day or this day, but the bottom line is, I think when we get to Heaven and look back, it will all align from God's perspective in a beautiful way.

The other thing I would point out, and Richard, you brought this up a minute ago, is that the Feast of Trumpets leads to another feast. I think a lot of Christians, Gentile and perhaps some Messianic Christians are looking forward to the Feast of Trumpets, and that's the end. Once the trumpet sounds and we go to Heaven, that's all, folks. But there's more to come for the Jewish people in particular.

Richard Hill: Yes.

Tim Moore: And so God's promise to them has not been negated. Many of them will not be taken during the Rapture, but there is a provision for them during the Tribulation when they come to the end of themselves after these Days of Awe that follow the Feast of Trumpets and lead to Yom Kippur. We'll talk about that in our follow on episode. But this is not all, there's more to come and there's more to come even for us as believers. And we'll get to that in a few episodes or couple of episodes when we talk about Sukkot.

Nathan Jones: Well, that bears the question then: Does the Days of Awe supposed to be a reflection of the days of Tribulation, the seven year Tribulation?

Richard Hill: I think so, definitely. And remember now, the fourth feast had two fulfillments, one for the Church, one for the nation of Israel. And this feast has two fulfillments one for the Church, right? That's the Rapture, now the Church Age is over.

Tim Moore: Yes.

Richard Hill: Daniel 9 gave us that mystery age, that Church Age. Right? It was totally mysterious to Israel and the Rabbis, they had no clue that that was going to happen, that the Gentiles would now be ushered into the fold of salvation. But now, the second aspect is for the

nation of Israel, and now it's the judgment. They are being called into the Tribulation Period to then be judged through that period, to get them to the end, when they can finally be saved.

David Bowen: I'd like to say that the main audience though of Revelation is Jewish, they're going to see the Old Testament come alive.

Tim Moore: Yeah.

David Bowen: They are going to realize who Jesus is, you know at that time.

Tim Moore: We've often said here at Lamb & Lion Ministries, I think Dr. Reagan coined this phrase that Jesus is either going to come as your Blessed Hope or as your holy terror, and it's an either or, so those of us who have put faith in Him, He's coming as our Blessed Hope soon and very soon, but otherwise He's going to come as your holy terror. And whether or not you survive the Tribulation is highly in question, so don't wait, say I'll decide that later. No, choose this day.

I will just point out, Richard, for those who have not already gotten a copy of Richard's book, it is a tremendous resource that we would highly recommend.

We're going to offer two resources today tied to this series. If you would be interested in giving Dr. Reagan's book, "The Rapture: Fact or Fiction?" it's a small book, so for \$10, you can call the number on the screen, we'd be glad to send you a copy. If you want not only "The Rapture: Fact or Fiction?" but also "Wrath and Glory" really an overview study of the Book of Revelation that David talked about, it is another tremendous book, quite a bit thicker, so the two books together for \$25, again, call the number on the screen and tell them you want to order one or both of these books as a resource.

But Richard, we have all been excited about the Rapture. You from a Jewish perspective and also believing in Yeshua. How soon do you expect this feast to be fulfilled?

We're not setting a date. Don't set a date, but soon? Very soon? How soon?

Richard Hill: Soon. Do we have a lot of time? No. No, we do not have a lot of time. We know that the world wants to get a one world government in by 2030. Now, that's the kind of date I'm looking at seven years from now, you know, maybe before that. Now, can God push that back? Of course He can. But that's what the world wants to do. So it could happen any time, anytime in the next few years, guys.

Nathan Jones: Well, how does one participate in the Rapture?

Richard Hill: Well, you know what you have to repent. That's part of it. Got to repent of your sinful lifestyle and you got to believe in Jesus. Jesus came here and He said, repent and believe in the Gospel. So the Gospel is Jesus dying on the cross for our sins, resurrecting on the third day to give us a living hope for eternal life. And so all you have to do is place your trust in Him, repent in your mind and in your heart, turn to Him and you shall be saved.

Tim Moore: You mentioned how the world is looking for a one world government. I would dare say that the world is prepared for, preparing for and will actually be eager to embrace the Antichrist as described in Scripture. And that's who they're looking for, a great human savior from all the problems we have. Those of us who have put our faith in Jesus Christ are looking forward to the true Messiah who is coming soon and very soon.

Nathan Jones: The Feast of Trumpets is one I am looking forward to personally. Many Christians are both Jews and Gentiles. Hear now the testimony of our good friend Amir Tsarfati on what the Feast of Trumpets means to him.

Part 2- Testimony from Amir Tsarfati about the Feast of Trumpets

Amir Tsarfati: It's very, very interesting because I was always, as a kid, when I grew up, you know I went to synagogue, I was waiting for the moment where we all blow the shofar. I mean, at least the elderly people in the in the synagogue would blow the shofar, and the young ones will all listen to it. And it was a very unique moment.

But at that time, I remember this was not an individual festival for a person to keep alone. This is the one festival where God actually said, come together, congregate, then blow the shofar. And so it was, I realized this is a festival that demands the entire nation of Israel to come together. And it is our plea to God to come, to open the gates of Heaven and to come.

And when we hear the sound of the trumpets of men as Israel gathering again at the end of the Tribulation, and to know that the Messiah is coming back to His own. Remember He came to His own the first time, He will come back to His own again in a second time, both comings, the First Coming to Earth and the Second Coming to Earth will be directly to His people. It'll be a wonderful thing. Until then, we need to pray for them, love them and intercede for them. That's all we need to do.

Part 3- Closing

Tim Moore: Amir is another example like Igal German shared with us, and Mottel Baleston two weeks ago that Jesus is raising up bold Jewish evangelist in these last days. They are the forerunners of the 144,000 Jewish witnesses who will share boldly the Gospel during the Tribulation. And Richard, really, you're another example sitting right here with us today of that philosophy.

Richard Hill: Amen. And I think some of those people are already here on this earth, but they don't believe right now, they're going to believe after the Rapture happens, and once the Tribulation Period begins.

Nathan Jones: Well the Gospel came for many of the Jews first and many of God's promises are still holding out for that last Jew, I'm glad the Gentiles have been grafted into the family of God.

David Bowen: Oh, so do I, me too. I'm glad that there's no favoritism by God. In fact, Peter learned this when he went to preach to Cornelius and the Holy Spirit came upon him and God did a wonderful thing there because somebody was faithful to the Gospel.

Tim Moore: You know, the question we would ask is: What about you? Who shared the Gospel with you? Throughout Scripture God called people from all kinds of backgrounds to serve Him. Jesus called fishermen, and tax collectors, zealots, and doctors. The Lord raised up shepherds, and kings, and even a cup bearer, and a poor carpenter to serve Him in mighty ways.

None of us Nathan, David, Richard, me, you are beyond the reach of God. Beneath the grace of God or unusable by God, no matter who you are, or what you have done, He is calling you to trust Him. Call on the name of Jesus Christ today and be saved. Then, like us, you'll be listening for a trumpet sound, the voice of an archangel to cry out and the Lord Himself to shout as He descends from heaven to gather His Bride the Church. That could happen today, or tomorrow, or this year, but all of us believe it will happen soon. Until it does, we will proclaim Jesus' soon return. Will you join us in that glorious and hope filled message? Until next week we pray that you will look up and be watchful and listening for the trumpet to herald the Lord, who is coming soon.

End of Program