

The Feast of Ingathering

James Smyda

Recorded on October 5, 2026

If we look at God's Holy Days as a whole, some of God's Holy Days are known by just one single name or title. A good example is the Day of Atonement. It's just consistently known throughout the Bible with that one name or title, the Day of Atonement. On the other end of the spectrum would be the Feast of Pentecost, because it is known by multiple titles throughout the Bible. It's oftentimes referred to in the Old Testament as the Feast of Weeks. It's referred to as the Feast of Harvest. It's referred to as the Day of the Firstfruits. In the New Testament, it's referred to as Pentecost. So, it's known by four different names that all apply to just one single Holy Day.

Now when we look at the day that we're here observing today, the Eighth Day, in the Church of God today, we typically refer to this particular day with two different titles. One is the Eighth Day, which the Old Testament consistently refers to this day as. The other is the term "Last Great Day". That's not a precise Biblical title, but that's taken from Christ's statement in John 7 of "the last day, that great day of the feast". We just shorten that down to "Last Great Day". So, we typically refer to this day with those two titles.

However, today we're going to look at another title that's oftentimes assumed to be referring to the Feast of Tabernacles. It's assumed to just be another name for the Feast of Tabernacles. But I think we're going to see today in the sermon that if we look at all the Biblical evidence -- all the Biblical signs that point to what this title refers to -- I think we're going to see it's more accurately applied to the Eighth Day that we're here observing today. The title I'm referring to is the Feast of Ingathering. So, if you'd like a title for this sermon it's:

The Feast of Ingathering

As we're going to see, this is a title that's only used twice in the Bible, and both times are in the book of Exodus. So, to start off with, let's take a look at these. Turn over to Exodus 23, and we'll see here that both of the times that this particular title is used, it's in a similar context. What I mean by that is both times what's being addressed is the three times of the year that the Israelites had to make the sojourn to Jerusalem to observe the Holy Days. A simple way to look at it is Trumpets and Atonement are the only two that there is no Biblical instruction that they had to journey to Jerusalem to keep those days. Those are still Holy Days that had to be observed like every other Holy Day, but there's no instruction to journey to Jerusalem on those particular days. Whereas with Passover and Unleavened Bread, as well as Pentecost, and also the Feast of Tabernacles and the Eighth Day, in those three times of the year, there was a specific command to sojourn to Jerusalem and to observe the Holy Days there. We'll see that these references to the Feast of Ingathering are made in that context. Start here in Exodus 23:14.

Ex 23:14 *“Three times you shall keep a feast to Me in the year: 15) You shall keep the Feast of Unleavened Bread (you shall eat unleavened bread seven days, as I commanded you, at the time appointed in the month of Abib, for in it you came out of Egypt; none shall appear before Me empty); 16) and the Feast of Harvest, the firstfruits of your labors which you have sown in the field; and the Feast of Ingathering at the end of the year, when you have gathered in the fruit of your labors from the field.”* (NKJV)

You can see it refers to the Feast of Ingathering here. As I mentioned, this particular title is only used twice in the Bible. But let's pay attention to the clues here as we go forward to make sure that we're attributing this title to the right Holy Day. As we're going to see here, the two main clues that we're going to look at today are going to be the meaning of the name of “Ingathering”. That's going to give us some good information to work with. The other is going to be this reference to the “end of the year”. We're going to look at this one in a lot more detail towards the end of this sermon, but just to give you a clue of where we're going here, just think about the fact that the fall Holy Days wrap up in the seventh month of the year.

Biblical years are either 12 months or 13 months, depending upon the year. Obviously that comment about the “end of the year” can't be referring to a calendar year. That wouldn't make any logical sense. That would be like us today -- we typically use a January through December calendar. We wouldn't refer to something that took place in July as taking place at the end of the year. That wouldn't make any sense. What we're going to see here -- and I'm jumping ahead here -- but just to tell you where we're going to go here ultimately, is that's more referring to the end of a cycle. It's just the end of the cycle of the Holy Days is what it's getting at. But we'll dig into the meaning of the terms here later.

But now turn over to Exodus 34 and we'll see the second reference where it refers to the Feast of Ingathering. We'll see again it's in very much the same context where it's referring to the three times of the year that the Israelites were commanded to sojourn to Jerusalem to keep the Holy Days. This is Exodus 34:22.

Ex 34:22 *“And you shall observe the Feast of Weeks, of the firstfruits of wheat harvest, and the Feast of Ingathering at the year's end.”* (NKJV)

Again, that same comment about the year's end. Now, notice that twice it specifies that when it refers to “Ingathering”. You'll understand in a minute why I'm pointing that out.

23) *“Three times in the year all your men shall appear before the Lord, the LORD God of Israel.”* (NKJV)

Again, we're in that same context of three times a year. As I mentioned before, we most often tend to assume that the Feast of Ingathering is another name for the Feast of Tabernacles. The reason for that is if you turn over to Deuteronomy 16, we'll see a very similar reference here, where it's referring to the three times of the year that the

Israelites were commanded to sojourn to Jerusalem. But in this case, it doesn't say Feast of Ingathering, it says Feast of Tabernacles. This is in Deuteronomy 16:16.

Deu 16:16 *“Three times a year all your males shall appear before the LORD your God in the place which He chooses: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles; and they shall not appear before the LORD empty-handed.”* (NKJV)

You can see here these were all in a very similar context. They're addressing the three times of the year where the Israelites had to sojourn to Jerusalem. So, it seems very logical to conclude that two times it says Feast of Ingathering, and another time it says Feast of Tabernacles, and since we only find this term “Feast of Ingathering” in those two scriptures in the entire Bible, well, it seems logical to conclude that that's just another way of saying Feast of Tabernacles.

Well, let's also keep in mind though, that when they sojourn to Jerusalem for the latter part of the fall Holy Days -- because again there's no command to be in Jerusalem for Trumpets and Atonement but there is for the Feast of Tabernacles and the Eighth Day. Well, if you're traveling there for this eight day period -- because it's eight days in a row - - obviously that's going to include both.

Let's consider which one of these festivals here, either the Feast of Tabernacles or the Eighth Day, could this be referring to? Let's first of all, just take note of the fact that when it mentions “Feast of Tabernacles”, it doesn't specify anything about the “end of the year”. Again, in the latter part of this sermon, we're going to dig into the Hebrew words here to see what that'll show us. But just take note of the fact that when it says “Feast of Ingathering” it specifies that it's at the “end of the year”. When it says “Feast of Tabernacles” it doesn't mention that.

But now let's look at what does the term “Ingathering” mean? What is the Hebrew word here that's translated as our English word “Ingathering”? What is it referring to? Well, the Hebrew word here is transliterated into English as “asiyp”. It's Strong's # 614, and the definition I'm going to read to you comes from The Complete Word Study Dictionary of the Old Testament by Warren Baker and Eugene Carpenter. They define it as:

“A masculine active noun meaning an ingathering, harvest. It refers to an ingathering taken in before the rainy season from either the winepress or threshing floor...”

See, when it refers to the “winepress”, obviously that's referring to the grape harvest. As we're going to see in this sermon, when it came to the fall harvest in Israel, grapes were the primary crop that was being harvested in the fall there. There were numerous other crops that were also harvested at that time, because the fall harvest, agriculturally was the major harvest time in Israel. That's why it refers to the “winepress” and the “threshing floor”, because it was more than just the grapes being harvested.

But let's just take note of the fact that the term "Ingathering" itself specifically refers to a harvest. As we're going to see today, that is a very meaningful clue for us. Because we need to take into account not just the fact that the Feast of Tabernacles and the Eight Day were both occurring right after the fall harvest for the Israelites had concluded from a physical agricultural standpoint. Let's keep in mind that the Bible places a strong emphasis spiritually on the meaning of what a harvest is. The analogy that the Bible is making with the term "harvest", it's speaking spiritually from an analogy standpoint and not a literal physical harvest. What it's referring to is spiritual judgment.

To see this turn over to Matthew 13, we'll see here a parable where Christ makes this very clear with a very vivid analogy here. It's the Parable of the Wheat and the Tares. We'll pick up here in Matthew 13:24.

Matt 13:24 *"Another parable He put forth to them, saying: "The kingdom of heaven is like a man who sowed good seed in his field; 25) but while men slept, his enemy came and sowed tares among the wheat and went his way. 26) But when the grain had sprouted and produced a crop, then the tares also appeared. 27) So the servants of the owner came and said to him, "Sir, did you not sow good seed in your field? How then does it have tares?" 28) He said to them, "An enemy has done this." The servants said to him, "Do you want us then to go and gather them up?" 29) But he said, "No, lest while you gather up the tares you also uproot the wheat with them. 30) Let both grow together until the harvest, and at the time of harvest I will say to the reapers, "First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn." ' ' " (NKJV)*

Notice when He refers to the "time of the harvest", that's obviously the conclusion of the growing season for that particular crop. In this case, He's referring to wheat. But this is the conclusion. This is when you reap whatever good crop that you've grown and you dispose of whatever waste that you have and get rid of it. That's what's referred to here as "tares". The reason that we know that this is an analogy for spiritual judgment is that if you just jump down to Matthew 13:36, Christ explains this in detail for us.

Matt 13:36 *"Then Jesus sent the multitude away and went into the house. And His disciples came to Him, saying, "Explain to us the parable of the tares of the field." 37) He answered and said to them: "He who sows the good seed is the Son of Man. 38) The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked one. 39) The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels. 40) Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. 41) The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, 42) and will cast them into the furnace of fire. There will be wailing and gnashing of teeth. 43) Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear!" (NKJV)*

Notice He's very clearly tying this to spiritual judgment. He's basically saying at the "time of the harvest", two things happen. It's the resurrection to eternal life for the righteous -- those who make it into the Kingdom of God -- and it's the resurrection to condemnation in the lake of fire for the wicked. Because notice the tares are burned up in a fire. He's alluding to the lake of fire. He's saying that this is the judgment that happens at the end of the process. That is what a harvest refers to. As we're going to see here, this analogy of a harvest plays out throughout God's plan of salvation, and it's intimately tied to the Holy Days throughout the whole cycle of the Holy Days throughout the whole year.

Because we're going to see here with the three times of the year that they had to journey to Jerusalem, there's also three harvests attached to this. They all have a specific meaning that all ties to spiritual judgment. We're going to see here for Passover and Unleavened Bread, when they journeyed there, this is when the barley harvest happened. We're going to see here the barley harvest was actually started after they did the wave sheaf offering. Because the wave sheaf is directly tied to the barley harvest.

We're going to see later in the year they had the wheat harvest. Well, what was Pentecost referred to as? The "firstfruits of the wheat harvest". And the fall harvest, as we've already seen here, those Holy Days actually take place after the harvest is done rather than at the front end of the harvest, which is another detail that we'll see today. But that was again numerous crops, but the primary one being the grape harvest.

If we examine all three of these and their connections with the Holy Days and their specific symbolism to spiritual judgment, we're going to see a very consistent theme that plays out here that's going to help us answer this question of do we attribute the Feast of Ingathering to the Feast of Tabernacles or is it referring to the Eighth Day?

To see this, turn over to Leviticus 23. As I mentioned, there's three major harvests that Israel would do every year, just agriculturally. But these are directly tied to the Holy Days. And as we're going to see here, God specifically designed this to make sure that the harvests in Israel stayed in sync with the Holy Days every year. He literally designed the calendar such that they would always stay in sync with each other. Because again, there's major spiritual lessons that are taught by this. But let's read here the instructions for the wave sheaf offering. As you know, this happens on the Sunday that occurs during the Feast of Unleavened Bread. Let's pick up here in Leviticus 23:9.

Lev 23:9 *"And the LORD spoke to Moses, saying, 10) 'Speak to the children of Israel, and say to them: 'When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest. 11) He shall wave the sheaf before the LORD, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it.' (NKJV)*

Notice in verse 11 it's accepted "on your behalf." That's because the wave sheaf offering is picturing Christ. And it's uniquely Christ. It's Christ alone. We'll discuss that in more detail in a few minutes here. But this is picturing Christ after He was crucified and

resurrected and He goes before the Father to be accepted as the sacrifice for all mankind. That's what this pictures. Now pick up in verse 12.

"12) And you shall offer on that day, when you wave the sheaf, a male lamb of the first year, without blemish, as a burnt offering to the LORD. 13) Its grain offering shall be two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to the LORD, for a sweet aroma; and its drink offering shall be of wine, one-fourth of a hin. 14) You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your God; it shall be a statute forever throughout your generations in all your dwellings."
(NKJV)

Notice here in Leviticus 23:14, it specifically says the Israelites couldn't eat any of the barley harvest until after the wave sheaf had been offered. If you turn over to Deuteronomy 16, well notice here that they couldn't start harvesting the barley until after the wave sheaf had been offered as well. Again, this ensured that the agriculture in Israel, the harvests, and the Holy Days stayed in sync with each other. Notice here in Deuteronomy 16:9.

Deu 16:9 *"You shall count seven weeks for yourself; begin to count the seven weeks from the time you begin to put the sickle to the grain. 10) Then you shall keep the Feast of Weeks to the LORD your God with the tribute of a freewill offering from your hand, which you shall give as the LORD your God blesses you."* (NKJV)

You can see obviously the seven weeks he's referring to here is the seven week count between Wave Sheaf Sunday and when Pentecost is. But notice He says you're beginning to count when you first put the sickle to the standing grain. Well, this has to be referring to a specific day because you're doing an exact 50 day count. If you start counting from just the general period of time when you start a harvest, when are you going to land 50 days later? At a general vague period of time. That's is not going to work for determining when the day of Pentecost is. You've got to land on the right day. What this meant was they started the barley harvest only after they had offered the Wave Sheaf. Again, this kept the Holy Days and the harvests in Israel in sync. And starting it off this way kept all the harvests throughout the year in sync as well.

Now let's look at what the fulfillment of the Wave Sheaf offering was, because again, this ties directly to spiritual judgment. To see this, turn over to Hebrews 9. Now this is, specifically in the context of addressing the meaning of the Day of Atonement.

But as I've explained in previous sermons, there's a parallelism between God's Holy Days in regards to the spring Holy Days and the fall Holy Days. Because what you'll see if you study this in detail is that the meanings of Passover, Unleavened Bread, and Pentecost are directly mirrored in the meanings of Atonement, the Feast of Tabernacles, and the Eighth Day. The Feast of Trumpets pictures the Day of the LORD which is the pivot point in between the two. The spiritual meanings basically directly

mirror each other because it's the same steps playing out for different groups, where you have the Spring Holy Days referring to the Firstfruits and the Fall Holy Days applying to the rest of mankind.

As I've addressed many times in the past, if you look at the meanings of Passover and the Wave Sheaf, those meanings are basically mirrored in the meanings of the Day of Atonement. Because again, Christ died once for all, for everyone. He only did His sacrifice once. Again, the same meaning is applied to different groups at different times. But if you read through here, Hebrews 9:11-15, even though again, this is in the context of addressing Atonement, it tells us the spiritual meaning of the fulfillment of the Wave Sheaf. I'll start reading here in Hebrews 9:11.

Heb 9:11 *“But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. 12) Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. 13) For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, 14) how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? 15) And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.” (NKJV)*

You can see what this is referring to here and why I attach this to spiritual judgment. This is basically the completion of the process of Christ's ministry on earth. Because He came not only to set an example for us, but to live a perfect life and then die and be the sacrifice for all mankind. Well, He successfully completes that. He receives the resurrection back to eternal life and then He goes before the Father, and this is basically the judgment of that. His mission has been successful, and He can be accepted as the sacrifice for all mankind.

As I mentioned previously, when we think of the barley harvest, it's important to remember that the barley harvest is attached to the Wave Sheaf offering and it exclusively pictures Jesus Christ. Now, the reason I mention that is there are some groups and some individuals today, when they look at the harvests -- the barley harvest and the wheat and then the grapes in the fall -- they try to separate out the barley harvest to include not just Christ, but all those called before Christ's return. They come up with this idea that the “elite” Firstfruits, they're somehow part of the barley harvest and your “second class” Firstfruits, that's the wheat harvest at Pentecost.

Now, if you just take a step back and examine the overall meaning of the Holy Days, this doesn't make any sense. Because if you stop and think about which Holy Day is tied to the giving of the Holy Spirit and the offering of the New Covenant which offers salvation. Well, that's Pentecost. Just think about the meaning in Acts 2.

Also, just consider the fact that the meaning of the spring Holy Days in the New Testament is taught as spiritual analogies tied to the story of the Exodus. It's basically taking the same basic elements of that story and applying spiritual meanings to them. Well, there's absolutely nothing in the story of the Exodus that places the Mount Sinai Covenant in the first month of the year while they're exiting out of Egypt. Now, if you just read Exodus 19:1, it's the third month of the year when they even arrive at Mount Sinai. The Mount Sinai Covenant is attached to Pentecost, as is the giving of the Holy Spirit in Acts 2. You can't have the harvest of Firstfruits as a part of the barley harvest. That doesn't compute. If you just think that one through, that doesn't work.

The point I'm getting at here -- notice before when we went through Matthew 13 and we talked about the "time of the harvest" in terms of spiritual judgment, I pointed out two things happen. It's the resurrection to eternal life and the resurrection to condemnation in the lake of fire. Well, that's rewarding the righteous and the wicked. Well, when it comes to the barley harvest, we don't have any wicked, because it's just exclusively Christ and we have His judgment as successfully becoming the sacrifice for all mankind. There are no wicked to deal with. There's only one side of this in that regard.

Now let's look at the wheat harvest. Turn back over to Leviticus 23. We'll see here, the wheat harvest is attached to the two wave loaves ceremony that was done on Pentecost. In terms of the wheat harvest, Pentecost takes place on the front end of the wheat harvest. It doesn't have the same aspect that Wave Sheaf Sunday has in terms of the barley harvest. What I mean by that is as we read from Deuteronomy 16:9, that the barley harvest couldn't even begin until the Wave Sheaf offering was done. Pentecost takes place on the front end of the wheat harvest, but it's not this situation where that exact day -- that the harvest doesn't begin until after that. Because if you read through these instructions, when they came to Jerusalem to keep Pentecost, they had to bring some of the wheat harvest from their dwellings with them. So, they had already harvested some of the wheat. They're just on the front end -- the beginning of a several week process of the wheat harvest. Let's pick up in Leviticus 23:15.

Lev 23:15 *"And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed. 16) Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the LORD. 17) You shall bring from your dwellings two wave loaves of two-tenths of an ephah...."* (NKJV)

Notice it mentions them bringing it from their "habitations". When you read the instructions for the Wave Sheaf offering, it doesn't say anything about bringing barley from your habitations because the Wave Sheaf was just a national offering that was done by the priest for the whole nation. Where this is each individual had to bring their loaves to Jerusalem with them. Now continuing in verse 17.

"...They shall be of fine flour; they shall be baked with leaven. They are the firstfruits to the LORD." (NKJV)

They're baked with leaven because they picture sinful human beings who had to be redeemed with the sacrifice of Christ. And it directly tells us it pictures the Firstfruits.

“18) And you shall offer with the bread seven lambs of the first year, without blemish, one young bull, and two rams. They shall be as a burnt offering to the LORD, with their grain offering and their drink offerings, an offering made by fire for a sweet aroma to the LORD. 19) Then you shall sacrifice one kid of the goats as a sin offering, and two male lambs of the first year as a sacrifice of a peace offering. 20) The priest shall wave them with the bread of the firstfruits as a wave offering before the LORD, with the two lambs. They shall be holy to the LORD for the priest. 21) And you shall proclaim on the same day that it is a holy convocation to you. You shall do no customary work on it. It shall be a statute forever in all your dwellings throughout your generations.” (NKJV)

I've covered this in previous sermons. I won't go into great detail today. But if you look at the symbolism of the Wave Sheaf offering and the two wave loaves offering, they're very similar in terms of how these are carried out. But we'll see also the meaning of them is very similar as well. We've read the meaning from Hebrews 9 of the Wave Sheaf offering -- Christ going before the Father and being accepted. Of course, in His case, He's being accepted as the sacrifice for all mankind. But if you turn over to Revelation 14, we'll see a very similar picture of the resurrected Firstfruits going before the Father to be accepted by Him as well. This is Revelation 14:1.

Rev 14:1 *“Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand, having His Father’s name written on their foreheads. 2) And I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder. And I heard the sound of harpists playing their harps. 3) They sang as it were a new song before the throne, before the four living creatures, and the elders; and no one could learn that song except the hundred and forty-four thousand who were redeemed from the earth. 4) These are the ones who were not defiled with women, for they are virgins. These are the ones who follow the Lamb wherever He goes. These were redeemed from among men, being firstfruits to God and to the Lamb. 5) And in their mouth was found no deceit, for they are without fault before the throne of God.” (NKJV)*

This directly tells us they're redeemed from the earth. These are former human beings. They were Firstfruits to the Father and to Christ. These are the Firstfruits. These are all those that are called prior to the return of Christ. It tells us no guile was found in their mouths. They're basically judged worthy to enter the Kingdom of God. This is picturing the conclusion of their spiritual judgment. This is the “time of the harvest”. The seventh trumpet has been blown. They've received the resurrection to eternal life, and then Christ led them to ascend before the Father's throne.

But now notice also when we read Matthew 13 about the “time of the harvest”, the analogy that Christ used was the wheat. We know wheat attaches to the symbolism of

Pentecost. But what did Christ say? At the “time of the harvest” two things occurred. It wasn’t just the rewarding of the righteous with the resurrection of eternal life. It was also the rewarding of the wicked with being thrown in the lake of fire. Well, if we turn over to Daniel 12, we’ll see this is exactly what Daniel pictures with the fulfillment of the spiritual wheat harvest with the Firstfruits.

Before we read this, just think about when we know from scripture that the resurrection to eternal life for the Firstfruits takes place. Well, we know it’s at the blowing of the seventh trumpet. It’s before the Day of the LORD is concluded. It’s part of all the events that occur during the Day of the LORD. That is when that actually takes place. But now let’s read Daniel 12:1.

Dan 12:1 *“At that time Michael shall stand up, The great prince who stands watch over the sons of your people; And there shall be a time of trouble, Such as never was since there was a nation, Even to that time. And at that time your people shall be delivered, Every one who is found written in the book.”* (NKJV)

We just read two very obvious references here. We’re referring to a time of trouble such as never been in the history of mankind. Well, that has to be the Day of the LORD because there can’t be anything more severe than that. We’ve also read a reference to the Book of Life. Let’s notice what’s in verse 2.

“2) And many of those who sleep in the dust of the earth shall awake, Some to everlasting life, Some to shame and everlasting contempt.” (NKJV)

Notice two groups here. Everlasting life, that’s a very obvious reference to those in the Book of Life receiving the resurrection to eternal life. Well, if you look at the word “contempt” there, in my New King James in the margin, there’s a little “1” next to “contempt” and in the margin it says “abhorrence”. If you look up the meaning of the Hebrew word there, that’s what it means. It’s everlasting abhorrence. If they’re being resurrected for everlasting abhorrence, there’s only one thing that that can mean. They’re being resurrected to be thrown in the lake of fire is what that means. It’s the “time of the harvest” and both the righteous and the wicked are being addressed. Now let’s just wrap up with verse 3.

“3) Those who are wise shall shine Like the brightness of the firmament, And those who turn many to righteousness Like the stars forever and ever.” (NKJV)

Again, just the emphasis on rewarding the righteous with eternal life. But again, what we’re seeing here is the connection between a spiritual harvest and spiritual judgment. Again, at the “time of the harvest”, the conclusion of the process, what takes place? Well, we see the resurrection to eternal life and the resurrection to condemnation in the lake of fire. The only reason we don’t see both with the barley harvest, which we know pictures exclusively Christ, is because there’s no wicked involved. It’s just Christ being resurrected back to eternal life and being accepted as the sacrifice for all mankind.

What we need to look at now is the fall harvest. As I pointed out when we talked about the barley harvest, the Wave Sheaf was not only on the front end of the barley harvest, the Wave Sheaf had to be completed before they could even begin the barley harvest. With the wheat harvest at Pentecost, we had a similar thing, but not exactly. Because the Israelites could begin harvesting wheat before Pentecost. In fact, we know that they had to harvest a little wheat before they came to Jerusalem to keep Pentecost because they had to bring their two loaves that they would make from the wheat that they had harvested before coming. But again, if you look at how the harvest played out, this is still on the front end of the harvest in both cases. That attaches to the Firstfruit significance, that's attached to the barley harvest with Christ being the first of the Firstfruits and then the wheat harvest being the rest of the Firstfruits.

But now if we look at the fall harvest, we're going to see that that's primarily the grape harvest but there were other crops involved as well. This is the reverse because when the Israelites would journey to Jerusalem to keep the Feast of Tabernacles and the Eighth Day, this would occur after they had already concluded the fall harvest. They were done harvesting their crops when they did that. Because again, there's not a Firstfruit concept attached from a spiritual analogy standpoint. But now let's look at the fall harvest here. Turn over to Exodus 23. We read this before. This is one of our verses that refers to the Feast of Ingathering, in Exodus 23:14.

Ex 23:14 *“Three times you shall keep a feast to Me in the year: 15) You shall keep the Feast of Unleavened Bread (you shall eat unleavened bread seven days, as I commanded you, at the time appointed in the month of Abib, for in it you came out of Egypt; none shall appear before Me empty); 16) and the Feast of Harvest, the firstfruits of your labors which you have sown in the field; and the Feast of Ingathering at the end of the year, when you have gathered in the fruit of your labors from the field.” (NKJV)*

Notice that this will be at the conclusion of the fall harvest is when they're going to journey to Jerusalem to keep the Feast of Tabernacles and the Eighth Day. If you'll turn over to Deuteronomy 16:13, what we're going to see here is it goes in a little more detail about the fall harvest. We can see that the grapes are the primary crop for the fall harvest. Deuteronomy 16:13.

Deu 16:13 *“You shall observe the Feast of Tabernacles seven days, when you have gathered from your threshing floor and from your winepress.” (NKJV)*

Again, “winepress” is obviously a reference to grapes. In verse 14.

“14) And you shall rejoice in your feast, you and your son and your daughter, your male servant and your female servant and the Levite, the stranger and the fatherless and the widow, who are within your gates.” (NKJV)

We can see here, obviously, the fall harvest was concluded right before they would be keeping the Feast of Tabernacles and the Eighth Day. But we still need to look into this.

We oftentimes assume that this title “Feast of Ingathering” is another name for the Feast of Tabernacles, but could it be meant to be attribute to the Eighth Day? Because keep in mind, as we saw the meaning of the term for “Ingathering”, the Hebrew word that's translated as “Ingathering” in our English Bibles, its very meaning is a “harvest”. We've seen a trend so far of a spiritual harvest. The spiritual analogy that the Bible attaches to it refers to spiritual judgment. What takes place at the “time of the harvest”? The resurrection to eternal life and the resurrection to condemnation in the lake of fire. See, when it comes to the spiritual judgment for the rest of mankind, when they're called after Christ's return, we have the exact same picture. Turn over to Matthew 25. We'll see here where Christ describes in detail what takes place at the spiritual judgment of the rest of mankind. This is Matthew 25:31.

Matt 25:31 *“When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. 32) All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats.” (NKJV)*

Notice not only has Christ returned, but who does He say is before Him that He's judging? All the nations. He's not saying that He's judging the Firstfruits. The small group of mankind that's called prior to His return. He says He's judging all of the nations. This is the fall harvest. This is all the rest of mankind. But now let's notice at the “time of the harvest”, we're going to see two things happen. Pick up in verse 33 here.

“33) And He will set the sheep on His right hand, but the goats on the left. 34) Then the King will say to those on His right hand, “Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: 35) for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; 36) I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.’ 37) “Then the righteous will answer Him, saying, ‘Lord, when did we see You hungry and feed You, or thirsty and give You drink? 38) When did we see You a stranger and take You in, or naked and clothe You? 39) Or when did we see You sick, or in prison, and come to You?’ 40) And the King will answer and say to them, “Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.’ 41) “Then He will also say to those on the left hand, ‘Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels: 42) for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; 43) I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.’ 44) “Then they also will answer Him, saying, ‘Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?’ 45) Then He will answer them, saying, “Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.’ 46) And these will go away into everlasting punishment, but the righteous into eternal life.” (NKJV)

Notice the righteous are going to receive the resurrection to eternal life and the wicked are going to go into the lake of fire. This is exactly like what we saw with the wheat harvest in Daniel 12. We see both being judged at the same time.

Let's again come back to our question here. We've got the Feast of Ingathering. By definition of the term "Ingathering" refers to a harvest. We know at the "time of the harvest", we have this spiritual judgment where both groups are addressed. Now logically, which one are we going to have to attach this to? The Feast of Tabernacles or the Eighth Day? We have the same issue here that I brought up in regards to how some people want to divide the Firstfruits in between somehow the more righteous Firstfruits who are part of the barley harvest and the less righteous Firstfruits that are part of the wheat harvest. Which again is not a Biblical concept, but that's what they do.

I pointed out before that you can't have their spiritual judgment pictured before they're offered the Holy Spirit and the New Covenant. It just doesn't make sense. Because offering the Holy Spirit and the New Covenant -- from an agricultural analogy standpoint -- that would be when you planted the seed in the ground. That's when you started the growing process and then the conclusion would be the harvest. Well, when did Christ Himself announce -- and make a big deal out of announcing -- that the Holy Spirit, the New Covenant and the offering of salvation would be offered to all mankind? Turn over to John 7 and we can read it in Christ's own words. John 7:37.

John 7:37 *"On the last day, that great day of the feast, Jesus stood and cried out, saying, 'If anyone thirsts, let him come to Me and drink. 38) He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.'"* (NKJV)

As I always love to say when I read these verses, we don't need to speculate in any way whatsoever what He's talking about. Because verse 39 just flat out tells us.

"39) But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified." (NKJV)

In other words, it's directly telling us that Christ stood up on the Last Great Day, the Eighth Day, and He announced that now all the rest of mankind can come to Him to receive the Holy Spirit. In other words, this is when the New Covenant and the opportunity for salvation and receiving the Holy Spirit will be offered to them.

Obviously, the harvest, the Feast of Ingathering, would have to be a term that we would attach to the Eighth Day because we would have the same problem trying to attach this to the Feast of Tabernacles that we would have with the idea of any of the Firstfruits -- the human beings called prior to Christ's return -- being somehow included in the barley harvest, which exclusively pictures Christ. It just doesn't follow through if you're consistent with scripture.

But if you turn over to Revelation 14, we'll see once again where we have a description of the "time of the harvest" -- of the grape harvest -- the harvest in the fall for the rest of mankind that's described in detail. It's going to tell us here again this same thing where we have the righteous and the wicked. The righteous go into eternal life and the wicked go in the lake of fire with their judgment.

In this case, there's a lot of symbolic language here because we're in the book of Revelation. That's typical of the book of Revelation. Because there's so much symbolic language that's used here in the latter part of Revelation 14, it oftentimes trips up and confuses people, and they miss what's really being discussed here. We're going to have to unpack some of this as we go through this.

But as we're going to see as we read through this, it's going to directly tell us that this is the "harvest of the earth". It's going to directly tell us that it's the grapes that are being harvested. Which again, if we go back to our analogies of spiritual judgment as they're tied to the agricultural products that were harvested in Israel, grapes are the primary agricultural product that's being harvested in the fall. We're also going to see a clear picture of Christ harvesting the righteous and then the wicked being destroyed. Let's pick up here in Revelation 14:6.

Rev 14:6 *"Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth—..."* (NKJV)

Notice he's preaching to all of the earth.

"...to every nation, tribe, tongue, and people—" (NKJV)

Again, making it clear who's being addressed. All of mankind's being addressed.

"7) saying with a loud voice, "Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water." (NKJV)

It's the time of their spiritual judgment is what we're talking about here.

"8) And another angel followed, saying, "Babylon is fallen, is fallen, that great city, because she has made all nations drink of the wine of the wrath of her fornication." (NKJV)

This verse oftentimes trips people up because they look at the term "is fallen, is fallen" here, and they oftentimes assume this has got to be the end time beast power, and it's being destroyed during the Day of the LORD, and that's the reference. That's because we're misunderstanding what the Greek here is referring to. The Greek word there for "fallen" is "pipto". It's Strong's # 4098. The definition I'm going to read to you today is from The Complete Word Study Dictionary of the New Testament by Spiros Zodhiates. He defines it as:

"To fall...Metaphorically of persons, meaning to fall into or under;...under, meaning under condemnation....Used in an absolute sense, to fall into sin, transgress, to sin..."

See, it's saying Babylon is under condemnation because of its sins and how it leads mankind into sin. Oftentimes we also get tripped up by the references to Babylon and -- as we're about to see here in a minute -- the references to the mark of the beast. We myopically try to put these into an end time timeframe, and we miss the concept that the Great Whore, Babylon the Great -- as it's referred to as a harlot in Revelation 17-- you can look through the Old Testament and see that the analogy of harlotry is tied to pagan false religion in numerous contexts. It's not just pigeonholed to Catholicism and those that are broken off from it or any kind of end time concept.

Because that analogy of harlotry and whoredom is a spiritual analogy for false religion that's used in the Old Testament long before there was ever a Roman Empire. Before there was Catholicism. Before any of that existed. Because you have to think of this in broader terms of just false religion that's being led by Satan. That is what this is referring to here.

Pick up in Revelation 14:9. Notice that this is a warning not to follow this Babylonian system. If the system had fallen and been destroyed, it doesn't make sense to warn people not to be deceived and follow a system that's out of existence. That doesn't logically follow. So, in verse 9.

"9) Then a third angel followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives his mark on his forehead or on his hand, 10) he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb." (NKJV)

I have sermons and even a study paper on my website that go into the subject of the mark of the beast in a lot of detail, which I won't go into that much detail today. If you're wanting to study that in detail, I would refer you to that. Again, if you're watching this on YouTube, there's a link right below this video that'll take you straight to my website.

But again, we oftentimes make the false assumption that the mark of the beast is solely and exclusively an end time concept. That's not accurate as you'll see in the paper and the sermon where I addressed that. The imagery of the right hand and the forehead is something that God also uses in referring to the Holy Days and referring to His law and following His way. Having it on your forehead and on your right hand because the imagery that's being referred to is your thoughts and your actions.

Because see, having the mark of the beast is simply a reference to your thoughts and your actions following Satan's way of life. Having the seal of God or the mark of God on you is having God's Spirit and you're following God's Spirit. God's way of life is in your

thoughts and your actions. On your right hand and your forehead. That's the concept that's getting across. To see that, keep your finger here in Revelation 14, we're going to come right back, but turn over to Revelation 20:4.

What I want you to notice here is that the resurrected Firstfruits are going to reign with Christ during the millennial period that we just pictured here with the Feast of Tabernacles. They as a group are described as those who did not receive the mark of the beast. Now think about who these Firstfruits are. They're everyone who's lived from righteous Abel all the way up to the return of Christ, and it's that group collectively. But notice how they're described.

Rev 20:4 *"And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years."* (NKJV)

Again, who is it who lives and reigns with Christ for a thousand years? That's the Firstfruits. That's everyone who made it successfully in the Kingdom of God who were called prior to the return of Christ. Notice as a group collectively, they're described as those who did not receive the mark of the beast. Because again, this is not exclusively an end time concept. Again, the mark of the beast is not a tattoo, it's not a computer chip, it's not any kind of technology. It's a spiritual symbolic reference to having Satan's way of life on your right hand and your forehead, your actions and your thoughts. The mark of God is the same thing. It's having God's way of life on your right hand and your forehead.

We have to keep in mind, when the rest of mankind is receiving their judgment during the Eighth Day period, Satan gets released again. Oftentimes in the Church of God, we don't talk much about that. That just gets kind of skipped over. But that's a fundamental thing to understand the meaning of the Holy Days. Because we have to realize here, you just skip down to Revelation 20:7, notice what happens immediately after the millennial period is over. Think of this as when you get to sundown on the seventh day of the Feast of Tabernacles and it's over, where are you? You're immediately in the Eighth Day. What happens when we hit that period?

Rev 20:7 *"Now when the thousand years have expired, Satan will be released from his prison 8) and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number is as the sand of the sea. 9) They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from God out of heaven and devoured them. 10) The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet are. And they will be tormented day and night forever and ever."* (NKJV)

I've done sermons in the past going into the language there in verse 10 and explaining that this is not painting a picture of God as a sadist, who just throws the wicked in the lake of fire and just torments them for all eternity, like the image you typically get put across with the idea of the fires of hell. This is more symbolic language referring to the punishment is permanent, that Satan is taken out of existence, and he is no more, like the beast and the false prophet that are referred to here. They're not tormented for all eternity, no, they're burned out because the wages of sin is death, and they go out of existence. But notice the language there of the fire and this permanent punishment that they receive. Turn back over to Revelation 14, and let's read verse 11, because notice that that's what verse 11 is referring to here.

Rev 14:11 *"And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name."* (NKJV)

Notice what that's telling us here is that the people that receive the mark of the beast -- what's being referred to here in chapter 14, this isn't referring to people during the end time that are deceived. Those who are following the beast system, but they don't know any better, and maybe they get killed in the Day of the LORD, but they're going to come back up and get their chance at salvation. That's not what this is referring to here.

This is referring to people who follow the beast and their punishment is the lake of fire. It's because this is during their time of spiritual judgment. This is during the Eighth Day period, and they happen to choose following Satan. Because again, that's the symbolic reference of the mark of the beast is what that's referring to here. They followed his way of life rather than faithfully following God and enduring to the end and their punishment is the lake of fire.

Continue down, beginning in verse 12. Let's pay attention to the fact that we've got two groups here. We've just discussed those who get tripped up and follow the Babylonian system -- a false religious system led by Satan -- and wind up going into the lake of fire. That's the wicked. Now notice we start to address the righteous here, because we've got both groups.

"12) Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus." (NKJV)

This is clearly the righteous.

"13) Then I heard a voice from heaven saying to me, 'Write: 'Blessed are the dead who die in the Lord from now on.' " "Yes," says the Spirit, "that they may rest from their labors, and their works follow them." (NKJV)

But now let's notice from verse 14 on, it's going to directly tell us a harvest is taking place. It's going to tell us it's the "harvest of the earth". It's going to tell us it's the grape harvest and we're going to have two groups described.

"14) Then I looked, and behold, a white cloud, and on the cloud sat One like the Son of Man, having on His head a golden crown, and in His hand a sharp sickle. 15) And another angel came out of the temple, crying with a loud voice to Him who sat on the cloud, "Thrust in Your sickle and reap, for the time has come for You to reap, for the harvest of the earth is ripe." 16) So He who sat on the cloud thrust in His sickle on the earth, and the earth was reaped." (NKJV)

Notice in verse 17, we're addressing a separate group here. Notice that the group that Christ just harvested. It's not going to say anything about this group receiving the wrath of God. It's the second group that receives that.

"17) Then another angel came out of the temple which is in heaven, he also having a sharp sickle. 18) And another angel came out from the altar, who had power over fire, and he cried with a loud cry to him who had the sharp sickle, saying, "Thrust in your sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe." (NKJV)

This is a grape harvest taking place.

"19) So the angel thrust his sickle into the earth and gathered the vine of the earth, and threw it into the great winepress of the wrath of God. 20) And the winepress was trampled outside the city, and blood came out of the winepress, up to the horses' bridles, for one thousand six hundred furlongs." (NKJV)

We have the grape harvest, which we know is the major harvest in the fall for the Israelites. And we have spiritual judgment described for two different groups. We have the righteous receiving the resurrection to eternal life. We have the wicked going into the lake of fire. Obviously, we've got to connect this with the Eighth Day for all of this to match the whole pattern that we see throughout the entire Bible.

Let's address the comment about the "end of the year" that we talked about at the beginning of this sermon. Because as I mentioned before, two times we see that the Feast of Ingathering is mentioned, and it specifies that this is what happens at the "end of the year". But we had three different references that referred to the three times of the year and one of them referred to the Feast of Tabernacles. I pointed out the fact that the one that refers to the Feast of Tabernacles doesn't say anything about the "end of the year". Let's look at that. Turn over to Deuteronomy 16:16 and we'll first of all read the verse here that refers to the Feast of Tabernacles.

Deu 16:16 *"Three times a year all your males shall appear before the LORD your God in the place which He chooses: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles; and they shall not appear before the LORD empty-handed." (NKJV)*

No reference to the "end of the year". Now let's turn over to Exodus 34:22.

Ex 34:22 *“And you shall observe the Feast of Weeks, of the firstfruits of wheat harvest, and the Feast of Ingathering at the year’s end. 23) “Three times in the year all your men shall appear before the Lord, the LORD God of Israel.” (NKJV)*

We have that formula of three times a year, but nothing about the “end of the year”. Now, as I mentioned before, this is in the seventh month of the year. Biblical years are either 12 or 13 months. So, it doesn't really make sense that we're talking about a calendar year. Well, if we look at the meaning of the Hebrew word here that's translated as “year”, it gives us a little insight. The Hebrew word here is translated into English as “sanah”. It's Strong's # 8141, and again, the meaning I'm going to give to you is from The Complete Word Study Dictionary of the Old Testament by Warren Baker and Eugene Carpenter. They define this word as:

“A feminine noun meaning a year. It is used quite uniformly in its application, but its context must be noted carefully. It means simply a division of time,...”

It's referring to a division of time. What we're going to see here is it's really referring to the cycle of the Holy Days. Of the seven, because all the Holy Days occur in a seventh month cycle. That's the division of time it's referring to. Because again, we wouldn't refer to something that happened in July as happening at the “end of the year”. That wouldn't make sense in the seventh month of the year. Well, this is the equivalent because it's the seventh month of the Biblical year. Biblical years are 12 or 13 months.

But now let's look at the Hebrew word that's translated as “end”: here, as the “end” of this period of time. In this verse, that word is “tequpah”. It's Strong's # 8622. Again, this is also coming from Baker & Carpenter. They define it as:

“A feminine noun indicating a turning around; a circuit. It indicates the completion of a yearly cycle (Ex. 34:22; 2 Chr. 24:23); the gestation period of a child (1 Sam. 1:20).”

So, you can see here, it's the completion of a cycle. Well, in this context, the cycle that we're obviously referring to is the cycle of the annual Holy Days. Now is the Feast of Tabernacles the end of the cycle? When we got to sundown last night at the end of the Feast of Tabernacles, were we done? No, we had one more festival to go, right? We went right into the Eighth Day. That's the end of the cycle.

The reason this is referring specifically to the “end of the year”, it's clarifying for us that when it refers to the Feast of Ingathering, it's referring to the last one. It's referring to the Eighth Day, not the Feast of Tabernacles. That's why the reference in Deuteronomy 16 that referred to the three times a year but said Feast of Tabernacles didn't say anything about “end of the year”. This is true for the Exodus 23 reference as well. Turn over to Exodus 23. We'll read again starting in verse 14.

Ex 23:14 *“Three times you shall keep a feast to Me in the year: 15) You shall keep the Feast of Unleavened Bread (you shall eat unleavened bread seven*

days, as I commanded you, at the time appointed in the month of Abib, for in it you came out of Egypt; none shall appear before Me empty); 16) and the Feast of Harvest, the firstfruits of your labors which you have sown in the field; and the Feast of Ingathering at the end of the year, when you have gathered in the fruit of your labors from the field.” (NKJV)

The Hebrew word for “year” here is the same one that we read in Exodus 34. It can refer to a calendar year, but as the definition pointed out context is important because it really just refers to a division of time. When it comes to the Hebrew word translated as “end” here, it’s a different word. But we’re going to see we’re getting at the same concept because the Hebrew word for “end” here in Exodus 23 is “yoset”. It’s Strong’s # 3318, and again the definition I’m giving you is from Baker & Carpenter.

“A verb meaning basically to go out or to come in. It is used in many settings and contexts and is nuanced by those settings....The beginning of the year is described as the (old) year going out (Ex. 23:16);...”

Again, we’re referring to the completion of a cycle. The old year going out -- in other words, we’re ending the year. But what we’re referring to here is not a calendar year. It’s the cycle of the Holy Days. The reason why it specifies twice -- the two times it mentions the Feast of Ingathering -- that this is the one at the end of the cycle is because it’s saying don’t get confused. This isn’t referring to the Feast of Tabernacles. This is referring to the Eighth Day. That is what it’s telling us.

Again, we just look at the fact that “Ingathering”, by definition, means a harvest. And what a harvest means spiritually in the analogy that’s attached all throughout the Holy Days, in the barley harvest, in the wheat harvest, and in the grape harvest in the fall, we see the same picture consistent throughout all of this.

We can see from what we’ve covered today, the Eighth Day, the Last Great Day, or the Feast of Ingathering -- because that’s a term that refers to this day -- it pictures the fall harvest. The time when God will offer salvation to all of mankind. All of those who successfully obey Him and endure to the end will receive the resurrection to eternal life. Those who choose to disobey will receive the resurrection to condemnation in the lake of fire. Because at the “time of the harvest”, both the righteous and the wicked are addressed. And the Feast of Ingathering is the fall grape harvest, which is the Eighth Day.