

# Spiritual Harvests

James Smyda

Recorded on May 29, 2021

If you have studied the Bible for any length of time, I'm sure most of you would probably have noticed, that very often the Bible uses agriculturally based analogies to teach us various lessons. It's true through the Holy Days, it's true in Christ's parables—it's all throughout the Bible. It teaches various lessons but it ties those lessons to analogies in agriculture. This is because it was addressing an audience who was very familiar with those references.

Today in sermons, we may refer to sporting analogies or business analogies or things that relate to our world. Today we get our food at the grocery store and the average person is not necessarily involved in, or familiar with farming at all. That's only a small percentage of people. This can be a challenge for us in studying the Bible, because as we read through and see all these agriculture analogies, if we don't relate to what those analogies are getting at, then there are lessons that can go right over our heads. We miss them because we are not familiar with that culture and the references being mentioned.

What I would like to do today is look at a particular subject that the Bible is teaching us through agricultural analogies. If we look at the subject of spiritual judgment, what we are going to see is, that the Bible uses the analogy of the harvest to teach us lessons on how God judges us and how spiritual judgment works. You will see that these harvests we are going to talk about today aren't just analogies to teach us lessons, they are directly tied to the Holy Days. We are going to see that they directly correlate to the plan of salvation as it is played out through the Holy Days.

We are going to look at this subject and focus on learning some of the agricultural lessons that teach us what the Bible is trying to tell us. If you would like a title for this sermon it's:

## Spiritual Harvests

In Matthew 13 beginning in verse 24 we see a clear example how the Bible uses the analogy of harvest to teach us about spiritual judgment. This is a common parable that you have probably seen many times. It's referring to the wheat and the tares.

**Matthew 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)*

Here we have an obvious analogy based upon a wheat harvest and it tells us we have the wheat and the tares and two different things happening. Notice how Christ explains what this means. He is describing that at the time of the harvest, two things are going to happen. One, they were going to address the wheat and the other they were to address the tares. The wheat is your good crop that you are wanting to use for food and the tares are just waste you want to get rid of. In verse 36 and Christ will explain exactly why He gave this parable.

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)*

Christ clearly explains here the lesson He is trying to teach is about spiritual judgment. He says the wheat represented the righteous, the tares represented the wicked—those who live a life of lawlessness and rebel against God’s way. The wheat is those who have been faithful and obedient. We wind up with a picture of the wheat going into the Kingdom of God and the tares going into the lake of fire. We see this same basic analogy playing out but He is teaching it with reference to a harvest.

What we are going to do is look at three major harvests which not only teach us lessons about spiritual judgment but they are also tied directly to the Holy Days. So, to understand the layout of the Holy Days it is necessary to see what these harvests

picture and what is tied up with them. We will look at three different harvests; the barley, the wheat and the grapes. Here is a preview of what we are going to look at.

The Barley Harvest is a picture of Christ.

The Wheat Harvest is a picture of the Firstfruits.

The Grape Harvest is a picture of the rest of mankind.

To notice this, we are going to read a section of scripture Leviticus 23:9, directly referring to the wave sheaf offering.

**Leviticus 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. (NKJV)*

This is about the firstfruits.

*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.  
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 He directly says, you cannot eat any of the new grain from your harvest that year until you have done the wave sheaf offering. That is going to become important in timing later. Notice, as we read through this, that the first harvest is going to be barley. There is nothing in what we just read that specifically states it is barley. But if you understand how the agricultural cycles were done in Israel and what was the first grain that would be available, barley is the only grain that would be ripe enough to be involved in this at this time of year. So, there is really only one option.

Jameson, Faucet and Brown's commentary on Leviticus 23:10 clarifies this point.

*A sheaf of the first-fruits - a sheaf, an omer of the first-fruits of the barley harvest. The barley being sooner ripe than the other grains, the reaping of it formed the commencement of the general harvest season; because previous to that, no Israelite could begin his harvest nor eat of the new grain.*

It is directly saying here that barley is the first grain product that is going to be available at this time of the year. Two other things are also said. They could not eat of it and it also says they could not harvest anything until that was offered.

In Deuteronomy 16, we see another statement made about wave sheaf Sunday which confirms what we just read in Jameson, Faucet and Brown. Deuteronomy 16:9.

**Deuteronomy 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)*

Notice this is basically wave sheaf Sunday we are talking about here because we are talking about the seven-week count from wave sheaf Sunday to Pentecost. Notice it mentioned about when you first put the sickle to the standing grain. Just to clarify that a little more, look at verse 9 from the New Revised Standard version.

*9) You shall count seven weeks; begin to count the seven weeks from the time you first put the sickle to the standing grain. (NRSV)*

It is telling us that you are counting from this day when you first put the sickle to the grain. Sometimes people debate this saying. Is it referring specifically to that day or just in general the beginning of the harvest time when you start to cut the grain? Think about that. If you are doing a fifty-day count and you have to count from when you are first putting the sickle to the grain. This is an exact count. It has to start on an exact day because you want to land on an exact day—that fiftieth day. You can't come to the right day of Pentecost unless you start counting on the right day. If you're going to start from when you start to harvest, you could start to harvest any time in a two-week period—if that's how you're looking at it—if you pick any day in that period, your fifty-day period is going to end in a random timeframe as well.

The only way it would work for this fifty-day count to get you to the right day is if you start on exactly the right day. So exactly that right day has to be when you first put the sickle to the standing grain. I will back this up with historical references, which show that I'm not making more out of this than it is. There are numerous other references I could read to you in addition to the ones I'm going to, but for time's sake I'll just cover a couple of references.

The first one is going to be from Josephus in his Antiquity of the Jews, Book 3, chapter 10.

*And while they suppose it proper to honor God, from who they obtain this plentiful provision, in the first place, they offer the first-fruits of their barley....And after this it is that they may publicly or privately reap their harvest.*

Notice he said you can't publicly or privately harvest until this has been done; until that offering has been done on wave sheaf Sunday.

Another source, The Babylonian Talmud, tractate Sanhedrin 11b.

*.... the new crop may be harvested and eaten only after the sacrifice of the omer offering....*

It explicitly states, you can't do that until you have actually cut the omer offering, then you can begin the harvest. As we're going to see in a moment, the timing of this is important because it really ties directly into the whole picture of Christ being the First of the firstfruits. We have this seven-week count that goes in between wave sheaf Sunday and Pentecost. What we're going to see when we look at the timing of the harvest, is the focus of those seven weeks is harvesting barley. It has to be at the beginning of the harvest. To understand all of the details, it's also important that you have a grasp of the details of barley.

If you look at the natural barley that grows in the land of Israel, it grows like weeds. It's like crab grass in Texas; it pops up everywhere even when you don't want it there. Wild barley in Israel is like that. It pops up in fields that aren't being maintained, it pops up in parking lots—it's like weeds, it grows everywhere. What is commonly grown for crops in Israel today is what is called domestic barley. Both of these will mature in the same schedule, in sync with each other, the only thing that is different is they have developed a genetic mutation with domestic barley where it doesn't shatter as easily. What happens with natural barley, is that as it becomes ripe it has to be harvested very quickly because once it's too ripe, the heads on it will shatter and it will just reseed the field and you won't be able to gather the crop and use it. Even if it hasn't totally shattered, if you let it get too ripe and you're trying to harvest with a sickle, the violent action of hitting it with a sickle is going to cause a lot of it to shatter and scatter. So, its really important harvesting begins as soon as it starts getting ready, so you don't lose it. We're also going to see the timing here and how it plays into the meaning of the Holy Days.

Look at the overall timing some more, from John Gills' Exposition of the Bible. It's actually his commentary and this section is on Ruth 2, but we're going to focus on the section that speaks to the timing of the harvest. This is breaking into a context.

*...unto the end of the barley harvest, and of the wheat harvest; which latter began at Pentecost, as the former did at the Passover; and, according to the Midrash, from the beginning of the one, to end of the other, were three months; though it may be, they were gathered in sooner: indeed from the Passover to Pentecost were seven weeks, which was the difference between the beginning of one harvest, and the beginning of the other.*

Realize how he is using the term Passover; he's not referring to the day the Passover sacrifice was offered, he's using it more as a generic reference for the days of

Unleavened Bread and obviously in this context he is referring to wave sheaf Sunday. He mentions the seven weeks from wave sheaf Sunday to Pentecost. Notice he says these start each harvest. Wave sheaf Sunday starts the barley harvest, Pentecost starts the wheat harvest. As you know, what we are going to see is that the barley pictures Christ and the wheat pictures the Firstfruits. He also mentions that if you start from the beginning of the barley harvest to the end of the wheat harvest, it's approximately a three-month period. Think about that, if it's approximately a three-month period and you divide that in half, what have you got? Both of them are about six to seven weeks. It's an interesting number, isn't it? We know from wave sheaf Sunday to Pentecost Sunday, what have we got? Seven weeks. There's a lot of symbolism tied into that. You have a series of seven sevens, being completeness and such.

Think about it like this. If you were an ancient Israelite during this time, what would your focus and activity going to be on during those seven weeks from wave sheaf Sunday to Pentecost? It would be on harvesting barley. You would spend those six to seven weeks focused on barley and you would not switch gears and focus on the wheat until you were getting close to Pentecost. They are the beginning of both harvests. That tells you a lot about that seven-week period when you look at what they were doing. They were focused on harvesting barley.

To understand this picture, notice that the wave sheaf offering is referred to several times in the Bible as the first of the first fruits. Exodus 23:19.

**Exodus 23:19** *The first of the firstfruits of your land you shall bring into the house of the LORD your God. (NKJV)*

If you read the whole context this is obviously referring to the wave sheaf offering. It's referred to as the first of the firstfruits. Notice Exodus 34, where you see the same reference again. This statement ties directly into the meaning of what is pictured here.

**Exodus 34:26** *The first of the firstfruits of your land you shall bring to the house of the LORD your God. (NKJV)*

Again, referring to the wave sheaf offering. All we have to do is think about what it pictures, to see exactly why it would be referred to as the first of the first fruits. You are probably all familiar with the fact that this pictures Jesus Christ ascending up to the Father to be accepted as the sacrifice for all mankind. In 1 Corinthians 15, there are some statements made directly about Jesus Christ that tie in directly to this concept of the first of the firstfruits.

**1 Corinthians 15:20** *But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep.*

21) *For since by man came death, by Man also came the resurrection of the dead.*

22) *For as in Adam all die, even so in Christ all shall be made alive.*

23) *But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming.* (NKJV)

It refers to Christ as the “firstfruits” and afterwards those at His coming. In other words, those involved in the resurrection of the “firstfruits” at the blowing of the seventh Trumpet. Notice in Revelation 14 how that group is described. They are pictured after the resurrection as before the throne of the Father and notice how they are referred to.

**Revelation 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)

Notice these are all those who were called prior to the return of Christ and they are referred to as the “firstfruits”. Christ is also referred to as the “firstfruits”. If you think about that, He is the First of the Firstfruits. He is the first one—He’s at the beginning of the creation of God as we are about to see, so it all starts with Him. You can see the importance then of the whole concept of the harvest not being started until He is pictured first and His acceptance before the Father has also been pictured.

You can’t even start collecting any grain or eating it there, which ties directly into what it all pictures.

In Revelation 3, we see a brief comment but it ties directly into the meaning. It’s the letter to the Laodicea and we’re going to focus on verse 14.

**Revelation 3:14** *And to the angel of the church of the Laodiceans write, These things says the Amen, the Faithful and True Witness, the Beginning of the creation of God:* (NKJV)

It refers to Christ as the beginning of the creation of God. In picturing all this in terms of harvest, He is the very beginning of it all. He’s pictured with barley which starts off the harvest season and they can’t even start harvesting the barley until they have done this ceremony which pictures Him being presented before the Father. Then they can start harvesting the crop and eating the grain. It all ties very directly into all of this.

There's another interesting lesson that we can learn from the barley harvest. Very often, this can go right over our heads. As I mentioned before, most of us today work in office environments and do jobs that have nothing to do with agriculture. Our groceries come from the grocery store as far as we're concerned and we are not really connected with any of that. If we don't know the terminology and some of the agricultural lessons with this, it can go right over our heads and there are connections we don't make in our own minds. What I want to draw attention to is that when studying the Bible and looking at the spring Holy Days, you notice a number of times that it refers to the Passover and Unleavened Bread at the beginning of the year, which happens in the month of Abib. Often in Bibles it will be ABIB or in other translations it's AVIV. I think it's more correctly transliterated in English and is said phonetically as "AVIV".

We look at that as just another way of saying Nisan. (After the Babylonian captivity this month of Abib was called Nisan). It's just the name of a month, like January, February, it's just a random name of a month and refers to the first month of the year. But there is more meaning packed into it than that. We miss that if we don't understand this term. In Exodus 9 we see how this does tie in directly to the wave sheaf and the barley harvest. The context of this takes place during the ten plagues which God brought upon the Egyptians to release the Israelites from slavery and allow them to journey to Mount Sinai and the Promised Land. One of the plagues was the plague of hail. This was a very damaging hail that did a lot of damage to Egypt. Notice, particularly in verse 31, the damage it did to the barley crop.

**Exodus 9:31** *Now the flax and the barley were struck, for the barley was in the head and the flax was in bud.*

*32) But the wheat and the spelt were not struck, for they are late crops. (NKJV)*

The New King James Version does not translate verse 31 as clearly as The New Living Translation. NKJV says they were "struck" - what exactly does that mean? The New Living Translation clarifies it.

*31) (All the flax and barley were ruined by the hail, because the barley had formed heads and the flax was budding. (NLT)*

Basically, it's saying the barley harvest got ruined from this hail and the reason was because it had formed heads. If you actually look at an Interlinear, when it says, "formed heads", what the Hebrew says is it was Aviv; in other words, the barley was Aviv, or Abib as you often see it in a lot of English translations. Most translations don't reflect that in this verse and you read right over it and don't realize what it's saying. To understand what this is getting at, you have to understand the stages of how grain develops. It mentions it was in the head and that's why it was destroyed.

To understand the basics of how grain develops Look at Mark 4 and we'll see a parable that Christ gave. He uses an agricultural analogy here because He knows it's something His audience is going to understand. Right in the middle of this He overviews how grain develops. Understanding that will help us understand what this means.



**Mark 4:26** *And He said, The kingdom of God is as if a man should scatter seed on the ground,  
27) and should sleep by night and rise by day, and the seed should sprout and grow, he himself does not know how. (NKJV)*

Notice verse 28.

*28) For the earth yields crops by itself: first the blade, then the head, after that the full grain in the head.*

*29) But when the grain ripens, immediately he puts in the sickle, because the harvest has come.” (NKJV)*

It says when it's ready you want to immediately get the sickle to it, particularly with barley because if you let it sit too long, it will shatter if it's the original wild barley. But notice the three steps that He lays out here. It starts off as a blade of grass, then it develops a head, then the grain in the head and this gives us some understanding of what the term Aviv means if you understand how this develops. Once it develops a head what it has inside is initially a liquid substance and that liquid slowly congeals or turns into a solid and then later when it's solid grain, you have your fully developed, ripe grain. As it's going from a liquid to a complete solid, just right before it hits a complete solid, is what's called Aviv. In other words, it's mostly developed but has more moisture than fully ripe grain. What you can do with it is roast it or parch it in fire to get the moisture to evaporate out of it and then what you're left with is a more solid product that you can pound into flour and use for food. Prior to Aviv, it's too liquid and if you try to parch it in fire, you're going to lose it—it's going to evaporate and you'll burn up what's there and it's not usable.

To give you more definition of Aviv, this comes from The Theological Workbook of the Old Testament by Harrison Archer. This is part of their definition, referring to the Hebrew word Aviv.

*This noun refers to barley that is already ripe, but still soft, the grains of which are eaten either rubbed or roasted.*

It's mentioning what I was saying earlier that this is mostly developed but it has more moisture content in it and you've got to roast it in fire to dehydrate that extra moisture. You then have a product you can make flour out of and can cook with it and make food with it. The reason why this is important is that barley had to be used in the wave sheaf offering. The Bible tells us that the grain that could be used in a first fruits offering to God had to be in one of two categories. It had to be what we just described as Aviv or it what in Hebrew would be called Carmel. which is fully ripen grain. With Aviv you have to first roast it in fire and get the moisture out and then make flour out of it and make food, bread or whatever you want to make out of it. Whereas Carmel is fully ripe grain and you don't have to dry it out. You just have to pound it into flour and you can make food with it.

We see what I'm talking about in Leviticus 2. It's going to define for us how to make a grain offering to God and what is acceptable by biblical standards. It's going to tell us, if we decipher the terminology, these two categories. The whole first section of chapter 2 talks about a grain offering. If you have a New King James Bible, you'll see the heading right before chapter 2 is The Grain Offering. We're going to focus on verse 14.

**Leviticus 2:14** *If you offer a grain offering of your firstfruits to the LORD, you shall offer for the grain offering of your firstfruits green heads of grain roasted on the fire, grain beaten from full heads. (NKJV)*

It's contrasting "green heads" and "full heads". The "green heads" is not the best translation because it's really not green when it's Aviv, but it's still giving this concept of heads of grain that you have to roast in fire to use it—you have to get the extra moisture out—or you can have the full grains or the "full heads" that can be developed. That's the minimum criteria for what can be used in a grain offering to God and that's what the wave sheaf offering was, a grain offering to God. To be able to do the wave sheaf offering in the first month of the year you have to have Aviv barley to be able to harvest and present that offering. Now we start to see the connection between this and the beginning of the year. This is the first of the harvest of grain throughout the year—the barley is the earliest one that is available and Aviv is the first status of which you can use as part of the firstfruits offering to God. By wave sheaf Sunday you have to have Aviv barley to be able to present to fulfill the requirements in the Bible. This is why the first month of the year—the very name—is tied to this concept. You can see the harvest directly correlated to the Holy Days. We see this in Exodus 34:18.

**Exodus 34:18** *The Feast of Unleavened Bread you shall keep. Seven days you shall eat unleavened bread, as I commanded you, in the appointed time of the month of Abib; for in the month of Abib you came out from Egypt. (NKJV)*

If you notice, the way I read that, I actually read it as the month of the Aviv. The reason being it actually says that in the Hebrew. If you look this up in an Interlinear, you are going to see that every time it's using this word Aviv to refer directly to the month, it says *ha Aviv*—*ha* is the definite article in the Hebrew. You'll see the word Aviv used eight times in the Old Testament. Two of them we've already read in Exodus 9 and Leviticus 2 and there it's just making a general reference to the ripeness of the barley, it doesn't say *ha Aviv*, but whenever it refers to the month, you will see *ha Aviv*; it is the month of the Aviv. This is the month when you're going to get barley hitting the status of Aviv so you can do the wave sheaf offering because this again kicks off the harvesting for the whole year and that began on wave sheaf Sunday.

We'll notice this again in Deuteronomy 16.

**Deuteronomy 16:1** *Observe the month of Abib, and keep the Passover to the LORD your God, for in the month of Abib the LORD your God brought you out of Egypt by night. (NKJV)*

Again, it's mentioning—"pay attention"—to the month when you're going to have Aviv because that's when you're going to keep the Passover and the days of Unleavened Bread. As I mentioned before, we saw how the harvest literally started on wave sheaf Sunday and that ties directly into the meaning of it all. It also has to be, when you're putting the sickle to the standing grain and Aviv is the first status you can use to be involved in making the wave sheaf offering.

Joshua 5 adds an additional detail. The context here is the Israelites are entering into the Promised Land for the first time. They have completed their forty years wandering in the wilderness and they are finally able to move into the Promised Land and take possession of it. This is going to wind up being the day where they stop receiving the manna.

They are finally in the Promised Land. They can take advantage of eating the food the land provides and they don't have to be sustained by manna because there was nothing else to eat. We also saw that they couldn't harvest and they couldn't eat the grain until they did wave sheaf Sunday and did the wave sheaf offering. The reason I mention this is, sometimes the debate comes up as to how we should count Pentecost on a year where the first day of Unleavened Bread is a Sunday. It's described in Leviticus as the day after the Sabbath and that's the weekly Sabbath. People sometimes debate, if Sunday is the first day of Unleavened Bread, do we count it then or do we take the last day of Unleavened Bread being a Saturday and use that Sunday that's outside of the days of Unleavened Bread; which one do we use? The answer to that question is always from this scripture.

**Joshua 5:10** *Now the children of Israel camped in Gilgal, and kept the Passover on the fourteenth day of the month at twilight on the plains of Jericho.*

*11) And they ate of the produce of the land [they are eating the new grain] on the day after the Passover, unleavened bread and parched grain, on the very same day. (NKJV)*

Notice here on the first day of Unleavened Bread they were eating the new grain. Obviously, they had to have offered the wave sheaf offering earlier that morning. So that means, the day of the Passover sacrifice that year was on the Sabbath, the first day of Unleavened Bread was a Sunday. This is an example of how you count Pentecost. But there is another lesson in this verse that I want you to notice as well. Notice it says they are eating parched grain, so this is Aviv. You parch it because you want to parch it to dehydrate the extra moisture out of it so you can use to make flour. You don't have to parch Carmel because you don't have to get that extra moisture out of it. It tells us the importance of the timing of all of this so that Christ is the First of the first fruits. He starts off the harvest and the timing of it was critical here. Not only in terms of the meaning of the Holy Days but even from a harvesting standpoint for the ancient Israelites. If you are not allowed to harvest until wave sheaf Sunday and you have a crop like wild barley that if you let it stand out there too long it's going to shatter. It's really important that that happened at the right time.

As we also saw, we'll touch on this later in the sermon, it's also important that wave sheaf Sunday is at the beginning of the barley harvest because you also have to have Pentecost correlating with the beginning of the wheat harvest. As you'll see here, it's a very big deal that the harvest and the Holy Days directly correlate with each other because that ties in directly to their meaning.

Why am I making a big point out of all this? I've been asked a number of times this particular year the question:

“Does the Bible require that it always has to be after the spring equinox? Is that a biblical requirement?”

The agriculture in Israel answers that question. It's fundamentally important that the crops and particularly the barley, because it grows like a weed in Israel that these correlates together. If you take this particular philosophy that you can't start the year until after the vernal equinox, there are a number of years that you would still end up in the same month, it really wouldn't make it a big deal. But there are also a number of years where you would be a month out of sync. 2021 is one of those years. There is plenty of photographic evidence on the internet that when we were keeping Unleavened Bread in late March, early April, the barley—both the wild and the domestic—were reaching Aviv at that point. This is a harvest that will play out over multiple weeks. Not all of it is going to be reaching Aviv at the exact same time. It's a multiple week harvest that took roughly six to seven weeks. This has to be on the front end because what would happen if you delayed wave sheaf offering an entire month. If you did that and used the equinox theory you are going to wind up with wave sheaf Sunday going to be in the first week of May. If you delay, what's normally a six to seven-week harvest, by four weeks are you at the beginning of it now? No, it's mostly over. If you were dealing with original wild barley that shatters easily, you've lost most of it.

Some people argue that, you could harvest earlier, you would just hang on it to and then do the wave sheaf offering. Well now you're not counting from the day you first put the sickle to the standing grain. If you just simply look at nature and what the barley harvest shows you—the equinox theory doesn't work and this year is a very good example of that. What you would wind up with is the harvest in Israel and the Holy Days would be a month out of sequence with each other.

Today, living as Americans on the other side of the world, we could come up with all kinds of theories about how the calendar might work. If you lived in Israel at the time and you were in tune with the agriculture, arguments like that wouldn't work. You can look up at the sky and see the moon and track the month. If you were familiar with the agriculture around you, you can look at the land and see if you were in sync or not. I won't go into all the details but Christ made numerous mentions of summer starting because there are only two seasons in Israel—winter and summer. You will never hear the Bible refer to spring and fall because that's not how the climate works. But Christ often said that when you saw the figs starting to bloom you would know summer is here.

Solomon referred to the grapes starting to flower and give their pleasant smell. The migratory birds are coming through the area on their way from Africa up to Europe. You're seeing all these agricultural things happening together and if you are a farmer you are going to be very in tune with that. You would just look around at the ground and know whether you are in sync or not. I just wanted to address that because I've been asked that a number of times this year. I find it ironic that this is a year when this question has come up a lot and it is one of the years that the land itself will show it's a flawed theory.

Let's now look at the wheat harvest for Pentecost. Turn to Exodus 34:22.

**Exodus 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)*

It's telling us directly that Pentecost correlates with the wheat harvest. As we read previously read from John Gill's commentary when he was referring to the timing of how the barley harvest is at the beginning—the wave sheaf Sunday—and Pentecost is at the beginning of the wheat harvest. That also ties directly into their meaning. What are they both about? Firstfruits. What you are going to see is both the barley and the wheat and the days associated with these have a spiritual analogy perspective. They happened at the beginning of the harvest.

The grape harvest is actually finished when we go to the Feast of Tabernacles and the Last Great Day. It pictures the rest of mankind. It's on the back end whereas both the harvest it pictures, the first fruits, the days associated with it are on the front end. It's an interesting correlation there.

In Leviticus 23:15 we read the actual offering they had to do on the Feast of Pentecost.

**Leviticus 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. (NKJV)*

We have that series of seven; it's the count in between the barley harvest and the wheat harvest, between wave sheaf Sunday and Pentecost. I think it's interesting that the focus, if you were an ancient Israelite during those seven weeks, would be on harvesting barley.

*16) Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the LORD. (NKJV)*

It doesn't specify that it's wheat but we just read in Exodus that wheat is what correlates.

17) *You shall bring from your dwellings two wave loaves of two-tenths of an ephah. They shall be of fine flour; they shall be baked with leaven. They are the firstfruits to the LORD.*

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)*

Here we have Pentecost that ties directly in with the wheat harvest. As I mentioned, both the barley and the wheat harvest start off the day with ceremony that has spiritual meaning tied to spiritual judgment. What we have here is Pentecost correlating with the wheat harvest. Go back and look at Matthew 13 which we looked at a little earlier. I want you to notice as you read through this, that it's wheat that is pictured here now that we understand what wheat correlates with.

**Matthew 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)*

He starts off saying he planted good seed. It started off good and now part of it is corrupt and we have these tares in here. We're going to see a lesson from that in a moment. These two seeds grew and at the time of the harvest, you have both the wheat and the tares being addressed because it's a basic spiritual analogy. You have the righteous and the wicked; the righteous go into the Kingdom of God, the wicked go into the lake of fire. Christ further explains this in verse 36.

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)*

So, we have the basic picture of a decision that we all have to make. Are we going to follow God's way or give into rebellion and follow Satan's way? The wheat pictures the righteous who faithfully follow God and they make it into the Kingdom of God. The tares are the rebellious who wouldn't follow God and insisted on living their own way and end up in the lake of fire. You see that this basic agricultural analogy starts off by saying, "I planted good seed but it didn't all turn out to be good because some wanted their own way."

If we look at the grape harvest, we are going to see this very similar picture or this same basic picture of the righteous and the wicked being portrayed in the grape harvest. Turn over to Deuteronomy 16:13.

**Deuteronomy 16:13** *You shall observe the Feast of Tabernacles seven days, when you have gathered from your threshing floor and from your winepress.*

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)*

One of the first interesting things to notice is that the harvesting is done prior to going into the Feast of Tabernacles and the Last Great Day. So, as we noticed with the barley and the wheat harvest, wave sheaf Sunday began the barley harvest and Pentecost correlating with the beginning of the wheat harvest as well. They are both on the front end. What are they both about? Firstfruits. It ties directly into the meaning. What does God deal with in the Feast of Tabernacles and the Last Great Day? He's working with the rest of mankind. They're the tail end you might say, of the harvest. How is it pictured? The harvest is done before you go into the Holy Days. It's an interesting correlation of how that comes together.

The Bible also uses another analogy similar to what we looked at with wheat and tares. I planted good seed, I wanted to have good wheat but I wound up with tares. Obviously, the tares were an analogy for the wicked. The Bible treats grapes in a similar manner. The distinction there is between good grapes and wild grapes. The same basic concept applies, talking about the righteous and the wicked.

**Isaiah 5:1** *Now let me sing to my Well-beloved A song of my Beloved regarding His vineyard: My Well-beloved has a vineyard on a very fruitful hill.*

*2) He dug it up and cleared out its stones, and planted it with the choicest vine. [The same thing as good seed] He built a tower in its midst, and also made a winepress in it; So, He expected it to bring forth good grapes, but it brought forth wild grapes.*

*3) And now, O inhabitants of Jerusalem and men of Judah, Judge, please, between Me and My vineyard.*

*4) What more could have been done to My vineyard That I have not done in it? Why then, when I expected it to bring forth good grapes, did it bring forth wild grapes?*

*5) And now, please let Me tell you what I will do to My vineyard: I will take away its hedge, and it shall be burned; And break down its wall, and it shall be trampled down.*

*6) I will lay it waste; It shall not be pruned or dug, but there shall come up briers and thorns. I will also command the clouds That they rain no rain on it.”*

*7) For the vineyard of the LORD of hosts is the house of Israel, And the men of Judah are His pleasant plant. He looked for justice, but behold, oppression; For righteousness, but behold, a cry for help. (NKJV)*

Obviously, he is dealing more with physical Israel. But you see the same basic idea, just like we saw with wheat—you have wheat and tares with wheat being the righteous and tares being the wicked, we see good grapes are those being faithful and obey God and the wild grapes are the ones who rebelled and did their own thing. The wild grapes end up receiving His wrath because they wouldn't obey. With that in mind, go to Revelation 14 and turn to a section of scripture that we just read over and don't pay close attention to the details. Not having a concept of agricultural analogies in the Bible, I think we miss the details.

We're going to look at a section of scripture that I'm going to suggest to you is an inset. What I mean by that is that there are a number of sections in the book of Revelation where it's dealing with a section that is not a direct continuation of a timeline. It's going into details to address various issues so that sometimes it jumps back in time and sometimes it jumps forward in time to address a particular subject. It's not always a linear progression in every case. A really easy example is Revelation 13 and 17 where it's talking about the beast. There are a lot of details that go back historically and come up to the current time and going forward. Let's look in verse 14 and we're going to slowly go over this and notice the details.



**Revelation 14:14** *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. (NKJV)*

“One like the Son of Man” is an obvious reference to Jesus Christ. You’ll see that a lot in the Bible and it’s capitalized and referring to Christ. Notice we have a picture of Christ with a sickle in His hand. Christ is about to do some reaping. We’re going to see after He does His reaping, an angel does a separate reaping that takes place and what I want you to notice is there are two groups here. Oftentimes we read over this and lump it all together and don’t notice this detail. Continuing on in verse 15.

*15) And another angel came out of the temple, crying with a loud voice to Him who sat on the cloud, [the angel is talking to Christ because Christ is the one on the cloud] Thrust in Your sickle and reap, for the time has come for You [being Christ] 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)*

He’s harvesting from the earth, so this is definitely Christ. Christ has a sickle in His hand and He is doing His harvesting. Notice the next verse is going to have an angel who also has a sickle and he’s doing some harvesting as well. Then we are going to notice what crop they are harvesting.

*17) Then another angel came out of the temple which is in heaven, he also having a sharp sickle. (NKJV)*

This angel is going to do some harvesting which is different from what Christ just did.

*18) And another angel came out from the altar, who had power over fire, [notice the angel that is going to give instructions to this angel with the sickle, he is in charge of 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)*

Notice this is a grape harvest that is taking place. It says the harvesting of the earth. Christ harvested the first group and now the angel comes in and he’s harvesting as well but the crop he is harvesting is the grape harvest. We have two different groups going on. Let’s pick up on in verse 19.

*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)*

Notice, who it said were receiving the wrath of God. It was the group that the angel harvested. It didn't say anything about the group that Christ harvested receiving the wrath of God. We have two groups here; they are harvesting and only one of them received the wrath of God. Is that not sounding familiar? Let's turn back over and read the verses that precede this. But before we do that, we need to clarify a term here because it becomes a stumbling block in looking at these particular verses.

The term I'm referring to is the "mark of the beast". I'm only going to give a brief overview because about two years ago I did a sermon specifically on this subject. It's on the Pacific website and it's titled "Do You Have the Mark of the Beast or the Mark of God?" I went into a lot of detail in that sermon to lay out a lot of the theories that we hear about the "mark of the beast" that are well intentioned but flawed. I've heard speculation all my life about the "mark of the beast" being a tattoo you might have on you, it's barcode, it's a GPS tracking chip or some kind of computer chip that's tracking people. All of that is flawed. As I mentioned throughout that sermon, the whole concept, if you track the concept of your forehead and your right hand throughout the Bible—you'll see particularly in the Old Testament, numerous references to God instructing Israel to write His law on their foreheads and their right hand. He even mentions the Holy Days in Exodus 13 referring to the days of Unleavened Bread. In verse 9 it mentions there shall be signs on your forehead and your right hand. He is talking about is how you think and how you act. It's putting God's law in our hearts and making that a part of who we are. We are to adjust how we think and how we behave if we are putting God's law on our forehead and our hand making it a part of us. It's not just an intellectual thing. It's how we live and develop our lives. If we accept Satan's way of rebellion and sin, what are we doing? We are putting his mark—the mark of the beast—on our forehead and on our hand.

An easy way to see this—you can keep your finger in Revelation 14, we're going to come back in a moment—turn to Revelation 20:4. This is referring to when the Firstfruits are resurrected and reigning with Christ for 1000 years, but notice how they as a group in general, are described.

**Revelation 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)*

Think about this. We know who the resurrected firstfruits are. They are everybody from the time of Adam and Eve in the garden all the way up to the return of Jesus Christ, those who lived during that time period, and were offered their chance at salvation. They were faithful and obedient to God and endured to the end and made it into the Kingdom of God—that's who we are talking about. If the "mark of the beast" only referred to a "day of the Lord" end timeframe. What sense would it make to describe that entire group as those who rejected the "mark of the beast" and were faithful to God. Obviously, that has to be a concept that could be universally applied to all of those

people. This isn't the only reference to that. Turn to Revelation 15. This is following up on the beginning of verse 14 where we saw the firstfruits before the throne of God all resurrected in heaven. We are picking up in chapter 15:1 and talking about that same group.

**Revelation 15:1** *Then I saw another sign in heaven, great and marvelous: seven angels having the seven last plagues, for in them the wrath of God is complete. 2) And I saw something like a sea of glass mingled with fire, and those who have the victory over the beast, over his image and over his mark and over the number of his name, standing on the sea of glass, having harps of God. (NKJV)*

Once again, we have all the firstfruits, all those who successfully made it to the Kingdom of God and who had lived anywhere from when Adam and Eve were in the garden up to the return of Christ. They are universally referred to as those who defeated the "mark of the beast" and did not accept that mark. Obviously, we're not just talking about something that would happen during the day of the Lord when a particular empire is in power, we're talking about following Satan's way. His way of rebellion and sin is what they rejected. If you can understand that term in that context which the Bible uses it, now we are in a better position to read the rest of Revelation 14 and not get tripped up on this. Turn back to Revelation 14 and we're going to go through verses 6-13 that lead up to what we just read about the grape harvest. Let's go through this slowly and notice all the details. i

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

Notice the picture we have here is the gospel. What is the gospel? It is the gospel of the Kingdom of God. Being preached to who? Everyone on the earth; every nation, tribe, tongue and people. The gospel is being preached to everyone. Let's notice the next verse.

*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."*

So, all the world gets the gospel preached to them and they are told your hour of judgment is now. Now is your opportunity to hear the gospel and respond to it. This is their chance at salvation. Obviously, we are looking forward in time here because we know that all the rest of mankind is not offered their chance at salvation during the day of the Lord. They are given a lot of warnings not to follow the beast and to repent but that's not their time to respond to the gospel. That's something to look forward to. Once we understand that context, now we can understand the next verse better because we are obviously at an inset looking forward to the time that God works with all of mankind. When we are going to deal with the grape harvest, when all the rest of mankind can hear the gospel and have their chance to respond to it. Verse 8 is a warning.

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.*"

At this point, we would be historically looking back at what happened at Babylon; let me warn you, you want to obey God because rebellion will cause you to fall like all those at Babylon.

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. [Notice the wording in the rest of this verse and the next.] He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.*

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)

We just covered the fact that we can't assume because we see the reference to the "mark of the beast" that it's only a day of the Lord, end time concept because it's not. What this is about is more of a general reference to following Satan's way and imprinting his way of sin and rebellion on your hand and forehead. Also, to clarify, notice it says the punishment you're going to receive if you accept this mark and go this way of life, is burning in fire and brimstone and it's permanent. Hold your place and turn to Revelation 20 and compare that.

**Revelation 20:10** *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)

Some of the difficulties in translation here have been talked about in previous sermons but obviously God is not just a sadist who is going to burn and torment them for all eternity and there is no end to it. No, they will be thrown into the lake of fire and they will be burned up out of existence and this punishment is permanent. So, when it's referring to, in Revelation 14, if you accept the "mark of the beast", you're going to burn in fire and brimstone and it's going to be permanent, it's not talking about dying in a battle on the day of the Lord. It's saying this is your day of spiritual judgment and if you make the wrong choice, if you choose death, you're going to go into the lake of fire and be permanent.

Let's notice the next verse because this whole concept is about two groups. Now we're going to address the righteous.

**Revelation 14:12** *Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus.*

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)

In other words, we address those who rebel and go against God, they will burn in fire and brimstone and it will be permanent. But if you are righteous and you follow God and you accept the gospel and endure to the end, (that's what dying in the Lord means)—you endured to the end of your life and you go into the Kingdom of God.

These verses get looked at like it's just a linear progression and solely happening during the latter part of the Day of the Lord. But think about that for a moment. We just talked about people dying in the Lord. Who on earth could possibly die in the Lord if we're going to sandwich this in between the resurrection of the Firstfruits and before the Day of the Lord ends? Who on earth could fit into that category? Remember dying in the Lord means you have received the Holy Spirit, you have had your chance at salvation, you've been faithful, you've endured to the end and made it into the Kingdom. What happened at the blowing of the seventh trumpet? As Paul describes it, first the dead in Christ rise and then we who are alive on the earth who have the Holy Spirit, who have been faithful in obeying God, what happens to them? They all get changed to spirit, rise to meet Christ and go up to the marriage supper. So, if we tried to force these scriptures just to be in a Day of the Lord timeframe—talking about a physical situation, who could die in the Lord in that timeframe? Nobody because there would not be anybody on the earth who could fit in that category. Obviously we are looking forward in time when you would be looking at the grape harvest when all of the rest of mankind has the gospel preached to them, has their day of judgment, their chance to respond to it and that results in a grape harvest, just like we saw of the wheat harvest.

Just to read the end part again, notice the details.

14) *Then I looked, and behold, a white cloud, and on the cloud sat One like the Son of Man, [obvious reference to Jesus Christ] having on His head a golden crown, and in His hand a sharp sickle. [Christ is doing some harvesting.]*

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, Christ is reaping the earth because this is all of mankind, getting their day of judgment and He is reaching a group, but then there is a second group in verse 17.

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, [the one giving instructions has 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.”*

*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 two groups. What are they harvesting? They are harvesting grapes. Christ harvests the first group and then an angel harvests the second group and only the second group is referred to as receiving the wrath of God.

Also notice another interesting correlation. Matthew 23 doesn't spell this detail out but other scriptures do. We know the Firstfruits are pictured by the wheat harvest. What happens to the righteous? Christ comes and collects them personally and escorts them to the Father. This is a similar picture, because with the first group, who harvests them? Jesus Christ. The second group is harvested by this angel and what do they receive? The wrath of God, the lake of fire. Once we understand the agricultural analogies and what these correspond to, then we can understand better what the Bible is teaching us with these lessons. If we are not in touch with the basic symbolism of the harvests and the agriculture that was used at the time to teach these lessons, some of this understanding just goes right over our heads. As I mentioned before we read things like the "month of the Aviv" and it just would go right over our heads and it just sounds like saying January or February. We don't correlate it with the barley harvest because we don't understand the agriculture and analogies, the context, that are playing into it. We can do the same with the grape harvest.

All this boils down to is a very simple picture. The Bible uses agricultural analogies to teach us about God's judgment. We all have a choice just as is described in Deuteronomy; "I set before you life and death, blessing and cursing". I'm urging you to choose life because that ends well. If you don't choose life, you're going to wind up dead, you're going into go in the lake of fire. It's that same basic picture, He just does it in stages. He pictures the judgment we are now currently receiving with the wheat harvest and what the rest of mankind will later receive, He correlates that with the grape harvest.

As we study this subject, let's just try to remember that we need to understand the agriculture and the context behind this so we can fully understand the lessons God is teaching us about His spiritual judgment.