

THE SEVENTH DAY OF THE FEAST AND THE THIRD HARVEST

Brethren, we are here on the last day of the Feast of Tabernacles. This has been my 51st Feast of Tabernacles, dating all the way back to 1975, when I was 16 years old. I have been so blessed to have lived with the knowledge of the Sabbath and of the Holy Days for the grand majority of my life.

During many of those decades, we heard many messages about harvests – about the small spring wheat harvest and the large fall wheat harvest. But we have come to find that many of the analogies in the harvests taught in the past had major flaws, inconsistencies, and errors.

As we have explored in previous sermons, there was no large fall wheat harvest in Israel. Actually, there was no wheat harvest at all in the fall. The fall harvest (pictured by the Feast of Tabernacles) included vegetables, fruits, and nuts. The spring harvest (pictured by the Feast of Unleavened Bread) was barley, and the summer harvest (pictured by Pentecost) was wheat.

Brethren, in my message this afternoon entitled “The Seventh Day of the Feast and the Third Harvest”, I would like to explore four points in explaining the wonderful truths concerning the seventh day of the Feast of Tabernacles and the third harvest.

The first point about the seventh day of the Feast and the third harvest is:

1) The three holy day harvests represent the three spiritual harvests

Please turn with me to Leviticus 23, and we will read about the Feast Days of our Heavenly Father.

Leviticus 23:01 – “And the LORD spake unto Moses, saying, **:02** – Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, *even these are* my feasts.”

The Hebrew word for “feasts” in verse 2 is “מוֹעֲדִים” (moedim – Strong’s #4150 – appointed times). All of the Feast Days listed in Leviticus 23 are “moedim”, but there are special “moedim” or appointed times listed in the chapter.

Leviticus 23:06 – “And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.”

Leviticus 23:34 – “Speak unto the children of Israel, saying, The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the LORD.”

The Hebrew word for “feast” in verses 6 and 34 is not “moedim”; rather the Hebrew word is “חַג” – (khag – Strong’s #2282 – a pilgrimage feast). Please turn with me to Exodus 23, and we will read about these two pilgrimage feasts as well as a third one. The plural of “khag” is “khagim”. Each of these khagim is associated with a harvest.

Please turn with me to Exodus 23. There are three main harvests in Israel: the barley harvest in the early spring associated with the “khag” of the Feast of Unleavened Bread, the wheat harvest in the late spring associated with the “khag” of the Feast of Pentecost, and the general harvest of the early fall associated with the “khag” of the Feast of Tabernacles. This general harvest in the fall was not a grain harvest, but a bountiful harvest of fruits and vegetables.

Exodus 23:14 – “Three times thou shalt keep a feast unto me in the year. **:15** – Thou shalt keep the feast [חַג] –*khag*] of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:) **:16** – And the feast [חַג] –*khag*] of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast [חַג] –*khag*] of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field.”

It is important to note that the Feast [חַג] –*khag*] of Pentecost celebrated the firstfruits of the harvest and not the entire harvest, whereas the Feast [חַג] –*khag*] of Ingathering celebrated the entire harvest.

It is also important to note that verse 16 is actually a series of construct chains in Hebrew with is how possession or the words “of the” are made. So, in Hebrew, verse 16 reads: “And the feast of the harvest of the firstfruits of your labors that you have sown in the field.”

This is also confirmed in many English translations, among which is the New American Standard Bible which states: “Also you shall observe the Feast of the Harvest of the first fruits of your labors from what you sow in the field;”

So, Pentecost celebrates the harvesting of the firstfruits of the harvest, not the entire harvest itself.

So, in summary, the resurrection (or harvesting) of Jesus the Anointed One back to eternal spiritual life is commemorated during the Feast of Unleavened Bread by the special ceremony of the Wave Sheaf Offering. The resurrection (or harvesting) to eternal spiritual life of the firstfruits of our Heavenly Father is commemorated in the Feast of Pentecost. And the transformation (or harvesting) to spiritual life of the physically resurrected remainder of mankind who choose to obey our Heavenly Father during the Millennium is commemorated by the Feast of Tabernacles.

The second point about the seventh day of the Feast and the third harvest is:

2) The incredible purpose of the Millennium

I think that all of the Churches of God believe in the Millennium, the future 1000-year reign of Jesus the Anointed One on the earth. Many Protestant churches

believe in a coming Millennium, although the concept is less defined in their beliefs.

But most people cannot give a strong answer on the purpose of the Millennium. Many believe that the Millennium ushers in the Kingdom of God on the earth. Many believe that the Millennium will be a glorious time where people who are “lucky” enough to live in it will live wonderful happy lives, free from the evil one and his demons, and living our Heavenly Father’s way of life all their lives. Many believe that people will be born, will grow up, and will die living this wonderful way of life, and then become spiritual sons of our Heavenly Father at the end of their lives.

The problem with this belief is that it makes our Heavenly Father into a respecter of persons, using different weights and completely different measures for judging people for their spiritual salvation.

Please turn with me to Proverbs 20. Using different weights and measures are an abomination to our Heavenly Father.

Proverbs 20:10 – “Divers [*different*] weights, *and* divers measures, both of them *are* alike abomination to the LORD.”

So, in actuality, the common belief of the Millennium is that our Heavenly Father uses different weights for the spiritual salvation of the people living in the Millennium than in any other time of man’s existence, because these people who are born, grow up, and live their lives in the Millennium do not have the evil one and the demons to contend with. They somehow enter into our Heavenly Father’s spiritual Kingdom without ever having to face the evil one.

This dichotomy is one of the reasons why we believe that the general physical resurrections of the grand majority of humanity who have lived over the past 6,000 years will take place during the Millennium, not after the Millennium like most of the Churches of God believe.

Please turn with me to Genesis 10, where we will read part of the list of nations coming from the descendants of the three sons of Noah.

Genesis 10:01 – “Now these *are* the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood. **:02** – The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. [*Skip*] **:06** – And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan. [*Skip*] **:22** – The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram. [*Skip*] **:32** – These *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.”

Counting the number of the nations in Genesis 10 yields a total number of 70. So, Genesis 10 lists 70 nations representing all of humanity after the flood.

Please turn with me to Numbers 29, and we will read about the sacrifices during the Feast of Tabernacles, and we will find an amazing correlation.

Numbers 29:12 – “And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days: **:13** – And ye – shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, *and* fourteen lambs of the first year; they shall be without blemish: [Skip] **:17** – And on the second day ye shall offer twelve young bullocks ... [Skip] **:20** – And on the third day eleven bullocks ... [Skip] **:23** – And on the fourth day ten bullocks ... [Skip] **:26** – And on the fifth day nine bullocks ... [Skip] **:29** – And on the sixth day eight bullocks ... [Skip] **:32** – And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year without blemish:”

Adding up the total number of bullocks sacrificed during the Feast of Tabernacles (13 + 12 + 11 + 10 + 9 + 8 + 7), we arrive at 70 bullocks.

According to HebrewInIsrael.net, “In traditional interpretation found in rabbinic sources, we find the argument that 70 represents the 70 nations mentioned in Genesis 10.”

So, the sacrifices in Feast of Tabernacles are tied to the 70 nations in Genesis 10, which represents all of humanity.

The physical resurrections in the Millennium are described in Ezekiel 37 in the portion of scripture known as the Prophecy of the Valley of Dry Bones. We are not sure how the physical resurrections will occur, whether the resurrections will be all at once, or whether they will be in waves at subsequent times.

The fact that not all 70 bullocks were sacrificed on the first day of the Feast (rather the bullocks were sacrificed all throughout the Feast) appears to indicate that there may be many resurrections throughout the Millennium. This makes sense since demographers believe that over 80 billion people have lived since Adam and Eve.

So, by the seventh day of the Feast, representing the closing decades of the Millennium, probably 80 billion people will be living on the earth, having been taught of our Heavenly Father’s way of life, having lived that way of life, having been given the opportunity to repent and to be converted and to receive our Heavenly Father’s Holy Spirit, and to enjoy life to the fullest, the way that our Heavenly Father intended all along when He set Adam and Eve in the Garden of Eden. By the end of the Millennium, humanity is living life in a Garden of Eden type of environment, free from the direct overbearing influence of the evil one and his demons.

So, brethren, the purpose of the Millennium is to be the Garden of Eden environment for all of humanity who has lived in this world to live again and to learn all about our Heavenly Father, Jesus the Anointed One, the plan of

salvation, and to have the opportunity to forge a deep spiritual relationship with our Heavenly Father.

The third point about the seventh day of the Feast and the third harvest is:

3) The significance of the water ceremony

During the Feast of Tabernacles, starting on the first day and climaxing on the seventh day, there was a special ceremony – the water ceremony or sometimes referred to as the water libation ceremony.

Please turn with me to Isaiah 44, and we will read about a wonderful prophecy of the future time when our Heavenly Father will pour out His Spirit on everyone. And that time will be the Millennium.

Isaiah 44:03 – “ For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:”

Please turn with me to Isaiah 12, and we will read about the joy in drawing water out of the wells of salvation.

Isaiah 12:02 – “Behold, God *is* my salvation; I will trust, and not be afraid: for the LORD JEHOVAH *is* my strength and *my* song; he also is become my salvation.
:03 – Therefore with joy shall ye draw water out of the wells of salvation.”

With these two scriptures in mind, let’s read about the water ceremony.

From an article by Marisa Colston entitled “Sukkot – Part II: the Water Ceremony” appearing on Romans838.org, the water ceremony *[quote]* “was a man-made custom that is no longer observed today as there is no Temple. Every day for seven days, a priest would ascend the ramp leading to the bronze altar located in the Temple Court, and pour a pitcher full of water into a bowl that drained into the altar. The significant aspects of this ceremony was the place from where the water was drawn, and the spiritual meaning applied to the ceremony.

As a result of Hezekiah’s redirecting project, within the walls of Jerusalem, the waters of Gihon flowed into a collection area called the Pool of Siloam. The water was fresh, not stagnant, and able to give and sustain life. The Pool of Siloam is where Jesus sent a man, blind from birth, to wash off the mud He had applied to the man’s eyes. After washing in the pool, the man received his sight.

The name Siloam is the Greek transliteration of the Hebrew name Shiloah, which comes from the Hebrew verb *shalah*, meaning ‘to send’ or ‘sent.’ The Pool of Siloam not only held historical significance, but in Jewish tradition had a strong prophetic implication. First, the Scriptures speak of a time when water will be poured “*on him who is thirsty, and floods on the dry ground,*” God will pour out His Spirit upon all flesh (Isaiah 44:3). Because the waters of Siloam were used to anoint the kings of the house of David, and that anointing was symbolic of the Holy Spirit coming upon an individual, the living waters of Siloam became associated with the outpouring of the Holy Spirit.

The water ceremony was therefore a jubilant occasion. The Mishnah (written collection of Jewish oral traditions) states, *“He that never has seen the joy of the [ceremony of the water drawing] has never in his life seen joy”*. As the ceremony took place and went into the evening, there was music and singing by the Levites and dancing with singing by the people in front of the lighted 75-foot tall candlesticks. As the ceremony progressed through the night, the priests blew the shofar three times. In the manner of joy described in Isaiah 12:03, the evening was characterized by exuberant exhilaration. It was a wonderful occasion that no one wanted to miss.” [unquote]

The last day of the feast [seventh day] was the climax of the entire week when the celebration was at a feverish pitch of singing, dancing, shouting out to Yehovah.

From the article entitled “The Water Libation Ceremony” from JewishRoots.net, we read: [quote] “One reason the water libation ritual was so popular in Second Temple days was the accompanying ceremony of the water drawing, which took place at night when water was drawn from Siloam for the next morning's water libation. Each day for seven consecutive days a priest would walk up a ramp leading to the bronze altar located in the Temple Court and pour a jug full of water into a bowl that drained into the altar.

As the ceremony took place, Levites played lyres, trumpets, harps, cymbals, and other instruments, while other Levites sang. In the Temple area, three golden candlesticks nearly 75 feet high were lit by young boys climbing tall ladders, and the light from these candlesticks could be seen throughout all Jerusalem. Respected men of faith danced and sang in front of these candlesticks while carrying burning torches.

Based on Isaiah 12:3, the Pool of Siloam became known as the “well of salvation” and was associated with the messianic age. Thus, to the Jewish people of the Second Temple days, pouring water on the altar at the Feast of Tabernacles was symbolic of the Holy Spirit poured out during the days of the Messiah.” [unquote]

So, the water ceremony was a wonderful, exciting ritual for the Jewish populace in Jerusalem. It had deep meaning for them. And the ceremony climaxed and culminated on the seventh day of the Feast of Tabernacles.

Please turn with me to John 7, and we will read about a hugely important announcement by Jesus the Anointed One.

John 7:37 – “In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. **:38** – He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. **:39** – (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)”

Many in the Churches of God believe that “the last great day, that great day of the feast” is referring to the Eighth Day, which is a separate Feast day from the Feast

of Tabernacles. However, the overwhelming view of Judaism is that last great day was the seventh day of the Feast, mainly because that was the climax of the water ceremony. There was no water ceremony on the Eighth Day.

So, Jesus stood up and shouted out that out of His belly will flow rivers of living water on the seventh day of the Feast of Tabernacles, at the climax of the water ceremony, equating the water with the Holy Spirit flowing out like a river into the world.

This further shows that during the Millennium, the Holy Spirit will be poured out on all of mankind.

Please turn with me to Joel 2, and we will read a prophecy of this pouring out of the Spirit on all mankind.

Joel 2:28 – “And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: **:29** – And also upon the servants and upon the handmaids in those days will I pour out my spirit.”

So brethren, the water ceremony, picturing the pouring out of the Spirit on mankind, has its climax on the seventh day of the Feast. Everyone in the Millennium will be called by our Heavenly Father to the truth and will all have the opportunity to receive our Heavenly Father’s Holy Spirit.

The fourth point about the 7seventh day of the Feast and the third harvest is:

4) **The Seventh Day of the Feast represents the third spiritual harvest**

What is very important to remember is that the harvests pictured by the three “khags” or special Holy Days are spiritual harvests, not physical harvests. The first two harvests (the resurrection of Jesus the Anointed One during the Feast of Unleavened Bread and the Resurrection of the Firstfruits pictured by the Feast of Pentecost) are spiritual. Although all of unconverted who have lived in this present 6,000-year period are resurrected to physical life so that they can have the opportunity to learn our Heavenly Father’s way of life, that resurrection is not the third harvest. The third harvest is a spiritual harvest, not a physical harvest.

Please turn with me to Revelation 20. Brethren, we all have been taught for decades that the evil one is released after the end of the Millennium, and he goes out to deceive the nations and humanity.

Revelation 20:01 – “And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. **:02** – And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, **:03** – And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. **:04** – And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for

the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. **:05** – ~~But the rest of the dead lived not again until the thousand years were finished.~~ This *is* the first resurrection. **:06** – Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. **:07** – And when the thousand years are expired, Satan shall be loosed out of his prison, **:08** – And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea. **:09** – And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. **:10** – And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.”

So, for decades, we have all believed that the release of the evil one (or Satan) occurs after the Millennium. This would put the release of the evil one and the demons on the Holy Day of the Eighth Day and not during the Feast of Tabernacles. This comes from equating all of the 1000-year periods mentioned in Revelation 20 as the same time period. But is that indeed the case?

We do believe that our Heavenly Father and Jesus the Anointed One and the saints and the angels will return to the earth on Day of Yehovah pictured by the Feast of Trumpets. After the initial battle where our Heavenly Father and Jesus wage war on the 200,000,000-man army gathered around Jerusalem and vanquish them as we can read in Revelation 9 and Revelation 16.

One of the first actions to be taken after the battle will be to put away the root cause of all the evil in the world, which is the evil one and his demons. So, as we read in Revelation 20:01-03, they are imprisoned by being cast in the bottomless pit or the abyss. That imprisonment starts that 1000-year period.

However, the Millennium has not yet started. I believe that there is a reason why the Feast of Trumpets is on the first day of the seventh month, and the Feast of Tabernacles starts on the fifteen day of the seventh month.

So, the Millennium and the millennial reign of Jesus on the earth starts at some time period after the imprisonment of the evil one. So, there is a time gap between the imprisonment of the evil one and the beginning of the Millennium.

Therefore, the 1000-year imprisonment of the evil one is not coincident time-wise with the Millennium. They are offset by a short time gap. This short time gap is referred to in Revelation 20:03 which states “And cast him *[the evil one]* into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season *[Greek – a little space of time]*.”

So, the same time gap between the imprisonment of the evil one and the beginning of the Millennium is the same time gap of the release of the evil one and the close of the Millennium.

Therefore, the evil one and his demons are released shortly before the end of the Millennium, not after the Millennium. Why?

Again, our Heavenly Father is just. He does not use diverse weights. Our Heavenly Father is very consistent with humanity and the plan of salvation. Just like with the firstfruits where we are tested by the evil one and his demons after we have known the truth, after we have been converted, after we have received the Holy Spirit, after we have developed a deep relationship with our Heavenly Father, all of humanity in the Millennium must also be tested by the evil one and his demons as to whether they will follow our Heavenly Father and Jesus or whether they will follow the evil one and his demons.

It returns back to the original decision between the two trees. It is that simple of a test, the same test all along, starting with Adam and Eve.

Please turn with me to Isaiah 11, and we will read a well-known verse about the world being full of the knowledge about our Heavenly Father. Isaiah 11 is a chapter on life in the Millennium.

Isaiah 11:09 – “They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.”

This verse says that the earth will be full of the knowledge about our Heavenly Father as the waters cover the sea. Everyone in the Millennium will know the truth about our Heavenly Father, about Jesus, about the plan of salvation, about all the wonderful things that our Heavenly Father has in store for humanity if they will obey and follow Him.

So, here we are near the end of the Millennium. Humanity has lived in peace and prosperity for centuries with no evil one influencing humanity with negative and evil thoughts and attitudes.

So, in order to test all of humanity after they have known our Heavenly Father and Jesus and have known and understood the truth, the evil one is released. But then what happens?

As we read in verse 7, **:07** – “And when the thousand years are expired, Satan shall be loosed out of his prison, **:08** – And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.”

So, the evil one is so cunning and so evil that he is able to sway billions of the people to sin and disobey our Heavenly Father and want and desire to go and rebel against our Heavenly Father.

We read in verse 10 that our Heavenly Father sends fire down and destroys all of the unrighteous humans. That rebellion at the end of the age is totally put down,

and as we read in verse 10, the adversary and his demons are thrown into the lake of fire.

Please turn with me back to Revelation 20:05. There is a controversy among Biblical scholars concerning verse 5. Let's begin reading in verse 4.

Revelation 20:04 – “And I saw thrones, and they sat upon them, and judgment was given unto them: and *I* saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. **:05** – ~~But the rest of the dead lived not again until the thousand years were finished.~~ This *is* the first resurrection.”

The first part of verse 5 “But the rest of the dead lived not again until the thousand years were finished” is not found in some of the oldest and most significant New Testament manuscripts. The Codex Sinaiticus, which is the oldest surviving complete copy of the New Testament (circa A.D. 330-360), does not include this first part of verse 5. This sentence is also absent from the oldest Syriac manuscripts and the oldest commentary on Revelation by Victorinus of Pettau (circa A.D. 300). The absence of the phrase in early commentaries suggests that it was not part of the text that they were working with.

The sentence is thought to have been added by a later scribe, possibly as a marginal note to clarify a theological point, that was later moved into the main body of the text. The sentence breaks the flow of the narrative. When it is removed, verse 4 and verse 5 make sense together.

Reading the end of verse 4 with the deletion of the spurious first part of verse 5 yields the following:

Revelation 20:04 – “And they lived and reigned with Christ a thousand years. **:05** – This *is* the first resurrection.”

Therefore, the resurrection of the unrighteous and unjust firstfruits does not occur after the end of the Millennium.

Let's continue reading in Revelation 20 starting in verse 11.

Revelation 20:11 – “And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. **:12** – And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works. **:13** – And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. **:14** – And death and hell were cast into the lake of fire. This is the second death. **:15** – And whosoever was not found written in the book of life was cast into the lake of fire.”

Please turn with me to Matthew 13, and we will read about Jesus' explanation of the parable of the wheat and the tares.

Matthew 13:36 – “Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. **:37** – He answered and said unto them, He that soweth the good seed is the Son of man; **:38** – The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*; **:39** – The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. **:40** – As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world [*Greek – “the age”*]. **:41** – The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; **:42** – And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. **:43** – Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.”

What these verses in Revelation 20 and Matthew 13 are describing is the time toward the end of the Millennium when the masses of humanity at the end of the Millennium will stand before Jesus to be given final judgment on entering our Heavenly Father's Kingdom. Furthermore, the unrighteous firstfruits who turned against the Father and Jesus during their lifetimes in this present age will also be resurrected to physical life.

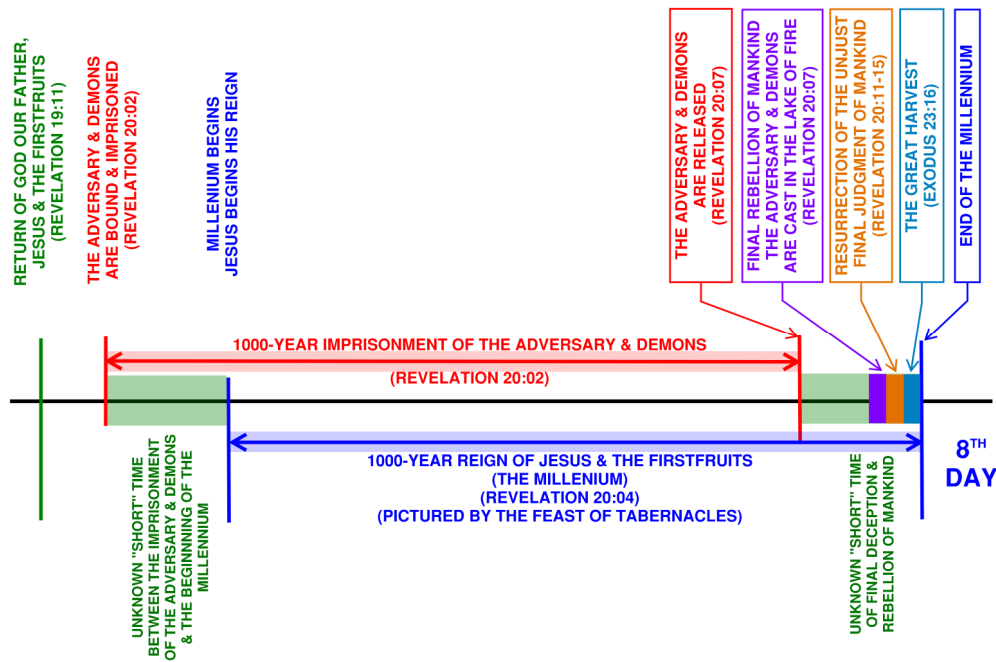
All whose names are not found in the Book of Life, including the unrighteous at the end of the Millennium as well as the unrighteous firstfruits, will be thrown into the lake of fire and destroyed.

The good seed are the children of the Kingdom. The righteous billions of humanity at the end of the Millennium who choose the tree of life and do not rebel against our Heavenly Father will then be changed to spirit beings and will enter our Heavenly Father's Kingdom, and will shine forth as the sun in the Kingdom. This is the third spiritual harvest found in Exodus 23:16.

All of these actions occur at the close of the Millennium, which is pictured by the special Holy Day, the “khag”, the Feast of Tabernacles.

And what day is at the close of the Feast of Tabernacles? The seventh day of the Feast.

Just like Exodus 23:16 states that the Feast of Tabernacles celebrates the general harvest of the fall crops, not just the choicest grain of the barley harvest, and not just the firstfruits of the wheat harvest, but all of the general fall harvest.



Brethren, the Feast of Tabernacles represents the third spiritual harvest. The third spiritual harvest takes place at the end of the Feast of Tabernacles, not on the 8th Day. Today marks the end of the Feast of Tabernacles. And beginning tonight, we will celebrate another Holy Day, the 8th Day. The significance of the 8th Day will be explored in the message tomorrow.

Brethren, today, we have covered the Seventh Day of the Feast of Tabernacles and the Third Harvest, by exploring four important points:

- 1) The three holy day harvests represent the three spiritual harvests. Each of the special “moedim” or appointed times are steps in the plan of salvation that our Heavenly Father has instituted. And three of those “moedim” are special days called “khagim” which are associated with the three harvests – the Feast of Unleavened Bread with the barley harvest, the Feast of Pentecost with the wheat harvest, and the Feast of Tabernacles with the general harvest.
- 2) The incredible purpose of the Millennium. The 1,000-year period reign of Jesus the Anointed One is referred to as the Millennium, although that term is not mentioned in the Bible. The purpose of the Millennium is to be the Garden of Eden environment into which all of humanity will be physically resurrected and in which all of humanity will be taught and instructed in our Heavenly Father’s way of life.
- 3) The significance of the water ceremony. The water ceremony which occurred during the Feast of Tabernacles in Judea at the time of Jesus had great significance and meaning on the pouring out of the Holy Spirit upon all of mankind during the Millennium. Everyone in the Millennium will be called by our Heavenly Father to the truth and will all have the opportunity to receive our Heavenly Father’s Holy Spirit upon their repentance and conversion.
- 4) The seventh Day of the Feast represents the third spiritual harvest. There are two 1,000-year periods which are slightly offset from one another. The evil one

and his demons are bound and imprisoned before the Millennial reign of Jesus begins, so their release and the end of their imprisonment occurs before the Millennial reign of Jesus ends. So, the final rebellion against our Heavenly Father under the sway of the evil one occurs toward the end of the Millennium. The final judgment of the unjust firstfruits occurs right before the end of the Millennium. And the third spiritual harvest of the righteous humans also occurs right before the end of the Millennium – the Millennium pictured by the Feast of Tabernacles.

What a wonderful Feast! What a wonderful major step in our Heavenly Father's plan of salvation for mankind!

Brethren, let's stay faithful and steadfast to our Heavenly Father and to His Son, Jesus! Let's stay diligent and obedient! Let's stay focused on overcoming our sins, so that we can be in the Resurrection of the Firstfruits and take part in helping the remainder of all humanity to achieve their spiritual entry into our Heavenly Father's Kingdom!