

THREE HARVEST FEASTS OF Exodus 23:14-19; Lev. 23

The Feasts: No. 3

October 5, 1959

Subject: The Feast of Tabernacles

Aim to show:

1. The Feast of Tabernacles is a symbol of gathering of the great multitude (Rev. 7:9) from among the Gentiles. Isa. 62:2.
2. That they are the antitypical second fruit harvest gathered in before Christ comes in the clouds of heaven. Zech. 14:16-19.
3. They seek unto God's ensign - The Branch. Isa. 62:2.
4. The three feasts are to be kept today by God's true people as symbols of the Harvest, ingathering of humanity - those who are to be translated without seeing death. 3Tr 81

Gem Thought: "As the wave-sheaf and wave-loaves are typical, then also the FEAST of TABERNACLES must be typical." 3Tr 81:2.

"Thus, through patriarchs and prophets, as well as through TYPES and SYMBOLS, God spoke to the world concerning the coming of a Deliverer from sin." PK 697.

"Like the Passover, the FEAST of TABERNACLES was commemorative, in memory of their pilgrim life in the wilderness....Well would it be for the people of God at the PRESENT time to have a FEAST of TABERNACLES." PP 540.

Introduction:

By prayer, supplication, and a careful study of the Bible and the Spirit of Prophecy, through the unction of His Spirit, we see that Inspiration plainly teaches that God's true people should keep His statutes and judgments and do them, as well as the commandments. Since the grain harvests are symbols of the soul harvests (3Tr 75:3, Matt. 13:38-43). When, in order to have a first fruit harvest of the living, -in harmony with the law of the grain harvest- there must first be a wave-sheaf of living souls. If we are consistent in one phase of the harvest law, it is logical that we should be consistent in all points, or else forget the whole thing. A part truth will not land us on Mt. Zion with the Lamb. (Rev. 14:1; A.A. 591; P.K. 591).

If we contend that those who arose from the dead with Christ as the wave-sheaf of the dead and ascended with Him and were offered before the Father in heaven; if we contend they are the

living wave-sheaf for the 144,000 first fruits, and not a Living TYPE, giving no place for an antitype; then, we must conclude that the harvest began for the 144,000 immediately after they (wave-sheaf) were offered before the Father in heaven: for, according to type, the first fruit harvest begins as soon as the first of the first fruits are offered. Therefore, there must be a living wave-sheaf offered before the harvest of the 144,000 living first fruits begins.

"...The slumbering faculties of the Jewish are to be aroused. The Old Testament scriptures, blending with the New, will be to them as the dawning of a new creation or as the resurrection of the soul. Memory will be awakened as Christ is seen portrayed in the pages of the Old Testament. Souls will be saved from the Jewish nation, as the DOORS of the New Testament are UNLOCKED with the KEY of the OLD TESTAMENT....The predictions of prophecy WILL be fulfilled." Evangelism 578-9.

Consequently:

If there are no living first of the first fruits offered, there can be no harvest of the 144,000 first fruits and, likewise, no second fruit harvest. Since Inspiration teaches there is to be a first and a second fruit harvest for the living, we must, henceforth, keep the three harvest feasts in harmony with Inspiration. In this way we show our faith - by our works.

Let us think, and use our own mind a little, rather than listen to those who are trying to confuse us by saying there is no living wave-sheaf on earth. The Lord's servant says we will have to put our minds to the utmost stretch to grasp the truth. But if God's sheep -His little ones- think just a very little on the subject of the living wave-sheaf, they will be able to see that if there are no first of the first fruits (wave-sheaf), then who will awaken the virgins, (Matt. 25), 144,000, first fruits? Yes, someone must give the "Cry" at midnight, "Behold the Bridegroom cometh" and that someone is not the 144,000 dozing virgins. Now you see how simple the whole subject becomes when you quit listening to man and start following the Spirit that guides into all Truth.

Now as to the little "ones": Rachael, Jacob's second wife died at the birth of Benjamin. Therefore, she is a type of the second prophetic Seventh-day Adventist movement since 1844, which, of course, is the D.S.D.A. movement. But at the birth of the Branch (Eze. 24:18), Rachael died. Therefore, the Lord, after His shepherd (VTH) was smitten, turned His "hand upon the little ones", Zech. 13:6, 7. Inspiration says of Benjamin: "And we said unto my lord, (Joseph) We have a father, (Jacob) an old man, and a child of his old age, a 'little one'; (Benjamin) and his brother is dead, (they thought) and he (Benjamin) alone is left of his mother, and his father loveth him." Gen. 44:20.

Evidently, the "little ones" are the born again, "butter and honey" eating Immanuels - Branches. (Isa. 7:14, 15) But remember there are little goats also. Those who are listening to the "hireling shepherd" (John 10:12) are not God's little ones but are those who are feeding on hay and stubble and not on the green Branches. (Branch Food - Truth, 2TG 41:3). In the stubble there is death, but in Branch-food there is life. Therefore choose the life-giving food and live. Since we are what we eat, if those who have been following the false shepherds will not, at once, change their diet from the hay and stubble and start feeding on the leaves of the Branch tree, which are for the

healing of the nations (Rev. 22:2), they will be able to survive the cutting off the names of the tares at the atonement for destruction. Why be a goat for destruction? Be a sheep for the Branch Kingdom. So you see, friends, "Lord, Lord" is not the pass word to the Kingdom. But rather, it is BRANCH. (GC 415; GC 485; PK 585, 592, 599, 605; A.A. 598; 5T 475; 1TGr 8-24:3; 8Tr 45-47).

The light is crystal clear that the Branch, wave-sheaf, has the key to the first fruit harvest of the 144,000 virgins and, hence, the key to the second fruit harvest and the FEAST of TABERNACLES.

"Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." Ma. 4:4.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4:5, 6.

"Assuredly, Brethren, not a one need be in uncertainty. All may for a surety know both 'the day' and the Elijah as he proclaims it, because to our surprise he will point out that all the prophets describe the day and also tell what the Lord would have us do while it is approaching and subsequently while we are going through it, and because NO one but Elijah can proclaim the DAY." GCS 13.

"The sinners, we know, have always been and are still among God's people. That the fulfillment of this Scripture (Isa. 52:1), therefore, is in the very near future, is shown from the fact that the truth of this chapter is now unsealed and carried to the church, endeavoring to awaken the people of God and to impress them with the fact that soon the HARVEST will commence - first separating the first fruits, 144,000 from 'the house of God' then to be followed by the second fruits from all nations (Rev. 7:9);..." -parenthesis theirs- 1TGr 38:22-3.

"True enough, the Spirit of God causes people to become one thing, and the spirit of Satan causes them to become another thing, but the difference is discernible only as the HARVEST time approaches - when the Truth of the harvest is revealed." 1TG 21-12:4.

"...Now, when the great work of judging the living is about to begin, shall we allow unsanctified ambition to take possession of the heart, and lead us to neglect the education required to meet the needs in this day of peril? In every case the great decision is to be made whether we shall receive the mark of the beast or his image, or the seal of the living God." 6T 130.

So says Inspiration:

1. We are admonished to remember the laws of God, the ten commandments, the yearly feasts etc., which are statutes forever throughout the generations of His people.
2. Someone is to call to our attention the laws of God before the great and dreadful day of the Lord. Inspiration calls him Elijah. (Mal. 4:5; TM 475; 2TG 7-11:2).

3. God's Spirit will cause some to become one thing and Satan's another.
4. When the great work of judging the living is about to begin, we are not to let anything keep us from getting the required education and the seal of God so that we will not receive the mark of the beast.

Conclusively, Brethren, the FEASTS are to be "STATUTES FOREVER throughout your generations" Lev. 23:14, 21. "Wherefore ye shall do my statutes and keep my judgments, and do them; and ye shall DWELL in the LAND in SAFETY." Lev. 25:18.

"...Keeping the COMMANDMENTS and the STATUTES in the Lord, then, is the LIGHT and SHIELD of your LIFE...This SYSTEM of WORSHIP, therefore, is truly the Righteousness by faith that brings the righteousness of Christ in the people of God." 2TG 37:24.

Yes, as the doors of the New Testament are unlocked with the KEY of these feasts which is found in the Old Testament "the slumbering faculties of the Jewish people are to be aroused". Accepting this type of worship is the Righteousness by faith and doing them (Eze. 36:27) is the Righteousness of Christ.

This is the "addition" that joins the third angel's message in a message to be given to the world (TM 300). "The work of this angel (message, Rev. 18:1) comes in at the right time to join in the LAST great work of the third angel's message as it swells to a loud cry. And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet. I saw a great light resting upon them, and they united to fearlessly proclaim the third angel's message." E.W. 277.

Therefore: "Three times thou shalt keep a feast unto me in the year." Ex. 23:14.

1. "Let the children of Israel also keep the passover at his appointed season. Num. 9:2.
 - a. "...the Lord's supper was instituted as a MEMORIAL of the same event of which the Passover had been a type. The Passover followed by the seven days' feast of unleavened bread." P.P. 539.
2. "And thou shalt observe the feast of weeks, of the first fruits of WHEAT harvest,..." Ex. 34:22.
 - a. "Fifty days from the offering of firstfruits, came the Pentecost, called also the feast of harvest and the feast of weeks." P.P. 540.
 - b. "In vision of the night representations passed before of a great REFORMATORY MOVEMENT among God's people....A spirit of intercessions was seen, even as was manifested before the great day of PENTECOST." 9T 126.
 - c. The work will be similar to the Day of Pentecost. (G.C. 611).
3. "Thou shalt observe the FEAST of TABERNACLES seven days, after that thou hast

gathered in thy corn and thy wine:" Deut. 16:13.

a. "...Well would it be for the people of God at the present time to have a FEAST of TABERNACLES,..." P.P. 540:6.

Reason for the Feasts:

"As a means of education, an important place was filled by the feasts of Israel." Ed. 41 "At these yearly assemblies the hearts of the old and young would be encouraged in the service of God, while the association of the people from the different quarters of the land would strengthen the ties that bound them to God and one another." P.P. 540.

1. The Feast of Tabernacles:

"Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a Sabbath." Lev. 23:39.

"In the seventh month came the Feast of Tabernacles, or of ingathering. This feast acknowledged God's bounty in the products of the orchard, the olive grove, and the vineyard. It was the crowning festal gathering of the year.

"Like the Passover, the FEAST of TABERNACLES was COMMEMORATIVE. In memory of their pilgrim life in the wilderness, the people were not to leave their houses, and dwelling booths or arbors, formed from the green branches 'of goodly trees'...

"...Well would it be for the people of God at the PRESENT time to have a FEAST of TABERNACLES, -a joyous commemoration of the blessings of God to them. As the children of Israel celebrated the deliverance that God had wrought for their fathers, and his miraculous preservation of them during their journeyings from Egypt, so should we gratefully call to mind the various ways he has devised for bringing us out from the world, and from the darkness of error, into the precious light of his grace and truth...

Note: "The FEAST of TABERNACLES was not only commemorative, but TYPICAL.

It not only pointed back to the wilderness sojourn, but, as the FEAST of HARVEST, it celebrated the ingathering of the fruits of the earth, and POINTED FORWARD to the great day of FINAL INGATHERING when the Lord of the harvest shall send forth his reapers to gather the TARES together in BUNDLES for the FIRE. And to gather the WHEAT into his GARNER." PP 540-1 (Matt. 13:38-43).

"Plainly, therefore, since the first and the second fruits of the literal harvest and its attendant rites FORESHADOWED a SPIRITUAL HARVEST of FIRST (144,000, Rev. 7:4-8) and SECOND (great multitude, Rev. 7:9) FRUITS, they are to be CLIMAXED by the ANTITYPICAL Feast of Tabernacles." 3Tr 82:1.

"And the Gentiles shall see thy righteousness, and all kings thy GLORY: and thou shalt be called by a NEW NAME, which the MOUTH (mouthpiece, instrumentality) of the Lord shall name." Isa. 62:2.

"...and his GLORY shall be seen upon THEE...and the GENTILES shall come to thy LIGHT, and KINGS to the brightness of THY rising....because the ABUNDANCE of the SEA (waters - people, Rev. 17:15) shall be CONVERTED unto THEE, the FORCES (riches) of the GENTILES shall come unto THEE." Isa. 60:2, 3, 5.

SUMMARY: In the above statements we plainly see:

1. The Feast of Tabernacles is commemorative of God's bountiful goodness and watch care over His people.
2. It is also typical, pointing back to the wilderness wandering, but as a feast of harvest, it points forward to the final ingathering of souls.
3. When God's glory arises upon His kingdom church that has Jesus' new name, (Rev. 3:12; E.W. 15) the Gentiles will come to her light.

II. THE FEAST OF TABERNACLES - antitypical second fruit harvest - Zech. 14:15,19.

"Verse - 'And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the FEAST of TABERNACLES.'

"This sentence of Scripture emphatically implies that all who at that decisive moment refuse to be converted to the Lord, shall perish; only those who worship the Lord at Jerusalem on the FEAST of TABERNACLES, shall be spared.

"Verse 17 - 'And it SHALL be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain.

"The 'rain" will be withheld from all who do not then worship the King, the Lord of hosts, in order that they may fully realize their mistake. Moreover, not only those who shall fight against Jerusalem, but even all the families of the earth shall be thus sifted." 1 TG 20-13.

"Again we see the necessity of forsaking our preconceptions of the final work of the gospel. No, the Lord will not drop upon the world like a bolt from the sky. He will first magnify His Word, His power, His righteousness, and His church or people. He is also to have, as it were, an ark of safety into which to gather His elect and shield them. All these facts, you see, are vividly borne out in this prophecy." 1TGr 20-14:4.

"And it shall come to pass IN the LAST days, that the mountain of the Lord's house SHALL be established in the top of the mountains, and SHALL be EXALTED above the hills; and all NATIONS SHALL flow unto it....for out of Zion SHALL go forth the law, and the word of the Lord from Jerusalem." Isa. 2:2,3.

"...The barriers separating believer from believer will be broken down, and God's servants will speak the SAME things. The Lord will co-operate with His servants. All will pray UNDERSTANDINGLY the PRAYER Christ taught His servants: 'Thy KINGDOM come. Thy will be done on EARTH as it is in heaven.' Matt. 6:10." 8T 251

"...for they shall see eye to eye, when the Lord shall bring again Zion." Isa. 52:8

SUMMARY: The clear facts are:

1. After all nations fight against Jerusalem, all nations - the remaining nations - and all the families of the earth are commanded to go to Jerusalem to worship the King, the Lord of hosts (the King that has a kingdom) and to keep the FEAST of TABERNACLES.
2. The Lord will not drop upon the world like a bolt from the sky as we formerly believed, but He will first magnify His Word, power, righteousness, and people.
3. Believers will see eye to eye when the Lord brings again His people to Zion.
4. Then they will pray understandingly the prayer He taught His servants, "Thy Kingdom come...on EARTH..."
5. The law will go forth from Zion and the Word of the Lord from Jerusalem.

III. The Ensign:

"And he will lift up an ENSIGN to the NATIONS from far, and will hiss unto them from the end of the earth: and, behold, (see) they SHALL come with speed swiftly." Isa. 5:26.

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isa. 11:12.

"All ye inhabitants of the world, and dwellers on the earth, SEE, ye, when he lifteth up an ENSIGN on the mountains (of Israel); and when he bloweth a trumpet, hear ye." Isa. 18:3.

"One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ENSIGN on a hill." Isa. 30:17.

"A little one shall become a thousand, and a small one a strong NATION: I the Lord will hasten it in his time." Isa. 60:22.

"...his (Assyrian) princes shall be afraid of the ENSIGN, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem." Isa. 31:9.

"And the Lord their God shall save them in that day as the FLOCK of his PEOPLE: for THEY shall be as THE STONES (Christ - BRANCH) of a crown, lifted up as an ENSIGN upon HIS LAND." Zech. 9:16.

"Behold, (look) the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute JUDGMENT (time of judgment of living) and JUSTICE in the earth (land of two-horned beast).

"In his days Judah shall be saved, and Israel shall dwell safely: and this is HIS (new) NAME (BRANCH) whereby HE shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. 23:5, 6.

"Behold, (see) the days come, saith the Lord, that I will perform that good thing which I have PROMISED unto the house of Israel (SDA) and to the house of Judah (DSDA). In those days, and at that time, will I cause the Branch of righteousness to GROW up unto David; and he shall execute JUDGMENT and RIGHTEOUSNESS in the LAND, (holy land). In those days shall Judah be saved, and Jerusalem shall dwell SAFELY: and this is the (new) NAME wherewith SHE (church) shall be called, The Lord our Righteousness." Jer. 33:14-16.

SUMMARY: Clearly, then,

1. God is going to exalt a standard (ensign) before all the nations.
2. The nations will seek unto the ensign when God's glory is seen upon His people.
3. The Assyrian is afraid of the ensign. He flees from the fire that is in Zion and the furnace in Jerusalem.
4. His people are as the stones (Branch) and they are lifted up as an ENSIGN upon His land.
5. BRANCH is the new name for the kingdom church, an ensign for the nations in the judgment for the living. "...for I will bring forth my servant the BRANCH." Zech. 3:8.

IV. The three harvest rites are symbolical of the soul harvest of first and second fruits.

"The Wave-sheaf, Wave-loaves, and the Feast of Tabernacles.

"Illustrating our salvation in completeness, the harvest rites of the ceremonial system must therefore corroborate both the testimonies of the prophets and the parables concerning the harvest, for all are inextricably bound up together. The ceremonies of the first and the second fruits of grain must accordingly unfold the truth concerning the first and second fruits of humanity." 3Tr 75.

Note:

(1) "...the Lord's Supper was instituted as a memorial of the same event of which the Passover had been a type." PP 539 (2) "The work will be similar to that of the Day of PENTECOST." GC 611 (3) "The Feast of Tabernacles was not only commemorative, but typical....and pointed forward to the great day of final ingathering." P.P. 541.

Assuredly, Brethren, the THREE feasts are Statutes "forever throughout your generations in all your dwellings."

"Your obeying 'all the commandments, and the statutes, and the judgments' of the moral law of Moses, you see, is your evidence that you have been born again..." 2TG 37-24.

Special Note: "...the Lord's Supper being a memorial of the Passover : ..." simply means His people are to remember their deliverance from Egypt and that He died on the cross to save us from sin. Israel was not liberated from Egypt once a week but only once on the 15th day of the first Hebrew month. Jesus was not slain every Sunday or every three months. The Passover feast is not a one-hour service but a one-week feast. It means more than partaking of the emblems representing His broken body and spilt blood for us. But the Passover is also educational. It is meant to represent a week of feasting upon Him - the Word of God.