



The Feast of Ingathering

GARY HARGRAVE

“BEHOLD, THE
TABERNACLE OF
GOD IS AMONG
MEN, AND HE
WILL DWELL
AMONG THEM.”

REVELATION 21:3



HOW DO WE UNDERSTAND THE END TIMES AND THE SECOND COMING OF CHRIST? THE VARIOUS INTERPRETATIONS OF THESE EVENTS CAN BE CONFUSING AND EVEN CONTRADICTORY. I BELIEVE THE SCRIPTURES THEMSELVES PROVIDE THE CLEAREST INTERPRETATION. RATHER THAN THINKING IN TERMS OF DISPENSATIONS, CATASTROPHIC EVENTS, AND ALL THE HORRIBLE THINGS THAT SATAN IS DOING, WE SHOULD STUDY WHAT SUKKOT, THE FEAST OF INGATHERING, TEACHES US ABOUT THESE TIMES.

Sukkot and the End Times

Sukkot is a feast with deep meaning and significance. The name Sukkot means “booths,” and is thereby called the Feast of Booths or Feast of Tabernacles. Observing this feast involves constructing a simple booth (*sukkah*) with a foliage covering and then dwelling in it for seven days (Leviticus 23:39-42). This commemorates the time when the children of Israel experienced the miraculous protection of God as they camped around His presence in the wilderness (Numbers 2:2). Sukkot is also called the Feast of Ingathering and celebrates the gathering of the harvest (Exodus 23:16). It is a time of joy and rejoicing.

To study its significance for Christians, let us look first to the book of Revelation.

And I heard a loud voice from the throne, saying, “Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them.”

Revelation 21:3

This Scripture is a direct reference to Sukkot, the Feast of Tabernacles. The word “tabernacle” in this passage is translated from the Greek word *skene*, which means “tent or covered place.” This is in fact the same word used for *sukkah* and *sukkot* in the Septuagint, which is the Greek translation of the Hebrew Scriptures. In reference to Sukkot, Revelation also describes the harvest or ingathering.

And another angel came out of the temple, crying out with a loud voice to Him who sat on the cloud, "Put in your sickle and reap, for the hour to reap has come, because the harvest of the earth is ripe."

Revelation 14:15

These passages of Scripture link Sukkot to the end times, the Second Coming of Christ, and the establishment of His Kingdom on earth when God gathers the harvest of the earth and returns to dwell in our midst. Yeshua (Jesus) Himself linked the harvest to the end of the age (Matthew 13:39).

The Feasts of Harvest

Sukkot occurs at the time of the fall harvest, the ingathering, when the mature produce of the field is reaped and gathered in. It is the last great feast in the schedule of feasts, as described in Exodus.

"Three times a year you shall celebrate a feast to Me. You shall observe the Feast of Unleavened Bread; for seven days you are to eat unleavened bread, as I commanded you, at the appointed time in the month Abib, for in it you came out of Egypt. And none shall appear before Me empty-handed. Also you shall observe the Feast of the Harvest of the first fruits of your labors from what you sow in the field; also the Feast of the Ingathering at the end of the year when you gather in the fruit of your labors from the field."

Exodus 23:14-16

These verses give us an insight into the schedule of the feasts. The only month mentioned is Abib, which is a starting point. After that, the feasts are celebrated at the times of harvest. These times begin in the spring with the first fruits and culminate in the fall with the full harvest. I think it is significant that the schedule of feasts is directly linked to growing and harvesting the produce of the field.



We know that a calendar is involved in the observance of the feasts. According to Leviticus 23:39-42, Sukkot, the Feast of Ingathering, is observed on the fifteenth day of the seventh month, which is called Tishrei. While it is the first month when celebrating the new year at Rosh Hashanah, Tishrei is the seventh month when counting from the month of Nisan when Pesach (Passover) is observed. In the Torah, Nisan is called *chodesh ha-aviv* (Abib), the beginning of the spring months.

Clearly, we need a calendar to know when to celebrate a feast. However, a date on a calendar does not determine when the grain needs to be harvested. The grain must be mature before it can be harvested. When describing the Kingdom of God, Yeshua compared it to planting seeds, growing grain, and harvesting the grain when it matured.

And He was saying, "The kingdom of God is like a man who casts seed upon the soil; and he goes to bed at night and gets up by day, and the seed sprouts and grows—how, he himself does not know. The soil produces crops by itself; first the blade, then the head, then the mature grain in the head. But when the crop permits, he immediately puts in the sickle, because the harvest has come."

MARK 4:26-29



The Lord Is Patient for the Harvest

When is the grain harvested? When you reach a specific date on the calendar? No, it is harvested when the crop permits. Otherwise, it is inadvisable to harvest it. Only when the grain is mature do you harvest the crop.

When we think of end-time events and the return of the Lord, we tend to think in terms of dispensations. Just as we track the feasts by using a calendar, people have tried to track what God is doing in the earth by segmenting it into dispensations. This has led to the conclusion that the end-time harvest will happen at a specific date or time. The truth is that the harvest will occur when the crop permits, when the seed the Lord planted has grown and matured to the point that it can be harvested.

**Therefore be patient, brethren, until the coming of the Lord.
The farmer waits for the precious produce of the soil, being
patient about it, until it gets the early and late rains.**

JAMES 5:7

According to this verse in the King James Version, the farmer has “long patience for it.” A fundamental quality of being a farmer is patience. A farmer plants seeds in the soil with the expectation that the seeds will bear fruit, but he must be patient through the early and late rains. He must wait patiently until he sees the mature grain in the head. Then he can put in the sickle and harvest the crop. Like the farmer, the Lord has planted seeds in the soil (Matthew 13:37-38). He too has long patience for it, waiting through the early and late rains—as symbolized by the feast times—until the ingathering of Sukkot when the precious produce of the soil can be harvested.





The Lord Is Patient for Our Maturity

This patience of the Lord is emphasized in the parable of the Wheat and the Tares.

"The slaves of the landowner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have tares?' And he said to them, 'An enemy has done this!' The slaves said to him, 'Do you want us, then, to go and gather them up?' But he said, 'No; for while you are gathering up the tares, you may uproot the wheat with them. Allow both to grow together until the harvest; and in the time of the harvest I will say to the reapers, 'First gather up the tares and bind them in bundles to burn them up; but gather the wheat into my barn.'"

Matthew 13:27-30

The parable demonstrates how important our maturity is to the Lord, and how careful He is to prevent damaging us while we are in the process of growing up. Unlike the Lord, we tend to be very impatient. We look at the evil that surrounds us and wonder why God does not do something about it. We cry, "Lord, remove these tares from those around me!" We quickly rise up in righteous indignation concerning anything and everything of which we ourselves are not guilty. On the other hand, when we are guilty, we want to believe in the grace of God.

The Lord is not unresponsive or unwilling to deal with evil. He is patient until the harvest. Uprooting the tares can pull out the wheat because of the intermingling root systems. The only time anyone can tell the difference between the tares and the wheat is when they come to maturity. Some people you have identified as tares may actually be the planting of the Lord who are in a state of immaturity. He is dealing with them to bring forth what He wants in their lives, just as He is dealing with you to bring forth what He wants in your life.

We interpret the Lord's patience as delay. Why does the Lord delay His coming? End-time teachings put His return in a timetable following the beast, the antichrist, and the false prophet. However, the Lord is not delaying His coming until the antichrist crowds us or the mark of the beast almost sings us. That is not the reason for God's perceived delay. Nothing in Satan's program delays the Lord. He is not waiting for Satan to do anything. He is waiting until He has accomplished everything through us. When the precious fruit of the earth is ready for the great ingathering, then Christ's appearance will be imminent.

Be What God Wants in the Earth

Our focus should not be on plagues and wars or other catastrophic events as evidence of the Lord's coming. We should be concerned about becoming the people God wants us to be in the earth. The disciples had more failings and weaknesses than you could count. They were barely able to function during their difficult trials, let alone be those who could lead others (Matthew 26:40-45, 56). Yet, during the Feast of First Fruits, Yeshua worked patiently with them until they became the leaders who launched the gospel of the Kingdom to the ends of the earth (Matthew 24:14; Acts 1:3-8).

Since that time, we have been in preparation for the harvest at the end of the age, the ingathering that will happen for all the peoples of the earth. But before that, the Lord does a deep work in us. Look at what precedes Sukkot. Before we get to this joyous feast, we must go through ten days of repentance and the Day of Atonement (Leviticus 23:24-30). Called the Days of Awe, this time signifies the deep work of sanctification in our lives through Christ, so that God can dwell with us (Ezekiel 37:26-28; 2 Corinthians 6:16-18).

Just like the disciples, we face many difficulties and trials that expose our own failings and weaknesses. Just like the disciples, we can be devastated, shattered, and weep bitterly over how miserably we have failed the Lord (Matthew 26:75). Also, just like the disciples, the Lord is patiently working with us until we grow up into the fullness of what God has for us (Ephesians 4:13-15).



From the first fruits of the harvest to the ingathering, God has a plan for the earth, and it involves us. Do not be discouraged by satan's attempts to divide people and turn them against each other. Just as the first-fruits expression of the Lord's apostles on the Day of Pentecost brought believers together from all corners of the world, the ingathering will have the same expression (Acts 2:5-6, 41; Isaiah 60:3-4).

This will be written for the generation to come,
That a people yet to be created may praise the LORD.
For He looked down from His holy height;
From heaven the LORD gazed upon the earth,
To hear the groaning of the prisoner,
To set free those who were doomed to death,
That men may tell of the name of the LORD in Zion
And His praise in Jerusalem,
When the peoples are gathered together,
And the kingdoms, to serve the LORD.

PSALM 102:18-22

This is the ingathering that the LORD is anticipating. The fulfillment of Sukkot will be when the peoples and kingdoms of the earth are no longer grouping themselves to serve their own interests. The LORD will gather them together to serve Him and the interests of His will and His Kingdom on the earth (Matthew 6:10).



For Further Study

For a deeper study of this topic, read the resource titled *God's 50-Day Recipe to Change the World* (downloadable from hargraveministries.org/resources).



Look upon Zion, the city of our
appointed feasts;
Your eyes will see Jerusalem, an
undisturbed habitation,
A tent which will not be folded;
Its stakes will never be pulled up,
Nor any of its cords be torn apart.

ISAIAH 33:20

* All Scripture references are taken from the New American Standard Bible 1995 (NASB1995).

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ABOUT GARY HARGRAVE



GARY HARGRAVE has a passion for leading people into spiritual maturity. Gary effectively ministers the life-changing truth of God's Word through Bible teaching and prophetic revelation that emphasizes the Lordship of Christ.

Gary embraces the teachings and insights of the Hebrew Scriptures as the essential foundation of God's Kingdom and the roots of Christian faith.

By cultivating spiritual maturity in Christians, Gary is deeply committed to teaching and inspiring unity in the Body of Christ and between Christians and the Jewish people.

Throughout decades of ministry, Gary has worked closely with leaders in the Jewish, Catholic and Protestant communities to build relationships based on commonality and understanding. He frequently leads study tours to Israel and the lands of the Bible.

Gary is the host of a weekly podcast entitled *Growing In God*, and is the founder of Shiloh University, an accredited online Bible college and seminary.

Gary and his family reside in Hawaii.

For other insightful resources by Gary Hargrave, including podcasts, books, articles, videos, and other educational materials, please visit: www.HargraveMinistries.org.

ABOUT HARGRAVE MINISTRIES

The calling of the Lord upon this ministry is to lead people into spiritual maturity by revealing biblical truth. **Our passion is to see the Kingdom of God manifest on earth** as the Body of Christ grows in unity, power and love.

Everything we do flows from the revelation of the Jewish roots of our Christian faith. It is our desire and privilege to bless the land and people of Israel. Our Israel outreach includes:

- **Feed the poor and break the cycle of poverty in Israel**
- **Support the orphans and widows of fallen Israeli soldiers**
- Provide physical and emotional care to **child victims of terrorism**
- **Build bridges between Christians and Jews with biblical study and research**
- Support archaeology and preservation of the **biblical City of David**
- Provide 24/7 **care for Holocaust survivors**
- **Help persecuted Jews around the world return to Israel and start new lives**
- Plant trees to **reforest Israel** and help create **"The Gospel Trail"** between Nazareth and Capernaum

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