

Beauties of the Truth

A Forum for the Publication of Scriptural Viewpoints
Thought to be Harmonious with God's Plan of the Ages
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The Harvests of God

Whatsoever a man soweth, that shall he also reap"
(Galatians 6:7).

When you hear the word "harvest" what do you think of? If you are a farmer, you probably think of the results of your work and effort through a growing season. But most Bible students probably think immediately of that beautiful parable Jesus gave concerning the wheat and the tares and its application in our own day. That parable is found in Matthew 13. There Jesus compares the true church to wheat and its process of growth. If this one crop has a parallel to the church in the Gospel age, could other harvests in ancient Israel also have prophetic applications to other individuals and classes that Jehovah deals with in the outworking of his Divine Plan? It would seem so!

We begin by first noting an obvious, but important generality about harvests: they come at the *end* of a growing season. No surprise here, but it is this fact that lends itself so well to the spiritual applications in type and shadow respecting the concept of harvest. This is the way Jesus applied it in Matthew 13:39, "the harvest is the end of the age." This same general application was used by the Apostle Paul in the lesson on morals in Galatians 6:7, "Whatsoever a man soweth, that shall he also reap."

The Greek word for reap here is the verb form of the same root for "harvest." In Greek the words are *therizo* (G2623) for "reap" or "to reap," and *therismos* (G2326) for "harvest." In the outworking of God's Divine Plan of the Ages, certain points or developments are particularly noteworthy. In project management such points are called "milestones" in connection with the overall plan. These "milestones" come at the conclusion of important phases of the Plan when certain elements are completed. The concept of harvest likewise indicates a completion time. In the Bible, such points are often marked in prophecy by means of types, shadows, or outright pronouncements by God's servants.

For example, we think of all the types and shadows that pointed to the sacrifice of our Lord at the conclusion of God's dealing with Israel during the Jewish Age. There are many, many Biblical pictures which portray events during that period. This is as it should be, because that time was the major milestone in the Divine Plan. Add to

that Jesus' own reference to the harvest of the church and we have a clear direction to pursue the meaning of "harvest" in scripture.

CALENDARS

Ancient Israel had two ways of reckoning the year: (1) The historical way of reckoning the year was from fall to fall. This probably dates back to the creation of Adam in the Fall of the year. The agricultural year ends in the fall with the end of harvest. (2) But God changed this reckoning and introduced a new yearly cycle starting in the Spring when he introduced Passover, which was to be observed on Nisan 14. "This month shall be unto you the beginning of months: it shall be the first month of the year to you" (Exodus 12:2).¹

We set the perspective of this lesson by listing the order the Harvests of Israel. We have already seen that some of these harvests have clear antitypical significance and order. We will take this idea and extend it to the other harvests identified for ancient Israel, and suggest that these also have significance and order.

(1) THE BARLEY HARVEST

The barley harvest was the first harvest in Israel. "They were put to death in the days of the harvest, in the first days, at the beginning of *barley* harvest" (2 Samuel 21:9). This barley harvest preceded the wheat harvest by about seven weeks, even in Egypt. "The flax and the barley were smitten: for the barley was in the ear, and the flax was in bloom. But the wheat and the spelt were not smitten: for they were not grown up" (Exodus 9:31, 32, plague of hail).

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The first fruits of every harvest were to be offered to Jehovah. The barley had a particular requirement nationally. This is described in Leviticus 23:5-12. “In the first month, on the *fourteenth day* of the month at even, is Jehovah’s Passover. And on the *fifteenth day* of the same month is the feast of unleavened bread unto Jehovah: seven days ye shall eat unleavened bread. In the first day ye shall have a holy convocation: ye shall do no servile work. But ye shall offer an offering made by fire unto Jehovah seven days: in the seventh day is a holy convocation; ye shall do no servile work.

“And Jehovah spake unto Moses, saying, “Speak unto the children of Israel, and say unto them, When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest: and he shall wave the sheaf before Jehovah, to be accepted for you: on the *morrow after the sabbath* the priest shall wave it. And in the day when ye wave the sheaf, ye shall offer a he-lamb without blemish a year old for a burnt-offering unto Jehovah.”

These verses begin by noting that the Passover lamb was to be slain on Nisan 14. The next day, Nisan 15, was a Sabbath and the beginning of the seven-day feast of unleavened bread. Then it specifies that a sheaf of the first harvest, which we have already seen is barley, was to be presented to Jehovah as a wave offering on the “morrow after the Sabbath.” This was on Nisan 16. The waving showed forth the Lord’s acceptance, followed by a burnt offering showing that it was accepted wholly.

So, what does the barley wave offering typify? The answer is suggested by observing a powerful parallel, namely that Jesus was resurrected on the 16th of Nisan. “On the *first day* of the week, at *early dawn*, they came unto the tomb, bringing the spices which they had prepared. And they found the stone rolled away from the tomb. And they entered in, and found not the body of the Lord Jesus. And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel: and as they were affrighted and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the *third day* rise again” (Luke 24:1-7).

Thus the account of Luke shows —

- 1st Day, Nisan 14 — Jesus crucified and dies
- 2nd Day, Nisan 15 — A Sabbath day, Jesus in the grave
- 3rd Day, Nisan 16 — Jesus resurrected²

Jesus being raised from the dead demonstrates that his sacrifice was **accepted**. Acceptance of the barley was shown in the type by the waving. Consequently, the barley represented Jesus.



When the scriptures speak of barley, think of Jesus.

This is further confirmed by noting that Jesus is called the firstfruits. “Now hath Christ been raised from the dead, the *firstfruits* of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the *firstfruits*; then they that are Christ’s, at his coming” (1 Corinthians 15:20-23).

As the barley was the first of many harvests, so the resurrection of Jesus is the first of similar harvests. “Whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the *firstborn* among many brethren” (Romans 8:29).

The account in Leviticus supplies an additional indicator that the barley represents Jesus. “In the day when ye wave the sheaf, ye shall offer a he-lamb without blemish a year old for a burnt-offering unto Jehovah” (Leviticus 23:12). When we see a lamb as a sacrifice under the law, our minds often identify it with Jesus. John the Baptist makes this connection clear. “On the morrow he seeth Jesus coming unto him, and saith, Behold, the *Lamb* of God, that taketh away the sin of the world” (John 1:29).

Burnt offerings represent the individual’s appreciation and desire to be accepted by God. It then pictures how God wholly accepts a sacrifice.³ Jesus’ sacrifice was wholly and completely accepted by God and the use of a lamb showed Jesus’ willing attitude through his sacrifice. Burnt offerings were considered “a sweet savor unto the LORD” (Leviticus 1:13).

(2) THE WHEAT HARVEST

Wheat looks very similar to barley. In the parable of the wheat and tares Jesus taught that the wheat represents the true church. Given its resemblance to barley, this suggests the similarity we must have to Jesus!

Like barley, it too was waved before the Lord. “Ye shall count unto you from the *morrow after the sabbath*, from the

day that ye brought the sheaf of the wave-offering; *seven sabbaths* shall there be complete: even unto the *morrow* after the *seventh sabbath* shall ye number *fifty days*; and ye shall offer a new meal-offering unto Jehovah. Ye shall bring out of your habitations *two wave-loaves* of two tenth parts of an ephah: they shall be of fine flour, they shall be baked with leaven, for first-fruits unto Jehovah. And ye shall present with the bread seven lambs without blemish a year old, and one young bullock, and two rams: they shall be a burnt-offering unto Jehovah, with their meal-offering, and their drink-offerings, even an offering made by fire, of a sweet savor unto Jehovah” (Leviticus 23:15-18).

The connection of wheat with the church is seen in the timing of this second wave offering. The account specifies that the wave offering of wheat was to be made fifty days after the barley wave offering. This brings us to Sivan 6, better known as Pentecost. It was on this day in 33 AD that the anointing of the holy Spirit came upon the church. “When the day of *Pentecost* was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the *holy Spirit*, and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:1-4).

This experience occurring on the same day as the waving of the wheat harvest makes this application certain. Just as the waving of barley indicated Jesus’ willing offering and God’s acceptance, we have the same willingness and acceptance of the body of Christ, the church. This offering of the church took place at the beginning of the age. The outpouring of the holy Spirit constitutes the collective *anointing of the church class*. We are not anointed individually. Rather, as we come into the church class individually, we come under the one anointing.

DIFFERENCES

There are several differences between the barley and wheat offerings that illustrate differences between Jesus and the Church.



The wheat crop is symbolically connected to the Church.

(1) The barley was presented in its native form, as a sheaf of raw grain, whereas the wheat was presented in the form of two baked loaves. This illustrates that Jesus was fully acceptable to God as he was, as a *perfect human*. The sheaf of barley was waved just as it was taken from the field. No modification was necessary.

By contrast, as imperfect humans, the church needs some help. The wheat had to be crushed into flour, made into loaves, and baked before it could be presented in the wave offering. So the church’s will must be crushed, then she is **justified**, before being presented to God as an acceptable sacrifice.

(2) Another thought provoking detail is the requirement that **leaven** be added to the flour. This is a curious requirement, because the general rule was that leaven should never be part of a meal offering. “No meal-offering, which ye shall offer unto Jehovah, shall be made with leaven; for ye shall burn no leaven, nor any honey, as an offering made by fire unto Jehovah” (Leviticus 2:11). With one other exception, there was no other offering under the law that was acceptable to God incorporating contaminated leaven.⁴

Leaven is a symbol of sin. Therefore it is understandable why it would be prohibited from nearly all of the sacrifices specified under the law. Its inclusion in these two loaves reminds us that the church is made up of imperfect, fallen, and sinful human beings. The contrast with the sinlessness of Jesus, pictured in the raw barley, is powerful.

However, we are acceptable to Jehovah. Because of the gift of justification, our sins are covered. Perhaps this is suggested by the fact that, as any baker knows, the baking process destroys the leaven. So it was actually not present at the time the two wheat loaves were waved before the Lord.

(3) Another significant detail is that **two loaves** were specified as part of the wave offering. Perhaps this reminds us that there will be classes of the spirit begotten, the Little Flock, and the Great Company. These two classes are a theme repeated in several places in scripture: the *Two Goats* of the Atonement Day, the *Priests and Levites* serving in the tabernacle and later the temple, the *Wise and Foolish Virgins*.

(4) The burnt offering following the waving of the wheat loaves is also different from the single he lamb offered after the barley wave offering. Following the wheat loaves were seven lambs, one bullock and two rams, for a total of ten burnt offerings.

Ten represents earthly completeness. In this case it corresponds to the complete sacrifice of the church. Jesus set the example of sacrificial sufferings, but the church finishes it. “I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body’s sake, which is the **church**” (Colossians 1:24). “He put all things in subjection under his feet, and gave him to be head over all things to the



Figs are symbolic of Israel.

church, which is his body, the fulness of him that filleth all in all” (Ephesians 1:22, 23).

The seven lambs may suggest the assistance and support of Jesus toward the church through the seven stages of the Gospel Age. The single bullock reminds us that only through the sacrifice of Jesus is our participation in his sacrifice possible. The two rams suggest that (1) the Sarah feature of the Abrahamic Covenant is the basis of our inheritance in Christ, and (2) that our blessing of all of the families of the earth will be done through the New Covenant.

Thus, the wave offering of the wheat is a type of the willing offering and acceptance of the church’s own sacrifices.⁵

(3) THE EARLY FIGS

The Fig Tree can produce three crops each year.⁶ These are: (1) The early figs — grow on the old wood. These were considered delicacies in the Promised Land, but these are a relatively small crop. “All thy fortresses shall be like fig trees with the first-ripe figs: if they be shaken, they fall into the mouth of the eater” (Nahum 3:12). (2) The summer figs — the main crop, reaped and consumed. Grew on the new wood. (3) The winter figs — not generally reaped as a crop.

As a symbol, the fig tree generally represents Israel. Jesus made an allusion to this. “In the morning as he returned to the city, he hungered. And seeing a fig tree by the way side, he came to it, and found nothing thereon, but *leaves* only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree withered away” (Matthew 21:18-19). This was a strange action by Jesus. Consequently, there must be a lesson.

In the life cycle of the fig tree, the early fig blossoms and fruit appears before the leaves. So, if leaves appear on a fig tree in the spring, you naturally expect fruit. The account says that there were leaves, so Jesus had the expectation of fruit. Seeing no fruit, he rejected the tree. The parallel with Israel is difficult to miss. They professed to be ready

for Messiah, they showed symbolic leaves of readiness, but they did not manifest the fruit of righteousness and obedience to God.

Consequently, Jesus said, “O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you *desolate*. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord” (Matthew 23:37-39). Prophecies of the Hebrew scriptures describe the same situation:

Hosea 9:10 — “I found Israel like grapes in the wilderness; I saw your fathers as the first-ripe in the fig-tree at its first season: but they came to Baal-peor, and consecrated themselves unto the shameful thing, and became abominable like that which they loved.”

Jeremiah 24:1-10 — “Jehovah showed me, and, behold, *two baskets of figs* set before the temple of Jehovah, after that Nebuchadnezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim, king of Judah, and the princes of Judah, with the craftsmen and smiths, from Jerusalem, and had brought them to Babylon. One basket had very *good figs*, like the figs that are first-ripe; and the other basket had very *bad figs*, which could not be eaten, they were so bad. Then said Jehovah unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the bad, very bad, that cannot be eaten, they are so bad. And the word of Jehovah came unto me, saying, Thus saith Jehovah, the God of Israel: Like these *good figs*, so will I regard the captives of Judah, whom I have sent out of this place into the land of the Chaldeans, for good.

“For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them a heart to know me, that I am Jehovah: and they shall be my people, and I will be their God; for they shall return unto me with their whole heart. And as the *bad figs*, which cannot be eaten, they are so bad, surely thus saith Jehovah, So will I give up Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt, I will even give them up to be tossed to and fro among all the kingdoms of the earth for evil; to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.”

These texts demonstrate that the fig tree is a symbol of Israel. In connection with the sequence of harvests, what would these first-ripe figs represent? Remembering that the barley represents Jesus and the wheat represents the church, who is dealt with next in the Divine Plan? The answer is Israel near the end of the Gospel Age.

Bible chronology shows 1878 to be the year when favor began to return to the fleshly seed of Abraham. Consequently, these early figs could represent Israel at this early time, when their regathering to the Land of Promise began while still in *unbelief!* It is interesting to note that most Bible commentators of the 19th century (and perhaps earlier) understood the prophecies regarding the regathering of Israel while still in *blindness*.

This seems to be consistent with another detail of the type. The first-ripe figs grow on the *old wood* produced in the previous year! This may indicate fruitage that still comes out of the *old Law Covenant*. It would explain the regathering while still in unbelief as Israel will not recognize Messiah until the New Covenant is inaugurated.

Ezekiel 20:33-37 — “As I live, saith the Lord Jehovah, surely with a mighty hand, and with an outstretched arm, and with wrath poured out, will I be king over you: and I will bring you out from the peoples, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with an outstretched arm, and with wrath poured out; and I will bring you into the wilderness of the peoples, and there will I enter into judgment with you face to face. Like as I entered into judgment with your fathers in the wilderness of the land of Egypt, so will I enter into judgment with you, saith the Lord Jehovah. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant;”

There is one more feature of the fig tree which relates to historical events. The early figs start from growths on the tree in early spring and takes 9 to 11 weeks for these first figs to ripen. God’s favor began to shift back to the fleshly seed of Abraham in 1878. Historically, this was marked by the establishment of Petah Tikvah, the first Jewish agricultural settlement in modern Palestine. The term Petah Tikvah means “door of hope,” and is used in the book of Hosea.

Hosea 2:14, 15 — “Therefore, behold, I will *allure her*, and bring her into the wilderness, and speak comfortably unto her. And I will give her vineyards from thence, and the valley of Achor for a *door of hope*; and she shall make answer there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.”

The average time for these figs to ripen was 10 weeks, or 70 days. How interesting that 70 years after Petah Tikvah brings us to 1948 and the establishment of Israel as a political entity in control of their own land. Perhaps this 70 year period is reflected in the 70 day gestation period for the first ripe figs.

(4) THE GRAPE HARVEST

After the first-ripe figs, the next crop to ripen for harvest was grapes. What or who might the grapes represent? Our suggestion is based upon Zechariah 3:10. “In that day, saith Jehovah of hosts, shall ye invite every man his neighbor under the *vine* and under the *fig-tree*.”

We generally see in this text a symbolic reference to the Heavenly Kingdom (the vine representing Christ and the Church), and the Earthly Kingdom, while the fig tree represents Israel under the New Covenant. In the sequence of these harvests, we have this so far.

(1) Jesus’ earthly sacrifice, completed and accepted — pictured in the sheaf of barley.

(2) The Offering of the church and Great Company, accepted in 33 AD down to the harvest at the end of the Gospel Age — represented in the two baked wheat loaves.

(3) The regathering of Israel prior to the New Covenant — shown in the first-ripe figs.

After the age of spirit-begetting is complete and the church is beyond the veil, we enter the Messianic Age, the establishment of the New Covenant, and the raising of the Ancient Worthies. In this sequence, the Ancient Worthies correspond to the grape harvest.

While grapes are associated with the “vine,” which is associated with the heavenly kingdom and government, the Ancient Worthies are, in fact, the earthly part of that heavenly kingdom. In the Psalms they are denoted as “princes” in the earth.

Psalms 45:16 — “Instead of thy fathers shall be thy children, Whom thou shalt make *princes* in all the earth.” The role of “princes” suggests their regal standing. They are closely associated with the “vine” class, the Royal Priesthood in heaven. Two more scriptures describe this very time.

Micah 5:5-8 — “And this [man] shall be Peace. When the Assyrian shall come into our land, and when he shall tread in our palaces, then shall we raise against him seven shepherds, and *eight princes* of men” (Darby).

This portion of scripture applies to the time of Jacob’s Trouble. The church, represented by the seven shepherds, is beyond the veil but in full control. Israel at this point is having their blindness removed and the New Covenant is in operation. So the “eight princes of men,” the newly raised Ancient Worthies, are on the scene.

Isaiah 1:26 — “And I will restore thy *judges* as at the first, and thy *counsellors* as at the beginning: afterward



Grapes connect symbolically with the Church.

thou shalt be called, The city of righteousness, the faithful city.” The Ancient Worthies, many of them actual judges and counsellors of Old Testament times, are present to do the same type of work they did earlier — delivering and judging Israel.

(5) THE POMEGRANATE HARVEST

Pomegranates are an interesting fruit. They contain a goodly number of seeds in packets of red juice! How might this apply in the sequence of harvests?

We have worked our way up to the Mediatorial Phase of the Kingdom. The New Covenant is in operation and the Ancient Worthies are conducting Kingdom business on earth. At this early beginning all of mankind will begin to be blessed by the New Covenant. They are starting on the Highway of Holiness (Isaiah 35:8) and beginning the transformation to perfect human beings.

These seeds may depict the wonderful potential for all mankind to grow into human perfection. The red juice surrounding each seed demonstrates that each member of the human race is guaranteed the value of Jesus’ ransom blood for forgiveness of sins and restitution to perfection.

The Song of Solomon has a beautiful expression of this early time in the Kingdom. “Let us get up early to the vineyards; let us see if the *vine* flourish, whether the tender *grape* appear, and the *pomegranates* bud forth: there will I give thee my loves” (Song of Solomon 7:12).

(6) THE SUMMER FIG HARVEST

We have already seen that the fig tree represents the nation of Israel. The early figs, which grow on the old wood, are not the main crop. The main crop consists of the summer figs. This harvest presents Israel from a different perspective.

The New Covenant is made with Israel, *not with the world*. So how does the world get the benefits of the New Covenant? Very simply, by *becoming Israelites*. They must embrace the New Covenant by allying themselves with the natural seed of Abraham.



Pomegranates may suggest redeemed mankind.

Zechariah 8:23 — “Thus saith Jehovah of hosts: In those days it shall come to pass, that ten men shall take hold, out of all the languages of the nations, they shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you.”

The phrase “in those days” refers to when the Kingdom is in operation. The “ten men” represent the Gentile nations who will see Jehovah’s blessing on Israel. Remember that ten represents earthly completeness. So the nations will gravitate toward Israel. “We will go with you” — They will see the acceptance of Israel as God’s chosen people and then desire to enter into the terms of the New Covenant through consecration.

Isaiah 44:5 — “One shall say, I am Jehovah’s; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto Jehovah, and surname himself by the name of Israel.”

In the Kingdom, when one says “I am Jehovah’s,” they are manifesting *consecration*. When another will “call himself by the name of Jacob,” they are identifying with Israel. When they “subscribe with his hand unto Jehovah, and surname himself by the name of Israel,” it is a *public* declaration of *consecration*. Billions of Gentiles will become part of Israel. They are pictured in the summer figs.

(7) THE OLIVE HARVEST

The olive oil clearly represents the holy Spirit. The application here is the same and suggestive of the final results of blessing all nations.

Genesis 8:11 — “The dove came in to him at eventide; and, lo, in her mouth an *olive-leaf* plucked off: so Noah knew that the waters were abated from off the earth.” The finding of an olive leaf represented the full end of Jehovah’s judgment against the “world that was.” Likewise the olive harvest suggests the full end of the 1000-year Millennial judgment days, and the beginning of the “world to come.”

Psalms 133:1, 2 — “Behold, how good and how pleasant it is For brethren to dwell together in unity! It is like the precious oil upon the head, That ran down upon the beard, Even Aaron’s beard; That came down upon the skirt of his garments; Like the dew of Hermon, That cometh down upon the mountains of Zion: For there Jehovah commanded the blessing, Even life for evermore.” The final objective in God’s plan is “life for evermore.”

Joel 2:28 — “And it shall come to pass afterward, that I will pour out my Spirit upon all flesh.” There is the additional symbol of the light which results from the burning of olive oil. This light is the spiritual light of truth which leads to life.

Exodus 27:20 — “And thou shalt command the children of Israel, that they bring unto thee pure *olive oil* beaten for the light, to cause a lamp to burn continually. In the tent of meeting, without the veil which is before the testimony, Aaron and his sons shall keep it in order from

evening to morning before Jehovah: it shall be a statute for ever throughout their generations on the behalf of the children of Israel.”

Isaiah 49:6 — “yea, he saith, It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.”

(8) THE FLAX HARVEST

The flax harvest is not a food, but an important utility! We saw earlier that the flax was harvested about the same time as the barley.

Exodus 9:31, 32 — “The flax and the barley were smitten: for the barley was in the ear, and the *flax* was in bloom.” So, the flax must represent something special that is connected with Jesus. Flax is made into *linen*. White linen is a symbol of righteousness. “White linen (typical of righteousness)” (*Tabernacle Shadows*, page 29).

1 Corinthians 1:30 — “Of him are ye in Christ Jesus, who was made unto us wisdom from God, and *righteousness* and sanctification, and redemption.”

Revelation 19:8 — “It was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the *righteous* acts of the saints.”

Romans 5:18 — “As through one trespass the judgment came unto all men to condemnation; even so through one act of *righteousness* the free gift came unto all men to justification of life.”

How appropriate to connect flax, a symbol of righteousness, with the start of the barley harvest, the offering of Jesus. It is Jesus who provides the righteousness necessary for life on any plane!

(9) THE HONEY HARVEST

Honey in scripture is presented as a good thing, an energy giving food:

1 Samuel 14:25-30 — “All the people came into the forest; and there was honey upon the ground. And when the people were come unto the forest, behold, the honey dropped: but no man put his hand to his mouth; for the people feared the oath. But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in the honeycomb, and put his hand to his mouth; and his eyes were enlightened. Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth food this day. And the people were faint. Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey. How much more, if haply the people had eaten freely to-day of the spoil of their enemies which they found? for now hath there been no great slaughter among the Philistines.”



From flax, Jesus, comes white linen, righteousness.

Proverbs 16:24 — “Pleasant words are as an *honeycomb*, sweet to the soul, and health to the bones.”

Proverbs 24:13, 14 — “My son, eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste: So shall the knowledge of *wisdom* be unto thy soul: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off.”

But when we look at the Mosaic Law, we have a dilemma. “No meal-offering, which ye shall offer unto Jehovah, shall be made with leaven; for ye shall burn no leaven, nor any *honey*, as an offering made by fire unto Jehovah” (Leviticus 2:11). The question arises, Why is honey prohibited from sacrifices?

One possible reason is that honey represents the enjoyment of human life. Therefore, we are not to spend time looking for the enjoyment of this life, rather we ought to be seeking the blessing of a spiritual life while the human life is sacrificed unto death. “Honey was forbidden, to teach us that whatever is sweet to nature must be disowned, if we would walk after the example of Christ who pleased not Himself” (R84).

A SUMMATION OF ISRAEL’S HARVEST

A good summation of Israel’s harvests appears in Deuteronomy 8:7-10. “Jehovah thy God bringeth thee into a good land, a land of brooks of water, of fountains and springs, flowing forth in valleys and hills; a land of *wheat* and *barley*, and *vines* and *fig-trees* and *pomegranates*; a land of *olive-trees* and *honey*; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig copper. And thou shalt eat and be full, and thou shalt bless Jehovah thy God for the good land which he hath given thee.”

This text is a promise to fleshly Israel for the blessings they could have received in ancient times had they been



Olive oil is a picture of the holy Spirit of God.

faithful. But they can be applied equally to the Kingdom blessings that will finally come to an obedient Israel and to the human family.

— Br. David Stein

(1) Editor note: Nisan, or Ab, is the first month following the Spring Equinox.

(2) It is interesting to observe this timing in a different way. Jesus was raised on the 8th day, the day after the 7th day. The number eight represent newness of life or, in this case, the newness of resurrection to immortal life.

(3) The Greek word used in the Septuagint for Burnt-Offering is derived from *holokaustos* (G3646) or “holocaust.” The word derives from the Greek *holos* with rough breathing (G3654), or “whole” and *kaustos* (G2740) or “burnt,” which is used solely for one of the major forms of sacrifice. This form of sacrifice is also known as a burnt offering. forum.unilang.org/viewtopic.php?t=58342

(4) The other exception to the exclusion of leaven is found in the thank offerings specified in Leviticus 7:13, “With cakes of leavened bread he shall offer his oblation with the sacrifice of his peace offerings for thanksgiving.”

(5) A question could be raised here: Why are we applying the wheat harvest to the beginning of the Gospel Age when Jesus applies it to the end? This is a reasonable question. A simple answer is that the Leviticus type shows the one aspect of acceptance of the church while Jesus’ parable shows the final separation experiences. They do have in common the experiences of the wheat class, there is no disagreement there; but the time application of the experience differs.

(6) “The common or edible fig (*Ficus carica L.*) is native to the Mediterranean/Israel region, where it can produce three crops per year. Breba figs develop in the Spring (May) on the previous year’s shoot growth. They are generally inferior to the main crop and are often discarded to encourage growth of the main crop. Two main crops follow in July-November, with pollinated (caprifig) figs in August-September. Pollination (caprification) of the common fig can markedly increase fig size, and is done by fig wasps transporting pollen from Capri fig flowers. In contrast to most fruit trees, the Autumn figs (the main crop) develop on the new wood that grows in Spring.

Ficus carica was cultivated for its fruit thousands of years ago and figs are often referred to in the Old Testament. It is interesting to note that the Bible also refers to three crops of figs. (1) “Early, first ripe, first fruit before the summer, very good figs” (Isaiah 28:4, Jeremiah 24:2,3, Hosea 9:10). A relatively small crop with the best flavor, June-July. (2) “Sweetness and good fruit, the season for figs”

(Judges 9:11, Mark 11:13). The main crop, August-September. Made into cakes for winter use (1 Samuel 25:18). (3) “Green, bad, inedible figs” (Songs of Solomon 2:13, Jeremiah 24:2,3, 29:17). Green or winter figs, small, unripened, unsweetened, inedible fruit. www.factsaboutisrael.uk/israel-fig-tree

This last crop of inedible winter figs may well apply to Israel in the time of Christ. They proclaimed their interest and anticipation in the coming Messiah, but they were not a crop that could be harvested due to their unworthiness. Instead they, like the winters figs that dropped to the ground unharvested, were thoroughly destroyed by the Romans in 70 AD.

Never a Secret Society Member

Clear Statements

Question. Can a man who has made full consecration to the Lord remain a member of a secret society?

Answer. We cannot speak from personal experience, never having been a member of any such society. But if we should even take for granted that they are in no way opposed to the doctrines of Christ, and that they cultivate morality (which is at least questionable), still we should feel that we are out of place in them (*Zion's Watch Tower*, August 1883, page 8).

SECRET AND BENEFICIAL SOCIETIES

Request. I would like to have your opinion on the subject of life insurance. They are organizing lodges all around here — United Workmen, Knights of Pythias, Red Men, Masons, Odd Fellows, etc. They are working it just about like sectarianism in the churches. Would like to see an article in the *Tower* on the subject. — W. E. Killam

Response. In our judgment, the majority of “secret societies” are merely beneficiary and have no secret schemes antagonistic to the general public welfare, the secret rites and ceremonies being “boys’ play,” occupying the time and attention of persons who have no greater aims than those which pertain to the present life. We note, however, that several Roman Catholic Societies seem to have schemes connected with the use of firearms, and are therefore to be classed as malevolent rather than benevolent.

The Order of Free Masons, if judged by its past history, has some secret object or scheme, more than fraternity and financial aid in time of sickness or death. And so far as we can judge, there is a certain amount of profane worship or mummery connected with the rites of this order and some others, which the members do not comprehend, but which, in many cases, serves to satisfy the cravings of the natural mind for worship, and thus hinders it from seeking the worship of God in spirit and in truth — through Christ, the only appointed Mediator and Grand Master (*Zion's Watch Tower*, June 15, 1895, page 144).