

SERMON – The Harvest

Judgment - an act of God which begins upon God's House as a means of salvation, and if rebelled against, the hope of it being remedial is dissolved...thus irrevocable and eternal Final Judgment is its replacement (Isa. 1:5, Jer. 5:9, 29, 9:9).

- In Times of Damnation** = unholy mixture
- In times of Salvation** = separation
- The Prophets Call** = *Firstly*, they expose the beginnings of and causes for bondage which *now*, longstanding in its place, hastens their damnation. *Secondarily*, they exclaim the means to and benefits of salvation which are ready as an outstretched hand reaching forth, only if Israel would with-penitence cry out.
- The Times of Judgment** = **Firstly**, through the instrumentality of men who are God-ordained and God-sent ministers (Prophets, priests, judges, Levites, Kings, and other authorities), separation is established and mixture is forbidden. **Secondarily**, through God's own plagues and powers (all curses including invading aliens, consequential captivities, eventual dispersions), He will sift, purge, purify, separate, and sanctify His people because, securing them from wicked persons does secure them from wickedness. In the situation of unholy mixtures, separation is the eternal security! When God, for Israel, secures separation...He secures salvation. **Thirdly**, if the former two attempts of God (attempts of remedial judgment) are rejected, and thus the forbidden, unlawful, and unholy mixture prevailed, God will meet with this company at Final Judgment, then to do what He desired to do on earth...He will everlastingly separate the mixed multitude. You see my reader, God judges His people *in this life* that He might preserve them *in the next*. God smites them *right now*, that He might receive them *later*. God's judgment *within time* saves men from Final Judgment *outside of time*.

The Immediate Presence of God = Immediate Judgments Against Sin

“I will go down now, and see...” – *God Almighty*

“I will *walk* among you” (Lev. 26:12), God said, but is this like when God *walked* into Sodom and Gomorrah!? My reader, what was the aftermath of Sodom's visitation? That woeful and wicked place, engulfed in flames, was first visited by the *immediate* and *special* presence of God! Let the reader take note: after that, God arrived, Sodom's fate was sealed. Do you remember Sodom's fateful evening when God – the Almighty – *sat, stood, and walked among* Abraham, and then:

“...LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; **I will go down now, and see** whether they have done altogether according to the cry of it, which is come

unto me; and if not, I will know. And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.” – Genesis 18:20-22

Had God never *visited* Sodom and Gomorrah – *walking among them* in His *immediate* and *special* presence – would it have been “set forth for an example, suffering the vengeance of eternal fire” (Jude 1:7)? God knows His own boundaries, how that He is unbearably-hallowed, how that evil cannot endure Him nor He it. There is an inevitable overflow of *sudden judgment* and *destruction* when He and evil meet. God is holy, therefore in a time when Israel deserved a Sodom-like destruction, to restrain Himself, God said, “**I will not go up in the midst of thee**; for thou art a stiffnecked people; **lest I consume thee in the way**” (Exodus 33:3). The Lord said – “in a moment” (Ex. 33:5) – He would consume them, and it was because His *immediate presence* necessitates *immediate judgments*, **AS IN A MOMENT!** Even the High Priest Aaron – who was “**HOLINESS TO THE LORD**” – even he had “a golden bell” sown upon his priestly robe! Do you know what this means?

Aaron, being the High Priest, conducted daily business only steps away from the *immediate presence* of God in The Most Holy Place, and without a bell to make some kind of forewarning signal to God – as if He would be suddenly surprised and inexcusably appalled by the presence of a sin-tainted redeemed son of Adam – as if a human’s presence is an audacious and criminal intrusion, a near unbearable invasion of unholiness into the realm of the Holiest – GOD – that otherwise, without the bell’s forewarning, God would suddenly kill the man! God is “**HOLY, HOLY, HOLY**” (Rev. 4:8)! Had there not been a bell to sound forth that a “vile body” approaches (Php. 3:21), God, as if He needed a few seconds to prepare Himself with holy-restraint, resolving to suffer the malady and let the man live (Ex. 28:34-36)...do you know this God? Have you seen the shining brilliance and blinding holiness which makes God deathly-unapproachable (1 Tim. 6:16)? God is other-worldly! He is The Alien Enemy to SIN! Within HIM, righteous, holy, and sinless justice is so aroused to near-unquenchable fury, He would “contend for ever” and be “always wroth” with man, but He, knowing “our frame” and remembering that “we are dust”, restrains His holiness...otherwise, God’s says, “the spirit should fail before Me, and the souls which I have made” (Isa. 57:16, Ps. 103:14)! Do you understand this verse? Hear me exclaim to you, my reader! Good! Good are the Lord’s desires of sin-hating justice that He – with difficulty – restrains Himself from the total annihilation of humanity, and He, remembering that **all would die**, is aroused into an impossible and wrath-surmounting MERCY! An angel-astonishing and devil-gasping MERCY that God, being aggravated to a near-unquenchable fury, put His anger to rest! If a sounding bell upon Aaron’s robe saved his life from SUDDEN DEATH, this is a ceremonial representation of the holy-impossible unapproachableness of God. This is a ceremonial representation of how difficult and Self-denying it is for God to exercise holy-restraint to let men live – men who are *immediately among* Himself – and were it not for the pity and compassion He has for mankind, all men would die. So unalterable is the nature and holy-essence of this God, He will not save you unless He can kill you (Gal. 2:20, Rom. 6:3). Even His “day of salvation” is a day of execution (2 Cor. 5:14, 6:2)! His anger rushes onward and it will fall, the only question is, upon what? Upon who?

The God of the Bible “is a God of judgment” (Isa. 30:18), a God who once said, so as to relieve Himself from personal suffering, “I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth Me that I have made them” (Gen. 6:7). God said their existence “grieved Him at His heart” because “the wickedness of man was great in the earth” (Gen. 6:5-6). We, in the Last Days, are in the same dilemma only on another day; the Last Day. Noah’s generation was a day of overflowing water, but ours overflowing FIRE. As they heaven’s do circle the earth, a worldwide annihilation hovers over all earth-dwelling humanity, and, my reader, and the heavens shall be on fire first... then the earth! Have you never read, “The world that then was, being overflowed with **water**, perished: But the heavens and the earth, which are now, by the same word are kept in store, **reserved unto fire** against the day of judgment and perdition of ungodly men” (2 Pet. 3:6-7)! My reader, “the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall **melt with fervent heat**, the earth also and the works that are therein shall be **burned up**. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all **holy conversation** and **godliness**” (2 Pet. 3:10-11)!? We must have holiness now for heaven to come! We must have holiness if we will be counted worthy “to stand before the Son of Man” (Lk. 21:36), yes... BUT WAIT, my reader! Before this worldwide judgment comes upon the earth, tremble at this: “**judgment must begin** at the House of God” (1 Pet. 4:17)!

“judgment must begin at the House of God” – 1 Peter 4:17

My reader, if God is going to be *among Israel* by His *immediate presence*, then let these words sink down into your ears: God said to Israel, “there shall be NO WICKEDNESS *among you*” (Lev. 20:14). It is reasonable! God and sin CANNOT both be *among Israel*. What is “among you” (1 Cor. 5:2), speaking of spiritual Israel, must be different than what is “among them” (2 Cor. 6:17), speaking of the heathen and backslidden saints. The gospel-experience begins the spiritual framework for this *differentiation*, and God demands His right-standing people to fulfill this call of *separation* with present-progressive continuance. Again I say, what is “*among you*” must be different from that which is “*among them*”. By judgment, God **puts away evil** from among His people (1 Cor. 5:3-5), and this is to save them from the eternal Judgment which is to come (1 Cor. 11:32). Both God’s beginning judgment and end time judgment – *put way evil*. All must go through Final Judgment, yes, but all who pass through it do not survive it! God judges His people now so that when they face Final Judgment, they survive it. By judgment, God **puts away evil** from among His people (this is *the beginning* of His **judgment** which is, “at the House of God”-1 Pet. 4:17), but afterward, on a Day of the Lord’s appointment, God will turn to **judge** all the world by *putting away evil* from it (1 Cor. 5:9-10, 12-13, 2 Pet. 3:7)!

Judgment Among God’s People: The Old Testament

To dwell in the presence of God, who is – the Greatest Treasure – there is a cost. Men “shall be put to death”, God said, “so shalt thou **put the evil away from the midst of thee**” (Deut. 13:5)... why? Because God is there. *Among all Israelites* there was no partiality and **no pity**, even for the dearest companion or kin, and all persons were **required to participate** in the public execution of the guilty:

“If thy brother, the son of thy mother, or thy so, or thy daughter, or the wife of thy bosom, or thy friend, which is **as thine own soul**, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers...thou shalt not consent unto him, nor hearken unto him; neither shall **thine eye pity him**, neither shalt thou **spare**, neither shalt thou **conceal him**: But thou shalt surely **kill him**: thine hand shall be first upon him to **put him to death**, and afterwards the hand of all the people. And thou shalt stone him with stones, that he **die**; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage. **And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you**” (Deut. 13:6-11).

You see my reader, there was a hallowed and fierce judgment which was swift and impartial toward all, thus Israel, understanding the “fear” of God, knew that God was a *God of judgment* who demands holiness, righteousness, and purity among His people. That which is in Himself, He requires among Himself, and those who He is within He is also among – these are His people. The demand of holiness, righteousness, and purity is expressly because – *He dwells among them* – and if they turn to wickedness so as to transgress the gospel-powerful “**call**” which saved them at first, men must die the death. All others will, afterward, “hear”, “fear”, “and shall do **no more any such wickedness as this among [Israel]**” (Deut. 13:11)! This *immediate judgment* of God whereby He does “**put the evil away from the midst**” of Israel (Deut. 13:5), establishes hope and salvific security from the sinfulness of one infecting all. That which is “**found among you**”, God said, “**within** any of thy gates which the LORD thy God giveth thee, man or woman”, upon them is the regulation of God’s judgment because Israel has been *separated* unto the Lord. For this cause, God raised up judges to judge (Deut. 17:9-13), orders of witness for stoning, and varying specifications for varying crimes to the end that, again and again, the burden of God is made clear: “So shalt thou **put the evil away from among you**.”

The Old Testament Call

“PUT AWAY”

“So shalt thou **put the evil away from the midst** of thee” –Deut. 13:5

“So thou shalt **put the evil away from among you**” – Deut. 17:7

“...thou shalt **put away** the evil from Israel” – Deut. 17:12

“...so shalt thou **put the evil away from among you**” – Deut. 19:19

“...so thou shalt **put evil away from among you**” – Deut. 21:21

“...so shalt thou **put away** evil from Israel” – Deut. 22:22
 “...so thou shalt **put away** evil from **among you**” – Deut. 22:24
 “...**put away** evil from Israel” – Judges 20:13
 “that there be no wickedness **among you**” – Lev. 20:14

“CUT OFF”

“that soul shall be **cut off** from **among his people**” – Lev. 19:8
 “**cut him off** from **among his people**” – Lev. 20:3
 “**cut him off**...from **among their people**” – Lev. 20:5
 “**cut him off** from **among his people**” – Lev. 20:6
 “they shall be **cut off** in the sight of **their people**” – Lev. 20:17
 “both of them shall be **cut off** from **among their people**” – Lev. 20:18
 “**cut off** from **among his people**” – Lev. 23:29
 “**cut off** from **among his people**” – Num. 9:13
 “**cut off** from **among his people**” – Num. 15:30
 “that soul shall be **cut off** from **among the congregation**” – Num. 19:20

“that soul shall be **cut off** from **among his people**” – Exo. 31:14
 “that soul shall be **cut off from his people**” – Lev. 7:20
 “that soul shall be **cut off from his people**” – Lev. 7:21
 “shall be **cut off from his people**” – Lev. 7:25
 “that soul shall be **cut off from his people**” – Lev. 7:27
 “that man shall be **cut off from among his people**” – Lev. 17:4
 “that man shall be **cut off from among his people**” – Lev. 17:9
 “**cut him off** from **among his people**” – Lev. 17:10
 “**cut off from among their people**” – Lev. 18:29

My reader, what is the principle theme at hand? God’s *immediate presence* is at hand, and God said, “I will be **hallowed among the children of Israel**” (Lev. 22:32), therefore what happens “**among them**” is of the utmost concern to God (Deut. 13:14, 18:10, 19:20)! If God was not **among them** with His *immediate presence*, then this would not be so, but He is! While He is **among them**, sin dies! Death of sin or the persons who commit sin – this is eminent because God *immediately* and *especially* beholds all. Therefore He forewarned them: “Thus shall ye **separate** the children of Israel from their uncleanness; **that they die not** in their uncleanness, when they defile my Tabernacle that *is among them*” (Lev. 15:31). “Neither shall ye profane my holy name; but I will be **hallowed among the children of Israel**: I *am* the LORD which **hallow you**” (Lev. 22:32). My reader, stand still and wonder! God said – “I WILL WALK AMONG YOU” (Lev. 26:12) – this is the crux of the matter! Will you now understand it, my reader? The magnanimous significance of the saying: “I will set **My Tabernacle among you**... I will walk among you, and will be **your God**, and ye shall be **My people**” (Lev. 26:11-12).

Judgment Among God’s People: The New Testament

By the “**call**”, “Get thee out” (Gen. 12:1), Abraham was gospel-saved, and with the command, “Cast out” (Gal. 4:30), Isaac’s **saving-separation** was secured, but what of *the New Testament*? **Firstly**, salvation begins with an other-worldly **separation** (John 1:12-13). This does, in a New Testament sense, bring God’s *immediate presence* at hand, and because of this, **secondarily**, the Church is regulated by explicit *rules of separation*. “**Come out from among them**, and be ye **separate**” (2 Cor. 6:17), “**touch not** the unclean thing” (2 Cor. 6:17), and “**put away from among yourselves** that wicked person” (1 Cor. 5:13) is still – in the New Testament – our bounden duty!

The New Testament Call

“taken away from **among you**” – 1 Cor. 5:2
 “**put away from among yourselves** that wicked person” – 1 Cor. 5:13
 “let it not be once named **among you**” – Eph. 5:3
 “**among you** that believe” – 1 Thess. 2:10
 “**they went out from us**” – 1 John 2:19

Is God among His people in the New Covenant agreement without any fearful **judgments**, upon which hinge life and death (spiritually speaking), swiftly and impartially executed upon those persons of God’s near proximity,

the Church, who is God's people? God is equally concerned with who and what happens, God says, "**among yourselves**" (1 Cor. 5:13), meaning the Church, and therefore scripture expounds further parameters: There are sins which necessitate *judgment*, as God commands, "let it not be once named **among you**" (Eph. 5:3), and there are persons who, God says, must be "taken away from **among you**" (1 Cor. 5:2). These commands are *NT judgments* like as the *OT judgments*, of equal impartiality and mercilessness toward all saints "**within**" the Church (1 Cor. 5:12), none exempting, thus we must "**judge them** that are **within**" the Church (1 Cor. 5:12), in that we, God says, "**put away** from **among yourselves** that wicked person" (1 Cor. 5:13). God is concerned with the reputation which is, scripturally specified, "**among you** that believe" (1 Thess. 2:10), for with these men is the very *presence, name, and reputation* of God! Those who are outside of the Church bear their own name, and so, in the event that a man is cast out of the Church, the man is immediately reckoned among the vast multitudes of lost humanity, scripturally titled: "as an heathen man and publican" (Matt. 18:17). I repeat, "**among you**" (1 Thess. 2:10) must be different than that which is "**among them**" (2 Cor. 6:17)! Therefore God is still "**calling**" in the New Testament! He is still giving commands of *judgment*! God says, "**come out**" (2 Cor. 6:17) and "**purge out**" (1 Cor. 5:7), until finally, those who are under the wrath of God become manifest in that they – woe to them – "**they went out from us**" (1 John 2:19). Those who have become a spiritual "**castaway**" from God (1 Cor. 9:27), otherwise known as "reprobates" (2 Cor. 13:5), these are those branches Christ spoke of that God the Father, the Husbandman, "**taketh away**" from their saving union with the Vine of Christ (John 15:1). They are "cast forth" the scripture states (John 15:6). We, the saints, as Christ's hands and feet, act out a physical manifestation of this spiritual reality in that we cast such men out of the Church (we excommunicate them). To what end, you wonder? If the man is unrepentant still... God have mercy! The unrepentant man will die a castaway: Being dead in body and alive in soul, suddenly appearing in the realms which are everlasting – there he is seized by the brisk and unwavering clutch of holy angels! Screaming and wailing for pity, being dragged to the very precipice of eternal torments! And there, where you can smell, hear, and feel the very agony of hell beneath, at the very edge of its devouring mouth – the angels stand ready and reared, longing to cast your abominable soul away. There they wait, seconds passing... ready to act upon the angry command of God Almighty whose voice booms from beyond. And with the words: "cast him into outer darkness" (Matt. 22:13)... thus begins your eternal end, a castaway!

If you are hell-loved then you are heaven-hated. If hell hungers to swallow you down, heaven's King is vomiting you out. Hell's-worthies are heaven's-rejects. If you are heaven-worthy, let it be understood that you are God-called, "a called out one", and therefore you have been selectively brought near to God. Do you know what a "called out one" is? The scriptures define "the Church" to be "the called", meaning, those who are "called out" of Egypt ("the Church in the wilderness" – Acts 7:38, Hos. 11:1), like as Abraham was "called out" from Terah (Gen. 12:1-2, Heb. 11:8-10, Isa. 51:2, Neh. 9:7), like Isaac was "called out" from Ishmael (Gen. 21:12, Rom. 9:7), like Jacob was "called out" from Esau (Isa. 48:12, 15), and as for the New Testament Church-call, we are:

"**CALLED** unto the fellowship of His Son Jesus Christ our Lord" – 1 Cor. 1:9
 "Hereunto were ye **CALLED**: because Christ also suffered for us... ye should follow in His steps" – 1 Peter 2:21
 "**CALLED** in one body" – Col. 3:15
 "**CALLED** you out of darkness in His marvellous light" – 1 Peter 2:9
 "**CALLED** us to glory and virtue" – 2 Peter 1:3
 "Walk worthy of the vocation wherewith ye are **CALLED**" – Eph. 4:1
 "God hath not **CALLED** us unto uncleanness, but unto holiness" – 1 Thess. 4:7
 "Lay hold on eternal life, whereunto thou art **CALLED**" – 1 Tim. 6:12
 "Holy brethren, partakers of the heavenly **CALLING**" – Heb. 3:1

"As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would **walk worthy** of God, Who hath **called** you unto His kingdom and glory." (1 Thess. 2:11-12)

"When he was **CALLED** to go out... he sojourned in the land of promise" (Heb. 11:8-9), and we are thus, rightly called, "strangers and pilgrims" (1 Pet. 2:11), because we have obeyed our **CALLING** to "come out from" (2 Cor. 6:17) among *the world*, which is, by interpretation, firstly, to "abstain from fleshly lusts which war against the soul" (1 Pet. 2:11).

In every case we can see how, typologically and spiritually, every Covenant has “**called out**” persons who were, before the call, slaves to sin and depravity, and after the call, forbidden companionship with those who are abiding in the livelihood of sin (once-born or backslidden therein). We must, therefore, be brought into the recognition that “the Church” is not a mingled company of professing believers, some true and some false, some real and some counterfeit. By Biblical Definition: “The Church” is “the called out ones”, spiritually and savingly united with the living God, made separate from unholiness by His Holiness – a company of the saved, twice-born, persevering believers! It was written that “The Church” is, “HIS BODY” (Col. 1:24): a spiritually alive, biologically joined together, counter-dependent organism, whose *lifeblood*, *heart*, and *head* are triunitedly, One Person. This body, which is Their home, is the place where They are “through all and in all” (Eph. 4:6). God is not “through all” and “in all” the wicked, is He? God is not “through all” and “in all” hypocritical false-converts of professing Christianity, is He? Let us, therefore, make *the Church* inviting to God, and if He is included in the assembly... who is excluded?

“¹⁴ Be ye not unequally **yoked together** with unbelievers: for **what fellowship** hath righteousness with unrighteousness? and **what communion** hath light with darkness? ¹⁵ And **what concord** hath Christ with Belial? or **what part** hath he that believeth with an infidel? ¹⁶ And **what agreement** hath the temple of God with idols? for ye are the temple of the living God; as God hath said, **I will dwell in them, and walk in them; and I will be their God, and they shall be my people.** ¹⁷ **Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,** ¹⁸ **And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.** ¹ **Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”** – 2 Corinthians 6:14-7:1

The gospel call to *holiness* is a conditional command bound with *promises*. The call is a break of **yoke**! Why? The power of the gospel establishes this purpose of God through regeneration, which is a supernatural severing from unbelievers. The break of **yoke** is a break of *fellowship*, *communion*, *concord*, and *agreement*, and this can be understood when a man understands the work of salvation as a transformation and *separation* from the world. A “divine nature” *segregates fellowship*, *voids commonality*, and establishes *spiritual enmity* with all unbelievers and this world (2 Peter 1:4). Reception of this gospel is a reception of “**come out from among them,**” and so we become children of Abraham who did obey his gospel, “**get thee out**” (Gen. 12:1, Heb. 11:8). If you receive this gospel, a gospel that is, in this way, a gospel of *holiness*, you are received by God and He becomes your new spiritual **Father**, being born again His **son** or **daughter** (2 Cor. 6:18). This is the unavoidable purpose of God in the gospel: past, present, and forever. Such an *imputation* of holiness as this, causes holy living! When He – the Holy Ghost – indwells unholy humanity, the indwelling is a regenerating, and this begets holy living in *deed* as the manifest qualities of God and Abraham’s seed.

Our “**yokes**” (2 Cor. 6:14), the “**companions**” (Prov. 13:20) of our “**company**” (1 Cor. 5:11), our “**fellowship**” (2 Cor. 6:14, Eph. 5:11, 1 John 1:3, 7), “**friendships**” (Prov. 22:24), and “**communion**” (2 Cor. 6:14, 1 Cor. 10:16), depending on with whom they are, rewards unto us the promise of continual union with God, or, alas, by profanation, desecration, and betrayal of that union, we are rejected without reunion except by a renewal of the God-called separation. Whatever our present case, the persons to whom we have these *holy bonds* should be “**examined**” (2 Cor. 13:5) and “**judged**” (1 Cor. 5:12, Ps. 1:5), to the end that “**sinners**” (Psalm 1:5, Jas. 5:20) do not stand in the congregation of God. This “call” to judge is not directed to the branches of *Church ministry*, merely, but *the literal congregations, assemblies, and local gatherings* of the Church! Once the Church congregation is separated from the once-born, henceforth, through judgment and examination (because “the fruit of the Spirit is in all goodness and righteousness and truth; proving what is acceptable to the Lord” – Eph. 5:9-10) the brethren will remain aware of how holy, genuine, and authentic the spiritual bond of the congregation is, thereby maintaining the good pleasure of the King around Whom they gather. But if those of regenerate circles deny that *saints* can become *fools*, those that are in *darkness*, declared to be *sinners* who are turned into *unbelievers*, and thereby rendered objects of Divine-contempt, henceforth disdained by God’s immediate Presence, comparable to the irreconcilable relationship God has with “Belial”, “infidels”, and “idols” (2 Cor. 6:15-16)... woe to us! The House of God is defiled. For Israel, if there is no sanctity there is no salvation, and if there is no holiness in the House of God... there is no hope. Woe to us!

Pastors don't even judge and sanctify the congregation from once-born sinners, and yet, furthermore, they fail to judge, examine, and maintain saints in the authenticity of their calling (what means to implement judgment and what fruits verifies authenticity). Unlike such men, brethren, we must put a **"difference"** between the clean and unclean" (Ezek. 22:26), and so, let it be that the "congregation of the dead" (Prov. 21:16) is separated from "the congregation of the righteous" (Ps. 1:5)!

The Harvest

(fanning, sifting, vineyard and the Husbandman's demand)

Triple Sensed

Note: This Final harvest is emblematic of the destruction of sinners out of the world!

Old Testament →
(the Church of OT)

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D

HARVEST VINEYARD (judgment is inevitable): "Now will I sing to my wellbeloved a song of my beloved touching **his vineyard**. My wellbeloved hath **a vineyard in a very fruitful hill**: And he **fenced it**, and **gathered out the stones thereof**, and **planted it** with the **choicest vine**, and **built a tower** in the midst of it, and also **made a winepress therein**: and **he looked that it should bring forth grapes, and it brought forth wild grapes**. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? **wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?** And now go to; I will tell you what I will do to my vineyard: I will **take away the hedge** thereof, and it shall be eaten up; and **break down the wall** thereof, and it shall be trodden down: And I will **lay it waste**: it shall not be pruned, nor digged; but there shall come up briers and thorns: **I will also command the clouds that they rain no rain upon it**. For **the vineyard** of the LORD of hosts is the house of Israel, and the men of Judah **his pleasant plant**: and **he looked for judgment, but behold oppression; for righteousness, but behold a cry.**" – Isa. 5:1-7 [see Mark 11:11-26]

VINEYARD (degeneration, a cause for judgment): "For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot. **Yet I had planted thee a noble vine**, wholly **a right seed**: how then art thou turned into the **degenerate plant** of a **strange vine** unto Me? For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before Me, saith the Lord GOD." – Jer. 2:20-22

VINEYARD (false prophets, the instruments of curse for degeneration): "Many pastors have destroyed **my vineyard**, they have trodden **my portion** under foot, they have made **my pleasant portion** a desolate wilderness." - Jer. 12:10

VINEYARD (false prophets, the instruments of curse for degeneration): "The LORD will enter into **judgment** with the ancients of his people, and the princes thereof: for ye have eaten up the **vineyard**; the spoil of the poor *is* in your houses." – Isa. 3:14

VINEYARD (Forsaken): "Thou hast brought **a vine** out of Egypt: thou hast cast out the heathen, and **planted it**. Thou preparedst room before it, and didst cause it to **take deep root**, and it filled the land. The hills were covered with the shadow of it, and the boughs

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thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. **Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;** And the vineyard which thy right hand hath planted, and the branch that thou **madest strong for thyself**. It is burned with fire, it is cut down: **they perish at the rebuke of thy countenance**. Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself. So will not we go back from thee: quicken us, and we will call upon thy name. Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.” – Ps. 80:8-19

VINEYARD (Forsaken): “And the daughter of Zion is left as a cottage in a **vineyard**, as a lodge in a garden of cucumbers, as a besieged city.” – Isa. 1:8

SIFTING (separation): “Behold, the eyes of the Lord GOD are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD. **For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.** All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.” – Amos 9:8-10

FANNING (to Israel): “Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; **I am weary with repenting.** And **I will FAN them with a FAN in the gates of the land;** I will bereave them of children, I will destroy my people, since they return not from their ways. Their widows are increased to me above the sand of the seas: I have brought upon them against the mother of the young men a spoiler at noonday: I have caused him to fall upon it suddenly, and terrors upon the city. She that hath borne seven languisheth: she hath given up the ghost; her sun is gone down while it was yet day: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.” – Jer. 15:6-9 [*see the context from verse 6, see the definition of fanning in 7-9... this is shocking!*]

FANNING (to Israel): “Wherefore, as I live, saith the Lord GOD; Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee; neither shall mine eye spare, neither will I have any pity. A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them. Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the LORD have spoken it in my zeal, when I have accomplished my fury in them. Moreover I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by. So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that are round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the LORD have spoken it.” – Ezek. 5:11-15 [*Fanning is an act of fury and anger, of near annihilation, it is the act of God’s anger at the foremost point of infuriation because of transgression which pertains to the defilement of the Sanctuary (as seen in verse 11); the fanning is when, God said, “I will scatter a third part into all the winds”.*]

FANNING (to Babylon): “Thus saith the LORD; Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a

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destroying wind; And will send unto Babylon **fanners, that shall fan her**, and shall **empty her land**: for in the day of trouble they shall be against her round about... For thus saith the LORD of hosts, the God of Israel; The daughter of Babylon is like a **threshingfloor, it is time to thresh her: yet a little while, and the time of her harvest shall come.**” – Jer. 51:1-2, 33 [*Here, the call to come out of Babylon is going forth so that they might escape the fanning which is to come (see Jer. 51:6, 45-46, 49-52), but why is the Lord saying that He will fan them (as if to disjoin the worthless chaff from the precious wheat, as if to say that, in Babylon, there is something to Harvest that is good)?*]

FANNING (Israel to Babylon, the Consummation only?): “For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. **Thou shalt FAN them**, and the wind shall **carry them away**, and the whirlwind shall **scatter them**: and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel.” – Isa. 41:13-16 [*the act of fanning does carry and scatter away like wind the chaff, and here, like in Jer. 51:19-24, Israel is depicted as God’s weapon by which He will finally and irreversibly do this work!*]

Fanning: “When the corn is trodden out with the feet of cattle, or crushed out with a heavy wheel armed with iron, with a shovel they throw it up against the wind, that the chaff and broken straw may be separated from it. This is the image used by the prophet; these people shall be trodden, crushed, and fanned by their enemies” –Clarke. Note: Fanning is a means of cleansing, according to Jer. 4:11.

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FANNING, PURGING, & GATHERING (Exemplified): “And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: **Whose FAN is in His hand, and he will thoroughly PURGE His floor, and GATHER His wheat into the garner; but He will burn up the chaff with unquenchable fire.**” – Matt. 3:10-12 [Luke 3:17 parallel]

HARVEST (Judgment Exemplified & Commissioned): “Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, **Lift up your eyes, and look on the fields; for they are white already to harvest.**” – John 4:35 (*Christ was exemplifying it right at that time because He was reaping a revival amongst the Samaritans, so much so that He was refusing to eat.*)

HAREST (calling and promise exemplified, the means of reaping & the empowerment of officers): “After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to

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house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.” – Lk. 10:1-24

HARVEST (Judgment Exemplified & Commissioned): “And Jesus entered into Jerusalem, and into the temple: and when **he had looked round about upon all things**, and now the eventide was come, he went out unto Bethany with the twelve. And on the morrow, when they were come from Bethany, he was hungry: **And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves;** for the time of figs was not *yet*. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*. And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; And would not suffer that any man should carry *any* vessel through the temple. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. And when even was come, he went out of the city. And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.” – Mark. 11:11-26 [the parallel is Matt. 21:18-22; looking for fruit to harvest and enjoy, finding it barren, unsatisfactory vineyard is wasted with God’s curse; see Isaiah 5:1-7]

SIFTING (to Peter, spiritually by the Devil): “And the Lord said, Simon, Simon,

	<p>behold, Satan hath desired to have you, that he may sift you as wheat:” – Lk. 22:31</p> <p>VINEYARD HARVEST (demand of fruits, false prophets waste the fruits): “Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast <i>him</i> out of the vineyard, and slew <i>him</i>. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out <i>his</i> vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.” – Matt. 21:33-46 [<i>same aspect as Jeremiah 12:10; see also Mark 12:1-11 & Luke 20:9-19</i>]</p>
<p>Gentile Church → (preceding 2nd Advent)</p> <p>G E N T I L E</p>	<p>JUDGMENT (Exemplified & Commissioned): “Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.” – John 4:35 (<i>Christ was exemplifying it right at that time because He was reaping a revival amongst the Samaritans, so much so that He was refusing to eat.</i>)</p> <p>HARVEST (Judgment Exemplified & Commissioned): “And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve. And on the morrow, when they were come from Bethany, he was hungry: And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not <i>yet</i>. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard <i>it</i>. And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; And would not suffer that any man should carry <i>any</i> vessel through the temple. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. And the scribes and chief priests heard <i>it</i>, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. And when even was come, he went out of the city. And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive <i>them</i>, and ye shall</p>

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have *them*. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.” – Mark. 11:11-26 [the parallel is Matt. 21:18-22; looking for fruit to harvest and enjoy, finding it barren, unsatisfactory vineyard is wasted with God’s curse; see Isaiah 5:1-7]

VINEYARD (purging & casting away): “I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.” – John 15:1-8 [breaking the dying branches off is an act of separation, the evil from the good]

FRUIT TREE (breaking off like Israel was broken off): “For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.” – Rom. 11:16-25

The Consummation
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(2nd Advent)

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“...the hour of His Judgment is come” – Rev. 14:7

Final harvest – Matt. 13:30, 36-43, Rev. 14:15, see Matt. 13:41, 47-49 specifically

JUDGMENT (Rooting Up, Separating, Gathering, & Reaping): “Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn... 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. He answered and said

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unto them, He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 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; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.” – Matthew 13:24-30, 36-43

JUDGMENT (Reaping, Harvesting, Gathering): “And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and **in his hand a sharp sickle**. And another angel came out of the Temple, crying with a loud voice to him that sat on the cloud, **Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe**. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, **Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God**. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.” – Rev. 14:13-20

Salvation Complete (Vineyard): “In that day sing ye unto her, A **VINEYARD** of red wine. I the LORD do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.” – Isa. 27:2-3

Note: “let them grow together” – until all the saints of every generation are converted, until all the saints of the last generations are brought to repentance and perfected, and in the sovereignty of God the course of the saints coming into perfection will be perfectly timed with the maturity of iniquity world-wide, thus when the saints are brought into maturity so are the children of iniquity, hence final judgment descends upon them in an earth-burning, soul-melting display of terror, according as the cry of iniquity requires; sinners will be “fully ripe” for the reaping, to be gathered and cast into the winepress of God’s fury!

“Howl ye; for **the day of the LORD is at hand; it shall come as a destruction from the Almighty...Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.**” – Isa. 13:6, 9

Isaiah 13:6, and verses 9-13 depicts the punishment of Babylon (Isa. 13:1), and Babylon is, typologically speaking, “the world” (Isa. 13:11), therefore here we can see that the Day of the Lord comes to accomplish this purpose: to destroy all sinners out of the world (Isa. 13:9, i.e. 2nd Advent). This Day, which is spoken of as an act of God’s sword (like

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in Deut. 32), this is the same way in which the Lord speaks about the historical judgments upon other nations during past time (see Jer. 46:10) - this is a key to understand how prophesy works. The same terms are used to describe Final Judgment (or the 2nd Advent), as the terms which are used to describe the historical judgment of Egypt by Babylon. [This is the same thing that I was perceiving about the language of the New Testament (at Christ's 1st coming in what He did to Judaism, at Christ's continual coming among the Gentiles Churches to do what He does among them, and at Christ's final coming to the Gentile Church and Physical Israel in what He will do to them]. A parallel passage with the sword of the Lord being used in "the Day of the Lord", meaning, Babylon destroying Egypt, is Ezekiel 30:3, 10, 24-25.