

THE INGATHERING

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*How the Three Feasts of the Lord
Reveal God's Plan for Aliyah*



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—
International Christian Embassy Jerusalem

T H E **INGATHERING**

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God's Plan for Aliyah*

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"Speak to the children of Israel and say to them: 'The feasts of the Lord, which you shall proclaim to be holy convocations, these are My feasts.'"

— [Leviticus 23:2](#)

"He will set up a banner for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

— [Isaiah 11:12](#)

THE INGATHERING: How the Three Feasts of the Lord Reveal God's Plan for Aliyah

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*To the Jewish people —
scattered, gathered, and coming home.*

*And to the Church —
called to help them.*

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INTRODUCTION

Why the Feasts? Why Aliyah?

Something is happening in our generation that has no precedent in human history.

A people scattered across the earth for nearly two thousand years is coming home. Not in a trickle, but in waves. From Ethiopia and India, from Russia and France, from America and Argentina, from more than a hundred nations, the Jewish people are returning to the land of Israel.

The world calls it immigration. The Bible calls it ingathering.

And the Bible has been talking about it for thousands of years.

A Story Written in Advance

Long before there was a State of Israel, long before there was a Zionist movement, God told His people what He would do.

Through Moses, He promised: *“Even if your exiles are at the farthest reaches of heaven, from there the Lord your God will gather you, and from*

there He will take you. The Lord your God will bring you into the land your fathers possessed, and you shall possess it” ([Deuteronomy 30:4–5](#)).

Through Isaiah, He declared: “*He will set up a banner for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth” ([Isaiah 11:12](#)).*

Through Jeremiah, He promised a return so great it would eclipse the Exodus from Egypt: “*The days are coming... when it will no longer be said, ‘As the Lord lives, who brought the children of Israel up from the land of Egypt,’ but, ‘As the Lord lives, who brought the children of Israel up from the land of the north and from all the countries where He had driven them’” ([Jeremiah 16:14–15](#)).*

Through Ezekiel, He pledged: “*I will take you from among the nations, gather you out of all countries, and bring you into your own land” ([Ezekiel 36:24](#)).*

These are not vague hopes. They are specific promises. And they are being fulfilled in our lifetime.

The Feasts: God’s Prophetic Calendar

But how do we understand what God is doing? How do we see the ingathering in its proper context?

The answer is in the feasts of the Lord.

In [Leviticus 23](#), God gave Israel seven feasts — *moedim*, His appointed times. They were not merely religious holidays. They were a prophetic calendar, a yearly rehearsal of God's redemptive plan. Each feast told a part of the story. Each feast pointed forward to something God would do.

The spring feasts — Passover, Unleavened Bread, Firstfruits, and Shavuot — told the story of redemption. They spoke of the Lamb, the leaven, the resurrection, the Spirit. And they were fulfilled, precisely and completely, in the first coming of Yeshua.

The fall feasts — Trumpets, Atonement, and Tabernacles — tell the story of ingathering. They speak of the shofar, the cleansing, the dwelling. And they are being fulfilled, before our eyes, in the return of the Jewish people to their land.

At the heart of that pattern is the ingathering.

Why Aliyah Matters

Aliyah is the Hebrew word for the return of Jewish people to the land of Israel. It literally means “ascent” — the going up to Jerusalem, the pilgrimage to Zion, the return to the place where God has chosen to put His name.

But aliyah is not just a political movement. It is not just a demographic phenomenon. It is the

fulfillment of prophecy. It is the ingathering that the prophets foretold. It is the return that the feasts rehearse.

And it matters for the Church.

It matters because the God of Israel is our God. The covenant with Abraham is our covenant. The promises to Israel are our promises — not because we have replaced Israel, but because we have been grafted into her. We are wild branches, joined to the natural tree. We share the root. We share the sap. We share the life.

It matters because the ingathering of Israel is the precondition for the ingathering of the nations. When the Jewish people return to their land, the nations are drawn to the God of Israel.

It matters because the return of the Jewish people is the forerunner of the return of the King. The shofar of Trumpets points to the trumpet of God. The gathering of the exiles points to the gathering of the elect.

And it matters because we are called to be part of it. The ingathering is God's work. But He has chosen to do it through His people. And that includes us.

The Order of Grace

One more thing must be said before we begin.

The ingathering is a work of grace. From beginning to end, it is God's undeserved favor, given not because of what Israel has done, but because of who God is.

God does not gather His people because they are worthy. He gathers them for the sake of His holy name ([Ezekiel 36:22](#)). He does not wait for them to repent before He brings them home. He brings them home by grace, just as He saves us by grace. And then, when they have arrived, He cleanses them. The cleansing follows the gathering. The gift comes before the transformation.

This is the order of grace. It is the same order we see in our own salvation. We are not saved because we cleaned ourselves up. We are saved while we are still sinners, and then the Spirit sanctifies us.

And it is the same with Israel. The nation is gathered home by grace alone. The cleansing follows. The fountain is opened. The Spirit is poured out. The new heart is given. All of it is grace. None of it is earned.

The feast calendar itself preaches grace: God acts first, and the cleansing is His gift, not Israel's contribution.

How to Read This Book

This book is arranged in three parts.

Part One: The Spring Feasts explores Passover, Unleavened Bread, Firstfruits, and Shavuot. It shows how the spring feasts tell the story of redemption and begin the journey home.

Part Two: The Fall Feasts explores Trumpets, Atonement, and Tabernacles. It shows how the fall feasts complete the story — gathering the exiles, cleansing the gathered, and dwelling with the cleansed.

Part Three: The Ingathering in Our Generation explores what all of this means for us today. It shows how the ingathering is happening now, what the Church's role is, and how we can be faithful until the final ingathering.

May this reading be more than an intellectual exercise. May it kindle a fire in your spirit, calling you to prayer, practical support, and the proclamation of truth.

The shofar is sounding. The exiles are coming home. The Feast of Ingathering is being fulfilled.

Let us celebrate with them.

“Behold, I will gather them out of all countries where I have driven them in My anger, in My fury, and in great wrath; I will bring them back to this place, and I will cause them to dwell safely. They shall be My people, and I will be their God.”

— [Jeremiah 32:37–38](#)

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PART ONE

The Spring Feasts

The Pattern of Redemption

CHAPTER 1

Passover: The Lamb, the Door, and the Journey Home

Every journey home begins with a door.

For the children of Israel, that door was painted with blood. On the night before their deliverance from Egypt, each household took a lamb without blemish, slaughtered it at twilight, and applied its blood to the doorposts and lintel of their home. Then they ate the meal in haste — sandals on their feet, staff in hand, cloaks tucked into their belts — ready to move at any moment ([Exodus 12:11](#)).

That is not how a people prepares for a holiday.
That is how a people prepares for a journey.

The Passover was never merely a rescue from Egypt. It was a summons to the Promised Land. God did not bring Israel out of bondage simply so they could be free. He brought them out so He could bring them in — into the land sworn to Abraham, Isaac, and Jacob. The blood on the door was not just protection *from* judgment; it was protection *for* the road ahead. The Lamb made the journey possible.

And here is what we should see clearly: that journey is still underway.

The First Aliyah

The Hebrew word *aliyah* means “ascent.” It is the word used for going up to Jerusalem, up to the Temple, up to the presence of God. In modern usage, it has come to mean the return of Jewish people to the land of Israel. But the first aliyah did not begin with Theodor Herzl or the Zionist movement of the nineteenth century. It began on the night of Passover in Egypt, when God led His people out of slavery and up toward a land flowing with milk and honey.

Consider what the Passover required of Israel:

- **They had to leave.** The blood on the door did not exempt them from the journey. It equipped them for it. They could not stay in Egypt and claim the promise.
- **They had to move.** The meal was eaten in haste, with staff in hand. There was no time to settle in, to unpack, to grow comfortable. Redemption was the beginning of a journey, not the end of one.
- **They had to follow.** God did not send them out on their own. He went before them in a pillar of cloud by day and a pillar of fire by night ([Exodus 13:21](#)). The way home was not a

map they could read; it was a Presence they could follow.

This is the pattern of aliyah in every generation. God redeems His people *in order to* bring them home. The two movements are inseparable. Redemption and return are one act of grace, connected through time.

The Lamb and the Greater Exodus

For the believer in Yeshua, the Passover is not merely a memory of Israel's past. It is a portrait of our own redemption — and of the greater Exodus still to come.

The apostle Paul makes the connection unmistakable: *“For indeed Christ, our Passover, was sacrificed for us”* ([1 Corinthians 5:7](#)). John the Baptist pointed at Yeshua and declared, *“Behold! The Lamb of God who takes away the sin of the world!”* ([John 1:29](#)). The blood of the Passover lamb in Egypt was a shadow. The blood of Yeshua on the cross is the substance.

But notice what the greater Exodus includes. Yeshua did not die merely to forgive sin. He died to gather a people. He died to bring His own home.

When Yeshua stood before Jerusalem and wept, He said: *“How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!”*

([Matthew 23:37](#)). The word He used was *episunago* — to gather together. The same word used in the Greek translation of the Hebrew Scriptures for the ingathering of the exiles. Yeshua's heart was not merely for individual salvation. It was for the gathering of His people to their land and to their God.

The Passover Lamb makes the journey home possible. And that journey is not over.

The Prophetic Pattern

The prophets understood that the Exodus was not a one-time event but a pattern that would repeat on a greater scale.

Through Isaiah, God declared: *“In that day the Lord will extend His hand a second time to recover the remnant of His people... He will raise a banner for the nations, gather the exiles of Israel, and assemble the scattered people of Judah from the four corners of the earth”* ([Isaiah 11:11–12](#)). The phrase “a second time” is crucial. The first time was Egypt. The second time is global — a gathering from every continent, every language, every nation.

Through Jeremiah, God made the comparison even more striking: *“The days are coming... when it will no longer be said, ‘As the Lord lives, who brought the children of Israel up from the land of Egypt,’ but, ‘As the Lord lives, who brought the*

children of Israel up from the land of the north and from all the countries where He had driven them.’ For I will bring them back into their land which I gave to their fathers” ([Jeremiah 16:14–15](#)).

The return from exile will be so great that it eclipses the memory of the Exodus itself. The first Passover led to the first aliyah. The final Passover — the one Yeshua inaugurated in the upper room — leads to the final aliyah, the ingathering of all Israel from the four corners of the earth.

Every Jewish person who makes aliyah today is walking in the footsteps of their ancestors who left Egypt on that first Passover night. The same God is at work. The same promise is being fulfilled. The same journey is underway.

The Door in Our Generation

When Yeshua instituted the Lord’s Supper, He did it during the Passover feast. He took the unleavened bread and the cup and said, *“This is My body... This is My blood of the new covenant”* ([Matthew 26:26–28](#)). The Passover was not replaced; it was fulfilled. The Lamb had come. And the Lamb was about to open a door that no one could shut.

What does that door look like in our generation?

It looks like an Ethiopian family boarding a plane for Tel Aviv after centuries of longing. It looks like

a Bnei Menashe teenager in the hills of Mizoram, singing an ancient song and dreaming of the Western Wall. It looks like a Russian Jewish grandmother who never imagined she would see Jerusalem in her lifetime, now walking its streets with tears of joy in her eyes.

It looks like the Passover Lamb, still gathering His people, still opening doors, still leading the journey home.

For the Church, this is not just an event. The same blood that covers the door of the Jewish heart covers ours. We were grafted into the same family, partakers of the same covenant, citizens of the same kingdom. When Israel returns, we are watching our own family come home.

The Journey Begins

The Passover teaches us that redemption is never the end of the story. It is the beginning of a journey. God brought Israel out of Egypt so He could bring them into the Promised Land. Yeshua died on the cross so He could gather a people from every tribe, tongue, and nation — starting with His own brethren according to the flesh.

Every aliyah flight is a Passover flight. Every Jewish person who returns to the land is walking through a door that was painted with blood two thousand years ago and again in Egypt three thousand years before that. The Lamb is still

leading. The journey is still underway. The ingathering is ongoing.

The door is open.

And God is not finished bringing His people home.

“Therefore, behold, the days are coming,” says the Lord, “that they shall no longer say, ‘As the Lord lives who brought up the children of Israel from the land of Egypt,’ but, ‘As the Lord lives who brought up and led the descendants of the house of Israel from the north country and from all the countries where I had driven them.’ Then they shall dwell in their own land.”

— [Jeremiah 23:7–8](#)

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CHAPTER 2

Unleavened Bread: Separation and the Call to Holiness

The Passover lamb was slain in Egypt, but the journey home began with unleavened bread.

On the night of deliverance, God gave Israel a command that must have seemed strange at first: for seven days, they were to eat no leaven. No bread that had risen. No dough that had been given time to puff up. Only *matzah* — flat, simple, unadorned. And they were to purge every trace of leaven from their homes ([Exodus 12:15, 19](#)).

This was not merely a culinary instruction. It was a spiritual one. Leaven, in Scripture, is a picture of corruption. It is the agent that quietly works its way through a lump of dough, puffing it up, changing its nature, spreading its influence. A little leaven leavens the whole lump ([1 Corinthians 5:6](#)). And God was saying to His people: *Before you can enter the land I have promised you, you must leave behind the old way of living. You must be separated.*

The Feast of Unleavened Bread is the second step of the spring feasts. Passover tells us *who* delivers us. Unleavened Bread tells us *how* we are to walk after deliverance. The Lamb opens the door. The unleavened bread shapes the life that walks through it.

Leaven as Exile

Leaven works invisibly. You cannot see it spreading through the dough, but you can see its effects. The dough rises, puffs up, becomes something other than what it was. It looks bigger, more impressive — but it is fundamentally changed.

This is what exile does to a people.

When Israel was scattered among the nations, they were not merely displaced geographically. They were immersed in cultures, languages, philosophies, and religions that were not their own. Over centuries, the pressure to assimilate — to become like the nations around them — was strong. Some communities resisted and preserved their identity. Others were slowly leavened, absorbed into the cultures that surrounded them, until the distinctives that marked them as Israel were no longer visible.

The prophet Ezekiel described Israel's exile as a defilement: *"They will no longer defile themselves with their idols, nor with their detestable things,*

nor with any of their transgressions” (Ezekiel 37:23). The exile was not just a physical dislocation. It was a spiritual contamination.

But God’s promise was not merely to bring His people back to the land. It was to cleanse them. Listen to the order in [Ezekiel 36](#): *“I will take you from among the nations, gather you from all the countries, and bring you into your own land. Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols” (Ezekiel 36:24–25).*

First, the gathering. Then, the cleansing. The return to the land is not the end of the process; it is the beginning of a deeper work. God brings His people home so He can purify them. The Feast of Unleavened Bread is a picture of that purification.

Purging the Leaven

God did not say to Israel, “Try to avoid leaven during Passover.” He said, *“Purge leaven from your houses” (Exodus 12:15).* The command is active, deliberate, thorough. Every corner was to be searched. Every crumb was to be removed. In Jewish tradition, this became the *bedikat chametz*— the search for leaven on the night before Passover, conducted by candlelight, with a feather and a wooden spoon, sweeping every last trace from the home.

Why such intensity? Because a little leaven leavens the whole lump. Even a small amount of the old life, left unchecked, will spread.

The Feast of Unleavened Bread is a call to separation. Not just to leave the old behind, but to actively purge it. Not just to move geographically, but to become different. To be a people who are no longer conformed to the pattern of the world from which they came.

This is the call that rests on every Jewish person who makes aliyah. The return to the land is not a return to the past. It is a return to a vocation — to be a light to the nations, a holy people, a kingdom of priests. And that vocation requires a break from the old life. It requires the purging of the leaven.

A Distinctive People

Why does God care so much about Israel's distinctiveness?

Because His name is attached to theirs.

When God brought Israel out of Egypt, He did not do it because they were numerous or powerful or deserving. He did it *“for the sake of My holy name”* ([Ezekiel 36:22](#)). The nations were watching. And when Israel lived like the nations around them, God's name was profaned. But when Israel lived as a distinct, holy people, God's name was sanctified. His character was displayed in their conduct.

This is why the prophets constantly called Israel back to holiness. Not because God wanted them to be exclusive or prideful, but because He wanted them to be a *witness*. A people who belonged to Him, who lived differently, who demonstrated what it looks like to be in relationship with the living God.

The same calling rests on Israel today. The return to the land is not merely about survival. It is about mission. God is gathering His people so they can be who He always called them to be: a distinct people, a holy nation, a light to the Gentiles.

And this is why the Feast of Unleavened Bread matters for aliyah. The physical return must be accompanied by a spiritual separation. The Jewish people are coming home — but home is not just a place. It is a purpose.

The Church and the Call to Separation

For Gentile believers, the Feast of Unleavened Bread carries its own message.

The apostle Paul applied the imagery directly to the Church: *“Your glorying is not good. Do you not know that a little leaven leavens the whole lump? Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us”* ([1 Corinthians 5:6–7](#)).

The Church has been delivered by the Lamb. But the leaven of the old life still threatens. The world presses in. Its values, its priorities, its patterns of thinking quietly work their way through the lump. And Paul says: *Purge it out. Be who you are. You were delivered to be holy.*

This matters for how the Church approaches Israel. We are called to be distinct in our support for God's people — not conformed to the world's hostility toward Israel, not swayed by the political winds of the moment, not silent when the truth is unpopular. If we claim to love the God of Israel, we must love the people of Israel. If we claim to follow the Jewish Messiah, we must stand with His Jewish brethren.

The Feast of Unleavened Bread is a call to purge the leaven of antisemitism from our own hearts and from the Church's history. It is a call to be a different kind of people — a people whose love for Israel is not contingent on politics or convenience but rooted in covenant.

A Journey Toward Holiness

The first Passover led Israel out of Egypt. But Egypt had to be led out of Israel.

That is the work of Unleavened Bread. The journey home is not just about leaving the old place. It is about becoming a new people. God did not bring Israel through the Red Sea so they could

wander in the wilderness forever. He brought them through so He could bring them into the land — and so He could make them holy.

The Feast of Unleavened Bread reminds us that redemption is not the end of the story. It is the beginning of a journey toward holiness. The Lamb opens the door. The unleavened bread shapes the walk. And the journey continues — from Egypt to Sinai, from Sinai to the Promised Land, from the Promised Land to the ends of the earth, and finally, from the ends of the earth back home.

Every Jewish person who makes aliyah is walking that journey. Every step toward the land is a step away from the leaven of exile. Every return is a return to calling. And God, who began the good work, will complete it — not just by bringing His people home, but by making them holy.

The Feast of Unleavened Bread is a promise: the God who delivers also purifies. The God who gathers also cleanses. The God who calls His people out also calls them up — into a new life, a new identity, and a new way of walking with Him.

“Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.”

— [1 Corinthians 5:7](#)

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CHAPTER 3

Firstfruits: The First of Many to Return

In the spring, while the barley was still green in the fields, God commanded Israel to bring the first sheaf of the harvest to the priest. He was to wave it before the Lord, and it was to be accepted on behalf of the people ([Leviticus 23:9–11](#)). This was the Feast of Firstfruits — the third of the spring feasts, and one of the shortest and most overlooked.

But do not let its brevity fool you. Firstfruits is one of the most profound pictures of God’s redemptive plan in the entire Torah.

The principle is simple: the first portion belongs to God. Before the full harvest is gathered, the first sheaf is offered. It is a pledge, a down payment, a declaration that the whole harvest is coming. The firstfruits do not stand alone; they stand as a guarantee of what is to follow.

And this principle runs like a golden thread through the entire story of aliyah. From the first pioneers who returned to the land in the late nineteenth century to the Bnei Menashe stepping

off planes today, every wave of return has been a firstfruits — a pledge of the greater ingathering still to come.

The First Sheaf and the Resurrection

The apostle Paul drew a direct line between the Feast of Firstfruits and the resurrection of Yeshua:

“But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep... For as in Adam all die, even so in Christ all shall be made alive. But each one in his own order: Christ the firstfruits, afterward those who are Christ’s at His coming” ([1 Corinthians 15:20–23](#)).

Yeshua rose on the Feast of Firstfruits. That was not a coincidence. The timing was divinely orchestrated. On the very day Israel waved the barley sheaf before the Lord, the true Firstfruits rose from the grave. He is the first sheaf of the resurrection harvest — the pledge that the full harvest is coming.

Notice the order Paul describes: *“Each one in his own order.”* Christ first. Then those who belong to Him at His coming. The firstfruits do not exhaust the harvest; they guarantee it. There is more to come.

This same principle applies to the return of the Jewish people to their land. The waves of aliyah we have witnessed — the First Aliyah, the Second

Aliyah, the ingathering from Ethiopia, from Russia, from India — are not the full harvest. They are the firstfruits. They are the pledge that God is not finished.

The First of Many to Return

Consider the history of modern aliyah through the lens of firstfruits.

In 1882, a small group of Jewish pioneers left the pogroms of Russia and made their way to the land of Israel. They were few in number. They faced malaria, drought, hostility, and crushing poverty. By all human measures, they should have failed. But they were the first sheaf — the firstfruits of a harvest no one could yet see.

The Second Aliyah (1904–1914) followed, then the Third, the Fourth, the Fifth. Each wave brought more returnees, each built on the foundation of the last. In 1948, the State of Israel was born, and nearly 700,000 Jews arrived in the first four years. After the fall of the Iron Curtain, more than one million Russian-speaking Jews made aliyah. Ethiopian Jews, many of whom had never seen a plane, were airlifted home in operations that read like the pages of Isaiah.

Each wave was a firstfruits. Each was a pledge that God was still gathering. Each was evidence that the harvest was not yet complete.

And the Bnei Menashe? They are firstfruits too — a small community from the hills of northeastern India, descendants of the lost tribe of Manasseh, preserving an ancient song and an ancient identity for nearly three thousand years. More than 4,000 have already returned. Thousands more are waiting. They are the first sheaf of a harvest that will one day include all twelve tribes.

The prophets saw this. Isaiah declared: *“He will raise a banner for the nations and gather the exiles of Israel; He will assemble the scattered people of Judah from the four corners of the earth”* ([Isaiah 11:12](#)). The gathering is not a single event. It is a process. It comes in waves. It begins with firstfruits and culminates in the full ingathering.

The Pledge of the Harvest

Why did God require the firstfruits to be waved before Him?

Because the firstfruits are an act of faith. When the farmer brought the first sheaf, the rest of the harvest was still in the field. It could be destroyed by hail, consumed by locusts, stolen by thieves. To bring the firstfruits was to declare, *“I trust God for the rest.”* It was a statement that the harvest belonged to Him — not just the first portion, but the whole.

This is the faith of every Jewish person who makes aliyah today. They are stepping out before the full harvest is in. They are leaving behind the familiar and the secure, trusting that God will complete what He has begun. They are firstfruits — not just of their own families, but of a nation being gathered.

And it is the faith of the Church as we support them. When we give, when we pray, when we advocate, when we welcome — we are waving the sheaf before the Lord. We are declaring that the full ingathering is coming. We are participating in the harvest by honoring the firstfruits.

The Firstfruits and the Nations

There is another layer to the Feast of Firstfruits that is easy to miss.

In the Torah, the firstfruits were not only a sheaf of barley. They were also the first of the *dough* ([Numbers 15:20–21](#)), the first of the *harvest*, the first of the *nations* ([Jeremiah 2:3](#)). Israel itself is called the firstfruits of God's harvest among the nations. And through Israel, the blessing was to flow to all peoples.

The Feast of Firstfruits, then, is not only about Israel's resurrection. It is about the ingathering of the nations. Yeshua is the firstfruits of the resurrection. Israel is the firstfruits of the nations. And the Church — made up largely of Gentiles —

is the firstfruits of a greater harvest that will one day include every tribe and tongue and people and nation.

Paul wrote: “*We also have the firstfruits of the Spirit*” ([Romans 8:23](#)). The Holy Spirit in our hearts is the pledge of our inheritance. The firstfruits of the Spirit guarantee the full redemption of the body. What God has begun in us by His Spirit, He will complete.

The Feast of Firstfruits is a day of promise. The first sheaf guarantees the harvest. The first returnees guarantee the full ingathering. The firstfruits of the Spirit guarantee the final redemption. God always finishes what He starts.

A Harvest Still Coming

The writer of Hebrews says that Yeshua is “*the author and finisher of our faith*” ([Hebrews 12:2](#)). He begins, and He completes. The same is true of the ingathering. What God has started in the return of the Jewish people, He will finish.

When we see a plane full of Ethiopian Jews landing at Ben Gurion, we are seeing firstfruits. When we read about the Bnei Menashe returning from India, we are seeing firstfruits. When we watch a Russian Jewish grandmother weeping at the Western Wall, we are seeing firstfruits. Each one is a pledge. Each one is a promise. Each one says: *The harvest is coming.*

And the full harvest is not just Jewish people returning to the land. It is the restoration of all things. It is the coming of the King. It is the day when the knowledge of the glory of the Lord will cover the earth as the waters cover the sea ([Habakkuk 2:14](#)).

The firstfruits are already in. The harvest is on its way.

“But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep... For as in Adam all die, even so in Christ all shall be made alive.”

— [1 Corinthians 15:20, 22](#)

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CHAPTER 4

Shavuot: The Feast of Ingathering

We have arrived at the theological heart of this book.

The spring feasts — Passover, Unleavened Bread, Firstfruits — lead to a destination. And then, on the fiftieth day, the journey reaches its first great climax: Shavuot. The Feast of Weeks. The wheat harvest. The day the Torah was given at Sinai. The day the Spirit was poured out in Jerusalem. The day the nations were included in the covenant.

But Shavuot has another name that is often overlooked. In the rabbinic tradition, Shavuot is called *Chag HaAsif* — the Feast of Ingathering. And in that name, we find the thread that ties Shavuot to the return of the Jewish people to their land.

Shavuot is the Feast of Ingathering. And the ingathering of Israel is the theme of our generation.

The Wheat Harvest

The spring feasts are tied to the barley harvest. Firstfruits is the barley sheaf, waved before the Lord in the early spring. But Shavuot is tied to the wheat harvest — the later, larger, more significant harvest that comes at the end of the spring season.

Barley and wheat are different. Barley is hardier, cheaper, and ready sooner. Wheat is more valuable, more nourishing, and requires a longer growing season. The barley firstfruits are a pledge. The wheat harvest is the fulfillment.

This is the picture Paul uses in [1 Corinthians 15](#): *“But each one in his own order: Christ the firstfruits, afterward those who are Christ’s at His coming”* ([v. 23](#)). Christ is the barley sheaf — the firstfruits, the pledge. But the wheat harvest is still coming. The full ingathering of the redeemed, the resurrection of the dead, the gathering of the nations — that is the wheat harvest. That is Shavuot.

And for Israel, the wheat harvest is still being gathered. The barley sheaf has been waved. The firstfruits have returned. But the full harvest is still in the field. The ingathering is not complete.

The Two Loaves

There is a detail in the Shavuot instructions that is easy to miss. On Passover, the bread was unleavened. On Shavuot, it was leavened.

“You shall bring from your dwellings two wave loaves of two-tenths of an ephah. They shall be of fine flour; they shall be baked with leaven. They are the firstfruits to the Lord” ([Leviticus 23:17](#)).

This is striking. The Feast of Unleavened Bread commanded the removal of all leaven. The Feast of Weeks commanded the offering of leavened bread. Why the difference?

Because Shavuot is about the ingathering of the nations.

The two loaves — baked with leaven — are a picture of Jew and Gentile together. Leaven, in this context, is not a symbol of sin but of humanity. The two loaves represent two peoples, two streams, two families — both brought before the Lord as a wave offering. Both accepted. Both included. Both gathered.

This is a radical picture. The Torah itself, given to Israel, contains a feast that anticipates the inclusion of the Gentiles. The two loaves are a prophecy. They declare that God’s plan of redemption is not for Israel alone. It is for the nations. It is for all who will call on His name.

And the ingathering of Israel is the catalyst for the ingathering of the nations. As the Jewish people return to their land, the nations are drawn to the God of Israel. As the exiles are gathered, the Gentiles come seeking the Lord. The two loaves are offered together.

The Giving of the Torah

Jewish tradition holds that Shavuot is the day Moses received the Torah on Mount Sinai. The Bible does not explicitly state the date, but the timing fits: Israel arrived at Sinai in the third month, and the covenant was made shortly after ([Exodus 19:1–2](#)). The counting of the Omer — forty-nine days from Firstfruits — brings us to the day after the seventh Sabbath, the fiftieth day, which is the traditional date of the giving of the Torah.

This is why Shavuot is called *Z'man Matan Torateinu* — the Season of the Giving of Our Torah. It is a celebration of the greatest gift God gave to Israel: His instruction, His law, His covenant. The Torah was not a burden. It was a wedding gift. It was the marriage covenant between God and His people.

But the Torah was not given to Israel alone. It was given *through* Israel to the nations. “*From Zion shall go forth the law, and the word of the Lord from Jerusalem*” ([Isaiah 2:3](#)). The Torah was given at Sinai so it could go forth from Zion. The covenant was made with Israel so it could bless the world.

And the ingathering of Israel is the precondition for the going forth of the Torah. The return to the land is not just about geography. It is about

mission. God is gathering His people so that His word can go forth from Jerusalem.

The Outpouring of the Spirit

For the believer in Yeshua, Shavuot has another name: Pentecost.

“When the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting” ([Acts 2:1–2](#)).

The Spirit was poured out on Shavuot. The same day Israel celebrated the giving of the Torah, the Spirit came to write the Torah on human hearts. The same day the wheat harvest was gathered, the firstfruits of the Church were gathered. The same day the two loaves were offered, Jew and Gentile were joined in one body.

Pentecost was not a replacement of Shavuot. It was a fulfillment. The Spirit did not come to start a new religion. He came to empower the same mission: to be a light to the nations. The tongues of fire were a sign. The sound of a rushing wind was a sign. The ability to speak in other languages was a sign. The sign was for the nations. The Spirit was poured out so the Gospel could go forth.

And the Gospel goes forth from Jerusalem. It goes forth from the place where God has gathered His people. It goes forth from the land where the

exiles have returned. The ingathering of Israel and the outpouring of the Spirit are one movement. The return to the land and the going forth to the nations are one mission.

The Ingathering in Our Generation

Shavuot is the Feast of Ingathering. And we are living in the days of the ingathering.

Every Jewish person who returns to the land is a grain of wheat gathered into the barn. Every wave of aliyah is a harvest brought in. Every community that returns — from Ethiopia, from Russia, from India, from the West — is a sheaf waved before the Lord.

But the ingathering is not complete. The barley has been gathered. The wheat is still in the field. The firstfruits have returned. The full harvest is still coming.

And this is where the Church comes in. We are called to participate in the ingathering. Not to do it — God does it — but to help. To pray. To give. To advocate. To welcome. To be the hands and feet of the God who gathers.

The two loaves of Shavuot are a picture of what God is doing: gathering Jew and Gentile together in one body. The ingathering of Israel and the ingathering of the nations are not separate movements. They are one. They are the same harvest. They are the same feast.

When we support aliyah, we are participating in Shavuot. When we welcome Jewish people home, we are waving the loaves. When we stand with Israel, we are joining the ingathering.

The Feast of Ingathering is not just a Jewish holiday. It is a calling for the whole Church. It is the mission of God. It is the harvest of the ages.

The Harvest Is Coming

Yeshua said to His disciples: *“Do you not say, ‘There are still four months and then comes the harvest’? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest!”* ([John 4:35](#)).

The fields are white. The harvest is ready. The ingathering has begun.

Shavuot is the feast that tells us the harvest is coming. The wheat is ripe. The reapers are sent. The barns are being filled. The two loaves are being offered. The Spirit is being poured out.

And the ingathering is not just of grain. It is of people. It is of exiles. It is of nations. It is of the redeemed from every tribe and tongue and people and nation.

The Feast of Ingathering is a promise. The promise is being fulfilled. The harvest is coming. The Lord of the harvest is gathering His people home.

“And you shall keep the Feast of Harvest, the firstfruits of your labors which you have sown in the field.”

— [Exodus 23:16](#)

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PART TWO

The Fall Feasts

The Climax of the Ingathering

CHAPTER 5

Trumpets: The Great Alarm and the Final Regathering

The spring feasts have been fulfilled. The Lamb has been slain. The leaven has been purged. The firstfruits have been raised. The Spirit has been poured out. The wheat harvest has begun. But the story is not over. There is a long summer between the spring harvest and the fall ingathering. And then, when the summer is ended, the shofar sounds.

The Feast of Trumpets — *Yom Teruah* — falls on the first day of the seventh month, Tishrei. It is the first of the fall feasts, and it marks a dramatic shift in the redemptive calendar. The spring feasts spoke of redemption, separation, resurrection, and the outpouring of the Spirit. The fall feasts speak of gathering, cleansing, and dwelling. They speak of the final ingathering.

And it all begins with a sound.

“Speak to the children of Israel, saying: ‘In the seventh month, on the first day of the month, you shall have a sabbath-rest, a memorial of blowing

of trumpets, a holy convocation” ([Leviticus 23:24](#)).

A memorial of blowing of trumpets. A day of *teruah* — a day of loud, piercing, unmistakable sound. The shofar blast that wakes the sleeping, shakes the complacent, and summons the people of God.

This is the feast that announces the ingathering.

The Shofar and the Gathering

The shofar is not a musical instrument. It is a signal. It is a call to attention. It is a summons.

In the Torah, the shofar was used for several purposes. It was blown to assemble the congregation ([Numbers 10:2–3](#)). It was blown to signal the beginning of a journey ([Numbers 10:5–6](#)). It was blown in battle ([Numbers 10:9](#)). It was blown at the coronation of a king ([1 Kings 1:34](#)). And it was blown to announce the Day of Atonement and the Jubilee ([Leviticus 25:9](#)).

But the most significant use of the shofar, for our purposes, is the gathering. *“When you blow the trumpet, the whole assembly shall gather to you at the door of the tabernacle of meeting”* ([Numbers 10:3](#)). The shofar was the sound that called the people of God together. It was the signal that the scattered were to be assembled.

The prophets picked up this imagery and applied it to the final ingathering of Israel. Isaiah declared: *“So it shall be in that day: The great trumpet will be blown; they will come, who are about to perish in the land of Assyria, and they who are outcasts in the land of Egypt and shall worship the Lord in the holy mount at Jerusalem”* ([Isaiah 27:13](#)).

The great trumpet. The final gathering. The exiles coming home. The worship in Jerusalem. This is the ingathering that the Feast of Trumpets announces.

The Roar of the Lion

The prophets used another image for the same reality: the roar of a lion.

“They will follow the Lord. He will roar like a lion. When He roars, His children will come trembling from the west. They will come trembling like birds from Egypt, and like doves from the land of Assyria; and I will settle them in their homes, declares the Lord” ([Hosea 11:10–11](#)).

This is a stunning picture. God is portrayed as a lion, roaring from Zion. And when He roars, His children come. They come trembling. They come from the west. They come from Egypt and Assyria. They come from the ends of the earth. The roar of the lion is the shofar of God. It is the call that gathers the scattered.

Notice the word *trembling*. The Hebrew word is *charad*, which describes a shaking, a quaking, a sudden stirring. It is not the trembling of terror. It is the trembling of recognition, of awe, of urgent response. When the lion roars, the cubs come running. They do not walk casually. They do not delay. They are moved to action by the sound of their Father's voice.

This is what the Feast of Trumpets is about. It is about the roar of the Lion of Judah. It is about the shofar that calls the exiles home. It is about the sound that gathers the scattered children of Israel from the four corners of the earth.

The Alarm That Wakes the Sleepers

The shofar is also an alarm. It is a sound that wakes the sleeping and warns of danger.

The prophet Joel declared: *“Blow the trumpet in Zion and sound an alarm in My holy mountain! Let all the inhabitants of the land tremble; for the day of the Lord is coming, for it is at hand”* ([Joel 2:1](#)).

The shofar announces the Day of the Lord. It is a warning of judgment, but also a call to repentance. It is a sound that shakes the complacent and summons the faithful. It is the alarm that says: *Wake up. The King is coming. Get ready.*

For the Jewish people, the Feast of Trumpets is the beginning of the Ten Days of Awe — the period

of repentance and self-examination that leads to Yom Kippur. It is a season of returning. A season of turning back to God. A season of preparation for the final ingathering.

And for the Church, the Feast of Trumpets is a reminder that we too are called to wake up. To be alert. To be ready. The shofar is blowing. The Lion is roaring. The ingathering is underway. Are we listening?

The Sound of the Shofar in Our Generation

The shofar is sounding in our generation.

Every aliyah flight is a blast of the shofar. Every Jewish person who returns to the land is a response to the roar of the Lion. Every wave of ingathering is a fulfillment of the Feast of Trumpets.

Consider what has happened in just the last century. In 1948, the State of Israel was born. In the decades since, millions of Jewish people have returned from the four corners of the earth. From Ethiopia, from Russia, from India, from the West. From the land of the north and the land of the south. The shofar has been sounding, and the exiles have been coming home.

The prophets said the great trumpet would be blown, and the outcasts would return. That is what we are witnessing. The Feast of Trumpets is

not just a memory. It is a present reality. The shofar is still sounding. The ingathering is still happening.

And the roar of the Lion is still being heard. Hosea said the children would come trembling from the west. And they are coming. From America. From Europe. From the ends of the earth. The Lion has roared, and His children are coming home.

The Final Regathering

The Feast of Trumpets points forward to a final, complete, climactic regathering.

The prophets speak of a day when all Israel will be gathered. Not just a remnant. Not just the firstfruits. But all. Every tribe. Every tongue. Every family. Every individual. The scattered children of Abraham, Isaac, and Jacob will be brought home.

Isaiah declared: *“He will set up a banner for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth”* ([Isaiah 11:12](#)). The gathering is comprehensive. It is global. It is the final ingathering.

Ezekiel saw it in the valley of dry bones. *“Thus says the Lord God: ‘Surely I will take the children of Israel from among the nations, wherever they have gone, and will gather them from every side and bring them into their own land’”* ([Ezekiel](#)

[37:21](#)). Every side. Every nation. Every place of scattering. The ingathering is total.

And Yeshua Himself spoke of this final gathering: *“And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other”* ([Matthew 24:31](#)).

The great trumpet. The gathering of the elect. The ingathering of the scattered. This is the Feast of Trumpets fulfilled. This is the hope of Israel. This is the hope of the Church.

The Lion Is Roaring

The Feast of Trumpets teaches us that the ingathering begins with a sound.

The shofar. The trumpet. The roar of the Lion. God does not gather His people silently. He calls them with a voice that shakes the heavens and the earth. He roars, and they come. He blows the trumpet, and they gather. He sounds the alarm, and they wake.

And the sound is still going forth. The shofar is still blowing. The Lion is still roaring. The ingathering is still happening.

The question is: Are we listening? Are we ready? Are we responding?

The Feast of Trumpets is a call to wake up. To be alert. To be ready for the return of the King. The

shofar is sounding. The Lion is roaring. The children are coming home.

And the final ingathering is closer than it has ever been.

“Blow the trumpet in Zion and sound an alarm in My holy mountain! Let all the inhabitants of the land tremble; for the day of the Lord is coming, for it is at hand.”

— [Joel 2:1](#)

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CHAPTER 6

Atonement: The Cleansing After the Gathering

The shofar has sounded. The exiles are coming home. And when they arrive, they will be cleansed.

This is the order of grace. God does not wait for Israel to be worthy before He gathers them. He does not require repentance as the price of return. He gathers them first — by grace alone, just as He saves us by grace alone — and then He cleanses them. The gathering is unconditional. The cleansing follows.

The Day of Atonement, Yom Kippur, is the second of the fall feasts. It comes after the shofar of Trumpets and before the dwelling of Tabernacles. It does not precede the ingathering. It accompanies it. It is the promise that when God brings His people home, He will also deal with their sin.

And that promise rests entirely on grace.

The Order of Grace in Ezekiel

No passage makes the order clearer than [Ezekiel 36](#).

“For I will take you from among the nations, gather you out of all countries, and bring you into your own land. Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols. I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh” ([Ezekiel 36:24–26](#)).

Read that sequence slowly. Gather. Bring. Then cleanse. Then renew.

The Hebrew word *ve-zarakti* — “and I will sprinkle” — follows the gathering, not the other way around. God does not say, “If you clean yourselves up, I will bring you home.” He says, “I will bring you home, and then I will clean you up.” The return is not the reward for cleansing. The cleansing is the fruit of the return.

This is grace. Undeserved favor. Unearned mercy. God gathers a people who have not earned it, brings them to a land they do not deserve, and then — in His own time and by His own Spirit — makes them new.

And notice the motive God gives. He does not gather Israel because they are faithful. He gathers

them “*for the sake of My holy name*” ([Ezekiel 36:22](#)). The exile profaned God’s name among the nations, who assumed He was too weak to save His people. The return vindicates His name. It is about His character, not Israel’s merit. That is the very definition of grace.

Grace Alone, Just Like Our Salvation

Here is where the ingathering and the Gospel are one.

Paul wrote: “*For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast*” ([Ephesians 2:8–9](#)). We are not saved because we cleaned ourselves up. We are saved while we are still sinners ([Romans 5:8](#)), and the cleansing follows. Justification precedes sanctification. We are declared righteous by grace, and then we are made righteous by the Spirit.

The ingathering of Israel follows the same pattern. God does not demand that Israel repent before He brings them home. He brings them home in their unbelief, and then He opens their eyes. Paul says it plainly: “*Blindness in part has happened to Israel until the fullness of the Gentiles has come in. And so all Israel will be saved*” ([Romans 11:25–26](#)). The gathering and the salvation are God’s work from first to last.

This is why the Day of Atonement belongs *after* the shofar of Trumpets. The shofar gathers. The atonement cleanses. The dwelling follows. The feast calendar itself preaches grace: God acts first, and the cleansing is His gift, not Israel's contribution.

The Bible's first clear declaration of salvation by grace is not in Paul — it is in Moses, and it is tied directly to the return:

“Even if your exiles are at the farthest reaches of heaven, from there the Lord your God will gather you, and from there He will take you. The Lord your God will bring you into the land your fathers possessed, and you shall possess it... And the Lord your God will circumcise your heart and the heart of your descendants, to love the Lord your God with all your heart and with all your soul, that you may live” ([Deuteronomy 30:4–6](#)).

Notice who does every action. *God* will gather. *God* will bring back. *God* will circumcise the heart. Israel does not gather herself. Israel cannot circumcise her own heart. The return is monergistic — accomplished by God alone — and so is the cleansing. Both are grace.

Aliyah is physical grace. Salvation is spiritual grace. They are not identical, but they are inseparable, and they operate by the same principle: God does for His people what they cannot do for themselves.

The Fountain Opened for the House of David

The prophets saw the cleansing coming, and they saw it as a gift.

Zechariah declared: *“In that day a fountain shall be opened for the house of David and for the inhabitants of Jerusalem, for sin and for uncleanness”* ([Zechariah 13:1](#)). A fountain, not a fee. Opened, not earned. For the house of David, for the inhabitants of Jerusalem — the very people who had returned to the land.

And how does the fountain flow? Zechariah tells us in the verse before: *“I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they have pierced. Yes, they will mourn for Him as one mourns for his only son”* ([Zechariah 12:10](#)).

The Spirit of *grace*. Not the spirit of deserving. Not the spirit of national merit. The Spirit of grace and supplication is poured out, and the result is repentance — a mourning that God Himself produces. Even Israel’s grief over sin is a gift. Even her tears are grace.

This is what Paul meant when he said the gifts and calling of God are irrevocable ([Romans 11:29](#)). God does not revoke His covenant because Israel fails. He fulfills it by grace, and the cleansing is part of the fulfillment.

The Cleansing That Accompanies the Return

So, what is the Day of Atonement for, in the story of the ingathering?

It is the promise that the return will not be a return to the old bondage. God is not gathering His people home just to leave them in their sins. He is gathering them home to cleanse them, to give them a new heart, to put His Spirit within them, and to make them the holy nation He always called them to be.

The physical return prepares the way for the spiritual return. The gathering of the exiles prepares the way for the ingathering of the redeemed. The land is restored so the heart can be restored. The shofar sounds so the fountain can flow.

And it all flows from grace. Israel does not return because she is faithful. She returns because God is faithful. She is not cleansed because she deserves it. She is cleansed because God promised it — and God keeps His promises on the basis of His own character, not hers.

This is why the Day of Atonement is good news. It is not a threat hanging over the ingathering. It is a promise embedded within it. When God brings His people home, He will not stop at the border. He will go all the way to the heart.

The Church and the Cleansing

What is our role in this?

We do not cleanse Israel. God does. We do not produce repentance. The Spirit does. But we pray. We intercede. We long for the day when the fountain is opened and the Spirit of grace is poured out. Paul's heart's desire and prayer for Israel was that they might be saved ([Romans 10:1](#)), and that should be ours.

We also remember that we are cleansed by the same grace. We did not earn our salvation, and Israel will not earn hers. We are both recipients of mercy. There is no room for pride — only for gratitude and intercession. The wild branches do not boast over the natural ones ([Romans 11:18](#)). We stand by faith, and so will they.

After the Gathering, the Cleansing

The fall feasts tell the story in order. Trumpets sounds the alarm and gathers the exiles.

Atonement cleanses the gathered. Tabernacles dwells with the cleansed. Grace gathers. Grace cleanses. Grace dwells.

The Day of Atonement is not a precondition for the ingathering. It is the gift that follows it. God brings His people home by grace alone, just as He saves us by grace alone — and then He does in them what they could never do for themselves.

The shofar has sounded. The exiles are coming home. And when they arrive, the fountain will be opened, the Spirit will be poured out, and the nation will be cleansed.

All by grace. All for His name's sake. All to His glory.

“For I will take you from among the nations, gather you out of all countries, and bring you into your own land. Then I will sprinkle clean water on you, and you will be clean.”

— [Ezekiel 36:24-25](#)

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CHAPTER 7

Tabernacles: Dwelling in the Land with God

We have arrived at the title chapter.

The Feast of Trumpets sounded the alarm and gathered the exiles. The Day of Atonement cleansed the gathered. And now, the Feast of Tabernacles — *Sukkot* — completes the sequence. It is the seventh and final feast of the Lord's calendar. It is the climax of the fall feasts. And it is the only feast that Scripture explicitly calls *the Feast of Ingathering*.

“You shall observe the Feast of Tabernacles seven days, when you have gathered from your threshing floor and from your winepress” ([Deuteronomy 16:13](#)).

“And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall rejoice before the Lord your God for seven days” ([Leviticus 23:40](#)).

Seven days of rejoicing. Seven days of dwelling in booths. Seven days of remembering the wilderness and celebrating the harvest. This is the Feast of

Ingathering. This is where the story has been heading all along.

And it is where the aliyah of Israel finds its ultimate meaning.

The Feast of Ingathering

The name matters.

In [Exodus 23:16](#), God calls Sukkot *“the Feast of Ingathering at the end of the year, when you have gathered in your labors from the field.”* In [Exodus 34:22](#), He calls it *“the Feast of Ingathering at the year’s end.”* This is the harvest festival *par excellence* — the great celebration when all the produce of the land had been brought in, the barns were full, and the people could rest and rejoice.

But the ingathering was never only agricultural. The prophets took this imagery and applied it to the gathering of Israel from the nations. Isaiah declared: *“It shall come to pass in that day that the Lord will thresh, from the channel of the River to the Brook of Egypt; and you will be gathered one by one, O you children of Israel”* ([Isaiah 27:12](#)). Zephaniah promised: *“At that time I will gather you; at that time I will bring you home”* ([Zephaniah 3:20](#)). The Feast of Ingathering was a rehearsal of the greater gathering to come.

So, when the Bible calls Sukkot the Feast of Ingathering, it is doing more than naming a

harvest. It is naming the destiny of the people of God. The ingathering of the harvest is a picture of the ingathering of the exiles. And the ingathering of the exiles is a picture of the ingathering of all things into the presence of God.

This is why the title of this book is *The Ingathering*. The whole story of the feasts — and the whole story of aliyah — moves toward this moment. God is gathering His people home. And when they are home, He will dwell with them.

Dwelling in Booths

The defining command of Sukkot is this: “*You shall dwell in booths for seven days... that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt*” ([Leviticus 23:42–43](#)).

The booths — *sukkot* — were temporary shelters. They were made of branches and leaves, flimsy and fragile, exposed to the wind and the rain. They were not permanent homes. They were reminders of the wilderness, of the journey, of the years when Israel lived in tents and depended on God for everything.

Why would God command His people to remember such a time? Because the wilderness was not a punishment. It was a honeymoon.

The prophet Jeremiah records God’s own words: “*I remember you, the kindness of your youth, the*

love of your betrothal, when you went after Me in the wilderness, in a land not sown” ([Jeremiah 2:2](#)). The wilderness was where Israel learned to trust God. It was where they received the manna, the water, the Torah, the tabernacle. It was where God dwelt among them in the cloud and the fire. The booths remind Israel that their relationship with God was forged in the wilderness — and that even in the land of promise, they still depend on Him.

There is a deep lesson here for aliyah. The return to the land is not the end of the journey. It is not a return to self-sufficiency and comfort. It is a return to dependence on God. The booths teach us that even in the Promised Land, we are sojourners. Even in the home God has given us, we live by grace.

The Jewish people are coming home to the land. But they are also being called to dwell in booths — to remember that their security is not in the land, but in the Lord of the land.

Rejoicing Before the Lord

Sukkot is the most joyful of all the feasts. It is called *Z'man Simchateinu* — the Season of Our Rejoicing. The Torah commands Israel to rejoice ([Deuteronomy 16:14](#)). The rabbis said that whoever has not seen the joy of the water-drawing

ceremony at Sukkot has never seen true joy in their life.

This joy is not superficial. It is the joy of harvest. The joy of ingathering. The joy of a people who have been gathered home and who now dwell in the presence of God.

The prophets saw this joy as the mark of the ingathering. Isaiah declared: *“Therefore with joy you will draw water from the wells of salvation”* ([Isaiah 12:3](#)). Jeremiah promised: *“They shall come and sing in the height of Zion, streaming to the goodness of the Lord... Their souls shall be like a well-watered garden, and they shall sorrow no more at all”* ([Jeremiah 31:12](#)).

And Zechariah saw a day when the nations would come up to Jerusalem to celebrate Sukkot:

“And it shall come to pass that everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the Lord of hosts, and to keep the Feast of Tabernacles” ([Zechariah 14:16](#)).

Everyone. All the nations. From year to year. Coming up to Jerusalem. Worshipping the King. Keeping the Feast of Tabernacles.

This is the ingathering at its climax. Not just Israel gathered from the nations. But the nations gathered to Israel’s God. Not just the exiles returning home. But the whole world coming to

worship. The Feast of Ingathering is the feast of the whole earth.

The Water and the Spirit

On the last day of Sukkot, the great day of the feast, the priests would draw water from the Pool of Siloam and carry it up to the Temple in a golden pitcher. They would pour it out on the altar as an offering, accompanied by singing and celebration. It was a picture of the rain that would come, the water that would make the land fruitful, the Spirit that would be poured out on all flesh.

And it was on that day — the last day, the great day of the feast — that Yeshua stood up and cried out: *“If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water”* ([John 7:37–38](#)).

John tells us what He meant: *“But this He spoke concerning the Spirit, whom those believing in Him would receive”* ([John 7:39](#)).

Yeshua stood at the Feast of Ingathering and announced the outpouring of the Spirit. He stood at the feast of water and promised living water. He stood at the feast of the harvest and promised a harvest of souls. He stood at the feast of the nations and promised that the nations would come.

The Feast of Tabernacles is not just about the past. It is about the future. It is about the Spirit who is being poured out. It is about the harvest that is being gathered. It is about the dwelling of God with His people.

The Ingathering of the Nations

Zechariah's vision of the nations coming up to Jerusalem for Sukkot is one of the most important passages in the Bible for understanding the ingathering.

The nations are not coming to conquer Jerusalem. They are coming to worship. They are not coming to replace Israel. They are coming to join Israel. They are not coming to take the land. They are coming to seek the Lord.

This is the ingathering of the nations. It is the fulfilment of the promise to Abraham: *"In your seed all the nations of the earth shall be blessed"* ([Genesis 22:18](#)). It is the fulfilment of Isaiah's vision: *"Now it shall come to pass in the latter days that the mountain of the Lord's house shall be established on the top of the mountains... and all nations shall flow to it"* ([Isaiah 2:2](#)).

And it is tied directly to the ingathering of Israel. The nations come to Jerusalem because Israel is there. They come to worship the God of Israel because Israel has returned. They come to keep

the Feast of Tabernacles because the feast has been restored.

The two ingatherings are one. Israel is gathered from the nations. The nations are gathered to Israel's God. The first prepares the way for the second. The return of the exiles makes possible the worship of the world.

Dwelling in the Land with God

The deepest meaning of Sukkot is not the harvest. It is the presence.

The booths were not just reminders of the wilderness. They were reminders that God dwelt with His people in the wilderness. The cloud by day and the fire by night. The tabernacle in the midst of the camp. The glory that filled the Holy of Holies. God was not far away. He was with them.

And the prophets promised that this presence would be restored. Ezekiel saw the glory returning to the Temple ([Ezekiel 43:1–5](#)). Zechariah promised that God would dwell in the midst of Jerusalem ([Zechariah 8:3](#)). John saw the ultimate fulfilment: *“And I heard a loud voice from heaven saying, ‘Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God’”* ([Revelation 21:3](#)).

The tabernacle of God is with men. He will dwell with them. This is the goal of the ingathering. Not

just a people in a land. But a people in a land with God. Not just a harvest gathered. But a harvest gathered into the presence of the Lord.

The Feast of Tabernacles is the feast of God dwelling with His people. It is the feast of the ingathering that brings the people home and brings God near. It is the feast that tells us the story is not over until God Himself is with us.

The Ingathering Is Not Complete Until God Dwells

This is the message of Sukkot for our generation.

The ingathering of Israel is not complete when the last Jewish person returns to the land. It is not complete when the last city is rebuilt, the last field is planted, the last song is sung. It is complete only when God dwells with His people. Only when the tabernacle of God is with men. Only when the glory fills the house.

And that is the promise. That is the hope. That is the goal of the ingathering.

The Feast of Tabernacles is a rehearsal of that day. Every year, Israel builds booths and dwells in them. Every year, they remember the wilderness and celebrate the harvest. Every year, they look forward to the day when God will dwell with them forever.

And every year, the feast points to the ingathering that is still coming. The ingathering of Israel from the nations. The ingathering of the nations to the God of Israel. The ingathering of all things into the presence of the Lord.

The booths are temporary. The dwelling is eternal. The journey is long. The home is forever.

The Feast of Ingathering is a promise. The promise is being fulfilled. The exiles are coming home. The nations are coming to worship. And the day is coming when God will dwell with His people, and they will dwell with Him, forever.

“And it shall come to pass that everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the Lord of hosts, and to keep the Feast of Tabernacles.”

— [Zechariah 14:16](#)

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PART THREE

The Ingathering in Our Generation

CHAPTER 8

The Ingathering Is Happening Now

The feasts are not merely a memory. They are not merely a prophecy. They are a present reality.

When we speak of the ingathering, we are not speaking of something that might happen someday. We are speaking of something that is happening now. The shofar is sounding. The exiles are coming home. The Feast of Ingathering is being fulfilled before our eyes.

This is not a theological abstraction. It is a demographic fact. It is a statistical reality. It is a movement of people across continents and oceans, from the ends of the earth back to the land of their ancestors. And it is being documented, photographed, and reported by the world's press.

The ingathering is happening now.

The Numbers Tell a Story

Consider what is happening in our generation.

In the Jewish year 5786, more than 20,000 Jewish people made aliyah to Israel from over 100 different countries. They came from Russia, from France, from the United States, from the United Kingdom, from Ethiopia, from India, from Argentina, from Brazil, from South Africa, from Germany. They came from every continent. They came from every language. They came because the shofar has sounded and the Lion has roared.

The numbers from Western countries are particularly striking. Aliyah from France rose by 65 percent in a single year, reaching 4,364 immigrants. From the United Kingdom, 975 people made aliyah — a 40-year high. From the United States, more than 3,300 came home. These are not just statistics. They are people. They are families. They are the fulfillment of prophecy.

And more than a third of these new immigrants — 35 percent — are young people aged 18 to 35. The ingathering is not just a movement of the elderly, returning to die in the land of their fathers. It is a movement of the young, building the future. It is a movement of professionals, doctors, engineers, teachers, and entrepreneurs. It is a movement of hope.

The Jewish Agency chairman, Doron Almog, said it plainly: *“Aliyah is the strongest answer to every challenge we face; it is a growth engine that contributes to strengthening the State of Israel.”* This is not just a political statement. It is a

prophetic one. The ingathering is not a burden. It is a blessing. It is the fulfillment of the promise that God would gather His people and make them a light to the nations.

The Bnei Menashe: A Living Sign

Of all the waves of aliyah in our generation, perhaps none is as striking as the return of the Bnei Menashe.

For nearly 2,700 years, this community lived in the hills of northeastern India — in the states of Mizoram and Manipur. They preserved their identity through oral tradition, observing the Sabbath, keeping dietary laws, and sustaining the dream of returning to Zion. They preserved an ancient song, the *Sikpui Hla*, which describes the parting of the sea, the pillars of cloud and fire, and the manna from heaven. They possessed no Bible, no rabbis, no contact with the Jewish world for centuries. Yet they remembered.

And now they are coming home.

In April 2026, 240 Bnei Menashe arrived at Ben Gurion Airport as part of Operation “Wings of Dawn” — a government-backed initiative to complete the aliyah of the entire community. The operation follows a government decision made in November 2025, initiated by Prime Minister Benjamin Netanyahu and Aliyah Minister Ofir

Sofer. The plan is to bring approximately 6,000 members of the community to Israel by 2030.

The first flight landed just after Israel's 78th Independence Day. The new immigrants were welcomed with singing and dancing, with balloons in the colors of the Israeli flag, with tears and embraces and the words that every Jewish heart longs to hear: *Welcome home.*

Prime Minister Netanyahu addressed the new arrivals with a promise: *"We are going to bring the entire community to Israel over the next four years. You are an inseparable part of the Jewish people, and Israel is your home."*

This is the ingathering. This is the Feast of Ingathering being fulfilled. A community that was scattered by the Assyrian empire 2,700 years ago is being gathered home. The lost tribes are not lost. They are being found. They are being brought back.

And the International Christian Embassy Jerusalem — the organization whose work inspired this book — has sponsored aliyah flights for nearly half of all Bnei Menashe immigrants since 2012. The Church is not a spectator. We are participants. We are the ten men grasping the sleeve of the Jewish man. We are carrying the sons and daughters of Israel home.

The Feast of Ingathering Fulfilled

This is what the Feast of Tabernacles was always pointing toward.

Sukkot is far more than a historical reenactment or a simple harvest festival. It is a living, breathing prophecy. It is God's divine blueprint for the physical and spiritual restoration of His people Israel — a prophetic enactment of the great and final Aliyah.

The Feast of Ingathering is not just about crops. It is about people. It is about the gathering of the exiles from the four corners of the earth. It is about the return of the Jewish people to their land. It is about the fulfillment of prophecy in our generation.

And the pattern is clear: every major return to the land in Scripture was marked by the observance of Sukkot. When Solomon dedicated the First Temple, he did it during the Feast of Tabernacles. When the exiles returned from Babylon, the first thing they did was rebuild the altar and keep the Feast of Booths. Sukkot is the feast of restoration. It is the feast of return.

And it is being fulfilled now. The Bnei Menashe are coming home. The Jews of France and the UK and Russia and America are coming home. The exiles from Ethiopia and Argentina and Brazil are coming home. The Feast of Ingathering is not a future hope. It is a present reality.

The Spirit of Grace and Supplication

But there is more. The ingathering is not just physical. It is spiritual.

The prophet Zechariah declared: *“I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they have pierced”* ([Zechariah 12:10](#)). The Spirit is being poured out. The eyes of Israel are being opened. The veil is being removed.

This is the cleansing that follows the gathering. God brings His people home by grace, and then He pours out His Spirit upon them. The physical return prepares the way for the spiritual return. The ingathering of the exiles prepares the way for the ingathering of the redeemed.

And we are seeing it. Jewish people are coming home to the land, and they are encountering the Messiah. They are reading the Scriptures with new eyes. They are seeing Yeshua on every page. The Spirit of grace and supplication is at work.

This is the ingathering in its fullness. Not just the return to the land. But the return to the Lord. Not just the gathering of the exiles. But the gathering of the redeemed.

The Ingathering Is Not Finished

But we must be honest. The ingathering is not complete.

More than 20,000 came home last year. But millions of Jewish people still live in the Diaspora. They are scattered across the nations. They are in America and Europe and South America and Africa and Asia. They are in cities and towns and villages. They are waiting for the shofar to sound in their hearts.

And the Bnei Menashe are not all home yet. Thousands are still waiting in India. The plan is to bring 5,800 by 2030. But the process is slow. It takes time. It takes resources. It takes prayer.

And the spiritual ingathering is not complete either. The eyes of Israel are not yet fully opened. The veil is still over many hearts. The Spirit of grace and supplication has not yet been poured out in fullness.

The ingathering is happening. But it is not finished. We are living in the days of the firstfruits. We are living in the days of the barley harvest. The full wheat harvest is still coming.

Our Role in the Ingathering

What is our role in this?

We are not called to be spectators. We are called to be participants. We are called to be the

fishermen of [Jeremiah 16:16](#) — the ones God uses to gather His people home. We are called to be the ten men of [Zechariah 8:23](#) — the ones who grasp the sleeve of the Jewish man and say, *“Let us go with you, for we have heard that God is with you.”*

The International Christian Embassy Jerusalem is doing this work. We have funded 726 aliyah flights in a single year, assisting more than 3,000 immigrants from France, the former Soviet Union, Ethiopia, and the UK. We have committed funding for the first 100 Bnei Menashe immigrants in 2026. We have launched an Aliyah App in partnership with the Jewish Agency — our first exclusive partnership with a Christian organization.

And you can be part of it. You can pray. You can give. You can advocate. You can welcome. You can support aliyah. You can be the hands and feet of the God who gathers.

The ingathering is happening now. And you are invited to be part of it.

The Feast of Ingathering Is Now

The Feast of Tabernacles is called the Feast of Ingathering. And we are living in the days of its fulfillment.

The shofar has sounded. The exiles are coming home. The Spirit is being poured out. The harvest is being gathered.

This is not a distant hope. It is a present reality. It is happening in our generation. It is happening in our lifetime. It is happening before our eyes.

The Bnei Menashe are coming home from India. The Jews of France are coming home from Europe. The Jews of Russia are coming home from the north. The Jews of America are coming home from the west. They are coming from the east and from the west, from the north and from the south. They are coming because the Lion has roared. They are coming because the shofar has sounded. They are coming because the Feast of Ingathering is being fulfilled.

And the day is coming when the ingathering will be complete. When the last Jewish person returns. When the last exile comes home. When the Spirit is poured out in fullness and all Israel is saved.

The Feast of Ingathering is now. And the harvest is still coming.

*“I will whistle for them and gather them in,
for I have redeemed them, and they shall be as
many as they were before. Though I scattered
them among the nations, yet in far countries
they shall remember Me, and with their
children they shall live and return.”*

— [Zechariah 10:8–9](#)

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CHAPTER 9

The Church's Calling in the Ingathering

We have seen the plan of God unfold across the feasts of the Lord. We have seen the pattern of redemption in the spring feasts, the ingathering of the nations in Shavuot, the final regathering in the fall feasts. We have seen the ingathering happening in our generation — Jewish people returning from the four corners of the earth to the land of their ancestors.

And now we come to the question that every believer must answer: What is our role in this?

The Church is not called to be a spectator. We are not called to watch from the sidelines while God gathers His people. We are called to participate. We are called to be the hands that carry the exiles home. We are called to be the feet that walk alongside them. We are called to be the voice that cries in the wilderness: *Prepare the way of the Lord.*

The ingathering is God's work. But He has chosen to do it through His people. And that includes you.

The Fishermen and the Hunters

The prophet Jeremiah recorded a striking promise and a sobering warning:

“Behold, I will send for many fishermen,” says the Lord, “and they shall fish them; and afterward I will send for many hunters, and they shall hunt them from every mountain and every hill, and out of the holes of the rocks” ([Jeremiah 16:16](#)).

The fishermen come first. They are the ones who gently draw God’s people back. They are the ones who cast the net of love and compassion. They are the ones who call with kindness and welcome with open arms.

The hunters come afterward. They are the ones who drive. They are the ones who pursue. They are the persecution, the antisemitism, the pressure that leaves no place to hide. They are the force that pushes God’s people out of the nations and toward their home.

Both are used by God. Both serve His purpose. The fishermen gather by attraction. The hunters gather by pressure. But the goal is the same: the ingathering of the exiles.

And the Church is called to be the fishermen. We are not called to be the hunters. God uses persecution to drive His people home, but that is not our role. Our role is to draw. Our role is to love. Our role is to welcome. Our role is to be the

hands of the Fisherman who said, *“I will make you fishers of men”* ([Matthew 4:19](#)).

When we support aliyah, when we welcome Jewish immigrants, when we stand with Israel, we are being the fishermen. We are casting the net of God’s love. We are drawing His people home.

The Ten Men and the Sleeve

The prophet Zechariah saw a day when ten men from every language of the nations would grasp the sleeve of a Jewish man and say, *“Let us go with you, for we have heard that God is with you”* ([Zechariah 8:23](#)).

This is a picture of the Church’s calling. We are the ten men. We are the ones who have heard that God is with the Jewish people. We are the ones who are drawn to the God of Israel. We are the ones who want to go with them.

But notice what the ten men do. They grasp the sleeve. They do not take the lead. They do not replace the Jewish man. They do not say, *“Follow us.”* They say, *“Let us go with you.”* The Church is called to accompany Israel, not to replace her. We are called to walk alongside, not to take over.

This is the heart of the Church’s calling in the ingathering. We are not the gatherers. God is. We are not the ones who bring His people home. God does. But we are the ones who go with them. We are the ones who carry their bags. We are the ones

who provide the plane tickets. We are the ones who welcome them at the airport. We are the ones who pray for them, give for them, advocate for them.

We are the ten men. And our place is beside the Jewish people, grasping the sleeve, saying, *“Let us go with you.”*

Comfort My People

The prophet Isaiah received a commission that applies directly to the Church today:

“‘Comfort, yes, comfort My people!’ says your God. ‘Speak comfort to Jerusalem, and cry out to her, that her warfare is ended, that her iniquity is pardoned; for she has received from the Lord’s hand double for all her sins’” ([Isaiah 40:1–2](#)).

Comfort my people. Speak comfort to Jerusalem. This is the calling of the Church. We are to be a ministry of comfort to the Jewish people. We are to speak tenderly to Jerusalem. We are to declare that her warfare is ended, that her exile is over, that her sins are pardoned.

This is not a suggestion. It is a command. It is the word of the Lord. And it is a word that the Church has too often failed to obey. For centuries, the Church did not comfort Israel. It persecuted Israel. It drove Israel away. It replaced Israel in its theology. It forgot that the God of Israel is the God of the Church.

But that is changing. The Church is waking up. The Church is discovering its Jewish roots. The Church is learning to love the people that God has never stopped loving.

And the ingathering is the opportunity to obey the command. Every Jewish person who returns to the land is a chance to comfort. Every aliyah flight is a chance to speak tenderly. Every new immigrant is a chance to say, *“You are not alone. We are with you. We are going with you.”*

The Watchmen on the Walls

The prophet Isaiah gave another picture of the Church’s calling:

“I have set watchmen on your walls, O Jerusalem; they shall never hold their peace day or night. You who make mention of the Lord, do not keep silent, and give Him no rest till He establishes and till He makes Jerusalem a praise in the earth” ([Isaiah 62:6–7](#)).

Watchmen. Intercessors. Those who do not keep silent. Those who give God no rest until Jerusalem is established and made a praise in the earth.

This is the Church’s role in the ingathering. We are the watchmen on the walls. We are the ones who pray. We are the ones who intercede. We are the ones who cry out to God day and night for the return of His people.

And we are to give Him no rest. We are to be persistent. We are to be relentless. We are to pray without ceasing. Not because God is reluctant, but because He has chosen to work through the prayers of His people. He has chosen to make the ingathering a partnership between heaven and earth.

The watchmen are on the walls. They are praying for the peace of Jerusalem. They are praying for the return of the exiles. They are praying for the ingathering. And God is answering.

Practical Ways to Participate

The Church's calling in the ingathering is not just spiritual. It is practical. Here are some ways you can participate:

Pray. Pray for the peace of Jerusalem. Pray for the return of the exiles. Pray for the Bnei Menashe, the Jews of Ethiopia, the Jews of Russia, the Jews of France, the Jews of America. Pray for the Spirit of grace and supplication to be poured out. Pray for the eyes of Israel to be opened.

Give. Support the work of the International Christian Embassy Jerusalem. Your giving can provide a plane ticket, a place to live, a job, a community. Every gift helps bring a Jewish person home.

Advocate. Stand with Israel in your community. Speak up for the Jewish people. Counter antisemitism when you see it. Support political leaders who support Israel. Be a voice for truth in a world of lies.

Welcome. When Jewish people come to your community, welcome them. When you meet an Israeli, bless them. When you visit Israel, show love. Be the hands and feet of the God who gathers.

Go. Some are called to go to Israel. Some are called to serve in the land. Some are called to be part of the ingathering by living in the land. If God is calling you, say yes.

Teach. Teach your church about the feasts of the Lord. Teach them about aliyah. Teach them about God's plan for Israel. Help them see that the ingathering is not a side issue. It is the heart of the Gospel.

The Two Loaves and the One Ingathering

The Feast of Shavuot teaches us that the ingathering is not just for Israel. It is for the nations too. The two loaves — baked with leaven — are offered together. Jew and Gentile. Israel and the Church. The first loaf and the second loaf.

The Church is not a spectator to the ingathering of Israel. We are part of it. We are the second loaf.

We are being gathered with our Jewish brethren. We are being offered with them. We are being presented with them before the Lord.

And this means that the ingathering is not just about Israel's return to the land. It is about our return too. It is about our return to the God of Israel. It is about our return to our Jewish roots. It is about our return to the faith of Abraham, Isaac, and Jacob.

When we support aliyah, we are not just helping Israel. We are helping ourselves. We are fulfilling our own calling. We are becoming who we were always meant to be: one new man, one family, one people, gathered from every tribe and tongue and nation, worshipping the God of Israel together.

The two loaves are on the altar. The wave offering is underway. The ingathering is happening. And we are part of it.

The Call to the Church

The Church is at a crossroads. For nearly two thousand years, we have often stood apart from Israel. We have sometimes stood against her. We have sometimes ignored her. But the ingathering is calling us back. It is calling us to stand with her. It is calling us to love her. It is calling us to go with her.

The feast of ingathering is a feast for the whole Church. It is a feast of return. It is a feast of

homecoming. It is a feast of joy. And it is a feast that we are called to celebrate — not just in Jerusalem, but wherever we are.

The shofar is sounding. The exiles are coming home. The Spirit is being poured out. The harvest is being gathered. And the Church is called to be part of it.

So, what will you do? Will you be a spectator? Or will you be a participant? Will you watch from the sidelines? Or will you grasp the sleeve and say, *“Let us go with you”*?

The ingathering is happening now. And you are invited to be part of it.

“I have set watchmen on your walls, O Jerusalem; they shall never hold their peace day or night. You who make mention of the Lord, do not keep silent, and give Him no rest till He establishes and till He makes Jerusalem a praise in the earth.”

— [Isaiah 62:6–7](#)

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CHAPTER 10

Faithful Until the Final Ingathering

We have come to the end of the journey — but not the end of the story.

We have walked through the feasts of the Lord. We have seen the pattern of redemption in the spring feasts: the Lamb slain, the leaven purged, the firstfruits raised, the Spirit poured out. We have seen the ingathering of the nations in Shavuot: the two loaves offered together, the ten men grasping the sleeve. We have seen the climax of the fall feasts: the shofar sounding, the cleansing coming, the dwelling promised.

And we have seen the ingathering happening in our generation. Jewish people returning from the four corners of the earth. The Bnei Menashe coming home from India. The exiles gathering from Russia and France and Ethiopia and America. The Feast of Ingathering being fulfilled before our eyes.

But the ingathering is not complete. The story is not over. And we are called to be faithful until the final ingathering.

The Already and the Not Yet

We live in the tension of the already and the not yet.

The Lamb has been slain — but the full redemption is still coming. The Spirit has been poured out — but the full outpouring is still ahead. The exiles are returning — but the full ingathering is not yet complete. The shofar has sounded — but the final trumpet has not yet blown.

Yeshua has come. Yeshua is coming. The kingdom has been inaugurated. The kingdom is not yet fully established. The harvest has begun. The harvest is not yet gathered in.

This is the tension of faith. We celebrate what God has done. We long for what God will do. We live in the middle of the story, trusting the Author to finish what He has started.

And the feasts teach us to live in that tension. The spring feasts are fulfilled. The fall feasts are being fulfilled. The Feast of Ingathering is now — and not yet. The booths are built. The harvest is being gathered. But the final dwelling, the final ingathering, the final joy — that is still coming.

We are living between the firstfruits and the full harvest. We are living between the shofar and the dwelling. We are living in the days of the ingathering that is underway.

And we are called to be faithful until it is complete.

The Faithfulness of God

The foundation of our faithfulness is the faithfulness of God.

“God is not a man, that He should lie, nor a son of man, that He should repent. Has He said, and will He not do? Or has He spoken, and will He not make it good?” ([Numbers 23:19](#)).

God has promised to gather His people. He has promised to bring them home. He has promised to cleanse them. He has promised to dwell with them. And He will do it. He is faithful. He keeps His covenant. He finishes what He starts.

The history of Israel is a testimony to God’s faithfulness. He promised Abraham a land. He brought Israel out of Egypt. He brought them into the Promised Land. He brought them back from Babylon. He brought them back from the nations in our generation. He is bringing them home now. He will bring them home until the last exile returns.

And He has promised to cleanse them. *“I will sprinkle clean water on you, and you will be clean”* ([Ezekiel 36:25](#)). He has promised to give them a new heart. *“I will give you a new heart and put a new spirit within you”* ([Ezekiel 36:26](#)). He has promised to pour out His Spirit. *“I will*

pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication” (Zechariah 12:10). He has promised to dwell with them. *“Behold, the tabernacle of God is with men, and He will dwell with them” (Revelation 21:3).*

All of these promises are yes and amen in Yeshua ([2 Corinthians 1:20](#)). God will do what He has promised. He will gather. He will cleanse. He will dwell. The ingathering will be complete.

Our faithfulness is a response to His faithfulness. We do not persevere because we are strong. We persevere because He is faithful. We do not keep going because we have it all together. We keep going because He who promised is faithful ([Hebrews 10:23](#)).

The Perseverance of the Saints

But faithfulness is not passive. It is active. It is a choice. It is a discipline. It is a fight.

The writer of Hebrews calls us to persevere: *“For you have need of endurance, so that after you have done the will of God, you may receive the promise”* ([Hebrews 10:36](#)). The promise is coming. The ingathering is coming. But we need endurance. We need to keep going. We need to be faithful until the end.

What does that look like?

Keep praying. The watchmen on the walls do not hold their peace. They cry out day and night. They give God no rest until He establishes Jerusalem and makes it a praise in the earth ([Isaiah 62:6–7](#)). Keep praying for the peace of Jerusalem. Keep praying for the return of the exiles. Keep praying for the Spirit to be poured out. Do not stop.

Keep giving. The ingathering costs money. It costs plane tickets and housing and jobs and community. Every Jewish person who returns needs help. Every aliyah flight needs funding. Every new immigrant needs welcome. Keep giving. Your generosity is part of the ingathering.

Keep speaking. The world is hostile to Israel. The nations rage. The antisemitism is rising. The lies are spreading. But we are called to speak the truth. We are called to stand with Israel. We are called to be a voice for the Jewish people. Keep speaking. Do not be silent.

Keep welcoming. Every Jewish person who comes home is a brother or sister. Every immigrant is a neighbor. Every stranger is a guest. Keep welcoming. Keep loving. Keep embracing. The ingathering is not just about geography. It is about family.

Keep hoping. The night is dark. The world is in turmoil. The enemies of God seem to be winning. But the dawn is coming. The King is coming. The

ingathering is coming. Keep hoping. The promise is sure.

The Return of the King

The ingathering is not the end of the story. The return of the King is.

Yeshua said: *“And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other”* ([Matthew 24:31](#)). The final ingathering is the gathering of the elect at the return of the King.

The shofar of the Feast of Trumpets points to the trumpet of God. The gathering of the exiles points to the gathering of the elect. The Feast of Ingathering points to the final harvest, when the angels will gather the wheat into the barn and burn the chaff with unquenchable fire ([Matthew 3:12](#)).

And when the King returns, the ingathering will be complete. The exiles will all be home. The nation will be cleansed. The Spirit will be poured out. The dwelling will begin. The tabernacle of God will be with men. And He will dwell with them forever.

This is the hope of the Church. This is the hope of Israel. This is the hope of the world. The King is coming. The ingathering is coming. The feast is coming. And it will never end.

Faithful Until That Day

So, what do we do until that day?

We keep the feasts. We celebrate Passover and remember the Lamb. We keep Unleavened Bread and purge the leaven. We wave the Firstfruits and trust the harvest. We celebrate Shavuot and offer the two loaves. We hear the Trumpets and respond to the call. We observe Atonement and receive the cleansing. We dwell in Tabernacles and rejoice in the ingathering.

We keep the feasts not as a memory, but as a rehearsal. We keep them not as a law, but as a promise. We keep them not as a burden, but as a joy. We keep them because they tell the story — the story of redemption, the story of ingathering, the story of the God who gathers His people home.

And we keep working. We keep praying. We keep giving. We keep speaking. We keep welcoming. We keep hoping. We keep loving. We keep standing with Israel. We keep supporting aliyah. We keep waiting for the King.

We are faithful until the final ingathering.

The Feast of Ingathering Is Coming

The title of this book is *The Ingathering*. And the message of this book is that the ingathering is happening now — and that it is not yet complete.

The spring feasts have been fulfilled. The fall feasts are being fulfilled. The Feast of Ingathering is now — and not yet. The shofar is sounding. The exiles are coming home. The Spirit is being poured out. The harvest is being gathered.

But the final ingathering is still coming. The day when the last Jewish person returns. The day when the last exile comes home. The day when the Spirit is poured out in fullness and all Israel is saved. The day when the King returns and gathers His elect from the four winds. The day when the tabernacle of God is with men and He dwells with them forever.

That day is coming. It is closer than it has ever been. The shofar is sounding. The Lion is roaring. The King is at the door.

And until that day, we are faithful. We keep the feasts. We support the ingathering. We love the Jewish people. We stand with Israel. We pray for the peace of Jerusalem. We give. We speak. We welcome. We hope.

We are faithful until the final ingathering.

And then the feast will begin — the great Feast of Ingathering, when all the redeemed from every tribe and tongue and people and nation will gather around the throne, and the tabernacle of God will be with men, and He will dwell with them, and they will be His people, and God Himself will be with them and be their God.

That is the ingathering. That is the feast. That is the hope.

And it is coming.

“And I heard a loud voice from heaven saying, ‘Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.’”

— [Revelation 21:3–4](#)

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CONCLUSION

From Feasts to Fulfillment

We began this journey with a simple question: What do the three feasts of the Lord have to do with aliyah?

The answer, we have discovered, is everything. The feasts are not a collection of ancient rituals. They are not a calendar of forgotten holidays. They are the prophetic blueprint of God's redemptive plan — and at the heart of that plan is the ingathering of His people.

From Passover to Tabernacles, from Egypt to Zion, from the first exodus to the final ingathering, the feasts tell one story. And that story is being fulfilled before our eyes.

The Story the Feasts Tell

The spring feasts tell the story of redemption.

Passover declares that God delivers His people by the blood of the Lamb. The Lamb is slain. The blood is applied. The door is opened. The journey begins.

Unleavened Bread declares that God calls His people to holiness. The leaven is purged. The old

life is left behind. God gathers His people home so they can be who He always called them to be.

Firstfruits declares that God guarantees the harvest. The first sheaf is waved. The resurrection is pledged. The first pioneers have come home. The firstfruits are in — and the full harvest is coming.

Shavuot declares that God gathers the nations. The wheat harvest is brought in. The two loaves are offered. The Spirit is poured out. Jew and Gentile are joined in one body.

The spring feasts tell the story of a people brought out, set apart, raised up, and sent forth.

And then the fall feasts complete it.

Trumpets declares that God summons His people home. The shofar sounds. The Lion roars. The exiles come trembling from the west. The final regathering has begun.

Atonement declares that God cleanses His people after He gathers them. He does not wait for them to be worthy. He brings them home first, and then He opens the fountain, pours out His Spirit, and gives them a new heart. This is the order of grace.

Tabernacles declares that God dwells with His people. The Feast of Ingathering is the destination of the story. The booths are built. The harvest is celebrated. The nations come up to Jerusalem to

worship the King. And God Himself dwells with His people.

Gathering. Cleansing. Dwelling. This is the story the feasts tell. This is the plan of God for Israel and the nations. This is the ingathering.

The Ingathering Is Now

And this story is not just ancient history. It is present reality.

The shofar is sounding in our generation. The exiles are coming home. More than 20,000 Jewish people made aliyah last year from over 100 countries. The Bnei Menashe are returning from India after 2,700 years. The Jews of France and Russia and Ethiopia and America are coming home. The Feast of Trumpets is being fulfilled before our eyes.

The cleansing is coming. The Spirit of grace and supplication is being poured out. The eyes of Israel are being opened. The fountain is being prepared. The Day of Atonement will be fulfilled when the nation looks on Him whom they pierced and mourns — and is cleansed.

The dwelling is promised. The Feast of Tabernacles is coming. The day when God will dwell with His people, and they will dwell with Him, and the nations will come up to Jerusalem to worship the King. The ingathering is not complete until the tabernacle of God is with men.

We are living in the days of the ingathering. We are living in the days of the Feast of Ingathering. We are living between the firstfruits and the full harvest, between the shofar and the dwelling.

And we are called to be part of it.

What This Means for the Church

The Church is not a spectator to the ingathering. We are participants. We are the ten men grasping the sleeve of the Jewish man. We are the two loaves offered with the first. We are the watchmen on the walls who give God no rest. We are the fishermen who draw God's people home with love.

We are called to pray. To give. To advocate. To welcome. To go. To teach. To stand with Israel. To support aliyah. To love the Jewish people as our own family — because they are our own family. We have been grafted into their tree. We share their covenant. We worship their God. We follow their Messiah.

The ingathering is not just Israel's story. It is our story. When the exiles come home, we are watching our own family return. When the shofar sounds, we are hearing our own call. When the Feast of Ingathering is fulfilled, we will be there — gathered with Israel, cleansed with Israel, dwelling with Israel, worshipping the King together.

The two loaves are offered together. The two families are gathered together. The two ingatherings are one.

What This Means for Israel

And what does this mean for Israel?

It means that the God of Abraham, Isaac, and Jacob has not forgotten His people. It means that the covenant is still in force. It means that the promises are still yes and amen. It means that the exile is not the final word. It means that the return is real, the cleansing is coming, and the dwelling is promised.

It means that the Jewish people have a future and a hope. It means that the land is theirs by everlasting covenant. It means that Jerusalem will be a praise in the earth. It means that the King is coming — and He is coming to Zion.

It means that the Feast of Ingathering is not just a memory. It is a promise. It is a prophecy. It is a present reality. And it is a future hope.

The exiles are coming home. The Spirit is being poured out. The King is at the door.

The Final Ingathering

And so, we come to the end of the book — but not the end of the story.

The feasts point to a fulfillment beyond themselves. They point to a day when all things will be gathered into Christ. A day when the last trumpet sounds and the dead are raised. A day when the King returns and gathers His elect from the four winds. A day when the tabernacle of God is with men, and He dwells with them, and they are His people, and He is their God.

That is the final ingathering. That is the Feast of Ingathering fulfilled. That is the hope of Israel and the hope of the Church and the hope of the world.

And until that day, we keep the feasts. We celebrate Passover and remember the Lamb. We keep Unleavened Bread and purge the leaven. We wave the Firstfruits and trust the harvest. We celebrate Shavuot and offer the two loaves. We hear the Trumpets and respond to the call. We observe Atonement and receive the cleansing. We dwell in Tabernacles and rejoice in the ingathering.

We keep the feasts because they tell the story. And the story is not over.

The Feast of Ingathering Is Coming

The title of this book is *The Ingathering: How the Three Feasts of the Lord Reveal God's Plan for Aliyah*. And the message of this book is simple: the feasts reveal the plan, and the plan is being fulfilled.

The spring feasts reveal the pattern: redemption, separation, resurrection, ingathering.

The fall feasts reveal the climax: gathering, cleansing, dwelling.

And the Feast of Ingathering reveals the goal: God dwelling with His people forever.

The ingathering is happening now. The shofar is sounding. The exiles are coming home. The Spirit is being poured out. The harvest is being gathered.

And the final ingathering is coming. The day when the last exile returns. The day when the last heart is cleansed. The day when the King returns and gathers His elect from the four winds. The day when the tabernacle of God is with men.

That day is coming. It is closer than it has ever been. The shofar is sounding. The Lion is roaring. The King is at the door.

And until that day, we are faithful. We keep the feasts. We support the ingathering. We love the Jewish people. We stand with Israel. We pray for the peace of Jerusalem. We give. We speak. We welcome. We hope.

We are faithful until the final ingathering.

And then the feast will begin — the great Feast of Ingathering, when all the redeemed from every tribe and tongue and people and nation will gather around the throne, and the tabernacle of God will be with men, and He will dwell with them, and

they will be His people, and God Himself will be with them and be their God.

That is the ingathering. That is the feast. That is the hope.

And it is coming.

“And it shall come to pass that everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the Lord of hosts, and to keep the Feast of Tabernacles.”

— [Zechariah 14:16](#)

“Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God.”

— [Revelation 21:3](#)

“Even so, come, Lord Jesus!”

— [Revelation 22:20](#)

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END OF THE BOOK

About the Author

Howard Flower serves as Director of the Aliyah Department at the International Christian Embassy Jerusalem (ICEJ). For more than two decades, he has worked on the front lines of Jewish immigration to Israel, helping to facilitate the return of Jewish people from the four corners of the earth to their ancestral homeland.

Howard has been directly involved in sponsoring aliyah flights for Jewish communities around the world, including the Bnei Menashe of northeastern India, the Jews of Ethiopia, the former Soviet Union, France, and many other nations. He has witnessed firsthand the fulfillment of biblical prophecy as thousands of Jewish people have come home to Israel.

A gifted teacher and communicator, he is a passionate advocate for the Jewish people and for the Church's calling to participate in the ingathering that God promised through the prophets.

About the International Christian Embassy Jerusalem

The International Christian Embassy Jerusalem (ICEJ) was founded in 1980, the same year that the Israeli government declared Jerusalem to be its eternal and undivided capital. What began as a small act of solidarity — a Christian embassy established in Jerusalem to stand with Israel and the Jewish people — has grown into one of the largest and most respected Christian Zionist organizations in the world.

The ICEJ is a global ministry with offices and representatives in more than 90 countries. Its mission is to comfort Israel and the Jewish people, to speak up for Israel in the nations, and to help Jewish people return to their ancestral homeland through aliyah.

Our Work

Aliyah. The ICEJ's Aliyah Department has assisted nearly 200,000 Jews in making aliyah to Israel since 1980. We sponsor aliyah flights, provide absorption assistance, and help new

immigrants settle into their new lives in Israel. We have sponsored flights for the Bnei Menashe, the Jews of Ethiopia, the former Soviet Union, and many other communities.

Advocacy. The ICEJ represents Israel's interests in the nations. We work with governments, parliaments, and international bodies to promote a fair and just understanding of Israel and its place in the Middle East. We counter antisemitism, replacement theology, and the delegitimization of Israel.

Education. The ICEJ teaches Christians about the Jewish roots of their faith, the biblical significance of Israel, and the prophetic fulfillment of aliyah. We publish books, produce documentaries, and host conferences and seminars around the world.

Feast of Tabernacles. Every year, the ICEJ hosts the annual Feast of Tabernacles celebration in Jerusalem — the largest annual Christian gathering in Israel. Thousands of Christians from around the world come up to Jerusalem to worship, to celebrate the Feast of Ingathering, and to stand with Israel.

Humanitarian Aid. The ICEJ provides practical assistance to Jewish people in need — both in Israel and around the world. We support Holocaust survivors, struggling families, new immigrants, and vulnerable communities.

Our Foundation

The ICEJ stands on the foundation of Scripture. We believe that God has an everlasting covenant with the Jewish people. We believe that the land of Israel is their inheritance by divine promise. We believe that the return of the Jewish people to their land is the fulfillment of prophecy. And we believe that the Church is called to participate in the ingathering — to comfort Israel, to support aliyah, and to go with them.

Our Invitation

The ICEJ invites you to join us in the ingathering. Whether you pray, give, advocate, or come to Israel, you can be part of what God is doing in our generation. Together, we can help bring Jewish people home.

For more information about the ICEJ and its work, visit www.icej.org.

THE INGATHERING

*How the Three Feasts of the Lord Reveal God's Plan
for Aliyah*

By Howard and Arthur Flower

*Director of ICEJ's Aliyah Department
International Christian Embassy Jerusalem*

Published by the International Christian Embassy Jerusalem

"Even so, come, Lord Jesus!"

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