

The Feasts of Jehovah 04 Firstfruits

by John W. Bramhall

The sermon emphasizes the significance of the Feast of Firstfruits as a reminder of God's redemption and our privilege of worship, and highlights the role of Christ's sacrifice in our worship and acceptance before God.

Duration: 50:55

Scripture: Exodus 12:14, Leviticus 23:9-14, Leviticus 23:21, Leviticus 23:41, Matthew 6:33

Topics: "Worship Offerings", "Feeding On Christ"

Description

In this sermon, the speaker discusses the various offerings mentioned in the Bible, specifically focusing on the drink offering. He references the story of Jacob in Genesis, where Jacob poured wine on the altar he had built to God. The wine symbolizes joy and being in the presence of God. The speaker emphasizes the importance of coming to God with joy and bringing offerings through the value of Jesus. He also highlights the significance of feeding on Christ through the Word of God and how it impacts our testimony.

Transcript

Beholding us in a mirror, the glory of the Lord, we are changed into the same image from glory to glory, even as by the Spirit of the Lord. What a joy to approach the Word of God this morning and look for the glory of that blessed person who loved us and gave himself for us, and whom we say of him now we say whom having not seen we love. Shall we turn in our bible to the Levitical chapter before us, the chapter 23 of the book of Leviticus, and continue our study in relation to the chart before us of the seven feasts of Jehovah.

We would like to read in chapter 23 beginning at verse 9 and reading through verse 14. Verse 9 of Leviticus chapter 23. And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest.

And he shall wave the sheaf before the Lord to be accepted for you on the morrow after the Sabbath the priest shall wave it. And ye shall offer that day when ye wave the sheaf, and he lamb without blemish of the first year for a burnt offering unto the Lord. And the meal offering thereof shall be two tenths deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet flavor.

And the drink offering thereof shall be of wine, the fourth part of an hen. And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God. It

shall be a statute forever throughout your generations in all your dwellings.

May God bless the reading of the hearing of his word. And as we continue on the chart, may I briefly suggest for the blessing of those and the help of those women who may not have been gathered on the previous meeting, we are looking at this chart and from the scriptures studying the seven feasts of Jehovah. We have three applications that we particularly desire to be blessed by as we see them in the word of God.

There is first of all the primary application, these seven feasts, beginning with the feast of Passover and going on through each year, terminating with the feast of Tabernacles, were seven annual feasts when God gathered his people together in holy convocation to himself to enjoy his presence and he to enjoy them. These were seven annual occasions in which the nation of Israel was privileged to gather together around Jehovah. They were called rightly in the word of God, they were called rightly to be holy convocations.

One can recognize they were to be gatherings in which the enjoyment of God's presence and God's enjoyment of his people should be mutually enjoyed together. One of the saddest commentary regarding those feasts is to realize their deterioration in character. As you read on in the history of Israel, particularly you will find the New Testament stating, in John's gospel particularly, that they became not the feasts of Jehovah, but they came to be called by God and the Spirit of God in the word, the feasts of the Jews.

Now beloved look, when you and I belong to the Lord, what we are and what we have is all his, and he is the center as well as the circumference of all our blessings. But God helps us not to permit the privileges that belong to us even in this Christian age to deteriorate, that our gatherings are just only for ourselves. The feast of the Jews implies the Lord did not have his place of honor and centrality in the midst of his beloved people as he should.

May you and I give him that place constantly and faithfully. A second application that we are seeing and shall see particularly toward the end of the chart is the dispensational application in relation to Israel. These seven feasts, beginning with the Passover feast and continuing until we reach the Feast of Tabernacles, present also an outline of God's redemptive purposes for the nation of Israel.

Now may I repeat that with emphasis? I do it for a specific reason. There are some, even amongst our good Christian companions and friends, who would relegate no place in the future to the nation of Israel. There are those who have laid aside any application of God's promises and unconditional promises that he made to Abraham, to Isaac, and to Jacob, and to his people, and particularly the Davidic covenant, that is the covenant he made with David, that he would have seated upon his throne a king who would reign in righteousness, and they do away entirely with what we believe the Feast of Tabernacles dispensationally represents, and that is there will come a day when Israel shall be in their land in that millennial age, under the reign of their glorious Messiah.

Now let me repeat that second application. I want you to remember it. These seven feasts, in their typology, also cover the history of God's earthly people toward that glory of the millennial reign.

And from beginning to the end, in the feast, God's redemptive purposes can be seen in relation to his earthly people. Now as we mention the third application, let me point out, God's redemptive purposes with his people always begin with redemption by blood. Now the third application we are seeing is in the upper part of the chart, the New Testament teaching concerning that which we find revealed in these seven

feasts of Jehovah.

Now it's not at all wrong to apply the Old Testament to New Testament principle and teaching, for the apostle wrote in Romans chapter 15 and verse 4, that these things were written a time for our learning. And he wrote to the Corinthians that these things were written for our admonition upon whom the ends of the ages have come. It is absolutely not wrong to look in the Old Testament and find some of the most precious types of New Testament truth.

And these seven feasts illustrate what the upper chart, upper part of the chart, represents. The redemptive purposes of God from the beginning of his purposes in relation to the human race, and to the end of those purposes, which will be an eternity of glory. One rightly stated that the Bible is the redemption of the human race, and redemption is the theme of the Bible from the beginning to the end, without question of doubt.

Now that redemption, whether for Israel, whether for Gentiles, that redemption is based upon precious blood. For the Passover feast and the Passover lamb represented to us the death of our Lord Jesus Christ. We also went on to see that the Feast of Unleavened Bread, whether that feast, no leaven was to be found in the houses of the Israelites, and they were to partake of the roast lamb with unleavened bread and with bitter herbs, reminding us that as they communed upon that roast lamb and fed upon it, we today as his saints have a fellowship and a communion, not only with God, but with one another, and we feed upon Christ.

As they fed in those days of old upon the roast lamb within their homes, sheltered by the precious blood, so God's dear people today, under the shelter of the blood of Christ, we have not only faith defied his blood, but thank God we have the joy of partaking of that one who suffered for us, and he is the food for his people. One well wrote these lovely words, nothing but Christ is our bread, the gift of Christ, God's living bread, with that in hand, and feet well shined, nothing but Christ, the Christ of God. We come to the feast that is called the third feast, the Feast of Firstfruits, and we look at it in Leviticus chapter 23, as God ordained it to be kept.

Now I would like you to note, first of all, the primary meaning of these feasts, and the purpose of these feasts in Israel. I'm going to ask if you will turn with me to the book of Deuteronomy chapter 26. The book of Deuteronomy chapter 26.

I would like to read a few verses, beginning at verse 1 through verse 4, and then reading verse 10, for brevity's sake. For here we have the same principle in relation to the children of Israel and their Jehovah when in the land. May I read verse 1 of chapter 26 in the book of Deuteronomy? And it shall be, when thou art come in unto the land which the Lord thy God giveth thee for an inheritance, and possesses it, and dwelleth therein, that thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land, that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shalt choose to place his name there, and thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the Lord thy God that I am come unto the country which the Lord swear unto our fathers for to give us, and the priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God.

Verse 10. And now behold, here is the language of the one who brings his offering, now behold, I have brought the first fruits of the land which thou, O Lord, hast given me, and thou shalt set it before the Lord thy God and worship before the Lord thy God. May I read this last verse again? And the last phrase of it,

and thou shalt set it before the Lord thy God and worship before the Lord thy God.

May I remind you from this scripture that one of the greatest privileges and holy privileges given to the Israelites of old, and likewise given to the saints of God in this age, is the privilege of worshipping that blessed one who redeemed us. The worship of Jehovah was the indication of bringing the first fruit and giving to him that first fruit of their harvest before the harvest was gathered in, and to set it before the Lord his God in adoration, in appreciation and worship before him who had thus redeemed them. Can I quote the words of Jehovah as you find them in chapter 19, I believe, of the book of Exodus? When God said to his people through Moses, in chapter 19 of Exodus in verse 4, I bear you on eagle's wings and I brought you unto myself.

I bear you on eagle's wings and I brought you unto myself. When God redeemed them out of the land of Egypt, from the tyranny of Pharaoh, from the bondage of the Egyptians, and he bore them through that wilderness pathway, and he bore them as it were on eagle's wings, wings of eternal strength. But he says, I brought you to myself.

My beloved believer, let you and I recognize when God redeemed you and me, he brought us to himself. And the very fact that he brought us to himself should find a responsive chord of appreciation and of adoration and worship in the hearts of those whom he has redeemed. May I quote the words of the Lord Jesus? When to the woman of Samaria, at Sychar's well, the Lord Jesus as she brought up the subject of worship, the Lord told her as she said, we worship in this mountain.

You Jews tell us that Jerusalem is the place where men ought to worship. And she pointed to the temple of Mount Gerizim that was standing there, possibly built 400 years before. And then the Lord Jesus said, ye know not what ye worship.

We know what we worship, but salvation is of the Jews. But he added, the hour cometh, and now is when they that worship the father must worship in his spirit and in truth. Oh beloved, may I suggest the great privilege when one has been redeemed and when the believer realizes, as we saw in the message of unleavened bread, that sin, the leaven of Herod, the leaven of the Sadducees, the leaven of the Pharisees, the leaven of worldliness, the leaven of doctrinal evil, the leaven of moral evil, should be put out of our life.

What for? For the enjoyment of communion with God and the fellowship that we can have with him and with one another to bring the first fruit of that which he has wrought within us to himself in adoration and worship. Now look with me in Leviticus chapter 23. Let's follow in detail what God writes to us through Moses in this chapter as we commence in verse 9 and read on.

Reading verse 9 and 10. The Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I shall give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest. Now let us see how this piece was carried out.

Before the harvest could ever be gleaned, the very firstfruits of the harvest, and usually I believe from what commentators have declared, Jewish commentators, the first grain that was ripe, the first harvest that could be brought, was the harvest of barley. And as you note, illustrated on the chart in the picture, you have the illustration of the priest bringing the first wave sheaf of the barley harvest and presenting it in the presence of the Lord as being the firstfruits of the land which he had given to his people, but the firstfruits

belonged to him and were given to him. And they bring what God had given them, and the firstfruits were to be given in worship to him.

Now beloved, what could be the firstfruits that we can bring to God? Will you keep your place and turn with me to Exodus chapter 12, where we were last night? And I would like to note something, particularly in verse 8, when we touched upon the feast of unleavened bread that was so vitally connected with the Passover feast of that time long ago. Now I want you to note what we have in verse 8. They shall eat the flesh in that night, that is the flesh of the roasted lamb. They shall eat the flesh in that night, roast with fire and unleavened bread, and with bitter herbs they shall eat it.

Beloved, typically we feed not upon a literal roasted lamb, but knowing the typology of this lesson, that it represents the person and the blessed sufferings of our Lord Jesus Christ, we today feed upon the person of Christ. Christ is the food for his people, the one who suffered the judgments of fire, the judgments of a holy God, the judgments and penalty for sin in his own body upon the tree, we feed upon Christ. And as you and I feed upon Christ through the pages of his word, as in the ministry of that word, as in the fellowship with him in prayer, we feed upon him.

May I suggest to you, what we feed upon is produced in our lives, and the production of our testimony hinges upon what we feed on. Now if we feed upon the world, then we'll produce the characteristics of the world. If we feed upon the things that satisfy the flesh, then we have nothing but to produce the things that are of the flesh.

Beloved, may I please bring it to a point that you and I as his people, we feed upon Christ. And as we feed upon Christ, assimilating to the soul, and in the heart, and in the life, the glories and the excellences of our blessed Lord, Christ is reproduced in us. And when we come into the presence of God, what do we bring? Beloved, we can only bring to the Father the glories and the excellences of his Son.

And when you and I gather to worship in the beauty of God's presence, may God grant that out of the fruit of a life that's feeding upon Christ, glorifying Christ, we may thus bring into the presence of God the first fruit, the wave-sheaf, thus before him to acknowledge Christ has been reproduced in us, and is being reproduced. What we gather each day, what we gather in walking in fellowship with God and with Christ, will give us what we bring in worship. Now you'll notice in chapter 26 of Deuteronomy, the Israelite was to bring his basket, and in that basket was to be the fruit of the land.

Now it's not a literal land that we walk in. We do not gather the grain of corn, the grain of wheat, the grain of barley, or literally the fruits that grow around. But you and I know that the fruit for the believer to produce is Christ in his life and in her life.

And beloved, listen. When you and I gather to worship, God grant that the baskets will be filled. May I point out something very precious? I commend it to you if you read the eighth chapter of Leviticus sometimes.

You have the institution of the priesthood in Leviticus 8, and you have Aaron and his sons being brought into the priestly office, and you find that Moses does something. As they are thus consecrated, they are anointed with oil, they are marked with blood, and then Moses takes the burnt offering and he puts it, the shoulder of it, the heave shoulder, on the hands of Aaron and of his sons. He fills the hands of Aaron with the offering, and he takes away from the basket of unleavened bread and an oil cake, and he places it all in the hands of Aaron.

And when you note, Aaron and his sons wave those offerings in the presence of the Lord. Now there were two things that happened when the priest went into the sanctuary with his offering. He even waved it in the presence of the Lord.

When he waved it, he waved it from side to side, waved it in the presence of the Lord. And when he waved it on that occasion, God saw what was in his hands spoke to God's heart of Christ. The Lamb of sacrifice, the one who indeed was the oil bread by the Spirit of God having lived here upon the earth of the glory of God, and the fragrance of it reached the heart of God.

But the priest could never come into God's presence with empty hands. Beloved Christian, you and I must bring into the presence of God hands that are filled. Then sometimes there was what was called the heave offering, and the heave offering was lifted up and down in the presence of God, the wave offering from side to side.

And oh beloved, we do not have the outward tabernacle such as long ago, but do we not enter into a more glorious tabernacle when we worship? We enter into heaven itself by faith. And what do we bring in the presence of God? The firstfruits, and the firstfruits can only be Christ. Now will you read down the chapter with me please? I want you to notice at the end of verse 10 what the writer declares by the Spirit, then ye shall bring a sheep of the firstfruits of your harvest unto the priest.

And then note the next word, and he shall wave the sheep before the Lord. Now it was the responsibility of the Israelite to bring this wave offering to the priest. The Israelite could not wave it in the presence of the Lord himself.

You did know your scriptures well. Remember, as you find in the old, as well as you find in the book of Hebrews, that no Israelite could enter the presence of God but the priest. And it was the priest who only could wave on the behalf of God's earthly people the wave sheep in the presence of God in the sanctuary there.

Now beloved, that gives us suggestion. We do know, thank God, that even we as priests can enter the holiest by the blood of Jesus, by that new and living way which he hath consecrated for us, through the veil that is to save his flesh. But let me quote the next verse that follows in Hebrews 10.

And having a high priest over the house of God, let us draw near with a true heart and so on. Beloved, we do have a priest. We have one who in God's presence represents us, and who in perfect representation in his presence takes what we bring, and he offers it through his own blessed sacrificial value.

And the value of his person, he presents it in acceptance before the Father above. Have you never noticed in Revelation chapter 8, you have an occasion where John, in that great vision of the apocalypse, describes the altar of incense in heaven above, and one who thus offers incense, adding that incense to the prayers of his earthly people, and presenting them before the throne through the value of his own person and way. My beloved believer, may I state to you, your worship and mine rises into the presence of the Father and to the Father's heart through the one who is our great high priest, and through the value of his person and word, what we bring is accepted before the Father in him and through him.

Oh thank God we have a great high priest. And he officiates in the presence of God to bring the worship of his people in acceptance before the throne. But go further, will you, down the chapter, once you know something very precious.

Verse 11. You have not only the manner in which it was to be given, but you have also the time this wave sheaf was to be brought, to be accepted for you on the morrow after the Sabbath the priest shall wave in. It was not to be brought on the Sabbath day, it was to be waved in the presence of God the day after the Sabbath.

And the day after the Sabbath was the first day of the week. Now beloved, I'm not a Sunday Adventist, for which I gratefully acknowledge that God has certainly saved me from that. For as I look at the New Testament truth, I see that the first day of the week is the outstanding day of the Christian age in relation to God's people and their responsibilities to him.

Now you may note on the chart, well may I point out for just a moment, the upper part of the chart, this wave sheaf, the feast of first fruits represents Christ in resurrection. He arose the first day of the week. And that first day of the week is the resurrection day.

It's the commemoration day of that new creation to which you and I belong. We don't belong to the old creation, neither do we belong to the Levitical economy. But as our Lord Jesus rose from the dead that first day of the week, have you not noted that resurrection day? On his resurrection he gathered in the midst of his disciples that first day of the week.

Have you not also noticed in chapter 20 of the book of the Acts and verse 7, that Paul, as he came to the city of Troas with his companions, carried there until the first day of the week, that he might break bread with the disciples. And the first day of the week, in New Testament truth, has become the first day of worship, of recognition, when the saints gather around their Lord to worship him in the beauty of holiness. How significant that the wave sheaf could only be brought after the day after the Sabbath.

That was the time that it was to be offered, the first day of the week. Now will you notice we read on, verse 12 and 13. And here is what I want you to know.

That there were certain offerings accompanying the wave sheaf. Verse 12. And ye shall offer that day when ye weighed the sheaf, and ye lamb, without blemish of the first year for a burnt offering unto the Lord.

Now I want you to dwell with me very briefly, but thoroughly as possible, upon the offerings that accompanied the wave sheaf. For these offerings contributed their value of the wave sheaf that the offerer brought to the heart and to the mind of God. Now you that have read and studied the word of God, and particularly the book of Leviticus, we mentioned in our opening message that in the first section of Leviticus, the first seven chapters, you have the offerings, and the law of offering.

In the first five chapters you have each chapter covering the specific offering. In chapter one you have the burnt offering. In chapter two, the meal offering.

In chapter three, the peace offering. In chapter four, you have the sin offering. In chapter five, you have the trespass offering.

And each of these offerings of some special aspect of the person and the death of our Lord Jesus Christ to bring us into the presence of God. Chapters six and seven are given, stating the law, how these offerings should be carried out. But those offerings, every one of them spoke to God's heart of Christ, and you will always find, may I remind you, we'll see as we go along through the study, whether it was the Passover and the Feast of Unleavened Bread, the Feast of Firstfruits, the Feast of Weeks, Pentecost, the

Trumpets, the Day of Atonement, and even the Feast of Tabernacles.

Not one of these feasts were participated in without, first of all, the required offerings according to the law of Moses being manifested. Likewise, the Feast of Firstfruits. And will you note the first offering that's mentioned? It is a burned offering, the burned offering unto the Lord.

Beloved, may I just briefly suggest three facts about the burned offering. The burned offering aspect of the death of Christ is the highest to the glory of God and the satisfaction of His heart, wherein that burned offering Christ is seen in complete devotion to do the will of God, giving Himself without blemish and without spot, wholly upon the altar. The burned offering was all for God.

The burned offering was all for God. Now the meal offering, the peace offering, the offerer, the priest, and others were privileged to participate in, not the burned offering. The burned offering was all for God.

And that burned offering is so blessedly symbolical of all the value of that devotion of our Lord to do the will of His Father, by the which will you and I have been sanctified forever. Through the value of that burned offering, you and I have been accepted to God. May I point out something of value? When you read the burned offering, the meal offering, and the peace offering, and you read of them being burned on the altar, burned on the altar, burned on the altar, the Hebrew word for burned means, and it was called in the Hebrew, it was called the olah, O-L-A-H, the olah offering, and it meant that it was the ascending offering, and all of those three offerings, the burned offering, the meal offering, the peace offering, those three offerings were called sweet-savor offerings, and they ascended in their fragrance to the heart of God.

Now, dear mother, may I suggest, who of us could ever fathom the fragrance to the heart of God of that Son of Israel, who delighted to do His will, and coming into this world did that will in perfection from the manger to the cross, and in the sacrifice of Himself, that life and death ascended as a sweet favor to the heart of God, O our precious. Now let me give you another thought about the burned offering. You find it in Leviticus chapter seven and verse eight, the only place I find it.

A most unusual fact. It was possible, God said, if the priest so desired, he could take the skin of the burned offering and take it for himself. The skin of the burned offering he could have for himself.

Now what would he do with the skin of the burned offering? What would the thoughts of the priest be when he would take the skin of the offering? Beloved, his thoughts could go back only to the garden of Eden, where in that garden, to clothe the guilty couple, Adam and Eve, God sacrificed the victim. God took the skin of that victim. God made a covering for the first sinners, and He covered them with the skin of the animal which He had slain.

And beloved, may I say, please apply it to your heart and soul with joy. When you and I are saved, God clothes in the righteousness of Christ. And what a joy to know.

May I just tell the story of the prodigal son? You remember when he came home and the father received him? And before he went into the father's house to keep, the father said, bring forth a bedcloth, put it on him. And what joy to realize that you and I, when we come into the presence of God, we're clothed with the value of that righteousness which is ours in Christ. Dressed in righteousness, not our own.

Faultless to stand before the throne. And the first thing about the burn offering was, it shall be accepted for him, said Jehovah, when he brings it. And you and I are accepted in the beloved.

Oh beloved, the value of Christ. Accepted before the presence of a holy God in him. Then notice the second thing, verse thirteen.

There was a meal offering. You can read Leviticus two and see the value of the meal offering. And it was to be two tenths deals of fine flour mingled with oil.

An offering made by fire unto the Lord for a sweet savor. And the meal offering, as you read it, oh the joy it suggests to the heart of a believer. It suggests the unblemished character of the person of our Lord Jesus Christ.

The meal offering. It consisted of fine flour. Did you ever put your hands in fine flour? I haven't done it very often.

But one thing that amazed me was to feel the smooth texture. The velvety feeling. The smoothness.

Nothing rugged. Nothing indeed jagged. But completely and perfectly smooth.

And when you look at that life of the Son of God upon the earth. This is what gives value to the burnt offering and to the other offering. The life of unblemished sinlessness.

There was nothing rough about his character. There was nothing indeed but the texture of sinless humanity in him. And that fine flour was to be mingled with oil.

And oil poured upon it. And the oil so typical as we know of the Holy Spirit. And that blessed one in his incarnation was conceived by the Holy Spirit.

Was anointed by the Holy Spirit. And justified by the Spirit from the beginning to the end. Oh beloved, it suggests to us what we must never forget.

In whatever way we come to God. Whatever way we come into his presence. We can only come through the value of our Savior.

In so many ways as pictured in these offerings of long ago. And then there was a third thing if you note in verse thirteen. There was a drink offering that shall be of wine, the fourth part of an ephah, the measurement.

A drink offering? Do you know what the drink offering suggests? Let me give you an illustration of it. Sometime read the thirty-fifth chapter of the book of Genesis. When Jacob came back to Bethel.

And he came back to the place where he had erected an altar to God when God met him. When he pillowed his head on the stones that night long ago. And when ultimately after an absence of twenty years or more he came back.

And he called upon the God of Bethel. The God of the house of God. And he built a pillar again.

And there as he raised the altar and pillar. He poured oil upon that pillar. And he not only poured oil, when he returned he poured wine upon it.

And what was the wine symbolical of? The wine was symbolical of his joy to be there. To be back into the presence of God. You know beloved, may I say this, the happiest experience you and I can have is to be in the presence of God.

Let me quote Psalm sixteen verse eleven. In thy presence is fullness of joy, and at thy right hand there are pleasures forevermore. And oh beloved, how precious.

I can bring my little bit, I can bring my first fruits to him, and I can bring it with joy. I bring it through the value of that dear son of his love. Though I marvel as we sang, why should he love me so? But through the value of his son, and through my acceptance in him, and with joy, I can come to the altar of God as David did long ago.

Now will you look at verse fourteen. Now I want you to notice very carefully. And this is the lesson of the first fruit particularly.

Ye shall eat neither bread, nor parched corn, nor green ears, until the same day that ye have brought an offering unto your God. It shall be a statute forever throughout your generation, in all your dwellings. Now I want you to know something.

And this is very important. It is the principle of self-denial. Says God, before you even touch the fruit of the land, before you even partake of the fruit that I've given you, the fruit of your harvest, me first.

Bring me my portion first. Now beloved, that is a divine principle, and a Christian principle that we can take to our hearts, and deal with our own consciences with. Do I put God first? Do I put God first? It's quite unique when you get to Joshua chapter five, verses eleven and twelve.

The children of Israel come into the land, and when they get in the land of Canaan, the manatees, and from that day on they ate the fruit of the land. But before they ate the fruit of the land, they kept for the first time the feast of first fruits. They brought into God's presence the first fruits.

God first. Beloved, let me just apply it for just a moment. You and I who belong to him in this Christian age, may God help us each day to put him first.

God first. Seek ye first the kingdom of God. These things shall be added unto you.

There is a divine principle of self-denial. God first. God help us to do it daily, and God help us to do it continually, till we see him face to face.

Now there's one more thought. Will you turn with me to 1 Corinthians chapter fifteen? For I would like to mention the dispensational application in relation to the resurrection, and read it very briefly, and comment very briefly upon it. 1 Corinthians chapter fifteen.

This is the great resurrection chapter, and I'd like to begin reading, if I may, at verse sixteen. And read through verse twenty-four. For if the dead rise not, then is not Christ raised? And if Christ be not raised, your faith is vain, ye are yet in your sin.

Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and note the next word, and become the firstfruits of them that slept.

May I pause for just a moment before reading further? O beloved to real life, and this is the wonder of your Old Testament, the picture book of the New Testament, that here in the time of the first feast of firstfruits, we have brought before us the representation of Christ in resurrection, being the firstfruits from among the dead. I'm certainly glad that he arose. Up from the grave he arose, with a mighty triumph all his foes.

He arose the victor over dark domain, and he lived forever with his saints to reign. Hallelujah! Christ arose. And oh beloved, I want you to go even beyond what was the literal and the primary application of this feast in the nation of Israel, pointing to the resurrection from among the dead of our Lord Jesus Christ, Christ the firstfruits.

And then read on with me as we go on reading, reading if I may, beginning in verse 17 and 18, then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. You know I tell you, if there was no resurrection, we'd be the most miserable kind of people.

You know, it's a joy to realize, brother and sister, though death may take you and me, don't you worry about, don't worry a bit about it. There's nothing to be miserable about. If there were no resurrection, we'd have a right to be miserable.

But praise the Lord, we can look death right in the face. We can say, oh death, where is thy sting? Oh grace, where is thy victory? For as we read in verse 20, now is Christ risen from the dead and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead.

For as in Adam all dying, even so in Christ shall be made, all be made alive. Now note the order, verse 23 and 24. But every man in his own order.

First, Christ the firstfruits. Second, afterwards, they that are Christ that is coming. Oh beloved, the joy of knowing, because he lives, we shall live also.

And if death comes to you and me, and death has come for many a thing, but some day they're coming out of the grave when he returns. Christ the firstfruits, then they that are Christ that is coming, then come at the end. And that end is unquestionably when you come to the end of the purposes of God, the resurrection of the unsaved dead at the judgment of the great white throne.

When he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power. So beloved, as we have looked today at this wonderful feast of firstfruits, may you and I carry with us these particular thoughts. As one who has been redeemed by blood, as one who is to be separated from sin and evil, whether doctrinally or morally, may you and I, out of the fruit of our daily life, produce Christ for the worship and honor and glory of our God and Father above.

And then, may we look forward to that great day, when out of the grave his own shall rise, and we shall be caught up together with them in the clouds to meet the Lord in the air. For Christ is the firstfruits from among the dead, shall we pray. Father we thank thee, we thank thee for these wonderful tithes in thy precious word, that are so replete and filled with the person and the work of Christ.

Wonderful book. We thank thee for the Holy Spirit, who is the revealer, and brings out of these pages of divine truth, the excellences of our Savior. Now Lord we have a special prayer, as we commend each other in separating.

We would pray the result of seeing the glory of the Lord will be fulfilled in us. We've been looking into the mirror of thy word. We've seen the glory of the Lord.

Now may it change us into his likeness, that we may be daily, momentarily, more and more conformed to the glory of our Savior in our walk. We commend ourselves and pray thee, the fragrance of Christ will go

with us as we separate from one another, and in thy will bring us again together once more around thy word later in our Savior's name giving thanks. Amen.

Thank you for coming. I trust you can come tonight in the will of God. 7.30.

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