

The Overcomers and the Church

by Stephen Kaung

The sermon explores the characteristics and significance of the 144,000 in Revelation 14, who are a group of overcomers who have been chosen by God to be the first fruits of His people.

Duration: 1:07:41

Scripture: Exodus 23:19, Revelation 14:1-5, Revelation 14:14-16

Topics: "Overcomers"

Description

In this sermon, the preacher focuses on two pictures from Revelation chapter 14. The first picture is of the Lamb standing on Mount Zion with a hundred and forty-four thousand people gathered around Him. These individuals have the names of the Father and the Lamb written on their foreheads and sing a new song before the throne. They are described as being pure and faithful witnesses of God and His Christ. The second picture is of the Son of Man sitting on a white cloud, holding a sharp sickle. A voice from heaven declares that the time to reap the harvest has come, and the Son of Man throws down the sickle and reaps the earth. The preacher emphasizes the importance of being real and truthful in a world filled with lies and pretense.

Transcript

Our Heavenly Father, we do praise and thank Thee that we can gather again in the name of Thy beloved Son, our Lord Jesus Christ. We do desire to give Him all the glory and the power and the dominion and the love and adoration of our hearts. Our Heavenly Father, we do desire that Christ may be exalted in our midst, may be glorified among His own people, even tonight.

How we praise and thank Thee, O Lord, that Thou dost love Thy church and give Thyself for it. How we praise and thank Thee for Thy cares and Thy concern. Thou dost say, I will build my church upon this rock and the gates of Hades shall not prevail against it.

O Lord, how we praise and we worship Thee. We do pray that tonight as we gather in Thy presence, that once again Thou will open Thy word to us and open our hearts to Thy word, that it may not be just something to be heard and to be told, but it may be something brought into our very being, our very life. O Lord, we do desire to see Thy reflection in Thy church, in the life of Thy people together.

We commit this time into Thy hands. Thou dost know that without Thee we can do nothing, but with Thee all things are possible. We ask in Thy precious name.

The book of Revelation is a picture book. I do not know if we ever reach a time when we do not enjoy picture books. So far as myself is concerned, I always like to read picture books.

And the book of Revelation is a book of pictures. We have seen in the past few evenings beautiful pictures, one after another. And God willing, tonight we will like to see some more.

Will you please turn together to Revelation chapter 14. This is a very rich chapter, full of pictures, but for tonight we will limit ourselves just to two pictures. Revelation chapter 14 verse 1. And I saw and behold the Lamb standing on the Mount Zion, and with him a hundred and forty and four thousand, having his name and the name of his Father written on their foreheads.

And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder. And the voice which I heard was as the voice of the harpers, harping with their harps. And they sing as it were a new song before the throne, and before the four living creatures and the elders.

And no man could learn the song, save the hundred and forty and four thousand, even they that have been purchased out of the earth. These are they that were not defiled with women, for they are virgins. These are they that follow the Lamb with us wherever he goeth.

These were purchased from among men to be the first fruits unto God and unto the Lamb. And in their mouth was found no lie, they are without blemish. Verse 14.

And I saw and behold a white cloud, and on the cloud I saw one sitting like unto a son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle and reap, for the hour to reap is come, for the harvest of the earth is ripe. And he that sat on the cloud cast his sickle upon the earth, and the earth was reaped.

We find in these two passages two beautiful pictures. The first picture is the Lamb on Mount Zion, with 144,000 gathering around him. All sealed upon their foreheads with the name of the Father and the name of the Lamb.

And they sing a new song. Then from verse 14 we find another beautiful picture. We find one like the son of man sitting on a white cloud, with a sharp sickle in his hand.

And the voice came from heaven saying the time is ripe. And he throws down the sickle and reap the harvest. I suppose we will not mix up this 144,000 with that 144,000 in chapter 7 of the book of revelation.

We know that in the book of revelation this number is mentioned in two places. In chapter 7 we find 144,000 being sealed. And here you'll find another 144,000 having the name of the Father and of the Lamb on their foreheads.

Now these are not the same. If we read carefully, you have to excuse me again for my little interpretation. Again I will say I hope that by the end of this hour you will forget all the interpretations and get into the reality of it.

So do not quarrel with me over interpretation. This is transient. What is important is the reality.

If we can get to the reality, you can interpret in any way you like afterwards. So bear with me with a little interpretation. As you read carefully chapter 7 and chapter 14 concerning these two groups of 144,000,

you'll find there are enough differences to convince us that they are not one group but two different groups.

For instance, the 144,000 sealed in Revelation chapter 7, they are sealed out of the twelve tribes of Israel. In other words, they are the faithful remnant of the nation of Israel. Whereas here in chapter 14 you'll find those that are sealed are gathered out of the earth.

In other words, they are gathered out of mankind in general. Not Israel, but mankind in general. Those that are sealed in Revelation chapter 7, they are sealed with the seal of the living God.

The Lamb is not mentioned. But here you'll find on the forehead of this 144,000, the name of the Father and the name of the Lamb. And immediately you'll notice the difference.

One is the seal of the living God, the Creator. The other, Father. The first group of 144,000 that are sealed, they are sealed on earth.

Because the four winds are being held back. Before the winds began to blow and bring destruction to the earth. Now these 144,000 are being sealed.

That they may be protected from hurt and harm. But there you'll find in Revelation chapter 14, those who are sealed are among Zion. I think by now we ought to know what Mount Zion represents.

Those that are sealed in chapter 7, they are sealed before trouble begins. That they may be kept through the trouble. But in Revelation chapter 14, those that are sealed have already gone through the trouble.

They are on the other end already. Those that are sealed in Revelation chapter 7, we find it is in between the 6th and the 7th seal. But here you'll find those sealed on Mount Zion already.

So by comparing these two places, you will find sufficient differences to show that they are two entirely different groups. Now let us turn our attention to this second group of 144,000. In the first place, they are among Zion.

Of course we know Mount Zion here does not mean Mount Zion literally. That is in Jerusalem. Because you can find those who are among Zion when they begin to sing the voice comes out of heaven.

In other words, this is the heavenly Mount Zion, as our brother has been telling us these mornings. Mount Zion, heaven itself, the seat of authority, the fullness of Christ. Now dear brothers and sisters, you'll find these 144,000 have entered into the fullness.

Is it not this that God has in mind for His own church? In Ephesians chapter 1 it says, the church which is the body of Christ, the fullness of Him who fills all and in all. It is the will of God that His church should be filled with the fullness of Christ. The church is the fullness of Christ because it has experienced Christ in all His fullness.

That's Mount Zion. But here you'll find the 144,000 have already arrived on Mount Zion. They are there.

They are there in the fullness, number two. And they have upon their head their foreheads the name of the Father and the name of the Lamb. If you put a name upon your forehead, everybody will notice it.

That is the most prominent place. Of course we know it may carry different meanings, but I think at least there is one meaning here. That is, these 144,000 with the name of the Father and the name of the Lamb upon their foreheads, it means one thing.

Because they have confessed the Lord while on earth, in spite of all troubles and difficulties. Therefore they are perfectly acknowledged by the Father and by our Lord Jesus. There you'll find they are being recognized by the Father.

If you confess me before men, the Lord said, my Father will confess you before the holy angels. And here you'll find these 144,000 there they are being publicly endorsed, publicly claimed. God said, look at these people, they are mine.

I acknowledge them as mine. God is not ashamed of them, but God publicly recognized these people. You know the prayer of Paul is that I may not be ashamed, that the Lord will not be ashamed of me.

That is the one passion in his heart. Here you'll find the Lord is not ashamed to acknowledge these people as his, as belong to him. Number three, they are there playing with harps and singing a new song.

None understand, none can learn these songs, except these 144,000. You know a harp is a heart instrument. When you play upon the heart, harp, it is as if you are striking the chord of your heart in playing a trumpet, in playing other instrument.

You may just play it, but in playing a harp, your heart must be involved. In other words, it is a heart instrument. The music that comes out of the harp is the music of your heart.

And as they are playing on the harp, they are singing a new song. And the peculiar nature of this new song is none can learn it, except these 144,000. Why? If we are musical, we think we can learn any composition, even though some composition may be very difficult.

But if we have a musical ear, we have music talent, certainly we can learn it. But here you'll find a song that none can learn, but those who have gone through it. Actually this is the real meaning of a song.

It must come from the heart. It must be the project of our heart experience. These 144,000 are not shallow believers.

They have gone through a lot. And as they go through with the Lord Jesus, they come out with a new song. And this is how the heavenly song is always composed.

They sing it. Number four, they have been purchased out of the earth. Out of every tribe and tongue and nation and people, God had purchased them unto.

Number five, these are they that were not defiled with women, for they are virgins. I do not know how you would interpret this. Personally, I do not think you can take this verse literally.

Because if you do, then celibacy really has a virtue before God. It doesn't seem to fit in with all the other spiritual qualifications. So personally, I would interpret it as a spiritual significance.

As our brother mentioned in a morning, one morning, you remember in 2 Corinthians chapter 11, Paul said, I'm jealous with the jealousy of God concerning you. Because I have presented you as chaste virgins. I have expounds you to Christ.

And I'm fearful lest anyone be deceived by the serpent. As the serpent has deceived Eve, that anyone may be beguiled and be led away from the simplicity which is in Christ. Now we know that as we believe in the Lord Jesus, we are all as virgins espoused to Christ.

One day he will return. And this is the day of that marriage. But so far as now is concerned, all believers are considered as virgins before God.

These 144,000 remain virgins. They have not been defiled. They have not been beguiled.

They have not been deceived from that simplicity which is in Christ Jesus. Dear brothers and sisters, we are living at a time that is just full of deceptions. Of all kinds.

And all these deceptions have only one purpose. To lead us away from the simplicity. We are getting more and more complicated.

We are getting more and more mysterious. There is a lacking of that simplicity towards Christ. That singleness.

That life relationship with the Lord. Not being led away by many thoughts and imaginations. As strongholds.

As our thought. Is it true that God does not allow you to eat any of the fruit of thought? How often we are being beguiled by many thoughts, imaginations. And these will lead us away from that simplicity towards Christ.

We are easily defiled by many things. But these 144,000, they are as virgins. They have not been defiled.

They have been faithful to the Lord. They do not listen to many voices. They hold on to the simplicity that is in Christ.

Then he says, these are they that follow the Lamb with us wherever he goes. I like this phrase very much. They follow the Lamb with us wherever he goes.

Do we follow the Lamb? Do we follow the Lamb wherever he goes? Do you know where he goes? He goes the way of the cross. This is where he goes. And you'll find 144,000, they follow the Lamb with us wherever he goes.

They do not follow the Lord and choose their direction. And choose their way. This is not following the Lamb.

They follow the Lamb by letting the Lamb lead the way. And we find invariably it will be the way of the cross. It is a way that means the denying of stuff.

The taking up of our cross daily and following. It means not only taking up the cross, but being crucified, done away with. You know it is very easy to say this.

I will follow the Lamb wheresoever he goes. And then you'll find he goes to unexpected places. And immediately we say, Lord, we do not expect you will go there.

Or go that far. But here you'll find 144,000, they are completely committed to the Lamb. No matter where the Lamb goes, there they go.

They follow. These are purchased from among men to be the first fruits unto God and unto the Lamb. We'll leave that.

We'll come back to it. And in their mouth was found no lie. We know that Satan is a liar.

And he is the father of all lies. The whole world lies under a big lie. How he twists the truth.

How he deceives with lies. And in contrast, you'll find 144,000 in their mouth, there can be found no lie. You may think that to have no lie in your mouth is a small thing.

As you compare with the others, they follow the Lamb wheresoever he goes. Now that's something. But no lie is found in their mouth.

What significance is that? It seems to be a small thing. But when you look into your own lies of your heart, your mouth, the opposite of lie is truth. And truth is reality.

Out of their mouth there was found no lie. In other words, they are faithful and true witnesses of God and of his Christ. They speak what they have seen and heard and experienced.

They speak the truth in love. They do not try to say one thing and mean another thing. They do not try to remain pleasers.

They speak the truth in love. In other words, they are real. They are real.

Real even in their speech. You know, it is very difficult to find a real man on this earth. The whole world is a lie.

The whole system is a lie. And we are living in that system. The older we grow, the cleverer we become.

And to put it in another way, we know how to pretend. We know how to cover up. We know how to maneuver.

We know how to be diplomatic. Say one thing and mean another thing. Or say lots of words and mean nothing.

We become very clever. And you know, in the whole world, in society, this is what it is. You cannot afford to be real.

If you become real, you are a fool. It is very difficult to meet a real person. But you know, before God, this is a very important thing.

Unless we are real, we cannot be spiritual. And to be real in your mouth is the consummation of realness. So here you find a hundred and forty-four thousand.

They are very real. They do not live in falsehood, in pretension. They are very real people.

And they become real and true witnesses. And then it says, they are without blamish. Who is without blamish? Our Lord Jesus.

You remember in Hebrews chapter nine it says that He offers Himself by the eternal Spirit to God as a sacrifice without. He is the one who has no blamish. Nothing to be blamed.

Perfect. A sacrifice perfect. One morning, you heard our brother say, this is perfect.

Wonderful. But here you find a hundred and forty-four thousand are proclaimed by God as without. This is the will of God.

You read Ephesians chapter one verse four, and you'll find, even as He chose us in Him before the foundation of the world, that we should be holy and without blamish before Him in love. God has chosen us before the foundation of the world. That, in other words, this is the purpose.

That we should be holy and without blamish before Him. No blamish. No spot.

No wrinkle. Nor of any such thing. But without blamish before God.

How can we be without blamish before God? And you notice the little phrase, in, in, in. We will be presented before God as holy and without blamish in love. It is love that covers many things.

It is love that makes us holy and without blamish. Then you'll find in Ephesians chapter five, the Lord Jesus also loved the church and gave Himself up for it, that He might sanctify it, having cleansed it by the washing of water with the Word, that He might present the church to Himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blamish. How can we be without blamish? It all begins and ends with His love.

He loved the church and gave Himself for it. He washed us with the washing of the water with the Word. In other words, you'll find His life within us is like the water that washes us together with the Word of God.

We are being washed daily, daily, until we are considered as holy and without blamish before Him. It is like a sacrifice. Then it can be sacrificed.

Now having seen all these descriptions of the hundred and forty-four thousand, now we wonder who they are. They are such a wonderful people, so privileged. Now who they are? Who are they? I do not pretend to know who they are.

I can only say this. In Revelation chapter seven we find countless crowds standing before the throne and before the Lamb. We say this represents the overcomers of the church throughout the twenty centuries.

Now you'll find coming to the very consummation as if God has taken out all the countless crowds, a special group, to be the, of the overcomers. In other words, I wonder if this represents the elite of the overcomers. You know even among the overcomers there are degrees.

Some may rule ten cities and some five cities. This star, the glory of this star is different from the glory of that star. I wonder, I am just wondering, wondering aloud, whether this hundred and forty-four thousand represent the full spot of God concerning the overcomers of the church.

A hundred and forty-four thousand. Whether they mean the exact number, literally, or they just give a round number to show the multiples of twelve, I do not know. I only know that the Lord seems to pick out a round number of people and show us that which answers fully to himself.

As you read these descriptions of the hundred and forty-four thousand, you'll find that they answer fully to Christ. They stand with the Lamb, they are one with the Lamb, they go wherever the Lamb goes, they are joined to the Lamb as one. The Lamb character characterizes them.

And dear brothers and sisters, you know, this is what the overcomer means. The full spot of God concerning the overcomers. Let's hurry on.

Here you'll find a description. They are to be first fruits unto God and unto the Lamb. Who are these hundred and forty-four thousand? The first fruits.

First fruits. Does that give us some idea? You remember in Exodus chapter twenty-three, verse nineteen, it says, the first of the first fruits of the Lamb shall be presented to the house of Jehovah thy God. If you turn to Leviticus chapter twenty-three, you'll find the same thing.

God told Moses to tell the people that after they have entered into the land and they began to have harvest, they must bring the first fruit, a seed of the first fruit, to the house to the priest. To be presented to God before they can eat any of the produce. That they may be accepted.

Oh, you know, if you read Deuteronomy chapter twenty-six, you'll find when they present the first fruit to God, it is a very touching scene. Probably it will help us to just read it. And thou shalt come unto the priest that shalt be in those days, and say unto him, I profess this day unto Jehovah my God, that I am come unto the land which Jehovah sware unto our fathers to give us.

And the priest shalt take the basket out of their hand, and set it down before the altar of Jehovah thy God, and thou shalt answer and say before Jehovah thy God, Assyrian, ready to perish was my father. And he went down into Egypt, and sojourned there, few in number, and he became there a nation, great, mighty, and populous. And the Egyptians dealt ill with us, and afflicted us, and laid upon us hard bondage, and we cried unto Jehovah, the God of our fathers, and Jehovah heard our voice, and saw our affliction, our toll, and our oppression.

And Jehovah brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs and wonders, and he hath brought us into this place, and hath given us this land, a land flowing with milk and honey. And now behold, I have brought the first of the fruit of the ground, which thou, O Jehovah, hast given me, and thou shalt set it down before Jehovah thy God, and worship before Jehovah thy God, and thou shalt rejoice in all the good which Jehovah thy God has given unto thee, and unto thy house, thou and the Levites, and the sojourners that is in the midst of thee. It is a very, very touching scene.

As the Israelites brought their first fruit to God, they prayed, our Father was a Syrian, sojourning Egypt, almost perished, but God has brought us out of bondage, and has brought us into this promised land, and here is the produce. We acknowledge that it is given to us by God, and now we give it back, and there they worship. This is the meaning of the first fruit.

If we know anything about agriculture, you know that when you cultivate a field, say a field of wheat, usually you will find in this field a patch of wheat being ripened first. Somehow this little portion seems to be able to absorb more sunshine, more nutrition. They are ripe before the rest of the wheat.

They dried up first. They are loosened from the earth first. This is the first fruit of the field, and usually the first fruits are the best.

But the Israelites do not eat the first fruit. When they gather up the first fruit, they bring it to God, and offer it to God, and say, Lord, this is yours. That is the first fruit.

Dear brothers and sisters, here you will find the overcomers of the church as the first fruits in the church. The church is like a field of wheat. All children of God, born from above, there is no difference in the life that each has possessed.

The difference is only in the difference of ripening. And those that ripens first are the best. Not a difference of kind, only a difference of degree.

So here you will find the first fruit. Who are the overcomers? The overcomers, in one sense, are no different from the rest of the children of God. The life which they receive is the same life that the others receive.

They share the same life. They are in the same field. But somehow, they dry up first.

They get yellow first. They get teal up first. Well, you may interpret it in different ways.

You may say the sun represents the sun of righteousness, our Lord Jesus. Somehow, they receive more grace. Not that God is partial, but somehow, they receive more grace.

They get yellow first. Or you may say the sun represents the tribulation of this world. Just like this virgin in the song of Solomon.

Do not look down upon me because I am black. The sun has scorched me. Maybe through tribulations, I don't know.

But somehow, you will find some in the church, whether they go through tribulation or whether they enjoy, somehow, receive more of the grace of Christ. Anyway, you will find they are ready first. They are ripened first.

They are loosened. You know, when a wheat is ripe, the root barely touches the soil. You just lift it and you harvest it.

In other words, you will find that they are in the world and yet, not all. Just barely, and it's dried. But they are ripened before God.

The first fruits are the best. But do you think that the best is to be enjoyed by yourself? No. The best is to be presented to God in the temple.

It is for God. Dear brothers and sisters, probably we have a natural concept concerning overcomers. Maybe our concept is, if I be an overcomer, then there will be great enjoyment for you.

Well, it is true. The Lord said, come into the joy of the Lord. That's true.

But basically, to be an overcomer is not to enjoy yourself. To be an overcomer is to let God enjoy you. That's the meaning of an overcomer.

To go through all these tribulations. To follow the Lamb in the way of the cross. To be strictly disciplined by the Spirit of God.

Do you think that you endure these things because one day you will have great enjoyment? You will. But this is not the motive behind it. The motive behind an overcomer is that I may be a sacrifice and an offering to God.

No sacrifice can be offered if there is any blemish. But here you will find they are without blemish. For what purpose? That they may stand up and say, look how perfect I am.

That they may be offered on the altar. Burned and consumed and disappeared. Are you willing to be an overcomer? There is not much for you.

But there is much for God. This is the meaning of overcomers. Do not have a mercenary and bargaining spirit when you come to this matter of overcomers.

I know it because it is unique. I know sometimes there is a bargaining spirit. Just like Peter said, what will we have? We have given up everything for you, now what will we have? The Lord said, yes, you will have a hundredfold with persecution and life eternal in the age to come.

That is a bargaining spirit. That is not the right spirit of an overcomer. The right spirit of an overcomer is that we may be for God, for His satisfaction and for His enjoyment.

If we are consumed and disappeared, thank God if He is satisfied. Nothing is for Him. You know, the first fruit guarantees the coming of the harvest.

If you do not have the first fruit you will never have a harvest. That is for sure. But when a farmer gathers the first fruit, he knows for sure that the harvest, it guarantees the harvest.

What is the function of the overcomers? The function of the overcomers is that because they are matured, they bring the church into maturity. Many years ago I was puzzled by Ephesians chapter 4. I do not know if you are puzzled by it or not. Here in Ephesians chapter 4 it says, Till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fullness of Christ, that we may be no longer children tossed to and fro and carried about with every wing of doctrine by the fleet of men in craftiness after the vows of error, but speaking the truth in love, may grow up in all things unto Him who is the head, even Christ, and so on.

In other words, I was puzzled for a long time. How can the church ever arrive at this place? How can the church of God ever come to that unity of the faith and of the knowledge of the Son of God? Unto that full grown man, the fullness of the stature of Christ, how can the church ever come to that? The more I look at the conditions of the church around me, the more I look into myself, the more I am disappointed. I was reduced to despair.

I said, it can never. As if the closer the return of the Lord seems to be, the farther away the church is from that maturity. I don't understand.

I don't understand how this can ever be fulfilled. If the return of the bridegroom wastes the maturity of the bride, she will never return. The bride never matures.

An old baby. I do not know if you have the same problem. Until one day, I thanked the Lord for our brother Watchman.

He explained it to me. I am satisfied. I don't know if you would be satisfied, but I am satisfied with that.

He began to explain to me, he said, brother, this arriving at the fullness of Christ is to be accomplished in the church. When the overcomers of the church have reached that maturity as a man child is born, God considers the whole church is ready for Him. I don't know if you agree, but I am satisfied.

The Lord seems to comfort me. When you have the first fruit, then the harvest is secure. The work of the overcomers is not for themselves.

The overcomers are for the whole church. Do not think that we are overcomers. Leave the church behind.

We are overcomers. We are to enjoy. Not so.

The very maturing of the overcomers is for the maturity. For dear brothers and sisters, this is the first picture. The first fruit.

And then you will find in the latter part of this chapter, the harvest comes. The harvest. The apostle John saw another vision.

And he saw the Son of Man sitting on a white cloud. Not on Mount Zion, but on a white cloud. With a golden crown on His head.

He is the King of Kings and the Lord of Lords. And in His hand, a sharp sickle. But He waits.

Until another angel coming out from the temple and saying, now the time is ready, throws down the sickle and harvests the harvest. The Lord Jesus said, no one knows the time but the Father. When the Father says the time is right, the sickle is cast on the earth and the harvest is harvested.

You remember in the book of Acts chapter 1, the Lord Jesus led His disciples to the Mount of Ascension. And after He had spoken to them, He was taken up. They were all looking at Him.

He was taken up. And then a cloud. But they were still looking.

And two men in white appeared and said, men of Galilee, why are you looking this way? The one who has been taken up, he shall return in like manner. When the Lord was taken up, you find it was in two parts. The first part from the mount up to the cloud, He could be seen, visible.

And then He was taken away by the cloud up to heaven, unseen, invisible. In like manner, He shall come back. He shall come back first from the throne to the cloud, invisible.

Then He shall come from the cloud to the earth, seen by everyone. The Lamb on Mount Zion is now the Son of Man sitting on a white cloud, waiting to harvest. And you know what that harvest is? In 1 Thessalonians chapter 4, the Lord shall descend into the clouds.

And with an assembling voice, with the shout of the archangels, with the trumpet, sound of the trumpet, all who are dead in Christ shall rise. And all those who live and remain shall be called into the air to meet the Lord in the air. And they shall be with the Lord forever.

Let this be used. Dear brothers and sisters, we are looking forward to the return of our Lord. But in His return, you'll find He must have His first fruit.

And He must have it harvested. When the Israelites harvest it, they enjoy the harvest themselves. Whether you want to be the first fruit for God's satisfaction and enjoyment, or whether you want to be in the harvest for your own satisfaction and enjoyment, it's up to you.

But here you'll find in this chapter, the first fruits and the harvest, the overcomers and the church. They are one. And they shall be the bride.

Our Heavenly Father, Thou art looking for the first fruits to secure the harvest. Oh, our hearts do go out to Thee and cry that Thou mayst have the first fruit. We confess that our fathers, all as Syrians, ready to perish, sojourned in Egypt, under bondage and affliction.

But Thou has brought us out into the promised land. And we do desire to offer the first fruits back to Thee. We acknowledge that this belongs to Thee.

Thou shalt be satisfied. Oh Lord, we ask Thee to fill our hearts with this desire, that we may worship Thee, bring the first fruits, and lay it at Thy feet. We ask in the precious name of our Lord Jesus.

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