

## From Forbidden Fruits To FirstFruits

It's good to see you all again. It's about six months? No, no, that's not so long. Five, maybe six months.

But I'm not taking this as a joke. I'm glad to be here and it's good to see you all again. And I want to tell Jesus, it's we again. We again. It's good to be here on the Sabbath.

My title, or the title today is From... fruit to first fruit.

From forbidden fruit to first fruit. And I'm sure all of us know what we're talking about when we

talk about first fruits. Because this is the holy weekend of first fruits. The world doesn't know tomorrow is a Sabbath. It's an annual Sabbath. Today is the weekly Sabbath.

Tomorrow the annual Sabbath of Pentecost. Somehow I try not to use the name Pentecost too often,

and I'll tell you why. Pentecost, all it means is 50 in Greek,

called 50 days. But when you use the term firstfruits, because that is what it is from Leviticus 23, the feast of firstfruits, when you use that term,

then you start to see deeper than the 50 days. All right?

Because we are all destined to be first fruits of the harvest, of the first resurrection. That is one of the meanings of Pentecost. Of course, the others are the time when the Holy Spirit was made

available to us all, coming of the Comforter, the Holy Spirit,

and also the founding of the Church. Again, I don't like to say the birthday of the Church, because it gives the impression that Jesus Christ came to start a new religion.

And he did not start a new religion at Pentecost. He was preaching from the Old Testament long before that. So I have a story to tell you all today. And I would like to tell this story to all the nations. Because they're missing out a lot of what tomorrow actually portrays.

You have one faction who believe it's just about tongue speaking. All the day of Pentecost.

We are Pentecostals and we speak in tongues because this is what occurred on the day of Pentecost.

That is true. Something unusual. A miracle happened at Pentecost that was never repeated.

And it happened for a reason. We'll see that as we go along.

So we're going to talk about fruits or fruit for a while here. Because the word fruit is all over the scriptures. Genesis 1 to Revelation 22. It's all about fruit.

And fruit is a food that we need to sustain life. I like fruits.

I blend up a lot almost every day. Smoothie or you can eat them.

We go back to Eden. We are told about a fruit.

But a forbidden fruit. So we see from that that fruit is portrayed beyond the actual fruit.

It is used sometimes for survival, yes, but not physical survival.

It is also used for spiritual survival. Listen to the words of the Christ regarding anyone who follows him. He said, you will recognize them by their fruits, Matthew 7,

16. Matthew 7, 16. You will recognize them by their fruits.

Are grapes gathered from thorn bushes or figs from thistles? This is because every healthy tree bears good fruit, but the diseased tree bears bad fruit. A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit. Every tree that does not bear good fruit is cut down.

And thrown into the fire. So if we are a fruit. All of us in the church.  
The body of Christ. We are destined to become the first fruits of the harvest. The first  
resurrection. So if we are not growing. And bearing fruit. We better watch it.  
It could be cut down and thrown in the fire. But Jesus' conclusion is.  
You will recognize them. To them being us. Those who came to follow him.  
By. their fruits. So what I'll attempt to do today,  
as I speak for tomorrow as well, is to tell you this story,  
this narrative, about how human civilization began,  
right? And how it will emancipate from the forbidden fruit of what went down in the Garden of  
Eden  
that led to the fall of humanity, to a First fruit. So we are coming from the forbidden to the  
accepted fruit. And I'll be using this beautiful analogy,  
not only a fruit, but a special, unique fruit that has survived death and is borne out by the day  
itself, which we know is the feast of first fruits,  
or Pentecost if you prefer. Not saying you can't use the name, but that is just mine. Because we  
are in this category of the first fruits. We are destined to become the first fruits of the  
harvest. That's not my words. That's the words of Jesus.  
1 Corinthians 15, 20. Christ, the first fruit. It makes it absolutely clear that Christ is the  
first fruit. But then it says, and Christ is on afterward.  
at his coming so who is that category is the church at his coming we will become first fruit so  
the  
definition we have here for fruit is that it's sweet and fleshy the sweet and fleshy product of a  
tree other than a plant that's basically an easy definition but if we go back now to genesis 1 28  
with the forbidden fruit When God told a newly created male and female to be what?  
To be fruitful. See, the analogy started right there. And multiply more fruits.  
Right? And in chapter 2, 16,  
And the Lord commanded the man, saying, Of every tree of the garden you may freely eat, but  
of the  
tree of the knowledge of good and evil you shall not eat, for in the day you eat it you shall  
surely die. So when the woman saw that the tree was good for food, that it was pleasant to the  
eyes, and a tree desirable to make one wise, she took of its fruit and ate.  
She also gave it to her husband with her, and he ate. Some people make a theology out of what  
kind  
of fruit this was, whether it's an apple or a pear or a plum. I couldn't care less.  
Some people make a whole theology out of this, debating whether it's a, you know, you see that  
depicted in pictures. I mean growing up as a boy and I see this in Jamaica we didn't have the  
apple  
that you have here. So we were always lusting after those beautiful apple.  
As a boy sometimes I wanted to tear up that leaf to get closer to that apple. But then you know  
you  
get more material into the world and you realize it could be any fruit.  
But nevertheless they could eat of the fruit of the trees in the garden,  
but there was one.  
Yahweh says, you shall not eat. If you eat it,

you're going to die. And that death is not just a physical death.

It pointed beyond the physical death. It was the second death that is talked about in Revelation 20. The final death of which there is no resurrection.

But the serpent in chapter 3, 4, Genesis, told them in a nice way,

no, no, no, you're not going to die. In fact, when you eat it, your eyes will be open.

You shall be as gods. You shall know good and evil.

So there are three fundamental factors that led to Adam and Eve disobeying God's commands.

We see some of that play out today, and we can go back. to even when we are young as a child.

When your parents tell you not to do something, it makes you more curious. You want to know why.

Why we shouldn't do that. I saw a little skit the other day on social media where this little boy wanted to touch the fire. Turn on the stove and he's curious and the parent watched him.

She left the stove opening, went to another room, but was watching. And she went.

He went up and he ran after that.

He ran through the house. He got burned. He got burned. Mommy said, yes, that was the lesson.

So

it's always like that. So when God told Adam and Eve, don't, as human beings,

they got curious.

But three things that led to their downfall. They realized the food was indeed edible.

You could eat it. If it was not edible, perhaps they would just, don't bother with it.

But it was edible. They could eat it. Not only that, they see that it was pleasing to the eye.

It was catchy. It was luscious. It was ready for the palate.

It was ready, you know, when you eat something and it tastes good, you feel like pleasure.

That's a

gift from God. You know, when you're hungry, and that first bite of food, try it.

You faster a whole day. And that first bite is always different.

So, it was pleasing to the eye for them. And then the third part is that they desire to gain

wisdom. Because Satan, the devil, told them, you're not going to die,

and your eyes are going to be open. And they only want to hear that. Oh, I'm going to know things

that I... Don't know now. And that is one of the reasons we as human beings,

we always aspire for knowledge. We want to know more and more. But sometimes when you know too

much, we fell off our records. We go into fields and we go into endeavors that sometimes leads to

our own destruction. We have to know what to do with knowledge. And we have to know how to handle

it. And that is why We see a lot of danger today with the very internet because it has so much knowledge and it's not stopping. Nowadays you don't know who is real from who is unreal on

this AI

business.

You wonder where it's going. But lesson one, had they listened to the word of God,

they would not have been deceived. Just listen, listen. And that is why in Acts 17.11,

it tells us that we must test every spirit. Acts 17.11,

test every spirit. Test every belief against scripture. Somebody tells you something, it's not guaranteed. It's in the scripture.

Growing up, my father always said, there's a secret in death that no man knoweth. And he said, it's from the Bible. I grew up believing that. When I check it out, this is not in the Bible.

Because the language sounds biblical. There's a secret in death that no man knoweth.

He keeps saying it every time somebody die in the district. But there's a secret there we don't know. And I thought it was in the Bible.

So you test every spirit. So the fruit looked edible. It was edible. Appetizing.

Lustful and so on. But it was forbidden.

It was forbidden. And that is how our society is today. The things that are forbidden, are sinful, well, they look either appetizing or they look beautiful to the eyes or attractive to the eyes. And that is what the Bible warns about. Because that is what led to the downfall of humanity. Disobedience. God said, do not do this. He knows what he tells us.

It's not good for us.

It's not good for us. Do not eat it.

Some of the nicest meats are unclean.

Pork is nice. Don't you? Let's admit it. Let's be a little honest.

Isn't pork nice?

No, cut out the was.

It is like roast pork.

I know some of you, some people can't eat it, can't tolerate it. But when it's cooked properly, I like roast pork, jerk pork. I liked it. Right? I didn't fancy lobster and all of those things.

I just didn't eat those. But those things are very attractive to the palate.

But there's a reason God said do not eat them. They're toxic to the body.

And in that lies whether we obey God or not. So a lot of the diseases we have today.

I mean, one of my hardest challenges was to stop eating it. But I realized this is either God or man.

So disobedience led to that downfall, the failure of the first Adam. So what that means, the first Adam failed. There

has to be a second Adam.

Second Adam. And it's interesting throughout the scriptures. how God formulated that plan.

That we are going to come to a day tomorrow. An appointed time. That's what it is.

The Sabbath is an appointment before God as well. But tomorrow is a moedim. It's an appointed time.

We appear before God. He expects us to appear before Him. That's what appointment is.

You have it with your doctor. If you miss the appointment, someone will charge you. Right?

Yes. Especially the dentist who, you know, they have bills to pay and they have,

you know, staff. A dentist always tells me, if you miss it, you're going to pay for it. So an appointment is serious. It's a serious time. It's God's time. That's what it is.

So we see how God already is using fruit in a spiritual way as demonstrated to the feast of first fruits. Come to unleavened bread and so on. We are at this jump to now. So look at the command he

gave to Israel in Leviticus 19.23. Leviticus 19.23. When you enter the land and you plant all

kinds of food, then you shall count fruit as forbidden.

Yeah, even with that. Three years it shall be forbidden to you.

So when you plant up the land, there's a time period there. Three years it shall be forbidden to you. It shall not be eaten. You see that? Even with the initial planting of those trees.

For the first three years, the fruit should not be eaten. But in the fourth year,

all its fruit shall be holy. When God says something is holy,

brethren, it is serious. It's coming from him. It's sanctified.

Instead, an offering of praise to the Lord. In the fifth year you are to eat of this fruit that you may yield its increase. For I am Yahweh your God.

So this is our instruction coming from him. And then verse 23. The eating of the fruit of the young

trees by their owners. Yes, for five years it was forbidden. But what's the principle?

The principle is that such fruit is unclean until it has been sanctified by the offering as a crop.

As a first fruit. You see that? As a first fruit.

So God wants the first. Just like a first child. First male child is special in a way to God.

In terms of inheritance and so on. So even Here we see a very early concept where God wants the

first fruit to the Lord for use of servants of the tabernacle,

the tabernacle which represented God and earth. And so a full crop is not to be expected until the

fourth year from the time that the trees were planted. So the fruit is at first to be counted as uncircumcised.

uncircumcised. Being regarded in a position similar to that of the heathen that is unclean.

Unclean meaning unconverted in our modern day language. From not having yet been sanctified by the

offering of the first fruits. Because remember now we talk about the wave sheath offering.

The first of the crop.

The priest takes a cut some wheat, a portion of it and he waves it.

as the first offering to God of that harvest. What we're seeing tomorrow on the Feast of

Firstfruits is we, the church, being the first fruit of God's great harvest of humanity.

So that is why we are told, blessed and holy are those that are in the first resurrection.

Sometimes we don't like to call ourselves special, but in a sense it's special. because we're going to be the first of the harvest. That's where the first fruit concept comes from. That is why I tell

you I like to use the term first fruits. I don't bother with Pentecost, because all it means is 50.

The concept of first fruit is what we need to grasp as a child of God.

It's an appointed time that demonstrates that a time is coming when we,

the church, the body of Christ, In recognition of Christ being the first fruit. That we too are going to become first fruits at his coming. Not before. At his coming. We are destined to be

there.

And we are going there. So you can see the point about first fruit is much deeper.

In Romans 5.12 it says. Wherefore as by one man sin entered into the world and death by sin.

So death passed unto all men. For all have sinned.

That's what our destiny is before with the first Adam.

But something else happened and we are coming to that. Because we can see what we are dealing with

onwards from Eden, what went down in Eden.

Humanity now has to deal with two enemies. Sin and death.

For as in Adam, All die. 1 Corinthians 15.

As in Adam, all die. So we are destined to death from the time when Adam made that fatal mistake.

All because of a fruit that was forbidden. Do not eat it.

It was a good fruit, but a fruit that went bad because of disobedience.

The forbidden fruit brought sin and death. Satan told a lie,

a big lie, and he's telling a bigger lie today. He has deceived the whole earth,

almost the whole earth, because of 8 billion people are on earth, 8 billion plus people, and less, well, about 2 billion are nominal Christians, so they are Christians.

So a quarter, what happened to the 6 billion people? What happened to those people?

Satan has them deceived.

You have a powerful religion like Islam. All deceived. All worshipping a God that doesn't exist.

And still fooling people today and talk about, you know, we worship the same God. Absolute nonsense. Study your word and realize, you know, we're related. But we live in a political correct

society where people want to equate Allah with Yahweh. No. Yahweh says,

listen, I know of no other one. I am the only one.

It's either you take it or you leave it. That time is coming when people have to make their choice.

It's either you accept it or you reject it. And so this story unfolds from Genesis of this fruit, which led to the beginning of an entirely new fruit that would have to come.

And it's early in Genesis 2, Genesis 49.10. You can read it, I won't go there.

That talks about the Shiloh. That would come. And that people would gravitate to him.

They would look to him. And even earlier, there's a hint in Genesis about the serpent and how his

heel will be bruised and so on. That even come earlier. So we see something started to change because God had a plan. A backup. plan when Adam and Eve failed through disobedience.

So the story had a beginning and every story that have a beginning must have an end.

We're not at the end yet, but we're coming towards it. I'm at the beginning here laying the groundwork for the plot and then we go into the grand conclusion. So bear with me.

No act against God can go unpunished. What Adam and Eve did was deplorable, was disobedience. In Genesis 3.18, it says,

Both thorns and thistles it shall grow for you, and you will eat the plants of the field.

By the sweat of your face or your brow, you will eat bread till you return to the ground,

because from it you were taken. You are dust, and thus you shall return. So they had to work the land to live. The physical fruit of the land is the means by which they will survive physically.

So you see what's happening here again? Even though they eat this food, this forbidden fruit, the

fruit of the land, they still need it for survival. That was only physical.

Physical survival. Something was still lacking. The spiritual part was still lacking.

But Adam and Eve disregarded the spiritual significance of that fruit. Because, you know, there's debate whether, what if they didn't eat the fruit? Would they live on forever? That is a debate that still goes on. And some people have the persuasion that if they didn't eat it, there would be no death. Which could be so. Perhaps there would never be a need for the second Adam. Because the first Adam would have fulfilled God's desire and plan. It's a reasonable argument. But the fact is, it is what it is. They failed. And we read from Genesis 4, 3, as they moved on, never grasping the spiritual significance of the fruit, and now they had to contend with the physical implications of it. So they produce Cain and Abel, and we see the punishment of their actions being meted out. with Cain committing the first murder, his own brother. And in chapter 4, verse 2, we are told that Cain brought of the fruit, yeah, the fruit of the ground as an offering unto the Lord, while Abel brought the firstlings of the flock, the firstlings first. And that's an interesting word, firstlings, the first of the flock. But God did not accept Cain's offering. And we know the rest of the story. Some said he was envious of his brother's offering and all kind of suppositions around that. But we're not going to go there today. What we see here was the stage being set for a future magnification of this offering of the first. The first things, the roots, the genesis of it goes back to the beginning. The first. So when God calls you from this world, plucks you out of this world because he wants you to become a first fruit, brethren, that calling is serious. It's a serious calling. It means you have to drop everything that you have and follow God. Just like how the apostles, the disciples, at least, they drop everything. Some were fishermen. They put on their net and they just follow Christ. That's the analogy here. When God calls you to become a first fruit of the harvest. And that's what I'm saying. It's a pity. It's a pity the world doesn't know the deeper significance of tomorrow. They think it's just about speaking in tongues and so on. It is so deeper than that. Because it's an appointed time of God. These are the holy days that he gives us. Because in them is the plan. So in later generations, God chose a nation we know called Israel because of the promise he made to their forefathers. He's going to bless them. He was faithful enough to want to sacrifice his own son. His only one son, right, at the time. And so we see an analogy in that too with Jesus being the only begotten son. A lot of parallels. But among a specific statios is what we know in Leviticus 23, 15 as the feast of firstfruits. And you shall count the morrow. So we've been counting all those morrow after the seventh Sabbath. You shall number and so on for

50 days. And then, you know, you know the count, the counting of the omer. So that is where this

Pentecost term comes from, meaning 50, right?

Leviticus 23.10 describes the first sheaf of grain as first fruits, the first fruits of the barley harvest. And it's not any coincidence, or does it have any significance, millennia later to us here, that in 1 Corinthians 15.20, the Apostle Paul would have wrote, to us from from the first century at least where he describes the risen christ as a first fruit now christ is risen from the dead and has become the first fruits of those who have fallen asleep cannot get around this scripture but i guarantee you tomorrow you

won't hear this creature being quoted maybe in some instances but they hardly touch this because

the concept of first fruits is really hidden Nobody's going there. And you know why they don't go

there? I have a feeling why they don't go there. Because if you go to Leviticus 23 and you grab one

of the appointed times of first fruit, which is Pentecost, everybody know about Pentecost, you cannot grab one and don't grab the others. So that's why they're not going there.

If you grab one, you have to grab the others. You have to grab tabernacle. You have to grab unleavened bread. You have to grab Passover. You have to have Feast of Tabernacles and Day of

Atonement and the Feast of Trumpets. So that's why they're not going there. But then you're overlooking this whole idea of Christ being your first fruit.

He's our Savior. He's very God, but he's also our first fruits. It's not my words.

Just read it here.

You see the hypocrisy in Christianity, brethren.

Big hypocrisy.

I heard one preacher, might have said it here already, so don't believe I'm getting Alzheimer or dementia. But I said it once in here already. I heard a preacher one Sunday talking about Pentecost

was the first Sunday service. It wasn't a Sunday, but it was not a church service. He's trying to justify that Sunday is a day of worship. And Pentecost was the first Sunday service.

Pardon me, sir. That's not true. The apostles were gathered for Pentecost.

Because ten days before the ascension, Jesus said, wait at Jerusalem to receive power.

So why did Jesus tell him to wait at Jerusalem? Because Jesus knew that it's an appointed time.

Simple. Simple. He knew it was an appointed time and he knew they would be there because he kept them.

It's amazing. You see all these things fit in so beautifully and then people just ignore them.

Right?

Verse 21 says, For since by man came death, by man also came the resurrection of the dead.

For as in Adam, the forbidden fruit, yes, all die, even so in Christ shall all be made alive.

The first fruit. The first fruit. But the story is not finished yet.

What is left out of this picture? Can anyone tell me what is left out of this picture of the Feast

of Firstfruits that we do tomorrow?

Verse 23 has it. And if you don't understand the appointed times of God, people get confused about rapture and what's going to happen, what Christ is going to do first, whether he's going to grab people and bring them to heaven and then bring them back to earth.

That

is where the confusion is. But the scripture is clear. Verse 23, every man in his own order.

If he talks about a first resurrection, there has to be more than one.

Because why would he talk about first? But every man in his own order.

Christ, the firstfruits.

Afterward, they that are Christ's own at his coming. And who is that?

Of course, the church. That's what it is.

So it goes on and says in verse 26, the last enemy that shall be destroyed is death. So it is from this journey we can see where humanity is coming from and where humanity is going because death

came in Eden. But that now has been changed because Christ is risen from the dead.

So we are coming now from forbidden fruit. to accepted fruit.

That's the journey we are on.

So we are being gathered tomorrow for a meaningful purpose because God,

in obedience to his dictate or command, in it,

they say the plan how to redeem humanity starts beginning with first fruits.

God and Satan are not in a battle to save soul. Christ said, every man in his own order.

Not in a battle to save soul, because he's calling first fruits today.

He's calling first fruits today. That's what he's calling for the first harvest.

In John 15, 4, he says, Abide in me and I in you, as the branch cannot bear fruit of itself unless it abides in the vine. So neither can you. Unless you abide in me. So he is the first fruit.

We are divine. And we have to abide in him. To bear fruit. And I believe that is why God has given

us. All this deeper understanding. Of these appointed times. Than the others. Because they cut him

off. And we recognize he is the fruit. He is the first fruit. And once we are abiding in him,

he's opening up our understanding to these concepts, these beautiful and critical concepts that we

see in the scripture.

Philippians 1.11, having been filled with what? The fruit of righteousness.

It's a fruit, as I say, it's all over the Bible. Old and New Testament.

If you're a New Testament man and don't want to look at the Old Testament, it's there. If you're an

Old Testament man and you don't want to look at the New Testament, it's there all over in these beautiful concepts. It says,

having been filled with the fruit of righteousness which comes through Christ to the glory and praise of God. So Christ himself says, by our fruits we shall be known.

Beautifully, David writes in the Psalms, in Psalm 1, that the righteous man will be like a tree planted by the rivers of water, which yield its fruit in the season.

Throughout the Bible, brethren, these amazing concepts lie. Deuteronomy 7.13. Deuteronomy 7.13

says he will love you and bless you and multiply you. He will also bless the fruit of your womb and

the fruit of your ground, your grain and your new wine. and your new oil, the increase of your herd, and the young of your flock in the land, which he swore to your forefathers to give you.

So let's for a moment look at this fruit in Ezekiel, because Ezekiel is a very prophetic chapter.

A very prophetic chapter.

Next Wednesday on our Wednesday night Bible study, for those of you who join, I will start in a

prophetic book of Zechariah. I didn't realize Zechariah has so much meaning for our time here.

But, you know, as it's in the Old Testament, some people just ignore it, just tucked away there, nobody reads it. But it is so prophetic, just like Ezekiel.

So Ezekiel 47, 12.

Ezekiel 47, 12. By the river on its bank, on one side and on the other,

will grow all kinds of trees. And you know what this is talking about? This is talking about picturing the everlasting kingdom of God on earth. Not going to heaven.

On earth. You see the physical descriptions. By the river on its bank,

on one side and on the other, will grow all kinds of trees. For what?

For food. Their leaves will not wither, and their fruit will not fail.

They will bear every month because their water flows from the sanctuary. And their fruit will be for food and their leaves for healing. You know,

this is prophetic, brethren. So God is describing his kingdom. And what's going to happen through

that millennial reign of Christ right here on earth when all the trees will grow for food and the leaves will not wither and their fruit will not fail? Guess what happened? They will bear every

month. You see, now we have fruit in season. These fruits are going to bear every month.

So there will be no famine in the millennial reign of Christ. Food will be abundant.

That's what it's telling us. Yeah. And he's using the analogy of a fruit to bring home that message

to us. Now look in Revelation 22.

he showed me a river of water for life. We know that Jesus the Christ is the fountain of living water. That is what he's described in scripture from the Old Testament too.

As clear as crystal coming from the throne of God and of the Lamb in the midst of a street on either side of the river was guess what? The tree. of life remember you go back to eden what was

set before adam and eve the tree of life but they didn't eat they they ate a fruit that they should not have eaten but this tree comes back now in revelation and this tree is bearing 12 kinds of fruit the 12 here is significant right 12 kinds of fruit healing its fruit from every month.

It's a fact that Ezekiel prophesied. Every month. And the leaves on the tree,

again, were for the healing of the nations. So we're going to be healed from the trees, not from prescribed medicine.

Because some of our prescribed medicine, you know, at one time they were coming from plants. But

now they're all synthetic. They make them in the labs and they come with all these side effects. Yeah, that's what happened. All the side effects because they're synthetic. So all it had to do with some of these trees was remove the toxins from them and they would perform beautifully.

But,

you know, in a greedy society where the mighty dollar is and reigns and quick money, nobody's going to harvest those trees. You ever read the story of antibiotics, how it started? Some missionaries were in South America among tribal nations.

our tribal nation. And one of them noticed that when they're sick,

he saw a sickness, I don't remember which one, but they go into the forest and they come back with

plants. And if there was a cut, they would cover the plants with a cut and they heal within days.

And they started studying their methods and they realized that peninsulin and antibiotics that came

from the plants. And after a while, they were being manufactured from those plants.

But after a while, no, we don't need plants. We can do it in the lab. Just like now they're trying to grow beef in the lab. You know that? Wow. Meat. I saw it and it looks good.

Looks good. Right. Just like the apple or whichever fruit in Eden.

That's another story. Wow. Yes. For the healing of the nations.

So brethren, we must walk away from here today with a reminder of how a merciful God that we serve,

who cares for the faithful firstlings, firstfruits of the harvest, and how he wants to embrace us.

And let us know what he stands for because we are destined to become firstfruits.

I want you to repeat that phrase when you walk from here today. You are firstfruits.

You are firstfruits first.

But with the first few brethren comes the responsibilities. You have to put God first.

That's part of it too. He has to come first, not by lips alone. Not by the people honoring him with

their lips, but their heart is far from him. So we demonstrate that through our lives.

You know, there was an elder in the church. He's now deceased. I won't call his name.

But one admirable trait he had, and sometimes I think he went overboard with it. Maybe not overboard, but he would... I remember one time his uncle died on the Sabbath,

right? He said he's not going to visit any uncle on the Sabbath, any death house on the Sabbath.

He's coming to appear before God. And he would do these things and he'd say,

no, God is first. I have a church. I have a service to do. I'm going to do the service. If I feel

better, I'll go visit. Well, nothing is wrong in visiting. Because the Bible talks about it's

better to be in the house of mourning than in the house of feasting. But just to show you what his

mind was in terms of putting God in everything that he did first.

First, first, first. That is how we should. We should.

This great God that we worship. It's not the false God like Allah that people are killing themselves to show that they love Allah or to get whatever reward. This is a true God,

but he doesn't require us to kill people to gain favor. He doesn't.

His love encompasses much more than that.

But he wants to remind us of who we are. So when we pause, when we finish one Sabbath this evening  
and we go into the next Sabbath, we go into another phase. of worship,  
meditating deep on this calling that we have to become a first fruit of this great harvest.  
Romans 5.15. Romans 5.15 says, But the gift is not like the trespass.  
For if the many died by the trespass of one man, how much more did God's grace and gift come  
by the  
grace of one man, Jesus the Christ, overflow to many. To many.  
And Romans in verse 18 says, Consequently, just as one trespass resulted in condemnation of  
all  
people, so also one righteous act resulted in justification and life for all people.  
So we are made justified by the blood of Christ, not our own doing, not what we do.  
We do this through obedience. And verse 19, for just as though through the obedience or the  
disobedience of one man, the many were made sinners, so also through the obedience of one  
man,  
the many will be made righteous. And verse 22, so that just as sin reigned in death,  
so also grace might reign through righteousness to bring eternal life through Jesus Christ.  
So, how does this feast? of first fruits fit into God's plan for humanity.  
So, first fruits coincided with the agricultural cycle.  
As you know, in Israel, a lot of these festivals were based on the agricultural cycle.  
They harvest in Palestine and so on. One in the spring and the other in the autumn.  
So, the first fruit will finish the spring. cycle, spring festival,  
and then we go into the fall. So you look at it too and you see how this plays out in season  
because the fall is when we reap the harvest. It's harvest time.  
So you can see how this cycle fits in with God's plan to redeem humanity.  
So it coincided with these two, all of the festivals, the seven of them coincided with either  
spring or fall harvest. So first fruit occurred in the first harvest,  
the barley and the wheat harvest in that area. Exodus 34, 22 tells us.  
And so the ceremony was the waving of the first sheaf of grain to be accepted by God.  
A lot of details in that in Leviticus 23. 10 to 14. You can read that in your spare time.  
It meant no one was to eat of the grain of the harvest until the first sheaf is waved by the  
priest. You have to wait. I can imagine in some indiscipline society they would probably want  
to  
eat before because you know it's food. No, they have to wait. God said you wait until that's  
done.  
So on the feast of first fruit, Israel offered two loaves of bread.  
made from flour, taken from the new grain, of course, of the harvest.  
And those two loaves were called the first fruits of the Lord,  
because they represent the first. The flour that was used and made came from the first fruit of  
the  
harvest. In the fall, though, we see another festival of tabernacles in gathering,  
Exodus 34, 22. that it coincided with the end of the later harvest,  
which is the fall. And all the produce had been gathered. That's why another name for Feast of  
Tabernacles is the festival of ingathering, coming to make a gathering.

So the pattern of these two feasts in the spiritual harvest of humanity for salvation is a step-by-step method, a cycle that we see going on.

So once we finish Days of Unleavened Bread, which tells us to put out sin out of our life, we have to put out sin out of our lives to enter the kingdom of God.

He said no idolater, no whoremonger, no murderer, no liar, in other words, no sin can enter the kingdom of God.

None. So these festivals are portraying that. So once you put it out of your life and you have control over it, it doesn't mean you're not going to sin. That will happen. But once you get that out of your life, you're now thinking the first fruit life. So we come to Feast of First Fruits, you know, recognize that you're a first fruit, right? And you as a fruit need to produce, right? Good fruit. Good fruit. So this picture is...

walk, brethren, and some of us are going to slip and slide.

Some of us will not get up. Some of us will.

But such is our walk. But I want us to remember,

if you keep telling yourself you're a first root, then you realize first has a lot of connotations.

It has a lot of meaning for you. So that's the spiritual significance of this first fruit or this first harvest of humanity. Because Christ is risen from the dead.

He's not in the tomb.

And your order, remember he says every man has his own order, your order is first.

Your order is first. I'm not interested in going in a second order.

No. I'm a first fruit. This is my order. This is your order. We have to be in this order because it comes with a lot of bonus. The bonus given to us in Revelation 21, it says on whom the second death

has no power. And the second death is a lake of fire. So once we know we're a first fruit, we're not thinking about second death. It has no effect on me and you if we're going to maintain that step to be a first fruit. And we can, you know,

you can breathe relief, good boy. Well, I'm not going to be on a second death. And some of us may

say, well, you know, my spouse or my family, they may have been the second death.

Boy, that is going to be so sad.

It usually bothers me. But guess what?

In the kingdom of God, there's no sorrow.

So I'm not going to sorrow for anybody who didn't become a first fruit. That sorrow, that characteristic or that feeling, that sensation of being sorrow. full,

God is going to remove it. That's why it says here in the kingdom there will be no pain, no sorrow, and no death. That's another bonus of being a first fool. It's going to be removed.

I mean, when my children weren't baptized, I was a little concerned about that. But then I think through prayer I got the answer from God. The word says there will be no sorrow in the kingdom.

All former things are passed away. So the most you can do now to your dear ones in your family who

have not yet made that step is to let them know this may be their calling to be a first fruit.

If they don't accept it, don't feel disappointed. You've done your part.

You've done your part.

But the reality of Christ's status of not only God and Savior, but He is the first fruit. of this great harvest that is coming, tells us so much.

So much.

So what we see here is that the wave sheaf is a forerunner of what would come with Christ being the first fruit and Lord of the harvest. The wave sheaf offering represented Christ from way back then.

It comes out fully in the New Testament.

The groundwork was laid in the Old. It comes out fully in the New.

We can read more about that in Romans 8.24 and James 1.18 if you look at those concepts. Again, I won't have time to go through all of that. But it was a necessary forerunner because Christ became the sacrificial lamb when he offered.

as a kind of wave sheaf. He offered himself to, of course, the Father offered him and he accomplished that. So he became a kind of wave sheaf, the first offering when he died for us. So we have to maintain our order and know what it is that we're going to be in the first order. The first fruits of those who have fallen asleep, who have died. That's what he's talking about. We will get immortal spiritual bodies. Same chapter, 1 Corinthians 15 tells us that.

In verses 44 and 53. And it will happen at the last trumpet.

So in Revelation, the book of Revelation, we have the seven, the three sets of seven.

The seven seals, right? The seven trumpets, or the seven last plagues.

and then the seven trumpets. The last trumpet that sounds is when you and I will become a first fruit. That is beautiful. That is awesome to think about. I must tell you, there are some churches that don't believe this is the last trumpet. Again, why they don't believe in

the last trumpet? The Bible says that the last trumpet. But why they don't believe in that? I'll tell you why. Because they believe in the rapture. Right. Yeah.

You have to study them and know why they adopt some of these positions. Yeah.

Yeah. They try to twist things to suit them. Last two weeks ago,

I lost my cool.

You want to hear about it?

I lost my cool.

And I know I might have sinned. I've repented of that already if I did. I wasn't even sure I sinned. But someone who I knew back from 1994,

in the church. He left about three years ago. He said the Sabbath is no longer relevant.

So he left. And he went to this church where he says, oh, my church has the two witnesses.

I said, really? He said, yeah, the two witnesses of Revelation is coming from my church. I said, when you identify, he said, he didn't know exactly who. I said, when you identify them, tell me, I'll come and join your church. But anyway, he called me back two weeks ago. And this is what he

said to me. When I'm showing him, first of all, I know he works now on the Sabbath. So he wants

justification to work on the Sabbath. Because when I think I was speaking with him on the Sabbath,

and he was driving a taxi,

then he said to me,  
he said, you know, Jesus never kept the Sabbath.  
I said, what? I said, you know, like his name was John. I said, is this John?  
I said, tell me this is not John. Is this John? He said, yeah, he's laughing. I said, yeah, this is John. I said, you realize what he just said? He said, yeah, Jesus never kept the Sabbath. I said, which Bible are you reading? So I start losing my cool now.  
Well, this is when I lost the cool, though. He said to me that the Ten Commandments are just fables.  
He said a demon gave it to Moses.  
Would you lose your cool?  
So I could not believe it. And I started really almost shouting. I said, no, come on.  
I said, this is not John. This has to be someone else. And he had this funny laugh at me, like in a mocking way. And I said, you know what? I'm going to stop this conversation. So call me  
at home. He said, no, please, I won't. Your eyes have been opened. You know the truth.  
When God gives you the truth, he expects you to behave better than that. And I left it there.  
How  
can someone ever reach that level?  
So I'm saying this to say, when someone wants to justify a teaching,  
they're bringing all kind of nuances to confuse it and to satisfy themselves that what they're doing is true. Because if the Bible tells me that it's at the last trumpet,  
we're going to get changed, why would I want to believe something else? The Bible said it. At the  
last chapter. Twice it says it. So I don't want those people who believe in the rapture,  
they can wait for rapture. They're going to wait forever. That's right.  
And when Christ returns, they're going to believe in something else. That's going to be the sad part of it. Right? So the dead in Christ will rise first and we'll meet him in the air.  
1 Thessalonians 4.16 tells us that. And that comes at the last trump.  
So Revelation 20 verse 6 says, Blessed and holy is he who has part in the first resurrection.  
On such the second death has no power. They shall be priests of God and of Christ and shall reign  
with him a thousand years. And that is happening right here on the earth. During the reign of Christ, the resurrected saints on earth, the first fruits will be here.  
And then the second harvest of humanity for salvation will begin when it says,  
the rest of the dead live not again. They're going to come back for another harvest.  
But we're not thinking about that. Can't read about it. None of you want to go in that one.  
We want to be in the first. Because you are a first fruit. That whom we are.  
So whenever this name, Pentecost comes up. You can call it,  
but switch quickly to first fruit, because I don't want you to miss that part of it. Right?  
Everybody talk about it. Coming up today, I hear a new phrase, Pentecost Sunday.  
It draws away from this whole concept of being a first fruit for God.  
And that's who we are. Isaiah 2, I'll end with that. It says,  
it provides a picture. of the beginning of this latter and great harvest.  
It said, Now it shall come to pass in the last days that the mountain of the Lord's house shall be

established on top of the mountains and shall be exalted above the hills and all nations shall flow to it. Many people shall come and say, Come, let us go up to the mountain of the Lord, to the house of Jacob. He will teach us his ways and we shall walk in his. Because God's kingdom is going to be established and he needs us. He needs the first fruits of the harvest to help him. We are going to be his helpers. We shall be kings and priests, leaders and teachers to teach the nations because the nations will need to know. Habakkuk 2.14 says the earth will be filled with the knowledge of God as the waters cover the sea. How is that going to be done? Because the teachers and the preachers will take the word out. And when that happens, people are going to say, come, let us go up to God's house. And he will teach us his ways. So brethren, as we come to a close and as we look for the high day tomorrow, the high holy day of Pentecost, Feast of Firstfruits, let us remember who we are. That we are coming from forbidden fruit. to being destined to be a first fruit. God be with you.