The ***Resurrection*** of the **Messiah**, and its **connection** to the ***Feast of First Fruits***

Messiah's <u>Resurrection</u>—A ***"First Fruits"*** **Offering** before the **Lord**

{Paul's **Strong Defense** of **Messiah's Resurrection}**
(I Corinthians 15:1-23)

A. ***Declaring*** the **<u>Resurrection</u>** ***in*** his **<u>Gospel Message</u>** (15:1-4)

[1] Now I make known to **you**, **brethren**, **<u>the gospel</u>** which **I preached** to you,
which also ***you*** **received**, in which also ***you*** **stand**, [2] by which also ***you*** **<u>are saved</u>**,
if you **hold fast the word** which **I preached** to you,
unless you **believed in vain**.

[3] For **I delivered** to you as of **first importance** what I also ***received,***
that **Messiah <u>died</u> for our sins** according to **the Scriptures**,

[4] and that **He was <u>buried,</u>** and that **He was <u>raised</u>** on the **third day**
according to **the Scriptures,**

B. ***Documenting*** the **<u>Witnesses</u>** of the **<u>Resurrected Messiah</u>** (15:5-11)

[5] and that **He *appeared*** to **<u>Cephas</u>**, then to **<u>the twelve</u>**.

[6] After that **He *appeared*** to **more** than **<u>five hundred brethren</u>** at one time,
most of whom remain until now, but some have **fallen asleep**;

[7] then **He *appeared*** to **<u>James</u>,** then to **<u>all the apostles</u>**; [8] and **last of all**,
as to one **untimely born, He *appeared*** to **<u>me also</u>**.

[9] For I am the **least** of the **apostles**, and **not fit** to be called **an apostle**,
because **I persecuted** the **church of God**.

[10] But **by** the **<u>grace of God</u>** I am what I am,
and **His grace** toward me did not prove **vain;** but **I labored even more** than
all of them, yet **not I**, but the **<u>grace</u> of God with me**.

[11] Whether then *it was* I or they, so **<u>we preach</u>** and so **<u>you believed</u>**.

C. ***Defending*** the **<u>Truth</u>** of the **<u>Resurrection</u>** (15:12-19)

[12] Now if **Messiah is preached**, that **He has been raised** from the **dead**,
how do **some** among you say that there is **no resurrection** of the **dead**?

[13] But if there is **no resurrection** of the **dead,**
not even **Messiah has been raised**;

[14] and if **Messiah** has **not been raised**, then **our preaching is *vain,***
your faith also **is *vain***.

[15] Moreover **we** are even found *to be* **false witnesses of God**,
because **we testified *against* God** that **He raised Messiah**,
whom **He did not raise**, if *in fact* **the dead** are **not raised**.

[16] For if the **dead** are **not raised**, not even **Messiah has been raised**;

[17] and if **Messiah** has **not been raised, your faith** is ***worthless;***
you are *still* **in your sins**.

[18] Then **those** also who have **fallen asleep** in **Messiah** have **perished.**

[19] If **we have hoped in Messiah** in **this life** only,
we are of all men ***most*** to be ***pitied***.

D. ***Depicting*** the **Resurrection of Messiah** as the **"First fruits"**
of a **Resurrection "Harvest"** to come(15:20-23)

[20] But now **Messiah has been raised from the dead,**
the **first fruits** of those who **are *asleep***.

[21] For since by **a man** *came* **death**,
by **a man** also *came* the **resurrection** of the **dead**.

[22] For as ***in* Adam** *all* **die,** so also ***in* Messiah** *all* will be **made alive**.

[23] But **each** in his **own order**: **Messiah the first fruits,**
after that ***those*** who are **Messiah's** at **His coming**,

"**Yom HaBikkurim**"-The **Feast** of **First Fruits**

"These are the **appointed times** of **the LORD**,
holy convocations which you shall **proclaim** at the times appointed for them.

In the **first month**, on the **fourteenth day** of the month
at twilight is the **LORD"S Passover**.

Then on the **fifteenth day** of the same month there is the
Feast of Unleavened Bread to the LORD;

for **seven** days you shall eat **unleavened bread**.

On the **first day** you shall have a **holy convocation**;
you shall **not** do any laborious work…"

Then **the LORD** spoke to **Moses**, saying,
"Speak to the sons of Israel and say to them,
'When you enter **the land** which I am going to give to you and ***reap* its harvest**,
then you shall **bring** in the **sheaf** of the **first fruits** of your **harvest** to the **priest.**

He shall ***wave* the sheaf** before **the LORD** for **you** to be **accepted;**
on the **day after the Sabbath** the priest shall ***wave*** it...

'**Until** this **same day**, **until** you have **brought** in the **offering** of **your God**,
you shall **eat neither bread** nor **roasted grain** or **new growth**.

It is to be a **perpetual statute** throughout your generations
in all your dwelling places.'" (Leviticus 23:4-7, 9-14)

The **Feast of First Fruits**, a ***Type*** of the **Resurrection** of the **Messiah**

The **Feast of First-Fruits** (Lev. 23:9-14) involved presenting to the
Lord a **sheaf** (lit. an omer) of the **first fruits** of **barley harvest**
on the **"day *after*** the **Sabbath,"**

which is interpreted either as the **2nd day of Passover** (**16th** of **Nisan**),
or the **day *after*** the **weekly Sabbath** (**Sunday**) during **Passover week.**

The **receiving** and ***"acceptance"*** of the **First-Fruits offering** would
then **consecrate** the **entire harvest to God**, and would become an
earnest or **pledge** of the **full harvest** yet to be gathered.

In the **New Testament** we read how the **resurrection** of the **Messiah**
is the **"first fruits"** ***fulfillment*** that **consecrates** a **harvest** to come,
a **"resurrection" harvest** of **fruit** for **life eternal**
when the **Lord returns** at the **end** of the **age:**

"But now **Messiah** has been **raised** from **the dead**,
the **first fruits** of those who are **asleep...** (1 Cor.15:20-23)"

In his commentary, **Types, Psalms, and Prophecies**, David Baron writes:

"But here, as is so often the case in **Scripture**,
the **earthly** and **visible** is the symbol of greater and deeper **spiritual realities**.

There is ***another*** **harvest field** for the **first ripe fruit** of which
the **Lord of the harvest** had long been waiting—
an **harvest** of which **"*Messiah is the First-Fruits*"** (I Cor. 15:23),
and the **whole redeemed family**—"**all** they that are **Messiah's**"
perfected in **resurrection glory** "at **His coming**," shall be **the fullness**

And it was on the **third day** after the **Paschal lamb** was **slain** (when the **corn**
of **wheat** was cast into the ground **to die** that it may **bear** all this **glorious harvest**)
that **He rose again** and **stood forth** as '**the *Branch* of Jehovah**…'

…and when after **His resurrection He ascended** to **His Father** and **our Father**,
to **His God** and **our God**, it was not only "to be ***accepted* for us**" (Lev. 23:11),
and there **evermore** in the **presence of God** for **us** (Heb. 9:24),

but *also* as the **pledge** and **earnest** of the **resurrection** of **His people."**
(David Baron; Types , Psalms, and Prophecies, pp.32-33)

Personal Application

→ Messiah—*Our* Passover Lamb (I Corinthians 5:7)

1) ***Covering*** **us** through **His sacrifice** (5:7b)

2) ***Consecrating*** **us** and making us **"unleavened"** before **God** (5:7a)

→ Messiah—*Our* First Fruits Offering (I Corinthians 15:20-23)

1) ***Raised up*** and **presented** before **God** as a **First Fruits Offering** of those **raised** from the **dead** (15:20)

2) ***Received*** by God as the **First Fruits Offering** of the greater **"harvest"** to come —**believers** who will be **raised** (bodily) from the **dead** at **Messiah's coming** (15:21-23)

9 **But we do see Him** who was made for a little while **lower** than the **angels,**
namely, **Jesus**, because of the **suffering of death crowned** with **glory and honor**,
so that by the **grace of God He** might **taste death** for **everyone.**

10 For it was fitting for **Him**, **for whom** are **all things**,
and **through whom** are **all things**, in **bringing many sons to glory**,
to **perfect** the **author** of their **salvation** through **sufferings**.
(Hebrews 2:9-10)