

Leviticus: Living Life at the Second Fork

Leviticus 23

“Rest Thee, Part 4: First Fruits from the Dead”

September 21, 2025

The first fruits is the initial offering of a larger crop to follow; it represents God’s provision, and the promise of more to come.

Leviticus 23:10-12 This one-day ceremony occurs during the week of Unleavened Bread. It is not to be confused with the Feast of Harvest/First Fruits, or Pentecost, which occurs exactly 50 days later. “on the day after the sabbath the priest shall wave it.” The text is unclear as to whether the sabbath referred to is the High Sabbath of the first day of Unleavened Bread, or the weekly sabbath. Most see this as the weekly sabbath that falls after Passover. If so, the priest was waving a sheaf of first fruits, and sacrificing a single male lamb, on the Sunday following Passover.

Mark 16:2 “Very early on the first day of the week, they came to the tomb when the sun had risen.”

6 “...He has risen; He is not here...” Christ was resurrected on the Sunday following Passover, a fulfillment of the First Fruits ceremony.

1 Corinthians 15:20 “But now Christ has been raised from the dead, the first fruits of those who are asleep.” The resurrection of Christ is the guarantee of a bigger resurrection to follow. The deceased believer isn’t dead, he or she is “asleep.”

But, what exactly are we resurrected from?

Matthew 27:64 “...‘He has risen from the dead,’...” This preposition “from” is *apo*, a marker of dissociation; emphasis on distance between; local separation. The pharisees simply meant, back from the dead.

Matthew 17:9 “...“Tell the vision to no one until the Son of Man has risen from the dead.” The Greek preposition “from” here is *ek*, and it carries the meaning, removal out of a delimited area; denoting direction from which something comes; severed connection.

1 Corinthians 15:20 “But now Christ has been raised from [ek] the dead...”

The resurrection of Jesus is the *removal from the dead*, nor merely the reanimation of the deceased body.

This matters, because everyone gets resurrected. **John 5:28** “Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice, **29** and will come forth; those who did good to a resurrection of life, those who committed evil to a resurrection of judgment.”

Revelation 20:6 “Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.”

The “first resurrection” is all those who have been delivered from the dead; those who are “saved.” Its parts consist of the resurrection that happens at the rapture, the resurrection of the OT saints, and the resurrection of the tribulation martyrs.

Revelation 20:11-15 Everyone is born “dead.” Those without Christ live “dead,” they die “dead,” at the second resurrection they are resurrected “dead,” and they are cast into the lake of fire at the Great White Throne judgment after the 1,000-year Kingdom.

Romans 6:3-5 The believer is “united” with Christ “in the likeness of His resurrection...” We are delivered from the dead when we believe in Christ for eternal life. Having one’s sins paid for does not give eternal life; it is the gift of eternal life that gives eternal life. And that is received through faith.

Therefore:

We are secure in Christ. The resurrection of Christ is the guarantee of our resurrection. We have been given a position change, “out of death into life” (**John 5:24**).

We need not fear the first death, because we need not fear the second death.

Epistle to Diognetus

<https://files.romanroadsstatic.com/materials/romans/early-christianity/DiognetusV1-0.pdf> accessed 09/20/2025