

Time: How To Calculate First Fruits

Use with the full teaching and a Bible. Read or watch first, complete the questions, then discuss and apply. For family study, an adult can select suitable portions and accept spoken answers.

Test the teaching's explanations against the cited passages. Keep the answer key and facilitator notes separate when distributing learner pages.

[Open the full teaching](#)

Teaching summary

This teaching compares two interpretations of the day after the Sabbath in Leviticus 23: a fixed sixteenth day of the first month, or the day after the relevant weekly Sabbath. It favors the weekly-Sabbath interpretation, placing Firstfruits and Shavuot on the first day of the week.

The lesson studies the vocabulary for appointed times, festivals, Sabbath, rest, and weeks. It notes that Leviticus 23:6-8 calls the opening and closing days of Unleavened Bread holy convocations with work restrictions, while verses 11 and 15-16 use Sabbath in the Firstfruits and Shavuot instructions. Its interpretation depends on how those instructions are read together.

Leviticus 23:10-14 describes bringing the first sheaf of the harvest to the priest and waving it before YHWH. Verses 15-16 connect that day with the count of seven complete Sabbaths and fifty days. Deuteronomy 16:9 also connects the seven-week count with putting the sickle to the standing grain.

In the teaching's model, count Firstfruits as day 1. Seven complete weekly cycles bring the count to day 49, and Shavuot is day 50, the day after the seventh Sabbath. This avoids treating the Sabbath before Firstfruits as the first of the seven completed Sabbaths.

The source connects the harvest pattern with Yeshua as the firstfruits of those who have died, as stated in 1 Corinthians 15:20, 23. It also offers a particular crucifixion-and-resurrection reconstruction. That reconstruction is not needed to state the counting method, and its claim that Thomas met Yeshua on the first resurrection evening is contradicted by John 20:24-26.

The closing illustration compares seven sevens of days with seven sevens of years before Jubilee. We can consider the analogy while keeping the day-count instructions, year-count instructions, and source's deductions distinct. Careful study and respectful fellowship remain important where calendar interpretations differ.

Summary points

- The lesson compares fixed-date and weekly-Sabbath interpretations.
- Its conclusion places Firstfruits on the first day of the week.
- Leviticus 23 describes a sheaf presented by the priest.
- The count begins with the day the wave sheaf is brought.
- The source reads the seven completed Sabbaths as weekly Sabbaths.
- Count Firstfruits as day 1 and Shavuot as day 50.

- Deuteronomy 16 connects counting with the start of harvest.
- First Corinthians 15 identifies Yeshua as firstfruits.
- Thomas was absent from the first resurrection-evening appearance.
- The Jubilee comparison is an analogy alongside the direct instructions.

Fill in the blank

Use the teaching and the cited Bible passages. Equivalent wording is welcome when it expresses the same meaning.

Basic

1. Leviticus 23:10 instructs Israel to bring a _____ from the beginning of the harvest.
2. The sheaf is waved before YHWH by the _____.
3. Leviticus 23:11 places that action on the day after the _____.
4. The total count specified in Leviticus 23:16 is _____ days.
5. The Feast of Weeks is also called _____.
6. The teaching places Firstfruits on the _____ day of the week.

Challenging

1. The alternative fixed-date interpretation places Firstfruits on day _____ of the first month.
2. The teaching identifies the Sabbath in this calculation as the _____ Sabbath.
3. To count inclusively, Firstfruits itself is day _____.
4. Deuteronomy 16:9 begins counting when the _____ is put to standing grain.
5. First Corinthians 15:20 calls the risen Messiah the _____ of those who have died.
6. The Jubilee analogy compares seven sevens of days with seven sevens of _____.

Group discussion

Discuss respectfully and support answers from the passages. Use these lines for brief notes or a notebook for longer responses.

1. What are the two interpretations compared in the lesson?

2. Why does the source distinguish Sabbath, rest, and weeks?

3. How do we count fifty days without an off-by-one error?

4. How does Deuteronomy 16:9 relate the count to harvest?

5. What can we affirm about Yeshua as firstfruits without relying on the source's incorrect Thomas detail?

6. What does the Jubilee analogy illustrate, and where should we be careful?

Answer key

For the leader or parent. Answers follow the teaching and the passages. Accept equivalent wording that expresses the same meaning.

Basic

1. sheaf

Leviticus 23:10-11; independently checked passage

2. priest

Leviticus 23:11; independently checked passage

3. Sabbath

Leviticus 23:11

4. fifty (also: 50)

Leviticus 23:16

5. Shavuot (also: Pentecost)

Introduction and vocabulary

6. first (also: 1st)

Conclusions

Challenging

1. sixteen (also: 16)

Opening comparison

2. weekly

Conclusions; Leviticus 23:11, 15-16

3. one (also: 1)

Leviticus 23:15-16; independently checked inclusive count

4. sickle

Deuteronomy 16:9

5. firstfruits (also: first fruits)

1 Corinthians 15:20, 23

6. years

Leviticus 25:8-11; closing pattern illustration

Facilitator notes

These responses give direction for discussion. They are not a test of identical wording. Invite participants to explain the passages and consider a faithful practical response.

1. One treats the relevant Sabbath as the first festival rest of Unleavened Bread, giving a fixed sixteenth day. The source favors the weekly-Sabbath reading, making Firstfruits fall on the first day of the week. State both views accurately before evaluating them.

Opening comparison; Leviticus 23:6-16

2. It argues that the specific wording in Leviticus points to weekly Sabbaths rather than arbitrary seven-day periods or the first festival rest. Vocabulary is relevant, but each term's range and the context must be examined rather than assuming one gloss settles every occurrence.

Vocabulary discussion; Leviticus 23:6-16; Deuteronomy 16:9

3. Count Firstfruits itself as day 1. The Sabbath at the end of the seventh full weekly cycle is day 49; the next day is day 50, Shavuot. Do not count the Sabbath preceding Firstfruits as the first completed Sabbath.

Leviticus 23:15-16

4. It begins the seven-week count with putting the sickle to standing grain. The teaching reads this alongside the wave-sheaf instructions in Leviticus, joining harvest, Firstfruits, and the later Feast of Weeks.

Deuteronomy 16:9-10; Leviticus 23:10-16

5. First Corinthians 15 explicitly identifies the risen Messiah as firstfruits. John 20 says Thomas missed the first evening appearance and was present at the later encounter. We need not invent a same-day Thomas meeting or an unrecorded ascent schedule to affirm Paul's statement.

1 Corinthians 15:20, 23; John 20:19, 24-29

6. It compares seven sevens followed by a fiftieth unit in the day and year instructions. It is useful for seeing the counting pattern, but the actual commands must govern each case, and the analogy should not be used to dismiss people who interpret the calendar differently.

Leviticus 23:15-16; 25:8-11; closing illustration

Facilitator reminders

The guide distinguishes explicit biblical statements from this teaching's interpretations and historical reconstructions. Continue testing conclusions and preserve fellowship across calendar differences.

Put it into practice

Choose one response to the passages. What will we do, and when will we revisit it? Share only what you are comfortable sharing.