

When is First Fruits?

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The feast of First Fruits is the day when...

- Jesus rose from the dead
- The counting of the Omer began (to the 50th day which is Pentecost)
- The first fruits of the wave offering was waved

But the exact date has been disputed for several millennia. The texts in question are...

- *"Speak to Bnei-Yisrael and tell them: When you have come into the land which I give to you, and reap its harvest, then you are to bring the Omer of the first fruits of your harvest to the kohen. He is to wave the Omer before Adonai, to be accepted for you. On the morrow after the Shabbat, the kohen is to wave it."* (Leviticus 23:10-11 TLV)
- *"Then you are to count from the morrow after the Shabbat, from the day that you brought the Omer of the wave offering, seven complete Shabbatot. Until the morrow after the seventh Shabbat you are to count fifty days, and then present a new grain offering to Adonai."* (Leviticus 23:15-16 TLV)

So the question comes about, "What is the morrow after the Shabbat that is being talked about?"

There are four ancient interpretations that people utilize to figure out what day is referred to as "the morrow after the Sabbath"...

1) Pharisaic Interpretation

The day after the first festival sabbath of the feast of Unleavened Bread (Nisan 15); First Fruits is always on Nisan 16.

2) Sadducean Interpretation

The Sunday within the feast of Unleavened Bread; First Fruits can be between Nisan 15 and Nisan 21.

3) Essene Interpretation

The second Sunday after Passover (Nisan 15); this means that First Fruits can be between Nisan 23 and Nisan 29.

4) Ancient Christian Interpretation

The Sunday after the weekly Sabbath after Passover (Nisan 15). This means that First Fruits can be between Nisan 16 and Nisan 22.

Now, if we believe that...

- Jesus rose from the dead on First Fruits (as Paul asserts),

- His Resurrection was on a Sunday (as the Gospels assert),
- The Sunday He rose was Nisan 17 (as the Gospels assert),

...then we can safely say that the Essene interpretation is certainly not biblical, and that the Pharisaic interpretation is not biblical either (UNLESS Paul was ONLY making a theological connection and he was not claiming that Jesus rose on the day of First Fruits). So, we are left with the Christian and Sadducean interpretations and Corner Fringe has decided to follow the Sadducean interpretation.