

The Biblical Calendar - Signs & Seasons

- Genesis 1:14-16
- Signs • Appointed Times • Days • Years A Scripture-centered introduction to the biblical calendar

A Necessary Starting Point

- The speaker does not claim to have every calendar question completely resolved. Calendar disagreements can become divisive. The Teaching calls for respectful reasoning, patience, love, and testing from Scripture.

Why the Calendar Matters

- Yahovah's appointed times structure the biblical festival cycle. The Teaching sees them as prophetic markers tied to redemption. Understanding them helps readers see the rhythm of Scripture beyond the civil calendar.

Scripture Before a Named System

- Zadok, Hillel, Enochian, and other calendar approaches are discussed. The speaker does not make any named system the final authority. His stated goal: stay as close as possible to what he sees in Scripture.

Signs and Seasons

- Genesis 1:14-16
- Genesis 1 places the heavenly lights in a timekeeping role. The Teaching discusses 'signs' as signals/markers. Moed/moedim is presented as appointed time, meeting, assembly, or festival.

Yahovah's Feasts

- Leviticus 23:1-2
- Leviticus 23 calls them Yahovah's feasts. They are proclaimed as holy convocations. The Teaching presents them as commanded gatherings rather than merely cultural holidays.

Rehearsals and Prophetic Meaning

- The Teaching describes holy convocations as scheduled gatherings or rehearsals. Passover is the clearest example of an earlier event pointing toward Yeshua. The festival framework is treated as prophetically significant.

The Festival Cycle

- Passover Unleavened Bread Firstfruits Pentecost / Shavuot Trumpets Atonement Tabernacles / Sukkot

What Is a Biblical Day?

- Genesis 1:3-5
- Genesis 1 repeatedly gives evening and morning. The speaker's conclusion is that the day begins at sundown. He acknowledges that other believers argue for a different reckoning.

What Is a Biblical Week?

- Genesis 2:1-3
- Creation establishes six days followed by the seventh-day rest. The Teaching understands the week as a continuous seven-day cycle. Shabbat is the seventh day.

What Is a Biblical Month?

- The Teaching associates the beginning of a month with the new moon. Months are described as 29 or 30 days. Numbers 10:10 is part of the scriptural case.

What Begins the Year?

- Exodus 12:1-2 • Deuteronomy 16:1
- Exodus identifies a first month. Other passages connect that month with Aviv. The Teaching connects Aviv with ripening barley in Israel. The new moon and agricultural condition together shape the speaker's model.

Why Intercalation?

- Twelve lunar months are shorter than the agricultural solar cycle. If barley is not yet Aviv, the Teaching describes adding a thirteenth month. The purpose is to keep the feasts in their proper agricultural season.

A Moving Target

- Passover remains the 14th of the biblical first month. Its Gregorian date can shift. The condition of the agricultural season affects when the first biblical month begins in the Teaching's model.

Passover

- Exodus 12 • 1 Corinthians 5:7
- Israel's lamb was sacrificed before deliverance from bondage. The Teaching connects this pattern with Yeshua. Paul identifies Messiah as Passover.

Unleavened Bread

- Israel leaves Egypt during the festival cycle. Leaven is used in the Teaching as a picture of sin. The journey is presented as a transition from bondage toward righteousness and holiness.

Firstfruits

- 1 Corinthians 15:20-23
- The Teaching connects the barley firstfruits with Yeshua's resurrection. Yeshua is presented as firstfruits from the dead. The speaker also draws a parallel with Israel emerging from the Red Sea.

Pentecost / Shavuot

- Leviticus 23:15-21 • Romans 11
- The agricultural harvest is wheat. Two loaves are offered and are baked with leaven. The speaker believes the two loaves picture Judah and the house of Israel, including grafted-in nations. That identification is the speaker's interpretation.

Leaven and Faith

- The Pentecost loaves contain leaven. The speaker interprets this as people who still have sin yet are accepted through faith in Yeshua. The Teaching connects this with restoration and grafting themes.

Questions Still Open

- The speaker and participants do not agree on every detail. Some Pentecost and calendar questions remain for further study. Part 2 is intended to examine spring-feast fulfillment and practical observance in more detail.

Study Guardrails

- Start with what the text explicitly states. Identify where a calculation or prophetic connection is an interpretation. Do not turn calendar disagreements into unnecessary division. Test everything and continue studying.