

The Biblical Calendar - Signs & Seasons

HIGH-LEVEL STUDY GUIDE

Finding the Ancient Path

<https://www.youtube.com/watch?v=2WCR7fRAgOs&t=1554s>

Designed to align with the companion presentation and the supplied teaching transcript.

Teaching Summary

This Teaching begins a study of the biblical calendar by asking believers to work from Scripture rather than adopt a named calendar system as the final authority. The speaker openly states that he does not claim to have every calendar question completely resolved and calls for patience, love, and respectful reasoning where believers disagree. Genesis 1:14-16 is foundational: the heavenly lights are presented as serving signs, appointed times, days, and years. Leviticus 23 then identifies Yahovah's appointed feasts and holy convocations, which the Teaching describes as scheduled gatherings or rehearsals with prophetic significance. The Teaching explains its understanding of a biblical day, week, month, and year: a day beginning at sundown, a seven-day week ending in Shabbat, lunar months associated with the new moon, and a lunisolar year whose beginning is connected with Aviv barley in the land of Israel. When necessary, an additional month is understood to keep the festivals in their proper agricultural seasons. The latter portion connects Passover, Unleavened Bread, Firstfruits, and Pentecost with Israel's Exodus and with Yeshua. Several prophetic connections - including the two Pentecost loaves representing Judah and the house of Israel/grafted-in nations - are explicitly presented as the speaker's interpretation. The Teaching ends by preserving unresolved questions for continued study and a later part.

Key Scriptures

Genesis 1:14-16 - Foundational passage for lights serving as signs, appointed times, days, and years.

Leviticus 23:1-2 - Introduces Yahovah's feasts and holy convocations.

Genesis 1:3-5 - Used to support the Teaching's understanding that a biblical day begins with evening/sundown.

Genesis 2:1-3 - Supports the seven-day creation week and seventh-day rest.

Numbers 10:10 - Used in the discussion of the beginnings of months/new moons.

Exodus 12:1-2 - Establishes the first month of the year in the Exodus setting.

Exodus 13:4 - Identifies the month of Aviv in connection with the Exodus.

Exodus 23:14-17 - Used in the Teaching's discussion of the festival cycle and agricultural seasons.

Deuteronomy 16:1 - Connects Passover with the month of Aviv.

Leviticus 23:4-21 - Provides timing for Passover, Unleavened Bread, Firstfruits, and Pentecost/Shavuot.

Exodus 12:3-14 - Passover lamb and deliverance from Egypt.

1 Corinthians 5:7 - Yeshua is identified as the believer's Passover.

Exodus 14:13-14 - Israel's deliverance at the sea is connected in the Teaching with salvation and redemption.

1 Corinthians 10:1-2 - Paul's description of Israel being baptized into Moses is relevant to the Teaching's Red Sea connection.

1 Corinthians 15:20-23 - Yeshua as firstfruits of those who have fallen asleep.

Romans 11:25-27 - Used in the Teaching's interpretation of the Pentecost loaves and grafted-in nations.

Jeremiah 31 - Referenced in the Teaching's discussion of the two houses and restoration.

Joel 2 - Referenced in connection with restoration and Pentecost themes.

Key Takeaways

- The speaker explicitly says he does not claim to have the biblical calendar 100% worked out.

- The Teaching's governing approach is to test calendar claims against Scripture rather than make a named human calendar the final authority.
- Genesis 1:14-16 is read as connecting the heavenly lights with signs, appointed times, days, and years.
- The Hebrew term moed/moedim is central to the Teaching's understanding of appointed times, meetings, assemblies, and festivals.
- Leviticus 23 calls the appointed feasts Yahovah's feasts; the Teaching therefore rejects treating them merely as Jewish cultural holidays.
- Holy convocations are presented as commanded gatherings and, in the Teaching's prophetic framework, rehearsals pointing toward future or fulfilled events.
- The Teaching understands the biblical day as beginning at sundown and the week as a continuous seven-day cycle ending in Shabbat.
- The Teaching understands biblical months as associated with the new moon and generally 29 or 30 days long.
- The start of the biblical year is connected in the Teaching with Aviv barley in the land of Israel and the new moon.
- An intercalary thirteenth month is understood as necessary when the barley is not yet Aviv, keeping the festival cycle aligned with its agricultural season.
- The Teaching treats the festival calendar as closely tied to harvest imagery and prophetic fulfillment.
- Passover is connected with deliverance from bondage and Yeshua as the Passover sacrifice.
- Unleavened Bread is presented as a transition away from leaven/sin toward righteousness and holiness.
- Firstfruits is connected with Yeshua's resurrection and, in the Teaching, with Israel emerging from the Red Sea as a redeemed people.
- At Pentecost, the two leavened loaves are interpreted by the speaker as Judah and the house of Israel, including grafted-in nations; this is presented as his interpretation, not as an explicit definition in Leviticus 23.
- Discussion participants raise additional calendar-history and typology ideas; these should remain attributed to those speakers rather than converted into the Teaching's settled conclusions.
- The Teaching intentionally leaves some questions - including areas of Pentecost calculation and calendar details - for continued study and Part 2.

Study Outline

1. Why Study the Biblical Calendar?

- The calendar aligns the Teaching's audience with Yahovah's appointed times and the rhythm of Scripture.
- The speaker contrasts this with relying exclusively on the Gregorian civil calendar.
- He acknowledges disagreement and uncertainty from the outset.

2. Scripture as the Starting Point

- The Teaching reviews several named calendar systems but does not adopt them as final authority.
- Its stated goal is to hold as closely as possible to what the speaker sees in Scripture.
- Believers are encouraged to test the Teaching rather than accept the speaker as the authority.

3. Signs, Seasons, Days, and Years

- Genesis 1:14-16 is foundational.
- The Teaching discusses Hebrew terms for signs and appointed times.
- Sun, moon, and stars are understood as part of Yahovah's timekeeping order.

4. Yahovah's Appointed Times

- Leviticus 23 identifies the feasts as Yahovah's feasts.

- Holy convocations are treated as commanded assemblies.
- The Teaching describes these gatherings as rehearsals with prophetic meaning.

5. What Is a Biblical Day and Week?

- Genesis 1 is used to support evening-to-evening reckoning.
- The creation pattern establishes a seven-day week.
- Shabbat is treated as the seventh day in that repeating cycle.

6. What Is a Biblical Month?

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

7. What Begins the Biblical Year?

- Exodus and Deuteronomy connect the first festival cycle with Aviv.
- The Teaching connects Aviv with ripening barley in Israel.
- The first new moon associated with the Aviv condition begins the year's festival schedule in the speaker's model.

8. Why an Extra Month?

- A twelve-lunar-month year is shorter than the agricultural solar cycle.
- If barley is not yet Aviv, the Teaching describes adding a thirteenth month.
- This keeps Passover and Firstfruits in the agricultural season required by the Teaching's interpretation.

9. Passover and Unleavened Bread

- The Exodus Passover is treated as a rehearsal of deliverance.
- Yeshua is connected with the Passover sacrifice.
- Unleavened Bread is connected with leaving bondage and moving toward righteousness/holiness.

10. Firstfruits

- The barley firstfruits timing is important to the Teaching's calendar model.
- Yeshua's resurrection is connected with Firstfruits.
- The speaker also draws a parallel with Israel's emergence from the Red Sea.

11. Pentecost and the Two Loaves

- Pentecost/Shavuot occurs after the counted period described in Leviticus 23.
- The loaves are leavened wheat loaves.
- The speaker interprets them as Judah and the house of Israel/grafted-in nations and connects this with Romans 11; preserve this as the Teaching's interpretation.

12. Humility Where Questions Remain

- The speaker and participants openly disagree on some details.
- The Teaching calls for patience, love, testing, and continued study.
- Part 2 is intended to address further fulfillment and practical observance questions.

Discussion & Reflection

1. Why does the Teaching say the biblical calendar matters?

2. Does the speaker claim to have the calendar completely figured out?

3. What source does the Teaching say should govern calendar study?

4. What does Genesis 1:14-16 contribute to the calendar study?

5. What does the Teaching mean by moed or moedim?

6. Whose feasts does Leviticus 23 call the appointed times?

7. What is a holy convocation in this Teaching?

8. Why does the Teaching call the appointed times rehearsals?

9. Which seven festival names are reviewed?

10. When does the Teaching say a biblical day begins?

11. How does the Teaching define a biblical week?

12. How long is a biblical month in the Teaching's model?

13. What passage does the Teaching use when discussing the beginning of months?

14. What is Aviv?

15. Why does the condition of barley matter in the Teaching?

16. Why does the Teaching focus on barley in Israel rather than another country?

17. What is intercalation?

18. Why would a thirteenth month be added?

19. Does the Teaching present Passover as a fixed Gregorian date?

20. On what day of Aviv does Passover occur?
