The Biblical Calendar - Signs & Seasons

STUDY GUIDE | Signs, Seasons and Appointed Times

Finding the Ancient Path | https://www.youtube.com/watch?v=2WCR7fRAgOs

Teaching Purpose

This Teaching examines how the biblical calendar relates to signs, appointed times, Sabbaths and the agricultural cycle of Israel. Beginning with Genesis 1:14-19 and Leviticus 23, the presenter contrasts the calendar model he favors with the Hillel, Zadok and Enoch-based approaches. He explains evening-to-evening days, the recurring seven-day week, lunar months, a proposed Aviv-barley test for beginning the year, and the use of an additional month when necessary. He then traces Passover, Unleavened Bread, First Fruits and Shavuot as historical observances that he understands to anticipate the ministry of Yeshua. The extensive discussion considers the relationship between biblical and Gregorian terminology, the timing of First Fruits and Pentecost, the role of observation in Israel, and uncertainties about calendar authority. The presenter repeatedly encourages respectful study and identifies this as Part 1 of a planned continuation.

Quick Answer

The Teaching explains the presenter's approach to identifying Yah's appointed times from the scriptural descriptions of the heavenly lights, the months, the harvest and the holy convocations. Genesis 1:14-19 supplies signs and seasons; Leviticus 23 lists appointed observances; Exodus 12 establishes the first month; and the speaker proposes using the new moon together with Aviv barley in Israel to locate the annual cycle. He relates Passover to Yeshua's sacrifice, First Fruits to resurrection and Shavuot to the gathered people, while acknowledging disagreements over exact reckoning.

Core Distinction

The main distinction is between biblical instructions for appointed times and the various calendar systems people use to assign civil dates. The presenter advocates an observation-based Aviv approach, but the precise reckoning of the first month, wave-sheaf day and Shavuot remains debated among calendar communities. The study follows his biblical argument without treating a proposed modern calendar date as independently established.

Teaching Outline and Key Takeaways

Introduction and context

The presenter returns to a previously disrupted calendar study and says he does not claim complete certainty. Respectful disagreement, especially over Pentecost, frames the lesson.

Importance of the calendar

Biblical appointed times are described as connected to covenant life, remembrance and the events of Messiah, rather than being merely ancient customs.

Scriptural approach only

The speaker proposes starting from the biblical text instead of assuming that an inherited named calendar supplies every answer. He stresses patience when dates are uncertain.

Examining known calendars

Zadok, Hillel, Enoch-based and Aviv approaches are compared. The speaker is concerned about relying on named human systems without testing their foundations.

Following the ancient path

The presenter uses his broader theme of returning to the ancient path to argue that religious inheritance should be examined and not accepted without scriptural scrutiny.

Signs, seasons, and lights

Genesis 1:14-19 places the heavenly lights in the framework of signs, seasons, days and years. The Hebrew terms ot and moed are discussed.

Leviticus 23 and holy convocation

The appointed times are presented as belonging to Yah. The term miqra is used to explore the meaning of holy convocation and gathering.

Rehearsing future events

The speaker interprets holy gatherings as rehearsals with future significance, identifying connections between Israel's observances and Yeshua's work.

The seven festivals

Passover, Unleavened Bread, First Fruits, Shavuot, Trumpets, Atonement and Tabernacles are listed; distinctions between festival names and convocations are discussed.

Defining biblical time

The speaker explains an evening-to-evening day from Genesis 1, the creation-week pattern from Genesis 2, and why ordinary modern date labels may confuse a biblical timeline.

The start of the year

Numbers 10:10 and Exodus 12:2 support his discussion of months and the first month. He describes the renewed moon as the marker for the beginning of a month.

Determining the year length

The speaker favors a lunisolar approach using Aviv barley in Israel and adding a thirteenth month when the season is not ready for the spring cycle.

Passion week timeline

A sample timeline begins with the first-month moon, Passover on day 14, Unleavened Bread and the wave-sheaf observance. The weekday alignment is an interpretive reconstruction.

Discussion on terminology

Participants debate the use of Gregorian weekday names to explain biblical dates. The speaker favors familiar terms for teaching newcomers while recognizing possible confusion.

Passover and unleavened bread

Exodus 12 and the Exodus are treated as the historical pattern: the sacrificed lamb and the departure from bondage anticipate Messiah and a life separated from sin.

First fruits and redemption

The early barley wave sheaf is understood as an initial offering that points forward to a larger harvest, with Yeshua described as First Fruits in 1 Corinthians 15.

Pentecost and the two loaves

The discussion moves to Shavuot, the wheat harvest and the two leavened loaves of Leviticus 23. The speaker assigns the loaves a proposed prophetic meaning.

Leaven and faith

Romans 11 and the relation of Israel and the nations shape the presenter's reading of the two loaves. This typological application is presented as his teaching, not the explicit wording of Leviticus 23.

Q&A and concluding thoughts

The fellowship considers alternative ways to reckon the holy days, timing of the wave sheaf, and how to discuss calendar differences without dividing believers.

Calendar authority discussion

The extended closing Q&A addresses observation reports, calendar authority in Israel, Aviv barley, intercalation, the seventh-year question and plans for Part 2.

Key Scriptures — Contextual Notes

- Genesis 1:14-19 - God appoints the heavenly lights to mark signs, seasons, days and years; this is the Teaching's starting point for calendar study.
- Leviticus 23:1-4 - The Lord calls the appointed times His feasts and calls Israel to proclaim holy convocations.
- Genesis 1:3-5 - The account names light and darkness and describes evening and morning; the presenter uses it to discuss when a day begins.
- Genesis 2:1-3 - The seventh day is blessed and sanctified after six days of creation, grounding the recurring Sabbath pattern.

- Numbers 10:10 - Trumpets are to be sounded at appointed feasts and the beginning of months; the passage marks months as significant times.
- Exodus 12:1-2 - The Lord tells Moses and Aaron that this month shall be the first month of Israel's year.
- Exodus 12:3-14 - Israel receives instructions for selecting and sacrificing the Passover lamb and remembering deliverance from Egypt.
- Exodus 12:26-27 - Parents are instructed to explain Passover to their children as remembrance of deliverance.
- Exodus 13:3-10 - Israel is told to remember leaving Egypt and to observe the appointed rite during the month of Aviv.
- Exodus 23:14-17 - Three annual pilgrim feasts are listed, including the festival associated with the month of Aviv.
- Deuteronomy 16:1-8 - Israel is instructed to observe the month of Aviv, keep Passover and remember deliverance from Egypt.
- Leviticus 23:5-8 - Passover is designated for the fourteenth day of the first month; Unleavened Bread follows with holy convocations.
- Leviticus 23:9-14 - The first sheaf of the harvest is presented before the Lord and is connected to instructions about eating new grain.
- Leviticus 23:15-21 - The counting toward Shavuot, the wheat harvest, two leavened loaves and a holy convocation are described.
- Leviticus 23:23-44 - The fall observances include Trumpets, the Day of Atonement and Tabernacles in the appointed cycle.
- 1 Corinthians 5:7-8 - Paul calls Messiah our Passover and links the feast imagery to sincerity and truth.
- 1 Corinthians 15:20-23 - Paul calls Messiah the firstfruits of those who have fallen asleep and describes the future resurrection harvest.
- Romans 11:25-27 - Paul describes partial hardening in Israel and the fullness of the nations; the speaker applies this to the loaves typologically.
- Jeremiah 31:31-34 - The new-covenant promise is made with the houses of Israel and Judah, with the law written upon hearts.
- Joel 2:28-32 - The Spirit is promised to be poured out, and the day of the Lord is described with signs; the speaker connects these themes to Shavuot.

Reflection and Discussion Questions

1. Why study the biblical calendar in relation to the appointed times?

2. What does Genesis 1:14-19 say the heavenly lights are for?

3. What is the significance of the word moed in this Teaching?

4. Whose appointed times are proclaimed in Leviticus 23?

5. What is a holy convocation in the calendar discussion?

6. Which seven festivals form the framework discussed in this Teaching?

7. Why does the presenter describe the biblical day as evening to evening?

8. What is the weekly Sabbath pattern in Scripture?

9. What role does the new moon have in the presenter's calendar approach?

10. How does Exodus 12 establish the beginning of Israel's year?

11. Why is Aviv barley important to the calendar proposed in the Teaching?

12. What is intercalation in the presenter's calendar model?

Practical Study Applications

- Read Genesis 1:14-19 alongside Leviticus 23 and distinguish what the passages state from the methods proposed for calculating dates today.
- Create a side-by-side timeline of the first month showing Passover on day 14, Unleavened Bread and the wave-sheaf offering without assuming a modern weekday.
- Use Exodus 12, Leviticus 23 and 1 Corinthians 5 and 15 to trace the Teaching's connections between Israel's historic festivals and Messiah.
- Write down the uncertainties about new-moon observation, Aviv barley and the timing of Shavuot that remain for further study.
- For the closing group discussion, compare the different positions respectfully and identify exactly which biblical text supports each proposition.