The Biblical Calendar - Signs & Seasons

CLEAN TRANSCRIPT | ALL 20 ORIGINAL CHAPTERS

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

Chapter 1: Introduction and context

Amen. Okay. Thank you, Paul and Lori, for the final Amen. Here we are at the biblical calendar, signs and seasons. And in case you're wondering what the Hebrew says there in that line, it simply says uh signs and seasons, days and years. We, as you know, attempted to have a lesson like this months ago with brother Doug Hamp. That was my first live presentation and it got messed up and prevented us from going into everything that I wanted to go into on that lesson. I couldn't share my screen. You many of you who were there recall it was it was it was a train wreck. Um and so I promised to come before full come back around and uh and do a a calendar uh not live to dive into some of this

stuff. And let me say right off the bat that I know doing a lesson like this is going to incur the wrath of many people um because I dare to not agree with them on this matter or that. Lessons like this tend to get the most hateful comments on YouTube, but that's okay. I just want to do my best to look at what the Bible actually says uh in this matter and I am not here to tell you that I have it fully and 100% have it worked out. As a matter of fact, just moments before logging on, Glenn number two and I were discussing a matter that we don't see eye to eye on in regards to Pentecost. And and so he and I, Glenn number two and I have spent many an hour in the last few weeks going over the

calendar, talking about the calendar, debating the calendar, arguing about the calendar, as brothers should do, who respect one another, reasoning with one another, trying to figure out what's what. um trying to make sure that we all kind of see things the way we're seeing them. And uh and like I said, there's still something out there that's not quite understood by either myself or Glenn. Now, we we are by no means the authority on the the issue, but uh I still feel like that's something that we will hopefully have worked out before part two comes around.

Chapter 2: Importance of the calendar

So, let's jump into this. Is this an important study to do? Well, yes, it is because it aligns us with Yah's appointed times, his prophetic plan, and the rhythm of scripture. While we are required to function within the Gregorian calendar, understanding the biblical calendar allows us to engage with Yah's timeline rather than just the worlds. It reminds us that his festivals, Sabbaths, and appointed times are not just ancient rituals, but prophetic markers revealing Yeshua's role in redemption, past, present, and future. Now, we are forced to operate on a different system. Recognizing the biblical calendar helps believers live in sync with Yahw's order, strengthening our faith and deepening

our connection to his covenant. And although we have scripture to guide us, we are still thousands of years removed from the time when his holy calendar was established. Compounding this challenge is the fact that we have been raised under man-made under a man-made calendar that not only disregards the ozap appointed times but also replaces them with pagan festivals and names derived from pagan gods. This confusion is further compounded by the various so-called biblical calendars like

hellu, zadok, inocian, rabbitic, so on and so forth. Each claiming authenticity yet differing in their calculations of months, feast days, and intercalations. And we're going to learn what that word means here

in a bit. These discrepancies have led to divisions among believers, making it difficult to determine which system most accurately reflects the calendar originally established by the father. So here we go. Here's the first

Chapter 3: Scriptural approach only

controversial statement of the morning. In this study, we will be taking our cues from scripture alone and not from any aforementioned calendars. I accept the fact that no matter what I teach here today, somebody somewhere is going to have a conion. They're going to have a problem with it. But I am simply making an effort to be as close to what I see in scripture as possible. Having said that, there are some out there who believe that trying to find the exact dates and times of the calendar outside the land is near impossible. That it's very likely that you could be a day off. And being a day off is no different than being a month off. you're still off. So, just do the best you can. And and

to some degree, I agree with that. I think it is our responsibility to find what we can about these dates and do our best to calculate, to figure out, to use the resources that we have today to try to get as close to it as possible. And isn't that how we approach everything in our faith? We're always shooting for perfection when it comes to other areas of our life. We may not ever hit perfection, but we're always aiming for it. We want to always be pure. We want to always be faithful to our wives and our husbands. We want to always be aware of our hearts and we're always trying not to do things that we know are wrong. We're shooting for that goal. And I see this in the same way. We're we're

we're shooting for that goal the best we can. No doubt we'll make mistakes, but we have to be patient, loving, and forgiving with one another where we disagree on these matters. Okay. In the spirit of testing

Chapter 4: Examining known calendars

everything, I took the time over the past couple of weeks to look at the most well-known calendars, and we mentioned some of them already. Zadok, hell, Anokeian, and the Avivve calendar, which I'm not sure is an actual official calendar, but we're going to talk about it here in a moment. And here's the bottom line for me as the one teaching this lesson. Here's my bottom line. The primary source of the Zadok calendar is believed to stem from the priestly traditions during the time of the second temple period, particularly with the Zedekite priests. Hel the Hell calendar was established by Rabbi Hel Benjuda in the 4th century to standardize the Jewish calendar using a 19-year metatonic cycle

replacing the decentralized system of observation and intercolation to ensure the festivals remained aligned with the seasons. The heart behind Hell's efforts here was to provide a calendar for those in diaspora, those outside the land to have a way to observe them. So his lesson or his calendar became a series of fixed dates. The In Noian calendar, fixed solar year and weekly Sabbaths do not align with the biblical lunar solar calendar, which bases festivals and Sabbaths on the moon cycles, potentially causing discrepancies in the timing of these observances. So the fact that the three that three of the four calendars mentioned above are named in full or in part by the men who are credited

with their origin is a huge red flag for me as it suggests that these calendars reflect the influence of human tradition and interpretation rather than being directly established by divine command. command in scripture. For me, this is just another deviation from the ancient path.

Chapter 5: Following the ancient path

Okay, as you know, I wrote a book called Finding the Ancient Path. And I make the argument in that book that humanity has veered away from the ancient path since the days of Adam, beginning with Adam. Everybody has. Adam did. Israel did, the prophets did, the kings did, the early church did, the church fathers did. And if we think that we are 2,000 years removed from the days of Yeshua, that we have not gone away from the ancient path, we are deceived. And I think when you start talking about the calendar and you start putting your faith in the Zadok priesthood or Rabbi Hal or Enoch because of their closeness to those days we're going to trust them is to put your faith in man. I had an

argument long and hard with a brother that I trust years ago because he was determined to base his faith around the convictions of and the practices of the early church fathers because they were there. They were close to that time and so they're going to do what they did. I challenged him on this because at the end of the day, these men are not inspired. They are just men. And when you do your research, you'll find that many of those church fathers were apostate by the time that they died. Okay? So, that's a huge red flag for me. And one other red flag, let me just put this out here. I've had people approach me in recent months knowing that I'm teaching this who want to convey to me that

they have found the true calendar of God hidden in this verse or that verse and this book or that book. Something that you might read and not associate with the calendar at all in the spirit of testing everything. I looked at that as well. But here's my conviction. I don't believe the father hid these dates, hid these appointed times in such a way that you had to find the answers for them in some obscure passage in some book where it's not really talking about the calendar, but you've pulled something out of it that seems to say that it's talking about the calendar. I don't think that's the nature of our father. He is not a god of confusion. and he gave us these appointed times because he

wants to honor these appointed times. Why would he make it difficult for us to figure it out? I don't think he has. And so for those who have reached out to me and said, "Here's the true calendar that nobody knows about. We just figured this out." I I categorically disregard that position. Now, again, I'm just one man. I'm just Ed doss. I'm nobody in the grand scheme of things. And I would encourage you that regardless of what you see here this morning, you also test everything as Paul said so that you can have your own convictions. So after careful study, I believe we should hold strictly to what we see in scripture alone.

Chapter 6: Signs, seasons, and lights

Ironically, it does not have a name in the Bible, God's calendar, but we affectionately call it the A of Eve calendar. So, let's look at that. Okay. Genesis 1:es 14- 16. Pivotal passage of scripture that we can't ignore in looking at this topic. Back in the days of creation, God said, "Let there be lights in the firmament of the heavens to divide the day from the night, and let them be for signs and seasons, and for days and years, and let them be for lights in the firmament of the heavens to give light on the earth." And it was so. Then God made two great lights, the greater light to rule the day, that would be the sun. The lesser light to rule the night, that would be the moon. He made

the stars also. Okay, if you're just some bloke who is reading his Bible one day and he comes across this verse and he looks at these words, signs and seasons, you might immediately think that we're talking about winter, summer, spring, fall, autumn, all the seasons, so to speak. And that's what many people think in regards to the scripture, unless you look at the Hebrew, which we're going to do this morning. But the word signs, that's the word oath. And you look at the definition down there, it says a sign, a token, a mark, a miracle, a signal, a flag, a beacon, a monument, or an omen. And the word for seasons is this word called moed or moadeem for plural. It's an appointed time, a

meeting, uh an assembly, festivals, an appointment, a fixed time, a season of festivals. Okay. So there we see a little bit different picture as to what the father is talking about here.

Chapter 7: Leviticus 23 and holy convocation

For the purpose of these great lights in the sky, we can collect some keywords from the box on the left. Sign, signal, omen, and on the right, we can also collect certain key words that we're going to see in the color of course of our study. Appointment, meeting, assembly. There's one other word that we have to look at or phrase found in Leviticus 23. Leviticus 23 is where you'll read the instructions from Yahw about the festivals. Says in verses 1-2, the Lord spoke to Moses saying, "Speak to the children of Israel and say to them, the feasts of the Lord which you shall proclaim to be holy convocations, these are my feasts." Okay, two things I want to pull from this. And by the way, Glenn

number two, since you and I bounced around on this for so long, anytime you want to just jump in there and make a point, feel free. Couple things I want to point out here in Leviticus 23. There is a widely held belief in the Christian church that these festivals, these feasts are only for the Jews. Most Christian churches you'll find teach that. And yet here we see in Leviticus 23 that the feasts belong to the Lord. They are the feasts of the Lord. They are his feasts. Is he making them known to Israel? Yes, he is. That doesn't make them Israel's. They are his. And if we are following him, we should be following these. The second thing I want to point out here is this word holy

convocations. We've talked about this in other lessons before. What is a holy convocation? When you look at that that word in the Hebrew, you see the word mikra. Convocation, assembly, reading, something called out, a public meeting, a rehearsal. For lack of a better term to help you understand um what this means in today's vernacular, these would be considered meetings of the body. of believers. Now, in the Christian world, the pastors and teachers and reverends and all those guys, the evangelists will try to tell you that every midweek is a meeting of the body. That every Sunday service is a meeting of the body. Anytime the leadership of that church decides to call a meeting, it's

considered a meeting of the body in the Bible. No, it is not. Only Yah gets to decide what the meetings of the body are. And they are built within the framework of the festivals. He gets to decide when those meetings are. And we're going to see when they are in a moment. But it's important for us to understand that these are his festivals that we should embrace as his sons and daughters and recognizing that these are the times that he has com commanded his people to gather for very imper important reasons. Any other thoughts on that, Glenn? Okay, he said perfect. Wow, I feel good. Okay, signs and seasons. So, what should this what how can we say that?

Chapter 8: Rehearsing future events

How now that we understand what those words mean in the Hebrew? What's a a good English way of of saying that? Well, we could say that signs and seasons based on what we just looked at can be communicated as scheduled gatherings, scheduled meetings of the body to practice future events. We can see in that little English statement the key words that we looked at a moment ago. These holy convoca convocations were considered to be rehearsals. Rehearsals for what? Rehearsals for future events. Case in point would be Passover. They were to sacrifice a lamb once a year. And we know that Yeshua was the Passover lamb. So, these were practiced events, practiced gatherings that had omens to the

future. Make sure I'm saying that correctly. The feasts will become the framework of the entire ministry of Yeshua. Now this is important because every major event in the New Testament that is that has happened and has been prophesied to happen all falls within the framework of the festivals. We know that Yeshua fulfilled the spring feasts during his pass his passion week down to the hour and we're going to go through that next week. We also know that the second coming will all fall in line with the teachings of the fall festivals. So it's important to understand that because it helps you to understand the grand importance of these festivals and of these times, these appointed times and

these appointed dates. And what do we have? We have the

Chapter 9: The seven festivals

Passover. We have the unleven bread. We have first fruits. We have Pentecost, trumpets, atonement, and tabernacles. Those are the uh typical seven festivals that most people know. Glenn argued last week when we were together that the actual festivals or the actual times were the holy convocations and not necessarily these other titles. So if you see there the H stands for holy convocations and we can see that there is uh seven of them. unleaven bread is saddled by two. There's one with Pentecost. There's one with trumpets. There's one with atonement. And tabernacles is saddled by two. Um Glenn argued, and I found it interesting, that Passover wasn't so much a feast as it was an event, a

sacrifice. Uh first fruits isn't so much a feast as it was an event as well. of that being the resurrection of Christ and the wa the the waving of the sheath. I can see some wisdom there. But for the purposes of our study, here's what we're looking at when it comes to the festivals and the holy convocations assigned to them. Now, you'll find that the holy convocations assigned to them all include a what could be called a Sabbath and is called a Sabbath. It's not the high Sabbath, but they are times where we are not working. We're focused on the festival. We're focused on one another. And again, we're going to break that down and what that looks like in next week's lesson. I want to make

sure that we not only talk about these these festivals, but I want to talk about how how do we observe them? What does it look like for us to observe each of these festivals?

Chapter 10: Defining biblical time

Okay. Okay. So, I think it's important for us to ask in this process, what is a day? What is a week? What is a month? What is a year? That's important. The the calendar as we see it in the Bible is not like the Gregorian calendar that we are forced to observe in our world. So, it's important for us to answer these questions. In Genesis 1:es 3-5, it says, "Then God said, let there be light and there was light. And God

saw the light. It was good. And God divided the light from the darkness. God called the light day and the darkness he called night. So the evening and the morning were the first day. Now notice here that it does not say the morning and the evening as it is currently understood

in our culture. In our culture the day begins truly begins at midnight, right? or just right after the first second after midnight would be considered morning. But even more prevalent is the understanding that our day doesn't begin until sunrise because we're all sleeping during the night. However, what I believe Genesis 1 here is telling us the new day begins at sundown. Okay. Now, I know that me just saying that right there is going to make many of you mad because there's a lot of people out there who want to argue this point. There's a lot of people out there who believe that Shabbat is from morning to morning instead of evening to evening. But I believe Genesis 1 here amongst other

passages throughout scripture make it clear when the day begins. And and because of that, that's the model that we're going to follow going forward. We look at the word day in Hebrew, yom, and it means a day. Cultural and historical background in ancient Hebrew culture, a day was reckoned from evening to evening, beginning at sunset. This understanding is rooted in the creation account in Genesis where there was evening and there was morning, the first day. The concept of Yom was central to the Hebrew calendar and religious observances such as the Sabbath which was a day of rest and worship. So that is a day. There are seven days in a week that ends with Shabbat. How do we know that Glenn?

Number two, well because the father told us in Genesis 2 that he created the earth and everything on it. He created the entire universe in six days and on the seventh he rested. So from that single section of verses alone we can conclude what a week is and this may sound super elementary to you guys but there's actually a lot of argument going on in the body of Christ about this stuff. I have people ask me almost weekly, "How are you so certain that today's Shabbat is actually the Shabbat that we see in the scripture?" Well, to me, it's kind of a no-brainer. Seven days is always seven days. There's no question as to whether or not seven days has passed. Now, have there been attempts in the

future by certain individuals to change certain things? Yes, of course. I concede that. But seven days is still seven days and we can't get around that. So I I believe that the Shabbat that we celebrate today by nature of the fact that it's every seven days is the Shabbat that we see in scripture. There are 29 or 30 days in a

Chapter 11: The start of the year

month that begin with a new moon. And we're going to explain that here in a moment. But for sake of this one slide, if the new moon was seen after 29 days, the new month began, making the previous month 29 29 days long. If the moon was not visible due to weather or other factors, the month was counted as 30 days before automatically starting the next month. Right. Amen. Right. Glenn number two. Okay, let's move on. Numbers chapter 10 verse 10. Also in the day of your gladness in your appointed feasts. I just sent off my Siri for some reason. Also in the day of your gladness, in your appointed feast, and at the beginning of your months, you shall blow the trumpets over your burnt offerings

and over the sacrifices of your peace offerings. and they shall be a memorial for you before God. I am the Lord your God. Okay, why am I showing you this verse? When you pull out the Hebrew from the beginning of your months. The word for month there is kodesh and it basically means the moon or the

new moon. So, how can we read numbers 10:10? In your appointed feast, and at the beginning of the new moon, you shall blow the trumpets over your burnt offerings and over the sacrifices, so on and so forth. So, here in Numbers 10, we see a nod, a teaching that the month begins with the sighting of the new moon. beginning of your months equals the first of the year which is Avivve. So that would

make it Avivve one. You following me so far? So when the year actually begins has significant impact on the dates of all other appointed times namely Pak or Passover which falls on the 14th of Avivve. Now, I put this here because it's important for us to understand that this date is a moving target and not fixed. Why is it a moving target and not fixed? I'm going to explain that here in a moment. But when you look at the hell calendar, when you look at the In Noian calendar, um they have fixed dates for these events. Why did they fix them? At least I can speak to halal too more than I can speak to an Nokian, but they were fixed so that there would be no question for those in diaspora. They

would just have a fixed date. Others are are fixed because they uh employ the strictly solar calendar. But biblically, from what I can tell in my Bible, this is a moving target. when Passover happens. Exodus 12:2. Now the Lord spoke to Moses and

Chapter 12: Determining the year length

Aaron in the land of Egypt, saying, "This month shall be the beginning of your months. It shall be the first month of the year to you." How do we know? How can we know that the month spoken of here is of Eve? Well, again, research because of other scriptures like Exodus 23 and Deuteronomy 16, we can see that the month here that's being referred to in Exodus 12 is indeed the month of Avivve. So then if that's the case, what is a year in Yos calendar? Remember this whole slide is answering the question what is a day, a week, a month, a year. So let's look at that. The Aviv calendar does not have a fixed number of days in a year like the Gregorian calendar. Instead, it follows a lunar solar

system where the length of the year is determined by the sighting of the new moon and the ripeness of the barley or the Avivve stage. Matter of fact, you'll see that that's exactly what Avivve means. Basically, the ripeness of the barley in the land of Israel. Now, that's also key because if you grow Harley or barley in say Arizona, it may ripen in a different time of this the the week, the month because of its location. And so, is it important that we try to understand the ripeness of the barley in the land of Israel? Glenn, what do you say? Yes. if the wave sheath is important. Yes, because it it impacts the wave sheath which we're going to look at here in a moment. Okay. So, yes, we have

to know. How can we know? Well, that's been the question for a long time, for a lot of years. And quite honestly, the reason why a lot of people just don't bother not to have the right dates because I can't I don't live in Israel. But today in today's technology, you absolutely can. Matter of fact, there are people in Israel who are devoted to this. That's all they do is pay attention to this. I've started following a couple of them. Um, and I can make all those resources known to you available to you in the next uh lesson when we go over this. But yeah, there are people out there who are actually paying attention to this. And then what do they do? They put it on their websites. They put it

on Facebook. They send out messages and texts. So it can be known for the person who's trying to know it. So a standard year, and I apologize for some of this being boring, but it's important that we have some of this basic stuff out of the way going forward. A standard year typically consists of 354 to 355 days. 12 lunar months of about 29 12 days each. When the barley is not yet avivve, when the barley

is not yet ripened at the end of the 12th month, an intercolary or 13th month is added, making that year about 383 or 384 days long. And as it turns out, this year will be an intercolation. Okay, what am I saying here? Um, many people have reached out to me and said, "Hey, Ed, I'm trying to

get the dates off, you know, for for Passover. Can you tell me what they are?" Uh, well, I I can't really. And this is this is why it's a moving target. It's a moving target because if the barley is not a ve, then you can't have a wave sheath. You have to wait until the wave the barley is is ripened before you have the wave sheath. If that's not the case, then you have to add a month to the calendar. Am I making sense, Glenn? Amen. Glenn says, "Amen." Okay. This system ensures that the feasts of Yah remain in their proper agricultural seasons, particularly that Passover occur occurs in the spring when the barley is ripe. Now, I've bolded proper agricultural seasons for a reason. The

festivals are, if I could boil it down to its simplest purpose, is all about the harvest. And so it's important that the the festivals are scheduled properly so that they remain in these agricultural agricultural seasons. The harvests all represent future events like the second coming of Christ, like when we are collected and harvested. So, it's very important that you have a a basic understanding of this. Okay. Any any other thoughts, Glenn? Come on, man. You're being too quiet, man. You're you're you're right on. Okay. Okay. All right. I'm just I'm just waiting to jump in. No, I'm gonna mute Scott Harwell. He's a fro He's a troublemaker. I'm just You You're doing great. Keep going,

brother. Okay, thank you. Okay, so I I I put this this timeline together here to kind of give us a visual. I'm a very visual

Chapter 13: Passion week timeline

person. And the timeline that I chose was the passion week uh for Yeshua for us to have some idea of what's going on here. Okay, so we start over on the far left hand side where we have the what we have the new moon, right? That is the first day of the month. The first day of the month is always the first day of the month based on the sighting of the new moon. The father has told us in Leviticus 23 that Passover is always on for the 14th of of Eve. In later times it was renamed Nissan and the captivity but the proper name for this month is of Eve. Uh so Passover is always on the 14th. So what makes that a moving target as we already discussed is the barley right? If the barley is not of Eve

then it's going to affect the schedule. It's going to affect everything that happens after it. That's the Avivve. That's the ripening grain. Does that make sense, Glenn? Okay. Thumbs up. Okay. But because we've got a little time here, I'm moving a little faster than I thought I would move, which is weird for me. Probably because I'm not coughing my brains out like I have the last few times together. Um, Scott, did you did you have something that you wanted to say or or ask? Oh, you're doing great, man. I mean, I just I tuned in because I'm proud of you for you even tackling this as much uh controversy. So, keep going. Okay. Amen. All right. So, let's just take a brief look here at the

Passion Week. We have um the Passover falling on

Chapter 14: Discussion on terminology

the 14th, which was uh a Wednesday. The little the little gray triangles are there to kind of show us how the the day begins in the sundown or the sunset of that day moving into the next day. So we have Passover and then the next day is unleavened bread which is a holy convocation. That's what the HC

means there at the bottom. And then we move forward in the week to Friday and Saturday which is a Shabbat. And then the first fruits were waved that Sunday. Now that's when Yeshua was resurrected from the dead and became the first fruits. And then we go further down the the date line and we see that uh unleaven bread ends with a holy convocation. And by the way, Glenn, let me just pick your

brain here for a moment. Uh tell me why you think uh unleavened bread is saddled by these holy convocations. I I think it adds completion to uh what the feast of unleaven bread stands for and what it pictures and uh so anyway that's that's what I got. Uh if we were to, you know, the feast of tabernacles is also has bookends, although they're they're they're not seven-day bookends. Uh and that's that's for another lesson. Mhm. Which we'll tackle. Yeah. So having a holy convocation signals the end, the final day and the, you know, the day after then they can eat leaven bread. Okay. Now, Scott, just so you know, brother, I we typically don't uh do discussion during the the lesson and save it

for afterwards, but Scott is not just your every every everyday brother. He's a member of the Commonwealth of Israel uh board with me and so I'm giving him a little leeway. But, uh Scott, what what were you going to share? No, I was just going to say this would be and you've heard me before, this would be such a minor quibble, but uh just I I I sort of my current understanding, that's the way I like to say it, is I do believe Yeshua was put in the grave on what we would call Wednesday afternoon on the 14th and would have risen shortly before the the weekly Sabbath ended. And what he fulfilled is is when he presented himself to the father as the first fruits as a but again, that's such a

minor quibble. We're talking about potential minutes. Uh, you know, no, I think you're I think you're absolutely right. And and by the way, let me make a point here that is not necessarily in my notes. Without mentioning names, there there was a a group of of people who uh wanted to argue that um Yeshua was not represented by barley but by wheat because of all the places in scripture where he is called bread. He is the bread of life. He was born in Bethlehem, the city of bread. And because of that, um, he's certainly not representative of barley. Um, however, when we look at the scripture, when we look at the timing, the there are many first fruits in in the festivals. We have first fruits

here. We have first fruits of the wheat. We have first fruits of the the fruit and and many other things besides the agriculture that were offered as first fruits. So despite what somebody wants us to believe in regard to Yeshua being a wheat first fruits, that's just not what we see in scripture. And so as awesome as it sounds and as respectful as it sounds for that group to make this argument again I will not leave the ancient path. If the ancient path is telling me that this is a barley first fruits period then that's what it is. Okay. Uh okay. So, what Ed, can I make a comment here? Um, sure. I know you don't normally allow that, but um if you can go back to the previous slide. This is

pertinent and I don't want it to get lost later. Uh, so far I'm in total agreement with everything you're saying, but I want to caution you. This is where I think everybody gets it wrong is when you try to understand the biblical calendar, you must completely remove the pagan Gregorian calendar from your understanding because when you try to unite the two calendars, it's always going to lead to misunderstanding. Now, you are absolutely correct in the way that you're presenting this that Passover occurs on the 14th, unleven bread is on the 15th, first fruits is on the 16th, and then the final Sabbath is on the 21st of the biblical orientation. But where it goes off the rails is when you try

to put in the Wednesday, Thursday, Friday, Saturday, Sunday of the pagan calendar. Because the pagan calendar is just like what you said at the beginning of this lesson is a distraction. It's the world getting

people away from understanding Yhovah's calendaration. And so I would caution you to not have the Wednesday, Thursday, Friday, Saturday because that leads to this confusion when you're absolutely right. the calendars in there. Thank you. Yeah, I I appreciate that. But one thing I have to I have to remind a lot of people of here, my lessons are geared at helping people who are coming out of Babylon to understand biblical concepts. In doing so, I I for the sake of clarity and helping a

person arrive from point A to point B, I have to use terms that they are familiar with. Now, in my opinion, getting away from the Gregorian calendar days like you just mentioned is important, but it's also a a process of maturation. People will get there eventually but initially in trying to understand this you have to combine the two so people can have a so they can grasp it better. Now eventually as they mature and they move on what you just said is absolutely going to happen. It's the same reason why I I will sometimes use the word Jesus and Lord and God. I am more concerned about reaching uneducated ears than I am about offending somebody's idea of what we should call God. If I'm if I'm

trying to reach a Jesus person, I'm going to use Jesus name initially. That's why Paul said, "You become all things to all men in hopes that you might win a few." So although I see the the the value and and and what you say and agree with it 100%, I want to make sure that I don't lose young ears in this early process. Hey Ed, I'm going to chime in real quick and just say, yeah, I'm I'm hosting this year uh Shabu Oak and I am letting to get it out to get it out to the people I want to reach. I'm calling it the feast of Jesus because Yeshua, Jesus, created them and I want to reach them and understand so they'll hear and have ears to hear. These are not Jewish. They're the feast of But if I

said the feast of Yah or the feast of Yahwh or the feast of Yahweh, they're going to immediately they're not even going to have ears to hear. And so that's that's, you know, I totally agree with you and understand you to explain this to people. you have to use things like Tuesday night initially as they're as they're unlearning. So, yeah. Yeah. Amen. Okay, let's move along. Thank you for your uh

Chapter 15: Passover and unleavened bread

insights and comments even though they're not normally accepted, but that's okay. We're here together learning this stuff. Passover feast, first fruits, Pentecost over on the left hand side. I'm going to I'm going to bunch together Passover and unleaven bread here in this first section to look at Israel's first festival cycle. Now, we may end here, we may not. It all depends on how we go. But I thought it was important for us to see the festivals that we see laid out in Leviticus 23, how they unfolded in Israel's first festival cycle. Okay, we know that the rehearsal so to speak for Passover happened in Egypt where they were in bondage, enslaved, where they were instructed to select a lamb

4 days before the night of its sacrifice. Okay, what is the omen there? Well, the omen is twofold, I think. When you look at the whole picture of the first Passover, what do we see? We see the killing of the firstborn sons of Egypt, right? And the lamb that was sacrificed in these people's homes, in Israel's homes, the night before they fled, was a sacrifice that was required to happen before they could escape bondage. Now, remember, as I'm walking you through this, I'm trying to connect the dots. I'm trying to connect the dots from the original Passover to Yeshua and and how it unfolded in history. So, a sacrifice was required before they could escape bondage, just like a sacrifice for us

was required before we could escape our bondage. And of course, we saw that fulfillment at the cross with Yeshua. Paul says in 1 Corinthians 5 that he was our Passover lamb. We look at unleavened bread.

We can see the rehearsal for Israel was to do what? It was to remove the leaven from their territories. And you've probably heard the colloquial stories about how the parents of children used to make it fun for them by hiding uh levan throughout their dwelling and go on a hunt for levan. But it was a very serious deal. And we're going to talk about what that looks like for us today in 2025. not to have leaven in your territories. Not just in your home, but in your territories. Well, what's

the omen there? Well, during unleavened bread, during the actual festival or feast, the time period of unleavened bread, they were fleeing from Egypt. And where were they headed? They were headed into the desert where they would learn what? Righteousness and holiness. So this time period of unleavened bread was this transition, if you will, from sin to righteousness. And of course, that's exactly what Yeshua did in the grave by providing a method of righteousness for us by faith that would allow us to leave the leaven of our lives. So we get to see here these amazing comparisons omens foretellings of future event that Yeshua would fulfill in regards to these festivals. It will come to pass

when you come to the land which the Lord will give you just as he promised that you shall keep this service and it shall be when your children say to you, what do you mean by this service? that you shall say, it is the Passover sacrifice of the Lord, who passed over the houses of the children of Israel in Egypt, when he struck the Egyptians and delivered our households. So the people bowed their heads and worshiped. What is Passover about? What is the uh the combined celebrations of Passover and unleavened bread about? It is about the sacrifice of the Lord. The Passover sacrifice of the Lord. When children asked their parents, why do we do this? They would talk about the importance of the

Passover sacrifice of the Lord. Again, remember rehearsal, remember holy convocation because it would be the ultimate Passover sacrifice of the Lord that would pro provide atonement for the sins of the world. Let's look at uh first fruits, the rehearsal. Well, the rehearsal was the wave sheath that happened the day after

Chapter 16: First fruits and redemption

the Sabbath. What was the wave sheath representative of? The omen the the first omer that was and we kind of did that together, didn't we? Offering. We're raising our hands up. We're offering this first, this first wave sheath, which is basically two words that mean a bundle of barley, which was what? It was a promise of a larger harvest. And of course, we see that Yeshua fulfilled that in his resurrection, becoming the first of many. Now, during the uh time frame, the weekly time frame, Israel during this first first fruits, if you will, was passing through the Red Sea, which I find to be interesting. Christ's resurrection on first fruits aligns with Israel's emergence from the Red Sea,

making them both first fruits events. Israel as the first redeemed nation being taken out of Egypt and Yeshua as the first resurrected from the dead. Now in Exodus 14, as they are preparing to cross the Red Sea, what did Moses say? Do not be afraid. Stand still and see what the salvation of the Lord, which he will accomplish for you today. For the Egyptians whom you see today, you shall again see no more forever. The Lord will fight for you and you shall hold your peace. So here we see this connection, if you will, in the Red Sea event to the salvation of Israel. Paul says in 1 Corinthians 4, I believe. We're going to look at that verse later on, maybe next week, that this was Israel's

baptism when they passed through the Red Sea and emerging from the Red Sea as a redeemed people. And that's exactly what Yeshua accomplished by his resurrection. giving us that avenue, that way for us to be redeemed in him. And let's move to

Chapter 17: Pentecost and the two loaves

Pentecost. What's the rehearsal? Well, again, more wave 50 days after unleavened bread. What was this a waveloaf of, Gren Glenn? What was the harvest in Pentecost? First fruits. Okay. What's the agricultural harvest? Wheat. Wheat. That's right. So before it was a first fruit or or a wave sheath of barley in Pentecost it's a wave sheath of loaves. These were are are baked loaves. Leavened leavened baked loaves. You're getting ahead of me Glenn. Number two. So these wave loaves are now offered on Pentecost 50 days after unleaven bread. What is the omen? What do the two loaves mean? Well, I just gave the answer away, didn't I? I I believe the two loaves are representative of two peoples. What

two peoples? Judah, the house of Judah, and the house of Israel, which includes Ephraim, which includes the grafted in nations. That's what I believe the two wave loaves represent. And the fulfillment of that with Yeshua again all goes back to his cross where all things were reconciled. The unity between the two houses was reconciled fulfilling in part Jeremiah 31 and Joel 2. The coming together of the two sticks, the restoration of the one new man. I believe this is all tied to the wave loaves and Pentecost. Okay, so Glenn Glenn made sure to remind me that these loaves that were offered are leavened loaves, which is interesting, right? Because leaven always represents what? Sin. Sin. Yeah,

it always represents sin. Leviticus 23, we see the command. You shall bring from your dwellings two wave loaves, two tents of neva. They shall be fine flour and they shall be baked with leaven.

Chapter 18: Leaven and faith

Okay. Romans 11, we see this verse where Paul says, "I don't desire, brethren, that you should be ignorant of this mystery, lest he should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in, and so all Israel will be saved." This is what I believe to be one of the loaves. The other loaf was Judah. The the second loaf was a fulfillment here of Paul Paul's words which is d a direct fulfillment of the father's words to Abraham Jacob and Ephryim about how the nations will be saved through them or through their prophecies. When it says all Israel will be saved, it doesn't I don't think that's talking about bloodline Israel. I

think that's talking about you and me who have been grafted in to that tree and we are leavened. What does that mean? Well, we're going to go into it in a much deeper way in part two, but in a nutshell, that means though we still have sin, we are accepted through faith in Yeshua. Judah still has sin. We still have sin. And though we are leavened, we are still offered to the father as the two loaves in the wave uh because of our faith in in Christ. I wanted to provide for us a um an extended time at least 20 30 minutes for us to talk and ask questions about the things that we learned today. What are we going to look at next week? Well, next week I want to show you specifically with specific

details how Yeshua fulfilled the spring festivals in his passion week down to the hour. You may recall in your Bible, it's always talking about certain hours of the day. That's not there for nothing. that's there for us to see just how Yeshua accomplished this and we're going to do that with the spring festivals. The second thing I want to do in next week's lesson is talk about how how we do these things.

How should we who are coming out of Babylon celebrate these festivals? What does it look like? Do we have to have a seder? Do we not have to have a seder? What is a seder? We're going to talk about all those kinds of things so that we can have a better understanding of these festivals,

especially as we head into um the festival cycle. So with that, let's open it up now for thoughts, questions, anything you anything you have. I was just going to say I appreciate, you know, the topic, very important topic to discuss. Um, I also appreciate the effort in in in trying to put it together in a in a lesson format because it is complicated because it is there's a lot of moving parts to it and it's very challenging and you know and I had a brief text exchange that even I was having my my daughter was asking something about the festivals and I had a a challenging uh time trying to explain some stuff to her and I said, "You know what? Why don't you wait until Saturday? We'll see what

what Eddie says." and and you know, he'll he'll probably do a better job trying to explaining it than I did uh than I can. So So I acknowledge it's it's a it's a challenging topic. So I appreciate the uh effort here. Um and and we can talk about some details. They're not they're not um uh theological differences. It has to do more with how to how to how to try and understand it. That's all. But no, I I again appreciate the effort and uh you know it I think it just to me it it demonstrates the beauty of God's plan, the beauty of his word and the fact that you know when you're reading things there's so many layers laid on top of one another and how one thing uh is like you said a a a a

prophecy or a sign of something to come in the future. And it's beautiful just to see how that all comes together in God's beautiful perfect plan. And I think you were uh you were showing a lot of that in this lesson. I appreciate that. Amen. Thanks, David. Somebody else.

Chapter 19: Q&A and concluding thoughts

Well, it looks like I'm the only one who has his hand up. Go ahead. And I do want to say again uh just like the others, thank you for addressing this topic because this is a difficult thing to do because as human beings, we have a tendency to uh not humble ourselves and seek the word of God. Instead, we go, I'm right because I say I'm right. And that's something that we have to deal with as as humans. Um, and so I thank you for allowing me to uh express my concern. What helped me with understanding this is I had to go back and start with the Gregorian calendar which led me to the Justinian calendar which led me to the um Julian calendar which then led me to the Babylonian calendar. And what

you see when you do your research on that is you find that Israel when they were taken into captivity into Babylon, they were heavily influenced by the Babylonian calendar. We in our secular calendaration uh live essentially according to the uh Babylonian calendar with some tweaks. And what helped me to understand the biblical calendar was I had to say, "Okay, I'm going to completely remove the Gregorian calendar from my understanding." And as I read scripture, try and figure out according to all the different verses where it shows the calendar, it allowed me to be able to set my mind right on what the biblical calendar is. And so I would just encourage everybody, not with me trying to say,

"Hey, you need to do it this way or that way," but remove the Sunday through Saturday mindset. Read your Bible and try to figure out exactly what the Bible's saying. And I think it will help you to better understand God's calendar as opposed to the influence that we've been raised under. Thank you. Amen. Amen. Thank you, Matt. Travis. Okay, go ahead, Samuel. Thank you, brother Ed. It's still an issue that I that I struggle with. I know for for my house um for the time being, we've opted into the the the

Zettoite calendar um until I'm able to do proper research and and and prayerfully the father leads me to to the correct calendar. So, a lot of what you're sharing is is very intriguing, very

interesting. I'm really looking forward to uh to the second part to help me further along in my studies. Just to second something that that Matt said that I think is important to remember. Um there may have been some Babylonian influence in the development of some of the current calendars that we use. There's definitely influence from the Egyptian and Babylonian mystery schools into um Greco Roman timekeeping and some of what we experience now under the Gregorian calendar. There there's no doubt in my mind with respect to that. But a lot of what we see with respect to the to the calendar um I'm not going to say controversy because it's not controversial. Everyone is doing their best with

with what they had. Um but but a but you touched on something that's important which is that some things were done because of the the fact that you have those who are dispersed and scattered in the attempt in order to bring everyone together to celebrate around the same time um in order to meet at least part of what the father has called for in terms of a holy convocation um and put everyone on a particular schedule where you don't have separate groups doing this thing or that thing. So, so I understand that. So, I applaud you for for this and I thank you for this. And just in in just to land the plane, one thing that I also find interesting and I and and David spoke to this beautifully in

terms of the layering. One thing that was brought to my well two things that were brought to my attention. So, you know, with respect to Shàuote or or Pentecost, you can see also a replaying of what occurred um during the Exodus. So when the the children of Israel brought to Sinai, you had the the rushing sound and everyone hears the voice of the Most High. You have a repeat of that during the time of the apostles when they were held up in the room um and and waiting on the Most High to um to send down um the rock hakadesh. Um and and the last thing is that there also seems to be an interweaving of Hebrew marriage ceremony um with respect to the expectations and the rehearsals that we're

going through right now and it it plays out so beautifully. So again, I thank you um and I'm looking forward to uh to next week's um assembly. Shalom.

Chapter 20: Calendar authority discussion

Amen, brother. I appreciate that. Uh okay, Paul and Lori, first of all, thank you. Thank you. Thank you so much for spending all that time and effort and on this excellent presentation. We've been praying for um for your revived health and uh Oh, thank you. for inspiration to to do this study and we really appreciate it. Um just one question from me anyway. Um, is there any documentation of what uh calendar Yeshua followed and will you be addressing that? Well, that's a great question. Uh, and to me it's a fairly simple answer. Um, there is no reason to believe that Yeshua didn't follow what we just looked at in scripture. There are people out there who who teach and believe that by the

time of Yeshua uh the Pharisees were on a different calendar than Yeshua was. I don't necessarily believe that to be the case. And maybe we can maybe I can use a little bit of time in my lesson next week to uh to address that. But Yeshua would have followed the calendar as it's laid out in scripture just as we looked at it because remember he is the word made flesh. So just as we saw, just as we read, he would have followed that to the second. And next week we're going to see that. We're going to see

how he followed it to the second. Um, and so it's a great question, but I don't think there's I personally don't think Glenn, maybe you can share if you want to. I per personally don't think

that that we have any reason to believe that Yeshua followed any other calendar other than what is written in scripture. And and I also don't believe that Israel during the time of Yeshua was following a different calendar. People want to make that that claim based on when Yeshua actually celebrated Passover with his guys. Again, I think next week we can look at that, but I hope that answers your question. Okay. Um, I have a little one. Um, it's more of a confusion in my mind. uh we we're following the Avivve calendar because we think that's what it should be. But when we go into a 13th month, how do we reset? I mean, the the Gregorian calendar, we've got 12 months and it never gets reset

except January 1st. So, if we have this 13th calendar, how do we 13th get get rid of that extra month for the next year? It actually kind of does get it's not that it doesn't get reset, but there's something built in the Gregorian calendar and that is the February 29th edition of a day and that helps with that extra month. Right. It's a different method of of making that work to kind of bring them back in sync like a leap year. Yes. Yeah. Ed, I can answer that if you don't mind. Oh, no. Go ahead. So just like what uh uh David Baronson was talking about, the Gregorian calendar has uh structure to keep the seasons in line with the solar movement. The biblical calendar uses the Avivve of the

barley. So when you look at barley, it has multiple stages of growth. the aiv you look for the Aivve growth of barley which Avivve doesn't mean it's ready for harvest but it's nearing full maturation. So the way the biblical calendar works and this is the genius of Yhovah is when you have the 12th month if you go and you look at the barley and if the barley is immature meaning it's not achieved the Avivve stage then you add 13th month what that does is it keeps the biblical calendar in line with the seasons so that you don't get out of season. That's why the biblical calendar is a observational calendar whereas all of your man-made calendars are calculated. Right? Mhm. So that's how each

year um you observe and you could have two ADAR bets um following year after year because of the way that the cycle of the year goes. But every year by observing the Avivve that allows you to stay in line with the natural seasons of spring, summer, fall and winter. Thank you. Yeah, thank you. Yeah, Glenn number two has something to say. Yeah, I I'll just add to that. Everything that I I just heard is spot on, but how do the calendars get off? It's because the Gregorian calendar has 11 more days than the 12 month calendar of the Hebrew calendar. And so you you keep adding those 12 days and it gets out of sync with the agriculture. And so that's that's why you know, you know, you have 12 29

12 day months, but then every few years you have to have a 13th month and it's not every 3 years in particular, but it does get off 11 days every year until it self-corrects. Okay. Amen. Rob and Amy. Um question is is is there any credibility to the idea of canonization or current English Bibles and how previous books that were in the can or were considered part of the Bible have been removed as it primarily pertains to like Enoch and Jubilees because I've heard things about the Zadok calendar where you know that that comes from that there's references in there that give credibility and the fact that those books were removed. Is there an issue there and how would you sort of reconcile that?

Okay, different subject. It it is it is somewhat of a different subject, but I also see the value in the question he's asking regarding this. Uh basically the question he's asking is if there's a problem in the canon canonization process that would have eliminated Enoch and there are things in the book of Enoch that speak to the Inocian calendar. Is that a potential problem? I think that's what you're asking.

My answer to this to that would be this. We have to give the Holy Spirit enough credit to allow him to decide what became canon and what didn't. If we remove the Holy Spirit from the process, then we can make any argument we want about this letter or that letter or this book or that

book. And if you saw my presentation a few weeks ago, there are hundreds of different letters and books and writings out there that we could embrace as canon if we wanted to. If you remove the Holy Spirit. For me, I personally believe the Holy Spirit was absolutely involved in the canonization of scripture and allowed to remain what he wanted to remain. Now, does that mean that writings like Enoch and others are useless? No, I don't think that at all. I think these extra biblical writings can provide some excellent insights into the culture of that day. Um maybe a little extra insight into uh an event that we read in scripture like uh the giants and in in Genesis 6, I don't think they

should be completely dismissed. But when it comes to canon and what the Holy Spirit actually wanted to be scripture, we cannot reject or we cannot take him out of that process. Yes, it involved human men, but men, I believe, carried along by the Holy Spirit, just as we're taught elsewhere in scripture to arrive at these conclusions. So, that's my two cents on your question, Dave and Cassie. Okay. Um, let's see. I think Hinei had their hands up, so jump in there. Um, yeah, I just wanted to to point out, um, and maybe everyone already knows, but that the Hebrew calendar is not the same as that that we use today is not the same as the the biblical, uh, agricultural calendar of of Christ's

time. Um, it's it's just one of many man-made calendars that that exist in the world today. And you kind of hit on that with Hill's uh, you know, making his changes to it. Yeah. Amen. Okay, Samuel. So, here's a question. So, if if we are to accept the the Aviv calendar as being the appropriate calendar, then it comes down to um based on the the the ripening or the non-ripening of barley in what region? Is it going to be regionally specific to to where we are scattered or do we use current technology to look at what's happening um in Israel or in Jerusalem particularly? And then lastly, lastly, because this is tied into it, do we have to take into consideration any genetic modification

performed on um barley crop that may impact its its ripeness? Good question, Samuel. Glenn got his hand up before you even finished speaking your question, so let's see what he has to say. Samuel, I love your questions. I I really like the the depth of your thought and your questions are just, you know, fantastic. Uh the your your question about uh does does the location matter? Well, it absolutely does matter because the wave sheath can only be performed in Jerusalem. uh and and you know that if it's reinstituted, it'll be on the Temple Mount. So that's the only location that matters in the whole wide world. And that's so that's the only location for the barley. And when you look at

hybridized barley, you're absolutely right. There's some hybridized barley out there, but if you look at the people that are uh searching for the barley, uh there's still ancient barley also grown and harvested. And so that that's another very very good question. We don't look at the hybrid stuff uh that is harvested with combines and and modern agricultural things. These these uh references that Ed talked about uh people that followed the barley. What's interesting is is they they give a lot of pictures of, you know, as it progresses and a commentary on what the picture and what you're seeing. And so they're going to eliminate uh some of the uh what's called wild oat barley. They're going

to eliminate some of that be because it's not harvestable barley e even though it's there. So they're they're really looking at uh following the the normal barley not hybridized not combine harvested and the state uh in which it could be harvested. One thing about barley, if you if you look into it, if the

barley gets too ripe, it's not a ve, then it's called caramel. And the grains actually fall out of the stocks. And so you can't chop it this way and and you know, hold up a sheath because all of the grains would have fallen out of the sheath. So it has to be harvested when it's it's uh some people call it green but it's the aviv stage where where the kernels can be roasted or dried

dehydrated and and still ground and used and yet it's not yet caramel where the grains would fall to the ground. If they didn't get this exactly right, then since we're not able they weren't able to eat barley until after the wave sheath, if they, you know, declared it too late, then by the time they were able to harvest the barley, it would all be caramel and be on the ground. If it's too early, then there's nothing to harvest. So this I mean just for the for the population to have uh barley to eat it had to be exactly on schedule. Can I interject one more thing in there just real quickly? Yeah, of course. So so so we're so and thank you um Glenn number two. That that was an exceptional um

explanation. I love it. Um so with with respect to the sighting of the new moon or the renewed moon in combination with um looking at the Aiv and other markers um that that help us keep track of the correct biblical uh keeping of time which is which is based in agrarian understanding and knowledge. My my understanding is that at some point um within Judaism there was a issue or a problem with respect to um keeping the holy days because you had two different rabbis that got reports on the sighting of the renewed moon. And it looks like the way it was reconciled in the end is that the the the rabbi with the with the I don't want to say I'm trying to keep it out of the the context of of of

modern parlance, but I'm finding it hard to do. So the the the the head of the the head rabbi, the head of the rabbinet um was going by by one observation of of what was counted as the new or the renewed moon. And then the the rabbi at the lower level who received reports that he felt were actually correct that would place the the appointed time at the right date. um fell into contention with the with the head rabbi and some of the other of of the ravenet. And the resolution was that the head rabbi had to be um uh conceded to um by by virtue of of his authority and in and where he landed. How how much of that influences our ability to reliably be reliably use the the the signs that the

father give us in order to determine the appropriate times um for um for observation of of his appointed days. Well, Samuel, again, that goes back to what I said earlier in the lesson about how there's um always the chance that the the information up front, the sighting of the new moon, barley, could be off a day. And if and if you're off a day, then you're off a month and it doesn't matter. And and that's the argument that some people make that you might as well not, you know, try to to follow it that closely at all if if you're going to be off, you're going to be off a month. So, another reason why some people go, I'm just going to I'm just going to celebrate hell. I'm just going to

celebrate Zadakite or whatever. Um however in in biblical times um those decisions were made by an authority. They had they had people who whose job it was to make that call in today is in today's Israel no such authority exists. All of modern day Israel, and correct me if you if I'm wrong, David, number one, is is on the rebbitic calendar or the hell calendar, right? So there is no official authority in Israel making these calls, which blows my mind, but there we are. So what what are we to do? We are to rely on educated individuals who's made it their life's work to look at this stuff in Israel. And like I said, there are people that are dedicated to that. Um, if it's off a day, it

selfcorrects, right, Glenn? Yes, sir. So, I'm not too sure that that that deviation from one day to the next is at the end of the day all that important. Um, as long as you and I are doing our best to using the tools

that we have available to us to arrive at that time. And once that time has happened, then everything else afterwards just falls in line with with everything else. So to me, at least to my eyes, and I'm not by any means a a an expert on the biblical calendar, uh getting that first calendar, that first event correct is paramount for everything else. Uh thank you. You're welcome, Samuel. Thank you for your questions. Okay, we're gonna we're running long, so we're going to listen

to what Amy has to say and then we're going to finish up. Go ahead, Amy. I have a question about this last year. Do you believe that this last year um that the hell calendar essentially was a month off? because I had some friends that were in Israel and they were talking about all of the things that they were um essentially consuming during Sukkot and that they it it it was a month different than where we were in the states. If my memory serves me correctly, it was close to a month off last season. However, because of the intercolation this season, we are much closer to the halal calendar this season. Y does that make sense? If I'm not mistaken, which I might be, I'm not sure, but this is

up for you now. um how if all of it goes off of the barley harvest part of my question Samuel asks about you know like USDA zones where the grain is grown but also the seventh year Sabbath would they do like a separate thing for for sewing then or would this I'm just curious as to if they didn't plant anything if there was something separate that I missed um about like the seventh year Sabbath when that comes into play. So Glenn's going to share in response to that, but thank you Dave. Your um your question actually reminds me to include something in part two about the Jubilee. So thank you for that. But Glenn wanted us to to respond to that. Yeah, my my response is just simply that uh when

they didn't plant, that doesn't mean that uh the barley didn't grow and they were still able to eat out of the fields even though they weren't harvesting out of the fields. So, there was still barley. Okay, that makes sense. Okay, guys, listen. Thank you for being here. Have a fantastic Shabbat Shabbat and a great weekend. And we'll be back uh next week with part two and then just in time for us to all of our all of us to go into the the the festival cycles together and we'll have a fantastic time. So blessings to everybody. There's the fireworks [Music] shalom shalom shalom. Where's my fireworks? No fireworks. Cotton pig. Okay guys, love you guys. We'll talk to you soon. Thank you. Thank

you.