

119

GROUP STUDY GUIDE

Time: The Foundation - Part 1

Use with the full teaching and a Bible. Read or watch first, complete the questions, then discuss and apply. For family study, an adult can select suitable portions and accept spoken answers.

Test the teaching's explanations against the cited passages. Keep the answer key and facilitator notes separate when distributing learner pages.

[Open the full teaching](#)

Teaching summary

This lesson introduces the series' calendar model by connecting Yeshua's teaching about the Torah with the appointed times in Leviticus 23. It asks how the calendar revealed in Scripture relates to the example of Yeshua. The teaching invites us to test its conclusions and acknowledges that further study may change them.

Genesis 1:14-18 gives the heavenly lights a role in signs, appointed times, days, and years. The teaching identifies the greater light as the sun and the lesser light as the moon, with the stars also included. Observing these created lights as timekeepers is distinct from worshipping them.

The teaching uses a patterned quilt as an illustration of reading passages together. A proposed interpretation should be checked against the rest of Scripture. The illustration is a study aid; identifying a pattern does not by itself prove every conclusion drawn from it.

The proposed Heaven and Earth calendar associates the sun with days, the moon with months, and the annual pattern of the stars with years. It connects creation's darkness-before-light sequence with a night-first day and a conjunction-based month. These specific correspondences are the teaching's interpretation of the biblical material.

The lesson begins exploring spring as the setting of the first month and introduces astronomical signs alongside the agricultural witness of abib barley. Genesis 1 gives the lights their timekeeping purpose, but it does not explicitly state a lunar-conjunction or equinox formula. The rest of the series develops that argument.

The older transcript's same-day month-start wording has been superseded by 119 Ministries' later clarification, summarized in the Part 3 guide. We should study the argument carefully, distinguish biblical statements from proposed deductions, and preserve fellowship with believers who calculate the calendar differently.

Summary points

- Leviticus 23 is the lesson's central list of appointed times.
- Yeshua's words and example are central to the series' approach.
- Genesis 1 assigns timekeeping purposes to the heavenly lights.
- The sun and moon are identified as the two great lights.
- The stars are included in Genesis 1:16.
- The quilt illustrates testing an interpretation against the whole account.

- Using created lights to measure time does not mean worshiping them.
- The sun-day, moon-month, and stars-year relationships form the proposed model.
- The lesson treats the darkness-before-light pattern as significant.
- The calendar formula is an interpretation to test, with later clarification applied.

Fill in the blank

Use the teaching and the cited Bible passages. Equivalent wording is welcome when it expresses the same meaning.

Basic

1. The main chapter listing the appointed times is Leviticus _____.
2. Genesis 1:14 says the heavenly lights serve as _____.
3. The teaching identifies the greater light as the _____.
4. The teaching identifies the lesser great light as the _____.
5. Alongside the two great lights, Genesis 1:16 mentions the _____.
6. The teaching illustrates recurring biblical patterns with a patterned _____.

Challenging

1. In the proposed model, the lunar cycle is used to determine the _____.
2. In the proposed model, the annual pattern of the stars helps determine the _____.
3. The lesson distinguishes using heavenly bodies as instruments from giving them _____.
4. The creation sequence on which the lesson builds is darkness followed by _____.
5. The teaching's exact conjunction-and-equinox formula is an _____ drawn from its reading of Scripture.
6. The introduction acknowledges that conclusions may change after further _____.

Group discussion

Discuss respectfully and support answers from the passages. Use these lines for brief notes or a notebook for longer responses.

1. Why does this lesson connect the calendar with Yeshua's example?

2. What does Genesis 1:14-18 state directly, and what does the lesson infer from it?

3. What is useful about the quilt illustration, and what are its limits?

4. How does the lesson distinguish calendar observation from worship of creation?

5. Why should a study guide identify the proposed model as the teaching's interpretation?

6. How can we study disputed calendar questions while preserving fellowship?

Answer key

For the leader or parent. Answers follow the teaching and the passages. Accept equivalent wording that expresses the same meaning.

Basic

1. 23

Leviticus 23; Where Do We Find the Appointed Times?

2. signs

Genesis 1:14

3. sun

Genesis 1:16; Going Back to the Beginning

4. moon

Genesis 1:16; Going Back to the Beginning

5. stars

Genesis 1:16

6. quilt

Going Back to the Beginning

Challenging

1. month

The Calendar Is Intended to Be Simple and Deductive, Fact 3

2. year

The Calendar Is Intended to Be Simple and Deductive, Fact 4

3. worship (also: glory)

Going Back to the Beginning

4. light

Genesis 1:2-3; Fact 2

5. interpretation (also: inference)

Genesis 1:14-18; The Calendar Is Intended to Be Simple and Deductive

6. study

Introduction

Facilitator notes

These responses give direction for discussion. They are not a test of identical wording. Invite participants to explain the passages and consider a faithful practical response.

1. The teaching understands the calendar as part of the Torah and seeks consistency between Scripture and Yeshua's practice. Matthew 5:17-19 is its starting point; the detailed calendar reconstruction remains an argument to evaluate.

Matthew 5:17-19; He Came to Fully Preach the Law

2. The passage assigns the lights a role in signs, appointed times, days, and years and names two great lights and the stars. Assigning a precise conjunction-and-equinox formula to those lights is the teaching's further interpretation.

Genesis 1:14-18

3. It encourages us to compare passages and notice inconsistencies. We must still test whether the proposed pattern and each application are actually supported; an illustration cannot settle a disputed reading by itself.

Going Back to the Beginning; quilt illustration

4. We can observe the sun, moon, and stars for the purpose Scripture gives them while directing worship to YHWH. Another culture's use of a heavenly body does not by itself invalidate every use of it.

Genesis 1:14-18; Going Back to the Beginning

5. It lets us understand the actual argument without presenting a deduction as the wording of a verse. The introduction itself acknowledges fallibility and invites testing.

Introduction; The Calendar Is Intended to Be Simple and Deductive

6. Listen carefully, compare the passages and reasoning, and apply later clarifications. We can state our convictions without assuming every ministry team member follows one calendar or treating disagreement as a fellowship boundary.

Introduction and A Note of Caution; Hebrews 10:24-25

Facilitator reminders

The guide distinguishes explicit biblical statements from this teaching's interpretations and historical reconstructions. Continue testing conclusions and preserve fellowship across calendar differences.

Put it into practice

Choose one response to the passages. What will we do, and when will we revisit it? Share only what you are comfortable sharing.