

119

GROUP STUDY GUIDE

Time: The Foundation - Part 2

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 compares four calendar approaches: the fixed rabbinic calendar associated with Hillel II, an Enoch-calendar approach, a Karaite approach emphasizing abib barley and the visible crescent, and the teaching's Heaven and Earth model. These descriptions summarize the versions examined in the lesson; they do not cover every variation or every believer's reasons for using them.

The teaching argues that celestial signs and abib barley should work together in identifying the first month. Exodus connects that month with the Exodus and the Feast of Unleavened Bread. The lesson treats barley as an agricultural witness to the season rather than the cause of spring.

In discussing barley, the lesson distinguishes the first harvest-ready grain from every field being ripe. It connects the wave sheaf, the beginning of harvest, and the count toward Shavuot. The claim that every equinox calculation will always agree with every barley assessment is stronger than the biblical passages themselves establish.

The lesson then compares lunar conjunction with the first visible crescent. It favors conjunction, interpreting the later crescent as confirmation that the new moon has already occurred. Its arguments from 1 Samuel 20 and Amos 8:5 should be examined as interpretations; those passages do not explicitly name astronomical conjunction.

The source also proposes a covered-moon reading of Psalm 81:3 and connects its language with Trumpets leading toward Sukkot. This is a disputed translation argument, not an uncontested definition. The guide retains the teaching's calendar position without turning that lexical claim or its prophetic chronology into a settled biblical statement.

The transcript ends with the older same-day conjunction rule. Use the later month-start clarification summarized in Part 3 instead. We should keep biblical commands, the teaching's deductions, historical observations, and current clarification distinct while continuing to study with humility and preserve fellowship.

Summary points

- The lesson compares four calendar approaches.
- Exodus identifies the Exodus month as the beginning of months.
- Abib refers to the grain-development setting discussed in the lesson.
- The model treats celestial signs and barley as complementary witnesses.

- The first available harvest does not require every field to ripen together.
- The lesson distinguishes conjunction from the first visible crescent.
- The proposed model uses the crescent as later confirmation.
- First Samuel 20 records advance knowledge of a new moon meal.
- Psalm 81:3's covered-moon reading is the teaching's disputed interpretation.
- Later month-start clarification supersedes the transcript's older rule.

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 lesson compares _____ main calendar approaches.
2. Exodus 12:2 calls the Exodus month the _____ of months.
3. The grain-development term emphasized in this lesson is _____.
4. The crop discussed as the agricultural witness is _____.
5. The model calls the later visible lunar sliver a _____.
6. The lunar event preferred by the teaching for the new moon is _____.

Challenging

1. The source treats abib barley as a seasonal _____, rather than the cause of spring.
2. For the wave sheaf, the lesson says every barley field need not be _____ at the same time.
3. In 1 Samuel 20, the expectation of tomorrow's new moon shows advance _____ of the occasion.
4. The statement that 1 Samuel 20's meal began at conjunction is an _____ rather than an explicit astronomical description.
5. The teaching's preferred reading of Psalm 81:3 describes the moon as _____.
6. The later month-start clarification _____ the transcript's older same-day rule.

Group discussion

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

1. What differences does the lesson identify among the four calendar approaches?

2. What role does abib barley play in the proposed model?

3. Why does the lesson distinguish some harvest-ready barley from every field being ripe?

4. What does 1 Samuel 20 establish, and what does the teaching add by inference?

5. How should we evaluate the Psalm 81:3 argument?

6. How should this older lesson be used alongside the later clarification?

Answer key

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

Basic

1. four (also: 4)

The Calendars

2. beginning

Exodus 12:1-2

3. abib (also: aviv)

Exodus 9:31-32; Calculating the First Month of the Year

4. barley

Exodus 9:31-32

5. crescent

The Crescent Position

6. conjunction

The Conjunction Position

Challenging

1. witness

Calculating the First Month of the Year

2. ripe (also: harvest-ready)

Leviticus 2:14; 23:10-11; barley discussion

3. knowledge

1 Samuel 20:5, 18

4. inference (also: interpretation)

1 Samuel 20:5, 18, 27; Examining the Evidence

5. covered

New Moon as Conjunction in Psalms; interpretation

6. supersedes

How 119 Ministries Calculates the Calendar (2024), p. 3

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. It contrasts a fixed rabbinic calculation, a 364-day approach, an abib-and-crescent approach, and its own celestial-signs model with barley confirmation. Compare the stated mechanics without assuming every modern version or adherent is represented by the source's description.

The Calendars; The Hillel II Calendar; The Enoch Calendar

2. The teaching treats barley as an agricultural witness that should agree with the season indicated by the heavens. Exodus connects the first month with abib; it does not itself specify the teaching's complete equinox algorithm.

Exodus 12:1-2; 13:4; 9:31-32

3. The first sheaf comes from the beginning of the harvest. The lesson explains that different fields mature at different times, so the offering should not be confused with completion of the whole barley harvest.

Leviticus 2:14; 23:10-14; barley discussion

4. David and Jonathan know that the new moon meal is expected, and the narrative mentions a second day. The proposed conjunction-to-crescent explanation is the teaching's reconstruction; the passage does not name those lunar phases.

1 Samuel 20:5, 18, 27, 34

5. Read the verse in context and compare reliable lexical and translation evidence. State that covered moon and leading toward the feast are the source's proposed readings. Do not claim that other translations necessarily make the psalmist a false prophet.

Psalms 81:3-4; New Moon as Conjunction in Psalms

6. Use it to understand the argument for the model, while applying the updated month-start rule in Part 3. Keep unresolved historical or lexical claims separate from explicit commands and preserve fellowship across calendar differences.

Conclusion; 2024 calendar supplement, p. 3; 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.