

119

GROUP STUDY GUIDE

Time: The Foundation - Part 3

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 final lesson attempts to test the series' calendar model against the death and resurrection of Yeshua. It combines Gospel passages, later reports about the temple, and historical astronomical calculations. Its conclusion favors a conjunction-based calendar, but the reconstruction depends on interpretive and historical premises that should remain visible.

The teaching places Yeshua's death on a Wednesday and distinguishes the first-day rest of Unleavened Bread from the weekly Sabbath. It uses the women's purchase and preparation of spices together with the sign of Jonah to support this sequence. The Gospel passages should be read directly; the proposed weekday is a conclusion of the teaching.

The source then proposes 30 CE as the year of the crucifixion, using later rabbinic accounts of unusual temple events forty years before the temple's destruction. Those reports do not explicitly name Yeshua's crucifixion as their cause. The source's year and resulting calendar test therefore remain a historical reconstruction, rather than an independently settled proof.

The calculation section relates the first month to spring and identifies the numbered days of Passover, Unleavened Bread, Trumpets, Atonement, and Tabernacles. It places Firstfruits after the weekly Sabbath associated with Unleavened Bread and counts fifty days from Firstfruits toward Shavuot. Temple-dependent sacrifices should not be treated as instructions for an ordinary present-day memorial.

Updated month-start clarification: if conjunction occurs during daylight in Jerusalem, day 1 starts the following evening. If it occurs at night in Jerusalem, that same evening/night begins day 1. This later 119 Ministries clarification replaces the older rule assigning every conjunction to the sunset-to-sunset day already containing it.

The 2024 supplement also describes selecting the conjunction nearest the spring equinox. Study its current directions alongside the older lesson rather than assuming every historical formulation is identical. We can understand the ministry's published calculation while testing its reasoning, avoiding unsupported predictions, and preserving fellowship with those who use a different calendar.

Summary points

- The lesson tests its calendar model against a proposed crucifixion chronology.
- It distinguishes an annual festival rest from the weekly Sabbath.

- Mark describes buying spices; Luke describes preparing them.
- The Wednesday crucifixion is the teaching's reconstruction.
- The proposed 30 CE year relies partly on later temple traditions.
- The published month-start rule has been updated since this transcript.
- The updated rule uses Jerusalem daylight or nighttime at conjunction.
- Firstfruits begins the fifty-day count toward Shavuot in this model.
- Biblical festival dates and reconstructed historical dates have different evidential status.
- Calendar study should retain humility, source accuracy, and fellowship.

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 teaching places Yeshua's death on a _____.
2. The annual rest immediately after Passover is the first day of _____.
3. Mark 16:1 says the women bought _____.
4. The historical year proposed by the lesson is _____ CE.
5. The Day of Atonement is on the _____ day of the seventh month.
6. The count from Firstfruits to Shavuot totals _____ days.

Challenging

1. The two rests distinguished in the source are the festival rest and the _____ Sabbath.
2. The temple reports used for the proposed year refer to _____ years before the temple's destruction.
3. Connecting those later temple reports specifically to Yeshua's death is a historical _____.
4. Under the updated rule, a Jerusalem daylight conjunction places day 1 at the _____ evening.
5. Under the updated rule, a Jerusalem nighttime conjunction belongs to that _____ evening/night.
6. In the source's method, Firstfruits follows the _____ Sabbath associated with Unleavened Bread.

Group discussion

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

1. How does the lesson use Mark 16:1 and Luke 23:56 in its chronology?

2. What is the difference between Matthew 12:40's wording and the source's historical calculation?

3. What can the later temple accounts contribute, and what can they not establish by themselves?

4. What changed in the month-start clarification?

5. How do Firstfruits and Shavuot connect in this calendar model?

6. How can we apply the lesson responsibly today?

Answer key

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

Basic

1. Wednesday

Yeshua Fully Preaching the Law of God; proposed reconstruction

2. Unleavened Bread

Leviticus 23:5-7; opening chronology

3. spices

Mark 16:1

4. 30

Yeshua Fully Preaching the Law of God; proposed year

5. tenth (also: 10th)

Leviticus 23:27; Calculating the Fall Feasts

6. fifty (also: 50)

Leviticus 23:15-16; Calculating the Spring Feasts

Challenging

1. weekly

Mark 16:1; Luke 23:56; proposed chronology

2. forty (also: 40)

Yeshua Fully Preaching the Law of God; Talmud discussion

3. interpretation (also: inference)

Yeshua Fully Preaching the Law of God; source argument

4. following (also: next)

2024 calendar supplement, p. 3

5. same (also: current)

2024 calendar supplement, p. 3

6. weekly

Leviticus 23:10-16; Calculating the Spring Feasts

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 places a festival rest before the spice purchase and the weekly Sabbath after preparation. Mark names purchasing and Luke preparing; their relationship and the resulting Wednesday chronology are the source's reconstruction, not an explicit weekday label in either verse.

Mark 16:1; Luke 23:54-56

2. The passage gives the sign of three days and three nights. The source adopts a particular duration and chronology, then uses them to identify a weekday. Its calculation should be tested alongside the Gospel narratives instead of being inserted into the verse.

Matthew 12:40; John 11:9; opening chronology

3. They supply traditions of unusual events forty years before the destruction. They do not explicitly date the crucifixion or name it as the cause; using them that way is a further historical and theological inference.

Talmud discussion in Yeshua Fully Preaching the Law of God

4. The old rule always used the sunset-to-sunset day containing conjunction. The update makes a daylight conjunction begin day 1 at the following evening; a nighttime conjunction belongs to the same evening/night.

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

5. Firstfruits is the day after the relevant weekly Sabbath. Count Firstfruits as day 1; seven complete weekly cycles bring the count to forty-nine days, and the following day is day 50, Shavuot.

Leviticus 23:10-16; Calculating the Spring Feasts

6. Separate biblical feast dates from the source's disputed historical reconstruction, use the later calculation clarification, and keep temple-dependent requirements in context. We should not derive a date for Yeshua's return or make calendar agreement a condition of fellowship.

Calculating the Calendar; 2024 supplement; 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.