God's Biblical Calendar

# Understanding How to Determine God's Day, Months and the First Day of the Year

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This paper aims to illustrate how we determine the start and end of each day, week, month, and year, as outlined in the Bible. Grasping God's biblical calendar and observing it correctly is a testament to our identity and a sign that we are God's chosen people (Exod. 31:13, 17; Ezek. 20:12, 20). It is a crucial aspect of our covenant relationship, a way to express our gratitude for the eternal salvation and grace bestowed upon us through Christ Jesus (Exod.13:3-10, Lev. 23:1-2, Num. 10:10; Isa. 43:26). Therefore, it is paramount that we comprehend and identify the structure of when we are commanded to come before God to praise, honour, and worship Him.

It's crucial to note that when God designed the calendar, He did so without any provisions for multiple or two versions to operate simultaneously. This is because God is a God of peace, not confusion (1 Cor. 14:33). He has established a single, unchanging method for determining His calendar, which is not just applicable to a select few but to all individuals, regardless of their location or ethnicity.

God has ordained only one way to observe His calendar from the beginning of creation, making it an integral part of the creation sequence. It was established before the creation of man or nation. The stability and reliability of God's calendar should inspire trust and confidence in us, knowing that we are following a divine and unchanging path

Throughout human history, neither God nor His Son has authorised a change in how God's calendar is determined, and such a change could never be made (Matthew 5:17-19). God is unchanging (Isaiah 40:8; Malachi 3:6), and Christ is the same yesterday, today, and forever (Hebrews 13:8). This means that the days on which we worship must also remain the same yesterday, today, and forever, as the entire sacrificial system is based on God's grace found in Christ's sacrifice. This unchanging aspect of our worship should bring a deep sense of reassurance and security to our faith, knowing that we are following the path set by our unchanging God.

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If we go beyond scripture to determine God's calendar and change the way we determine God's holy days, we have breached the Second Commandment and created an idol. We have made calendars in the likeness of what is in the heavens above.

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Exod. 20:4 ISV "You are not to make for yourselves an idol, **or any likeness of what is in heaven above**, or on earth below, or in the water under the earth (Emphasis added)

Any change or deviation from scripture regarding how we determine God's calendar will create an astronomical anomaly, eventually leading to the wrong day being observed somewhere. It is inevitable.

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Unfortunately, some churches have justified altering God's calendar on the grounds of technological advancements in communication. However, they may not realise this practice is akin to worshipping Baal, the god of convenience, through computer chips and communication devices. Just as the worship of Baal was a deviation from the true worship of God, so too is the alteration of His calendar. In his writing, the apostle John warned us to guard ourselves against idols (1Jn. 5:21), which includes the use of false calendars.

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1. **Determining the Start and End of a Day**

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We should note that God has prescribed boundaries not only upon the surface of the waters but also between light and darkness.

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Job 26:10 AFV He has prescribed a limit upon the surface of the waters, and a boundary between light and darkness.

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According to the Bible, a day starts and ends in the evening (Gen. 1:5; 14-19; Exod. 12:18; Lev. 23:26-32; Neh. 13:19; Acts 27:27-33; cf. Lev. 15:5-7,19, 17:15).

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The word used for 'evening' translated from Strong's Hebrew word (H6153) '*ereb,*' has a broad application. It can refer to the time from afternoon to twilight and even up to when it is completely dark or night.

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Archaeological evidence suggests that prior to the global deluge described in Genesis 1:2, there was an extended period during which the planet was habitable. The planet was likely left in this prolonged state of submergence in preparedness for the introduction of the Adamic creation. This ensured that no organic life from the old world would persist past the reset.  This interpretation implies a significant time gap between Genesis 1:1 and 1:2, a period not detailed in the creation account.

It's intriguing to contemplate the possibility that God may have initiated multiple re-creations in this manner leading up to the genesis of humankind. Biblical scripture records that the Lord employed this method during Noah's era to address humanity's complete moral corruption, subsequently promising not to bring a similar cataclysmic flood upon the earth again (Gen. 9:11).

Gen. 1:1-5 (JPS) In the beginning **God created** the heaven and the earth.  (2)  Now the earth was unformed and void, **and darkness was upon the face of the deep**; and the spirit of God hovered over the face of the waters.  (3)  And God said: 'Let there be light.' **And there was light.**  (4)  And God saw the light, that it was good; and God divided the light from the darkness.  (5) **And God called the light Day, and the darkness** He called Night. And there was evening and there was morning, one day. (Emphasis added)

After being flooded for an extended period, the earth became formless and void. Darkness covered the surface of the deep, and the spirit of God hovered over the waters. The process of re-creation was now in motion, but there was still no light.

Interestingly, God could see everything in the darkness, as darkness is no different from daylight for Him (Ps. 139:11-12).

​God did not start the first day with light but brought light into it.

Light was the only thing God established on the first day. Therefore, the first part of the first day, i.e., "evening", had to have been pitch black and utterly void of light.

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God then divided the light from the darkness. The only way to do this was by the presence or absence **of light** from the sun to any degree.

God also instituted that a day would have two distinct parts: an evening of darkness and a period of daylight. On the first day, darkness and light were present (Gen. 1:5). In every day of the creation week, God confirms that each day started with darkness and ended with a period of light (Gen. 1:8, 13, 19, 23, 31).

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Understanding the importance of the day beginning in total darkness is crucial for comprehending the creation story and the timing and rationale behind events in scripture.

1. **Creation Mirroring Our Calling**

Upon reflection, the story of re-creation parallels our calling in many ways. We observe that Adam and Eve were originally created without sin. However, sin entered the world after the fall, and chaos followed. Over time, humanity's understanding of faith became like a spiritual wasteland, devoid of the truth, life, and the light Christ offers (John 8:12, 9:5, 14:6).​

1Jn. 2:7-11 (BSB)  Beloved, I am not writing to you a new commandment, but an old one, which you have had from the beginning. This commandment is the message you have heard.  (8)  Then again, I am also writing to you a new commandment, which is true in Him and also in you. For the darkness is fading and the true light is already shining.  (9)  If anyone claims to be in the light but hates his brother, he is still in the darkness.  (10)  Whoever loves his brother remains in the light, and there is no cause of stumbling in him.  (11)  But whoever hates his brother is in the darkness and walks in the darkness. He does not know where he is going, because the darkness has blinded his eyes.

Darkness was upon the faces of our hearts and minds (Isaiah 60:1-3; Ephesians 5:8; 1 John 2:11). It is only through God's intervention and grace that He brings the light of Christ to dawn in our hearts, i.e., the sun of righteousness. Mal. 4:2; Isa. 9:2, 49:9-10, 50:10; Lk. 1:76-79, 2:32; cf. Ps. 67:1, 84:11; 2 Sam. 22:22:29, 23:3-4; Eph. 5:8, 14).

Even before God decided to deal with us, He saw every aspect of our being and character; there is nothing he doesn't know about us (1 Chron. 28:9; Ps. 44:21, 90:8, 139:1-3; Heb. 4:13).

The light of Christ did not initially reside within us; it was not a part of our spiritual existence. We were introduced to Him when we were in total spiritual darkness. This intervention and introduction was a gift, a grace bestowed upon us. It would not have happened without God's intervention.

Mat. 4:15-17 (BSB) “Land of Zebulun and land of Naphtali, the Way of the Sea, beyond the Jordan, Galilee of the Gentiles— (16) the people **living in darkness** have **seen a great light**; on those living in the land of the shadow of death, a light has dawned.”  (17)  From that time on Jesus began to preach, “Repent, for the kingdom of heaven is near.” (Emphasis added)

Mal. 4:2 (BSB) “But for you who fear My name, the sun of righteousness **will rise** with healing in its wings, and you will go out and leap like calves from the stall. (Emphasis added)

Isa. 60:1-3 (BSB) Arise, shine, for your light **has come**, and the glory of the LORD rises upon you.  (2)  For behold, darkness covers the earth, and thick darkness is over the peoples; but the LORD will rise upon you, and His glory will appear over you.  (3)  Nations will come to your light, and kings to the brightness of your dawn.

Lk. 1:76-79 (BSB) And you, child, will be called a prophet of the Most High; for you will go on before the Lord to prepare the way for Him,  (77)  to give to His people the knowledge of salvation through the forgiveness of their sins,  (78)  because of the tender mercy of our God, by which the Dawn **will visit** us from on high,  (79)  to shine on those who live in darkness and in the shadow of death, to guide our feet into the path of peace.” (Emphasis added)

​From a spiritual standpoint, the belief that the day begins at daybreak or just after sunset when there is still light in the upper atmosphere suggests that we all start in the light of Christ and possess inherent goodness. However, this perspective diminishes the significance of God's grace in guiding us to the truth.

Only through His grace can we comprehend and embrace the truth. Just as God declared, ‘Let there be light, and there was light; it is only by God's direction and will that we arrive at the truth (Mat. 16:13-17). Each day serves as a reminder of our spiritual journey from complete darkness to light, and we petition the Father to provide us with the bread of life - Jesus, our Messiah daily.

## **Lights Out**

Thus, following the biblically ordained principle, the day ends when its light does—it's 'Lights out', so to speak. The day officially ends when it is completely dark, and there is no direct trace of light from the sun.

Gen 1:14-19 KJV  And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:  (15)  And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.  (16)  **And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also**.  (17)  And God set them in the firmament of the heaven to give light upon the earth,  (18)  And to rule over the day and over the night, **and to divide the light from the darkness**: and God saw that it was good.  (19)  And the evening and the morning were the fourth day. (Emphasis added)

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The amount of light fluctuates throughout the day. The daylight period commences at dawn, when the sun starts to ascend above the horizon, traverses the sky, reaches its zenith at midday, and then gradually descends until it vanishes below the horizon. Complete darkness ensues once the sun’s geometric centre is 18 degrees below the horizon.

The point at which the sun is below the horizon, known as sunset, is traditionally considered the end of the day. However, this is not entirely accurate. Even after sunset, up to three hours of sunlight can still be present in the upper atmosphere. Therefore, the end of the day is not determined by whether the sun can no longer be seen. Also, the beginning or end of a day is not determined at a point of less light, such as sunset or End Evening Nautical Twilight (EENT).

Similarly, when starting or resetting a month, God follows the pattern of beginning in complete darkness, as seen in the astronomical event known as the new moon. The new moon occurs when the moon is in complete darkness for a brief moment in its cycle, known as the point of conjunction. This event marks the beginning of a new lunar month, aligning with the biblical principle of starting anew in darkness.

1. **The Three Twilights**

Astronomically, from sunset to the point when it is completely dark and the sun cannot emit any more light, it is broken into three twilight sections.

The three twilights are;

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1. Civil twilight
2. Nautical twilight and
3. Astronomical twilight.

The website “[www.timeanddate.com](http://www.timeanddate.com/)” provides the following definitions for civil, nautical and astronomical twilight;

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1. **Civil**

Civil twilight is the brightest of the three twilight phases. The Sun is just below the horizon, so there is generally enough natural light to carry out most outdoor activities.

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2. **Nautical**

Nautical twilight is the second [twilight phase](https://www.timeanddate.com/astronomy/different-types-twilight.html). The horizon and the brighter stars are usually visible at this time, making it possible to navigate at sea.

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Each twilight phase is defined by the solar elevation angle, which is the position of the Sun in relation to the horizon. During nautical twilight, the geometric center of the Sun's disk is between 6 and 12 degrees below the horizon.

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In clear weather conditions, the horizon is faintly visible during this twilight phase. Many of the brighter stars can also be seen, making it possible to use the position of the stars in relation to the horizon to navigate at sea. This is why it is called nautical twilight.

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3. **Astronomical**

Similarly, astronomical dusk is the instant when the geometric center of the Sun is 18 degrees below the horizon in the evening. It marks the beginning of night time and the disappearance of the last shimmer of natural daylight.

Thus, the last of the sun's light ends once the **End of Astronomical Twilight** (EAT) has been reached.

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Many people tend to overlook the significance of correctly identifying the start and end of a day according to scripture. Often, they follow longstanding traditions and beliefs without giving it much thought. However, God places great importance on observing each day's correct start and end times. This is evident in the fact that God has linked the Day of Atonement, one of the most sacred days in His Calendar, to specific references about its start and finish.

According to scripture, the Day of Atonement falls on the 10th day of the 7th month. It starts from the end of the 9th day in the evening and continues until the 10th day in the evening. This reinforces the biblical principle that a day begins in the evening, when it is dark, and lasts until it is fully dark again, usually around 24 hours later.

Lev 23:26-32 (LITV)  And Jehovah spoke to Moses saying,  (27)  Also, on the tenth of this seventh month shall be a day of atonement; there shall be a holy gathering, and you shall humble your souls and shall bring a fire offering to Jehovah.  (28)  And you shall do no work in this same day, for it is a day of atonement, to atone for you before Jehovah your God.  (29)  For any person who is not humbled in this same day shall be cut off from his people.  (30)  **And any person who does any work in this same day, I shall even destroy that person from the midst of his people.**  (31)  You shall do no work; it is a never ending statute throughout your generations, in all your dwellings.  (32)  It is a sabbath of rest to you, and you shall humble your souls in the ninth of the month at evening; from evening until evening you shall keep your sabbath. (Emphasis added)

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The precise definition of the beginning and end of the Day of Atonement holds significant importance. It is because the entire day is a solemn occasion, and God will destroy anyone who engages in work on that day from the midst of His people. If we abandon our devotion to God and return to work just after sunset, when it may still have one to three hours before it officially ends, we will be solely responsible for our actions. We should not follow the crowd or opt for a method that seems right. It must align with the scripture, or we will be held accountable for idolatry (Proverbs 14:12; James 4:4; Matthew 7:13-14).

Romans 12:2 (NLT) Don’t copy the behavior and customs of this world, but let God transform you into a new person by changing the way you think. Then you will learn to know God’s will for you, which is good and pleasing and perfect.

 It is evident that maintaining a "close enough is good enough" mentality regarding this issue is not in accordance with God's will.

1. **The First Day of the Month**

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​According to the Bible, the start of each month is called the day of the New Moon. This is the day when the Earth, sun, and moon are in perfect alignment, also known as a conjunction. During this time, the moon is directly between the Earth, and it does not reflect any light from the sun for at least a day or around 24 hours. This is called a "New Moon," and there is no waxing or waning of light during this time.

Recognising that humans would inevitably seek to modify His calendar, God established the moon as a dependable witness to affirm the authenticity of His chosen method (Psalm 89:37; Col. 2:16-17). The moon still serves as a witness, and anyone who testifies falsely, i.e., by using a false calendar, will have a sign from the moon to testify of their idolatry.

The rule for determining the first day of the New Moon is simple: the local conjunction must occur inside what is biblically defined as a day (Numbers 10:10; 1 Samuel 20:5, 18; Ezekiel 46:1, 6). If no part of the entire day has the local conjunction, it is evidence that the wrong day is being observed.

Eze. 46:1 Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and **in the day of the new moon** it shall be opened. (Emphasis added)

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In Genesis 1:14, we are commanded to "let them be for signs,...for days..." The first day of the month is when the moon faithfully testifies as a conjunction. If we say we are observing the first *day* of the month without proof of the moon's conjunction occurring in our location, we are guilty of perjury. We become false witnesses.

​​As the Earth rotates continuously, the conjunction of the moon naturally occurs at different times of the day across the globe. In most cases, the first day of the month falls on the same day of the week for everyone. However, sometimes, certain countries or regions may have their first day of the month fall on a different day than that of Jerusalem, for instance, if the conjunction happens late in the day. This is a natural occurrence and is part of the creation sequence.

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It doesn't matter whether the conjunction happens at the beginning or end of the day. The Law set by God doesn't allow for delaying the day of the New Moon if the conjunction occurs late in the day for a specific location. According to the biblical definition, we should observe the day on which the local conjunction occurs.

It is also worth noting that the day of the New Moon does not begin at the point of conjunction; it starts (and ends) according to the law of how a biblical day is defined (Leviticus 23:32). According to scripture, it is "in the day" in which the conjunction occurs that is the determining factor. Therefore, it stands to reason that the first day of the month cannot extend beyond 24 hours from when the local conjunction occurred.

1. **New Moon - First Crescent?**

The word “crescent” is derived from the [Latin word “crescere,” which means “to grow.”](https://dictionary.cambridge.org/dictionary/italian-english/crescere) It first appears some 24 hours + (plus) in the growth period after the earth, moon, and sun were momentarily in a straight line. Therefore, it's important to note that the moon is no longer considered "new" by the time the first crescent appears. It may even take three days after the conjunction of the new moon for the crescent to appear.

The moon's cycle of increasing reflective light, as seen from Earth, is called "waxing." This phase indicates we are approximately 2 to 3 days into the next month. Conversely, as the month comes to an end, the crescent moon on the opposite side is known as a "waning crescent."

Throughout history, the crescent moon has been linked to various pagan deities. In Babylon, the Mesopotamian deities associated with the crescent moon are named 'Sin' or 'Suen', with the goddess Ningal regarded as Sin's wife. Their best-known children are Inanna, known by the Babylonian, Akkadian, and Assyrian Empires as Ishtar, from which we get the English word Easter.

In ancient Greece, the goddess of the hunt, Moon, and wild places, Artemis, was most commonly linked to the crescent Moon. Selene, the Greek goddess of the Moon and all its phases, was also associated to some extent and often portrayed with a crescent moon. In Rome, Diana, who began as a goddess of the hunt, eventually became a lunar goddess. She is frequently connected to the moon's powers and depicted wearing a crown adorned with a crescent moon in some classical artwork. Thoth, an Egyptian lunar deity, is often depicted wearing a crescent on his head.

1. **Confirmation**

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Astronomical conjunctions are precise events that can be calculated accurately to the second using tables that have been available for hundreds of years. Some people argue that since these events cannot be pinpointed by visual observation, there is no singular event to confirm them. However, visual confirmation is unnecessary, as the Bible shows that Ancient Israel knew of the celestial movements in advance.

1 Sam. 20:5 So David said to Jonathan, "Behold, tomorrow is the new moon, and I ought to sit down to eat with the king. But let me go, that I may hide myself in the field until the third evening. (NASB)

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1 Samuel 20:18 Then Jonathan said to him, "Tomorrow is the new moon, and you will be missed because your seat will be empty. (NASB)

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1. **The Hillel Calendar**

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​Today, most Jews and Christian denominations follow the Hillel Calendar, standardised around 358 CE. Its primary purpose is to prevent weekly Sabbaths, New Moons, and holy days from occurring back-to-back. To ensure this, the calendar has established several postponement rules. However, many believe these rules mock God, His Word, and His ordained calendar.

Instead of using the true astronomical (biblical) conjunction to determine the first day of the month, the Hillel calendar has adopted the first crescent (or the first sliver of light), a Babylonian practice dating back thousands of years, as its sign. As noted, the first crescent is a well-documented symbol for the moon god in Mesopotamian mythology, Assyrian, and Babylonian history.

Although Israel has adopted this ancient Babylonian practice for some time, it still doesn't legitimise its use. Crescent observations were never observed by the patriarchs, Christ, or the early Church.

The Hillel Calendar only considers the conjunction in Jerusalem to determine the first day of the month. This means that a fixed point or singular conjunction in Jerusalem alters the method of determining God's ordained calendar. The residents of Israel and surrounding nations that share the same observable sky will determine their calendar by local conjunctions.

However, those who live on the opposite side of the planet and do not share the same observable astronomical sky must ignore their local conjunctions and align with Jerusalem.  This sometimes leads to postponing their actual first day of the month, which means the day being observed does not have the sign, i.e., the conjunction God ordained. Worst still, a crescent moon may be visible, further compounding the sin.

Therefore, the Hillel Calendar, along with any variant of a Jerusalem-based Conjunction calendar, consists of two different calendars that operate simultaneously. God did not establish the signs in the heavens so that some people could use local astronomical signs while others were required to ignore or reject them. The signs in the heavens were given to all mankind, regardless of their location, for the same purpose (Gen. 1:14; Ps. 104:19). God does not show partiality (Acts 10:34; Rom. 2:11-16).

## Adam – Represented us all

The first Adam represented us all, a man of no ethnicity, race or nation. Regarding the calendar, the exact location of Adam's creation did not matter because he would have still received the same calendar.

Genesis 1:14-15 says, *'****And God said****, Let there be lights in the firmament of the heaven to divide the day from the night;* ***and let them*** *be for signs, and for seasons, and for days, and years:****And let them*** *be for lights in the firmament of the heaven to give light upon the earth: and it was so.* God **did not** say, 'And let them be for signs, and for seasons, and for days, and years '***only*** ***for some*'**. God does not excuse anyone for ignoring His Word because man says so.

God has given all of Adam's descendants the same reference point to tell time, which is where we currently are. Assuming the Garden of Eden was near that of modern-day Jerusalem, God did not instruct Adam by saying, ‘*This is my calendar, which you and all your descendants must observe. Observe my signs in the heavens as they appear from this location. But if you, or any of your offspring, travel far enough from this place, you must ignore the heavenly signs there when determining the first day of the month. You will somehow have to envisage the heavenly signs as they appear in Jerusalem from the other side of the planet. That is the only day on which my word does not matter.'* Even a child can see the inconsistency and absurdity of this reasoning.

God made it explicitly clear that there shall be one law for the native and for the stranger who sojourns among you.

Exod. 12:49 (ESV) There shall be one law for the native and for the stranger who sojourns among you."

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As a body of believers scattered around the globe, we who are in Christ, who sojourn with and in him, are not bound or defined by any geographical boundary. Our citizenship is in spiritual Jerusalem.  This means that regardless of where we live, everyone's local conjunction is as valid and sanctified as Jerusalem’s (Jn. 4:21).

We are all on the same equal footing. God is not a respecter of persons (Deut. 10:17; Ac. 10:34; Rom. 2:11). Therefore, a Christian in Jerusalem today has no higher standing than a Christian, say, in Australia, Asia or Africa (Gal. 3:28; Ps. 101:6-7).

1. **Time - Something We All Share Equally**

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The sky above us is a universal clock that we all share equally. Time is constant and defined by the signs God has ordained in the heavens, irrespective of our location on earth. Whether in Jerusalem or Japan, we all need to use the same method to keep track of time.

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Japan's citizens are required to use their local conjunction to determine the first day of their month, just like those in Jerusalem. If anyone chooses to forego their local conjunction and instead follow Jerusalem's, two different calendars would operate simultaneously.

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Even within the same country, like Australia, Russia, the USA or Canada, the start and finish of the weekly Sabbath are not standardised because of the varying hours of daylight from one side of the country to the other. Everyone accepts that. So why can't we accept that conjunctions across nations can occur on different days of the week when dealing with the entire planet?

Suppose we were to consider the idea that the astronomical conjunction of Jerusalem should determine the first day of each month. Why isn't everyone's weekly Sabbath calculated in the same way? How can we accept one and not the other? The answer is simple: the astronomical anomalies for the weekly sabbath would be too apparent. Some people would find they have to start their Sabbath in the middle of the day, making it clear that the Sabbath day has not yet begun. So many people accept the conjunction of Jerusalem to determine the same universal day for the first day of the month because the astronomical signs are not as obvious.

As a result, when travelling to a place at a significant distance, it is critical to carefully and thoroughly examine the local astronomical signs ahead of time to confirm the first day of the month. This is necessary if any Feasts, Sabbaths, or New Moons occur during your stay.

1. **The (unofficial) Universal Jerusalem Calendar (UJC) or Temple Calendar**

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**​**The Universal Jerusalem Calendar (UJC) determines the first day of each month according to the biblical guidelines of adhering to the day of the conjunction, but only as it pertains to the nation of Israel. All other conjunctions around the globe have no bearing or relevance. This calendar operates on a "one conjunction fits all" principle, similar to the Hillel Calendar.

The Universal Jerusalem Calendar (UJC) determines the first day of each month according to the biblical guidelines of adhering to the day of the conjunction. Still, it operates on a "one conjunction fits all" principle, similar to the Hillel Calendar.  All other conjunctions around the globe have no bearing or relevance. This calendar only recognises astronomical conjunctions that pertain to the nation of Israel.

To put it another way, if one's local conjunction happens on a different day of the week than that of Jerusalem's, then they must delay their day of conjunction and synchronise it with Jerusalem's. This is done despite any astronomical differences that may exist to the contrary.

Such an approach creates two sets of laws - one for individuals living in or proximity to Israel and another for those who don't - which goes against what scripture says “*There shall be one law for the native and for the stranger who sojourns among you.”* (Exod. 12:49). (See section 9 Adam – Representing Us All) (Exod. 12:49).

​However, we should remember that God's calendar was set from creation, irrespective of landmarks or locations, and cannot be altered. The calendar was already in motion before mankind came into being. God gave mankind only one calendar, not two. Unfortunately, this fact is often overlooked in discussions of the Universal Jerusalem Calendar, which includes postponements that make it just as invalid and idolatrous as the Hillel Calendar.

​Proponents of this calendar also vary as to when the day officially starts and ends.

1. **Arguments Used to Support the Universal Jerusalem Calendar (UJC) / Temple Calendar**

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Even though the Universal Jerusalem Calendar is designed to integrate two different calendars to work simultaneously, some users have been known to misapply scripture to justify its use. Some even refer to it as the "Temple Calendar." They often use Jeremiah 3:17 to support the use of this calendar.

Jer. 3:17 KJV  At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

The above scripture is set in the future, after Christ's return. At that time, Jerusalem will be called the throne of the Lord, and all nations will look to it for guidance, leadership, and understanding.

If Jeremiah 3:17 refers to the stage of creation when it's entirely a spiritual existence, then this verse has no bearing on the debate. Ironically, this verse also refers to those who use a false calendar, such as a Hillel or a Universal Conjunction Calendar, and how they will no longer walk after the imagination of their evil heart.

 Jesus, our Lord and Savior, has already made it clear that a universal conjunction calendar for the earth is not possible while the physical realm exists. According to Christ, even during his millennial reign, the Law (which determines the time set out from creation) cannot be changed or updated until the entire physical creation is translated into a spiritual existence.

Mat 5:17-20 ESV  "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. (18)  **For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished**. (19)  Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven. (20)  For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven. (Emphasis added)

The prophet Isaiah is also used to achieve this ruse.

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Isa. 2:3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

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​According to scripture, the law and the word of the Lord, including the determination of how time is to be measured, will flow from Zion. The law will not be updated to accommodate the adoption of a universal conjunction calendar based on Jerusalem, which was decided upon by mankind. This means that the scriptures that support the law (Gen. 1:14, Exod. 16:29-30, 20:8-11; Jer. 17:19-23; Neh. 13:19; Num. 10:10; Ezek. 46:3) and the words of our Saviour (Mat. 5:17-19; Jn. 4:21-23) will always remain valid and unchanged.

Many have been swayed to adopt a Universal Jerusalem Calendar by an erroneous interpretation of scripture found in 2 Kings 21:7 (cf. 2Chron. 6:6).

2Ki 21:7 ESV  And the carved image of Asherah that he had made he set in the house of which the LORD said to David and to Solomon his son, "In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put my name forever.

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Ironically, some people will twist a biblical verse to argue that we should all follow Jerusalem's conjunctions and abandon our own. The reason is that the argument is similar to the sin of Manasseh, King of Judah, who committed a grave spiritual mistake. Similarly, Jeroboam, another king, feared losing people if they were free to worship according to God's word, so he built two golden calves (Ki. 12:26-28). In many ways, the golden calves symbolise man's attempt to create two competing calendars to operate simultaneously as the basis for worship.

Those who disregard God’s word and make others follow suit have sealed their fate (Mat. 5:19).  God seeks those who will worship Him in spirit and **truth** (Jn. 4:24).

​Some people may believe that observing the conjunction of the nation of Jerusalem holds a significant religious or moral value. However, some might do it out of misplaced loyalty to past organisations or individuals. It is important to note that the Lord is weary of bearing calendars created by humans.

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Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.  (14) **Your**new moons and**your**appointed feasts**my soul hateth**: they are a trouble unto me; I am weary to bear them. (Isa 1:13-14, emphasis added)

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If we are truly honest, blatant misrepresentation of scripture to rationalise disobedience in the name of conformity or convenience, in the face of numerous scriptures that say otherwise, is wilful sin-rebellion.

It does not matter to God where we live; if we honour God, He will come to where we are and bless us.​

Exod. 20:24-25 'You shall make an altar of earth for Me, and you shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen; in **every place** where I cause My name to be remembered,**I will come to you** and bless you. 25 If you make an alter of stone for Me, you shall not build it of cut stones, for if you wield your tool on it, you will profane it (Emphasis added).

## The Abomination of Desolation

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Please remember the text below:

When we examine the historical temple, we can see that the abomination that caused desolation was an image of Caesar placed in the temple. Following that, a pig was sacrificed, making the temple unclean.

Today, similarly, we see an equivalent of Caesar's image standing in the holy place. This modern-day image is symbolic of a person who has declared themselves a god and has assumed a position of power and authority in the Temple of God.

This figure stands where they should not, in the holy place. It is suggested that the holy place symbolically represents the area behind the veil, where the law, manna, and Aaron's rod that budded were kept. This was the domain of the high priest exclusively. In the temple of God, this position is the sole responsibility and honour of our Lord, Jesus, the Messiah, who alone is the head of the Church.

What we witness today is that individuals have chosen to position themselves as the head of the Church of God during the interim period as we await the blessed return of Christ. By assuming the role of the head of the Church on earth, humans have effectively claimed to be the Messiah. Only Christ is the head of the Church. He is our leader regardless of his physical presence. Just because he is not physically present with us does not mean that someone else can take his place while we patiently await his return.

When someone takes control of the Church, declares themselves as its leader, and give themselves a title that resembles the head of the Church on earth, they are essentially making themselves a ruler, like a king or a Caesar. By formalising the Church and making it an organisation recognised by the State, the Church as a whole is considered impure. It is no longer the body of Christ, who was not of this world. Once it makes a licence agreement with the State, it has effectively made a covenant with Satan. He effectively becomes its head.

Registering the Church with the State brings about the curse mentioned by the prophet Zechariah. It's like playing Monopoly, where the Church is sent back to the spiritual land of Shinar in Babylon.

To suggest that this man-made calendar, which they have dubbed the 'Temple Calendar', is quite inappropriate. It is, in essence, an idol, and can be seen as 'the abomination that causes desolation standing in the holy place, that is, the Church of the Living God (Mat. 24: 15-16).

Mat 24:15-18 (BSB) So when you see standing in the holy place ‘the abomination of desolation,’ described by the prophet Daniel (let the reader understand),  (16)  then let those who are in Judea flee to the mountains.  (17)  Let no one on the housetop come down to retrieve anything from his house.  (18)  And let no one in the field return for his cloak.

Spiritually, once we see and recognize in the body of Christ, the Church, the abomination that these man-made calendars bring through their utter contempt for the sacrifice of Christ and impugning the entire temple as unclean for use, we, who are the Church, are to flee from its sphere of doctrinal heresy.

We are to leave the spiritual city, which is the organisation/incorporated structure that man has built. See the paper 'What is the Church Model' for a better understanding of the relationship between the city and man's attempt to recreate the spiritual city of God.

​The Lord warns us, "Let no one on the housetop come down to retrieve anything from his house, and let no one in the field return for his cloak." Spiritually, we can understand from this statement that if anyone is part of an organisation but realises that the man-made calendars being followed remove Christ as the ultimate sacrifice and place man at the centre of God's temple, they should leave everything and depart. Furthermore, when we recognise the extent of our sin, we should not go back to retrieve anything, particularly doctrines, beliefs, and traditions from the spiritual house.

"If anyone is in the field, he should not return for his cloak. Spiritually, if we are tied to a specific organisational house but are at a distance, not fully committed, or have drifted away from its direct influence, we should not return to it for our doctrinal cloak, which we use to cover and clothe ourselves when it gets spiritually cold. There is nothing worth retrieving from these organisational houses that man has built."​

Our Lord was born in Israel, and once he was called out of Egypt and returned to the land of Israel, he observed God's calendar, i.e., the start and end of the day, months and years according to his location.

Just because it was the calendar that our Lord used while the physical temple was still operational is taking the Lord's name in vain. In tying people to a physical temple, the proponents of this calendar fail to comprehend what God was doing through the Messiah.

The physical temple was destroyed because God was bringing about a new temple that would be built incorporating both Jew and Gentile alike. God designated His Son Jesus as the cornerstone of this new spiritual temple, the Church, which we are.

Tying people to the physical borders of Jerusalem and a Temple that God destroyed, spiritually speaking, is rooted in the rejection of the Messiah as the cornerstone of the spiritual temple and salvation that has been offered to all mankind wherever they live.

Where two or more are gathered in the Lord's name, he is among them (Mat. 18:20).

1. **An idol in the shape of uniformity and Increased Communication**

Under the Wikipedia article, “*Hebrew Roots/New Moon*” the following statement is made.

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*The New Moon is a precise astronomical event and can occur on different days because of the rotation of the Earth. The determination of the New Moon, therefore, must be determined from the time in which it occurs in Jerusalem to ensure the uniformity of religious worship throughout the world,****given increased communication****.* (Emphasis added)

**​**

We see they correctly acknowledge the New Moon as a precise astronomical event that can occur on different days because of the earth's rotation; there is no argument there. The question arises: does scripture allow any of God’s commandments to be altered due to "*increased communications?"*

We cannot throw the word of God underfoot just because man wants to fix what he perceives as an oversight perpetrated by God. The only way to *'ensure the uniformity of religious worship throughout the world'*is total obedience to the word and will of God by everyone in the same manner.

1. **Redefining God**

​The use of any calendar that has been redesigned or adjusted by humans is essentially an attempt to redefine God. It can be seen as an accusation against God's management of creation, suggesting that God is no longer in control or absent from creation. It also implies that God is not steadfast and absolute and that He approves of us changing His Word, statutes, or commandments to suit our needs or circumstances.

Furthermore, this suggests that God doesn't understand our needs, cannot be trusted continually or eternally, and that even God, described as perfect in scripture, needs correcting occasionally. According to this logic, God is not perfect, and human reasoning should be regarded in the same light as God’s wisdom and understanding.

Any change to God's law dictates a redefining of God. When we go against scripture, what we are really attempting to do is change and control God according to our will. People often mask their rebellion with good intentions or motives, such as unity, inclusion, conformity, or manageability.

It's essential to remember that this is not our creation, and we can't define the terms of worship ourselves; only God can do that. This same dangerous spiritual attitude was present at the Tower of Babel, as mentioned in Genesis 11:1-9.

God is alive, as is His word (Jer. 10:10; Heb. 4:12; 1 Tim. 3:15). God's word and Law require no fixing, not now or ever.

2Tim. 3:16-17 All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work.

Ps. 18:30 As for God, His way is perfect: The Lord’s word is flawless; He shields all who take refuge in him.

Ps. 33:4 For the word of the Lord is right and true.

After God completed all of his work during the creation week and saw everything he had created, he declared it to be 'very good' (Gen. 1:31). He did not simply say it was 'good enough'. Nothing would need fixing or repairing at a later date.

When Christ came, He did not come to destroy or loosen the Law or the Prophets (Matthew 5:17). He remains the same yesterday, today, and forevermore (Hebrews 13:8). Therefore, we, as His followers, should not even consider or be guilty of adding to the law for our convenience, regardless of the levels of technological advancement we have access to.

1. **Names of the month**

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​In the Old Testament, two Hebrew words refer to the month. The first one is 'chodesh' (SHD 2320), which is commonly translated as 'New Moon'. The root of this word (SHD 2318) means to repair or make new. The second Hebrew word is 'yereach' (SHD 3394), which is equivalent to the English word 'month'.

The first month of God's calendar is termed '*Abib*' or '*Nisan*' (Exod. 12:1-2, 18; Num. 28:16; Lev. 23:5). The 2nd month is called '*Ziv*' (1Ki. 6:1). The 3rd month is called '*Sivan*' (Esth. 8:9). The 4th is known as '*Tummuz*'. The 5th is known as '*Av*'. The 6th month is '*Elul*' (Neh. 6:15; 7:13). The 7th is '*Ethanim*' (1Ki. 8:2), better known as '*Tishri*'. The 8th is '*Bul*' (1 Ki. 6:38). The 9th is '*Chisleu*' (Zech. 7:1), better known as '*Chislev*'. The 10th is '*Tebeth*' (Esth. 2:16). The 11th is '*Sebat*' (Zec. 1:7). The 12th is '*Adar*' (Esth. 3:7).

When an intercalary year occurs, and a 13th is added, it is known simply as '*Adar II*'.

1. **The Ten Commandments**

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The beauty of the Ten Commandments (and all of God's Commandments that flow from them) is that they can be taken anywhere and applied wherever one resides, without prejudice. Each of us has been given the ability and responsibility to confirm the start of our day, weekly Sabbaths, and the day of the New Month via the faithful witness (i.e., the moon) God has provided equally to everyone (Ps. 89:37).

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Of all the Ten Commandments, the Fourth Commandment is the only one directly related to time. Nowhere is a specific landmark such as Jerusalem even mentioned that we are to tie or align ourselves to. On the contrary, we are commanded to *remember the Sabbath* *day*,

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 "Remember the Sabbath **day**, to keep it holy. (Exod. 20:8; ESV; emphasis added)

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The word ‘day' is derived from SHD 3117 from an unused root meaning to be hot; a day (as the warm hours), and is used in reference to an entire 24-hour day. Hence, the Sabbath, be it the weekly Sabbath or the New Moon, can only be defined from our location.

By its very definition, a day only extends as far as its astronomical breadth. In the very same way, Jerusalem's New Moon conjunction is also limited to its astronomical territory.

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Biblically, an average day is split into two equal amounts of 12 hours of daylight and darkness (Jn. 11:9). Proponents of a universal Jerusalem calendar have to change the definition of a day to comprise some 40+ hours to ensure everyone around the globe fall under the one conjunction.

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The Fourth Commandment starts with the word "*Remember*". It is Strong's Hebrew Dictionary 2142 *'zakar'*. It means to mark properly, be recognised, make mention, be mindful, remember, and bring to remembrance. We are not just to remember to observe the Sabbath but also why it was instituted, what it looked forward to, and how it was initially determined, i.e., locally.

How can churches expect people to follow a universal conjunction calendar based on Jerusalem when it was never followed by any of the patriarchs, prophets, Christ, or the early church? The Fourth Commandment was not intended to be split or divided in its adherence or application once global communication became available.

God included the word 'day' in the commandment to indicate that we should determine the day of the New Moon from our local area, like any other day. Even during the millennium, the Sabbath day in Jerusalem will not be the same time in every region. Scripture emphasises that the Sabbath day is regionalised (Jer. 17:19-23; Neh. 13:19).

God made it very clear: it is in the day of **our** gladness, in accordance to **our** dwelling place, in **our** solemn days and at the beginning of **our** months that we to come before Him in praise and worship (Num. 10:10, 28:11),

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​‘On the **day** of **your gladness**also, and **at your appointed feasts** and at the beginnings of **your months**, you shall blow the trumpets **over your** burnt offerings and over the sacrifices of your peace offerings. They shall be a reminder **of you**before your God: I am the Lord your God' (Num. 10:10; ESV; emphasis added).

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Likewise **the people of the land** shall worship at the door of this gate before the LORD in the Sabbaths and in the New Moons. (Ezek. 46:3) (Emphasis added)

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Thus said the LORD to me: ‘Go and stand in the People's Gate, by which the kings of Judah enter and by which they go out, and in all the gates of Jerusalem, 20 and say: 'Hear the word of the LORD, you kings of Judah, and all Judah, and all the inhabitants of Jerusalem, **who enter by these gates.**  21 Thus says the LORD: Take care for the sake of your lives, and do not bear a burden **on the Sabbath day**or bring it in by the gates of Jerusalem.  22 And do not carry a burden out of your houses on the Sabbath or do any work, but keep the Sabbath day holy, as I commanded your fathers.'  23 Yet they did not listen or incline their ear, but stiffened their neck, that they might not hear and receive instruction. (Jer. 17:19-23; ESV; Emphasis added)

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**As soon as it began to grow dark at the gates of Jerusalem**before the Sabbath, I commanded that the doors should be shut and gave orders that they should not be opened until after the Sabbath. And I stationed some of my servants at the gates, that no load might be brought in **on the Sabbath day**. (Neh. 13:19; ESV; Emphasis added)

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Christ gave us a fascinating insight as to where, how, and when we would worship the Father,

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Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, **nor in Jerusalem**, shall ye worship the Father.  22Ye worship that which ye know not: we worship that which we know: for salvation is from the Jews.  23 **But the hour cometh, AND NOW IS**, **when the true worshippers shall worship the Father in spirit and truth**: for such doth the Father seek to be his worshippers (Jn. 4:21-23; RV; emphasis added).

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In this passage, Christ spoke to the woman about the importance of true worship. He explained that true worshippers would not be bound by the borders of Jerusalem or specific spiritual landmarks. Instead, we should worship God in spirit and truth, following His will, word, law, and commandments. By doing so, we become the temple of God as described in 1 Corinthians 3:16-17 and 2 Corinthians 6:16. Each of us would have the same law written on our hearts.

​In the physical world, Jerusalem is only a temporary dwelling place, not the ultimate destination. Instead, Christ wants us to direct our attention towards the New Jerusalem, a spiritual city in a spiritual realm. The patriarchs and prophets understood this concept well, and they eagerly anticipated it following their resurrection (Romans 4:13).

## ​Are New Moons Holy?

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​Many Christians are unaware of their duty or responsibility regarding the New Moon, i.e., the first day of the month. The day of the New Moon or ‘new month' is observed like a Sabbath day (Amos 8:5; Num. 10:10; 28:11; 1Sam. 20:5; 2 Ki. 4:23; 1 Chron. 23:31; 2 Chron. 2:4, 8:13, 33:3: Ezra 3:5; Ezek. 45:17, 46:1, 6; Isa. 1:13, 66:23; Hos. 2:11; Neh. 10:33; Col. 2:16).

​Some people believe that the Sabbath restrictions applicable to the New Moon only apply to the seventh month, which is also known as the Day of Trumpets. However, according to scripture, these restrictions apply to every new moon. As mentioned in Amos 8:5, merchants and people were not allowed to buy and sell during the new moon, and this restriction was not limited to just one new moon in a year.

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Isaiah, the prophet, states that all people will worship the Lord from one new moon to another and from one Sabbath to another. ​

Isa. 66:23 (RV) And it shall come to pass, that from one new moon **to another**, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD. (Emphasis added)

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​ Leviticus chapter 23 and Exodus 34 complement each other to affirm that God is a God of steadfastness and faithfulness, not confusion. The New Moons are often mentioned between the weekly Sabbath and Holy Days in various scriptures, such as 1 Chronicle 23:31, 2 Chronicle 2:4, 8:13, 31:3, Nehemiah 10:33, and Hosea 2:11. That is not accidental. It signifies their place in God's calendar as days of worship and reinforces their need to be calculated locally, akin to the weekly Sabbath.

Observing the New Moons appointed by God, precisely on the day of their actual occurrence based on our location, as a sabbath day of rest is a profound act of humility before God. It is also an essential component of our faith. This practice is a testament to our willingness and commitment to align our lives with His divine timing and will. It also honours God and serves as a means of offering praise, acknowledgement and appreciation for His plan of salvation.

By submitting to His will, we are rewarded with His blessings, instruction, truth, seal, compassion, mercy, forgiveness, grace and life found in Jesus. Our willingness to submit to the will of the Father allows the 'light to shine out of darkness,' revealing the knowledge of the glory of God in the face of Jesus Christ (2 Corinthians 4:6).

1. **The Fourth Commandment**

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The Fourth Commandment consistently sets the standard that the determination of each day, including the Sabbath(s), New Moons, Holy Days, and Feasts of God, is determined locally. Typically, the weekly Sabbath is our initial encounter with a day God consecrated and made holy. Upon reflection, this is the perfect grounding tool to familiarise oneself with how God determines time on a personal level. We quickly learn that we must observe any day according to local astronomical phases (i.e. where we live).

Many of us fail because we don’t see that the same locality rule should still apply when determining the first day of the month.

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‘Remember the Sabbath **day**, to keep it holy. 9 Six days you shall labor, and do all your work; 10 but the seventh day is a Sabbath to the Lord your God; **in it** you shall not do any work, you, or your son, or your daughter, your manservant, or your maidservant, or your cattle, **or the sojourner who is within your gates**; 11 for in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore the Lord blessed the sabbath day and hallowed it.' (Ex 20:8–11, Emphasis added)

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In Leviticus chapter 23, Exodus 31:13ff, Deut. 5:12-15, God laid down the structure and constraints for the fourth commandment by opening with the weekly Sabbath. By listing the weekly Sabbath first, God established the principle of localised time. The emphasis on "*that very day*" and "*that person from among his people*" are not throwaway lines.

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‘Speak to the people of Israel and say to them, These are the appointed feasts of the LORD that you shall proclaim as holy convocations; they are my appointed feasts.  3"Six days shall work be done, but on the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work. It is a Sabbath to the LORD in all your dwelling places.' (Lev. 23:2-3)

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And the LORD spoke to Moses, saying, 27 "Now on the tenth day of this seventh month is the Day of Atonement. **It shall be for you a time** of holy convocation, and you shall afflict yourselves and present a food offering to the LORD.  28 And you shall not do any work **on that very day**, for it is a Day of Atonement, to make atonement for you before the LORD your God.  29 For whoever is not afflicted **on that very day**shall be cut off from his people. 30 And whoever does any work **on that very day**, that person I will destroy from **among his people**. 31 You shall not do any work. It is a statute forever throughout your generations **in all your dwelling places**.  32 It shall be to you a Sabbath of solemn rest, and you shall afflict yourselves. **On the ninth day of the month beginning at evening, from evening to evening shall you keep your Sabbath."**(Lev. 23:26-32; ESV, emphasis added)

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However, in Exodus 34, the Passover and the observance of seven days of eating nothing leavened and eating unleavened bread are mentioned before the weekly Sabbath (Ex. 34:18, 21). It is to be observed in the month of Abib, picturing our departure from spiritual Egypt. Jerusalem is not mentioned here; it is only the place of our former spiritual captivity, where the first month of God's calendar was issued to Moses. That is significant.

The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt. (Exod. 34:18)

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Today, Christ, our Passover, is the only cornerstone of the calendar we are to tie ourselves to, not Jerusalem. It doesn't matter where we are, as long as we are in Christ (Jn. 4:23-24). Case in point, when Noah and his family were in the ark, the waters covered the highest mountain top by 15 cubits.

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Gen 7:19-20 ESV  And the waters prevailed so mightily on the earth that all the high mountains under the whole heaven were covered.  (20) The waters prevailed above the mountains, covering them fifteen cubits deep.

Noah still would have been required to observe God's calendar, i.e., weekly sabbaths and New Moons, even though he wasn't on land or any land was visible. This perfect example shows we are not bound to any landmark or landmass.

1. **The First Month of the Year**

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The first month of the year is based upon the timing of the liberation and redemption of God's people from bondage in Egypt (Exod. 12). The lamb that was sacrificed and roasted with its blood placed on the doorposts and lintels of every Israelite's home of the first exodus was a sign for the death angel to spare those living in that dwelling and pass over them. It was a precursor to the sacrifice of our Lord and appointed Saviour, Jesus Christ, whose sacrifice now releases us from spiritual captivity.

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When God released the nation of Israel from bondage during that Passover, He re-instituted the first month of Abib for His people everywhere. Thus, the Passover must be observed in this same month of the year by all who serve God around the world (Exod. 12:1-11; Deut. 16:1-6; Num. 9:1-3; 33:3; Josh. 4:19; Ezek. 45:18, 21).

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The physical land of Israel, with its seasons and harvests and the physical temple, was chosen as a prototype for physically illustrating the plan of salvation.

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Today, the Church, those called out, are the temple of God. We must conduct ourselves according to the same principles, laws, and statutes. The early church in the dispersion was no longer tied to a physical temple, for God is our sanctuary (Ezek. 11:16).

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The New Year is not determined based on when spring occurs on each side of the equator. Seasonal equinoxes are opposite on either side of the equator. As a result, the spring (vernal) equinox in the northern hemisphere is the autumnal (fall) equinox in the southern hemisphere. Therefore, the equinox that occurs in March (of the modern world calendar) is the one each person uses according to the equinox in their hemisphere of observance to determine the first month of the year.

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The first month of the year for the entire globe must be in agreement with the New Moon nearest the spring equinox of the northern hemisphere, where the Passover, the 14th of the first month, falls after the day of the spring equinox. The latest possible time (date) the equinox can take place is on the 14th of Abib, the day of the Passover.

Suppose the equinox falls on the first day of the Feast of Unleavened Bread, the 15th of Abib. In that case, the day of the Passover, the day prior, technically falls within winter, as the Bible only has two seasons, winter and summer, delineated by the equinox.

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​If the new moon closest to the equinox does not have the Passover fall after the equinox, thus making it occur in the winter, then what is known as an intercalary month (a 13th month) termed Adar II is added to the year. This happens naturally seven times out of 19 years. Because a day is approximately 29.5 hours long over one year, there is an eleven-day difference between the solar and lunar years, which occurs every 2-3 years.

We have been so accustomed to observing the Roman secular calendar all our lives that the concept of an intercalary month is foreign to us. This is why we find ourselves saying, “Spring is late this year." Once we understand that God's calendar requires intercalations, we can determine the start and end of the seasons.

The Bible tells us Israel came out of captivity through the actions of the Angel of God, whom we know today as Jesus, the Christ, in the first month of Abib (Ex. 23:20-22; Josh. 5:13-15; Judg. 2:1).

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Exo 23:15 JPS  The feast of unleavened bread shalt thou keep; seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed in the month Abib - for in it thou camest out from Egypt; and none shall appear before Me empty;

​Thus, the beginning of the year is determined in reality by the redemptive work of Jesus Christ (who is the beginning of the creation; Rev. 3:14), pictured in the Passover of the Spring Feast in the northern hemisphere. This time of the year marked the liberation of Ancient Israel from slavery in Egypt, and Moses was informed that it was the first month (Ex. 12:2).

​Exodus 23:15 instructs us not to come before God empty. This verse emphasises the importance of having the right attitude when we come before God on an appointed day. We should not approach God with a mind, heart, or spirit empty or unappreciative of the grace, mercy and blessings we have received. Instead, we should come to Him with deep reverence and gratitude for all He has done and continues to do through Christ. Because we are invited to partake in the marriage feast (first resurrection) with the groom (Christ) and because Christ's sacrifice has made it possible for us to wear the proper attire (Matthew 22:1-14 and Luke 14:15-24), we should humble ourselves.

1Cor. 11:27-29 (KJV-BRG)  Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.  (28)  But let a man examine himself, and so let him eat of that bread, and drink of that cup.  (29)  For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

1. **People Disobeying the Sabbath - 40 Years in the Wilderness**

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In Exodus 16:29-30, Ancient Israel was told to ensure every man remained *in his place*on the Sabbath day. What we found, though, was that some in the congregation went "*out of his place*" on the seventh day expecting to find manna (v. 27), but they found none.

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See! The Lord has given you the sabbath, therefore on the sixth day he gives you bread for two days; **remain every man of you in his place**, **let no man go out of his place on the seventh day**." 30 So the people rested on the seventh day. (Exod. 16:29-30; ESV; Emphasis added)

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By forgoing local conjunctions to observe Jerusalems when they aren't identical or do not apply to our locality, we have figuratively gone out of our place regarding time and space. We no longer keep God's word to “*remain every man of you****in his place****on the seventh day*.”

Note that it says, “*remain* *every man of you in his place on the seventh day*”. The observance of local astronomical signs applies to everyone, especially on the seventh day, a Sabbath. Using universal conjunctions based on Jerusalem would demand that we depart from our place, specifically our time zone, as indicated by the heavenly signs.

By following man, we will eventually find ourselves in the same predicament as those who went of their place, in that they found no bread, which today is Jesus, the Christ, the bread of life. The lesson in all this is that there is a penalty for wilful disobedience.

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God gave us His method of reckoning time so that we might know we are to obey the Lord God, who sanctifies us, not man.

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Moreover, I gave them my Sabbaths, as a sign between me and them, that they might know that I am the Lord who sanctifies them. (Ezek. 20:12; emphasis added)

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Ezek. 20:10-12 ASV  So I caused them to go forth out of the land of Egypt, and brought them into the wilderness.  (11)  And I gave them my statutes, and showed them mine ordinances, which if a man do, he shall live in them.  (12)  Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am Jehovah that sanctifieth them.

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God wants us to walk in His statutes and ordinances according to His word and not in the doctrines or constitutions of religious organisations and their ministries. See the paper, '[*What is the Church Model?*'](https://editor.wix.com/html/editor/web/renderer/render/document/87573a6c-7825-47b5-97b8-654bf454de25/what-is-the-church-model)

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Ezek. 20:18-20 ASV  And I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their ordinances, nor defile yourselves with their idols.  (19)  I am Jehovah your God: walk in my statutes, and keep mine ordinances, and do them;  (20)  and hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am Jehovah your God.

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1. **Conclusion**

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Throughout history, humans have tried altering religious practices to suit their beliefs. In the first century CE, the Romanised Christian Church attempted to change the annual observation of Passover on the first month's fourteenth day to celebrate Easter in honour of the goddess Ishtar. This change was not authorised by God and made it easier for the Romanised Church to shift the weekly day of worship from the Sabbath (Saturday) to Sunday. By the mid-third century, people had fixed this custom and continue to practice it today. The determination of the New Moon is also undergoing a similar transition.

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Religious organisations and groups have advocated for adopting a universal Jerusalem calendar (UJC) for some time now. They have accepted this idea as part of their doctrinal faith. However, this concept creates two different calendars that operate simultaneously, which can lead to questioning God's character and opposing His word and authority. Some churches are so entrenched in this idea that they are unaware of its potential consequences. This attitude is comparable to the rebellion that occurred with the golden calf (cf. Exod. Ch. 32).

The Hillel calendar and a universally based Jerusalem Conjunction calendar are comparable to the golden calf that Ancient Israel created. They were both designed, created, and introduced by the ministry. Aaron's use of engraving tools symbolized the etching into doctrine and permanency in people's minds. Both served as means to worship God and establish days of worship according to man's desires, and those who bowed down to them did not consider it idolatry.​ '*These things took place as examples for us, that we might not desire evil as they did'.*

1Cor. 10:1-12 ESV  For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea,  (2)  and all were baptized into Moses in the cloud and in the sea,  (3)  and all ate the same spiritual food,  (4)  and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ.  (5)  **Nevertheless, with most of them God was not pleased, for they were overthrown in the wilderness**.  (6)  **Now these things took place as examples for us, that we might not desire evil as they did.**  (7)  **Do not be idolaters as some of them were**; as it is written, "The people sat down to eat and drink and rose up to play."  (8)  We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day.  (9)  **We must not put Christ to the test, as some of them did and were destroyed by serpents**, (10) nor grumble, as some of them did and were destroyed by the Destroyer.  (11)  Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come.  (12)  Therefore let anyone who thinks that he stands take heed lest he fall. (Emphasis added)

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Heb 3:15 ESV  As it is said, "Today, if you hear his voice, do not harden your hearts as in the rebellion." (Emphasis added).

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As a church, we are not just a collection of people; we are meant to function as one body, with one spirit, one Lord, one faith, one baptism, and one God and Father over all (Eph. 4:4-5). We are one step closer to this realisation when we restore and observe God's actual biblical calendar in the same manner as it was initially intended.

It is essential to understand that the Fourth Commandment includes the weekly Sabbath, New Moons, and all of God's Feasts and Holy Days. These celebrations are integral to our faith and determined according to our location.

A key lesson from this is that we all need to follow God's Word in the same way, using the same methods and with the same level of commitment, regardless of where we live. God has not specified two ways of measuring time, one for those living in Jerusalem and another for those outside the city.

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God wants us to trust Him completely and not rely on our understanding or follow men's traditions. We should acknowledge Him in all our ways; in doing so, He will show us the right path to follow (Proverbs 3:5-6).

For those who observe or promote a universal Jerusalem calendar and find comfort in knowing that their days are no different from those of Jerusalem, the word of the Lord says:

You shall not spread a false report. You shall not join hands with a wicked man to be a malicious witness (Exod. 23:1; ESV).

​ You shall not fall in with the many to do evil (Exod. 23:2a).

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Suppose there is any uncertainty about whether the "great falling away" mentioned in 2 Thessalonians 2:3 is about to occur. In that case, we can observe that most Christians today have fallen victim to deception and are following a multitude of false calendars, which have become the "golden calves" of the modern era.

Moreover, the correct observance of the Passover is a topic of much confusion and is discussed in detail in "The Passover of the New Covenant - Its Purpose and Correct Observation." This, alongside the model of the Church Christ gave the Church to follow, has also been corrupted. Please read "What is the Church Model?"

When it comes to the calendar, Passover observance, and Church model, we must never forget that Christ is the cornerstone. Any alteration to these aspects, no matter how seemingly insignificant, diminishes Christ's role and the sanctification that God provides and requires for our part to be with Him. This centrality of Christ in our faith should fill us with a deep sense of reverence and commitment.

End.