God's Biblical Calendar

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

​

(Peter Donis © 2015, 2016, 2017, 2018, 2019, 2020, 2023)

​

[www.thecovenantofgod.com](https://editor.wix.com/html/editor/web/renderer/render/document/87573a6c-7825-47b5-97b8-654bf454de25)

An understanding of God’s actual Biblical Calendar, as well as its correct observance, is a sign that we are God’s people (Exod. 31:13, 17; Ezek. 20:12, 20). A major factor in preserving God's sign, therefore, is the correct determination of the New Moon, which marks the first day of each month. Just as important is correctly identifying the first day of the year. This study paper carefully examines the basic Biblical framework for God’s calendar and explains why both the Hillel and a Universal Jerusalem Calendar (UJC), are biblically invalid.

​In examining the relationship between the celestial bodies (sun, earth, and moon) in determining God's correct calendar, we see there are no provisions made for multiple versions or two different versions to operate simultaneously. Any change or deviation from scripture will create an astronomical anomaly, which will lead to the wrong day, somewhere, to be observed; it is inevitable.

​God has purposed that there is only one method of determining His calendar for everyone. Whether a person is in Jerusalem, Jakarta, or Japan, God has ordained the same method for everyone from the beginning of creation (Gen. 1:14). It is part of the creation sequence, and thus, set in stone, and cannot be changed.

​Throughout all of human history, a change in how God's calendar is to be determined has never been authorised by God, or His Son, Jesus; and neither can there be (Mat. 5:17-19). God is unchanging (Isa. 40:8; Mal. 3:6).

 Only when the physical creation comes to an end, and is no more, God and His Lamb will provide the light to His city, the New Jerusalem (Rev. 21:2, 23-25).

In determining God's calendar, when we go beyond scripture, what we have inadvertently done is breach the Second Commandment and create an idol.

​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.

​

There are some churches that have justified changing God's calendar on the grounds of technological advancements in communication. These Churches may not know it, but they have sunk to worshipping Baal, the god of convenience, in the form of computer chips and communication devices. John, the apostle, wrote we must guard ourselves against idols (1Jn. 5:21).

## Determining the Start and End of a Day

​

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

​

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

​

The day, biblically defined, begins and ends in the evening (Gen. 1:5; 14-19; Lev. 23:32; Neh. 13:19; Acts 27:27-33).

​

The word used for 'evening' is Strong's Hebrew word (H6153) '*ereb*' which has a broad application. It can stretch from the afternoon, into twilight (from sunset), to complete dark/night.

​

We read in Genesis that the first day of the creation phase of mankind on earth began in total darkness. That is the biblical starting point for each day; no light whatsoever. **Then** God said: **'**Letthere be light'.

​

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.

God made light the dividing line between day and night. God determined that a full, or complete day was to be in two distinct parts, i.e., beginning with a night (evening/dark) portion which was void of any light and finishing with a daytime (daylight) portion.

It is the presence or absence of light from the sun that determines if the day has officially ended or not. The day comes to an end when its light does - it's '*Lights out'* so to speak. Thus, following the biblically ordained principle, the next day officially begins in complete darkness.

​

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)

​

Sunset, the point at which the sun is below the horizon, has traditionally been long held as the end of the day; it is not. Once sunset has occurred, there can be up to 3 hours of sunlight remaining in the upper atmosphere.

It is only natural that the amount of light fluctuates during the course of a day. As we know, light varies from dawn, then as the sun rises above the horizon and travels and sits in the mid-day sky, to the point it sets below the horizon, and then right up to the point no light is present.

​

Simply put, what determines if a new day has begun is the PRESENCE OR ABSENCE OF LIGHT; it is not the point of **LESS LIGHT** (i.e., sunset or even End Evening Nautical Twilight (EENT)). God’s starting point for the planet was complete darkness. That is the reset position, very much, in the same way, the new moon is determined, when the moon itself, for a brief moment in its cycle, is completely in darkness (known as the point of conjunction).

​

## The 3 twilights

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

The 3 twilights are;

​

Civil twilight

Nautical twilight and

Astronomical twilight.

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

​

1. **Civil**

Civil twilight is the brightest of the [3 twilight phases](https://www.timeanddate.com/astronomy/different-types-twilight.html). The Sun is just below the horizon, so there is generally enough natural light to carry out most outdoor activities.

​

2. **Nautical**

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

​

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.

​

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.

​

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 **End of Astronomical Twilight** (EAT) has begun.

​

Many of us have taken for granted the importance of correctly identifying the end and start of the day according to scripture, with many simply going along with long-held beliefs or traditions. Yet, the correct start and end times of every day are very important to God, so much so, that God has tied what is arguably the most sacred day of His Calendar i.e., the Day of Atonement, with specific reference to the start and finish of that day.

​

The Day of Atonement is to be observed on the 10th day of the 7th month. Scripture tells us it begins from the end of the 9th day at evening to the 10th day at evening. This reiterates the biblical principle in Genesis that the day starts in the evening (i.e. dark) and carries over until it is completely dark again (approx. 24 hrs).

​

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)

​

Thus, correctly defining the day in relation to the Day of Atonement is of great significance. Not only is the entire day a solemn event, any person who does any work on that same day, God says He will destroy that person from the midst of His people. Now if we leave our post in the worship of God and go back to work, say 1, 2 or even 3 hours before the day officially ends (e.g. from sunset), there is no one else to blame but ourselves. We're not to follow the crowd or choose a method that sounds right to us. It must be in line with scripture, otherwise, we are guilty of idolatry (Prov. 14:12; James 4:4; Mat. 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’s plain to see God doesn’t want us to have a close enough is good enough mentality regarding this issue.

## The First Day of the Month

​

Biblically speaking, the start or first of each month, in scripture, is referred to as the day of the New Moon. It is the day in which the Earth, the sun, and the moon are in perfect elliptical alignment. Astronomically, it is referred to as a conjunction. At this point, the moon is directly between the Earth and the sun, and is no longer visible, reflecting zero light from the sun for at least a day (approx. 24hrs). The reflection of light is neither waxing nor waning. It is a “*New Moon*.”

​

As to which day is to be observed as the first day of the New Moon, the rule is simple. That day MUST have the **local** conjunction occurring within it (Num. 10:10; 1 Sam. 20:5, 18; Ezek. 46:6). Evidence the wrong day is being observed is that no portion of that day has the local conjunction taking place within it.

​

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)

​

The earth rotates continuously, and as a result, the conjunction of the moon naturally occurs at different times of the day around the globe. In most cases, the first day of the month falls on the same day of the week for everyone. However, from time to time, some countries or regions will have their first day of the month fall on a different day to that of Jerusalem, for example, if, say, the conjunction occurs late in the day. This is perfectly natural, and part of the creation sequence.

​

And as to whether the conjunction occurs at the start or the end of the day is irrelevant. The Lord God made no provisions in the Law to postpone the day of the New Moon if the conjunction happens to occur late in the day for a particular area. The day (defined biblically) in which the local conjunction occurs merely identifies the day to be observed. God, in His omniscience, knew that man would try to alter His calendrical method. Therefore, He ordained a faithful witness, the moon, to testify to the truth of the matter (Ps. 89:37; Col. 2:16-17). That witness is still on the stand, so to speak, and accuses everyone who testifies falsely.

The day of the New Moon does not begin at the point of conjunction, but begins like every other day, at dark (Lev. 23:32).

Scripture shows it is *'in the day'*in which it occurs that is the determining factor. Thus, it stands to reason that the day of the month cannot extend beyond 24 hours from the time of the local conjunction having taken place.

## Confirmation

​

Some argue that since the astronomical conjunction cannot be pinpointed by visual observation, there is no singular event to confirm it.

Astronomical conjunctions are a precise event, with tables available today being calculable in advance to the second for hundreds of years. Visual confirmation was not and still is unnecessary as the Bible shows 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)

​

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)

​

We are commanded in Gen. 1:14 to "*let them be for signs for signs,...****for days****...*". The first day of the month is the *day*in which the moon faithfully testifies as a conjunction. If we say we are observing the first*day*of the month, but without proof of the moon's conjunction occurring within it, we are then guilty of committing perjury. We become false witnesses.

​

When we observe God's New Moons, on the day of their actual occurrence, in relation to our location, we let our 'light shine out of darkness, which is the light of the knowledge of the glory of God in the face of Jesus Christ (2Cor. 4:6).

​

## The Hillel

​

Today, most Jews and many Christian denominations observe the Hillel Calendar. It was standardised around 358 CE. Its core aim is to avoid Sabbaths from occurring back to back. To ensure these natural occurrences don’t take place, it has established a number of postponement rules that make a mockery of God, His Word and His ordained calendar.

The Hillel Calendar, rather than using the true astronomical (biblical) conjunction to identify the first day of the month, has adopted the first crescent (or the first sliver of light), a Babylonian practice dating back thousands of years. It is a well-documented fact of being the symbol for the moon god in Mesopotamian mythology as well as Assyrian and Babylonian history. Crescent observations were never observed by the patriarchs, Christ, or the early Church.

Many seem to think that since Israel has adopted this ancient Babylonian practice for some time now, it somehow legitimises its use- it doesn't.

​

Furthermore, the Hillel Calendar, in determining the first day of the month, only recognises the conjunction that takes place in Jerusalem. What a fixed point and/or singular conjunction (i.e., Jerusalem's) does is alter the method of determining God's ordained calendar. It fails to recognise that these same signs were given to all mankind, no matter where we are, for the same purpose (Gen. 1:14; Ps. 104:19).

God, In His perfect wisdom, has approved conjunctions to fall on different days of the week. To get around this, and get everyone to conform and observe the same day, man(kind) came up with the idea that we should all just adopt one location, i.e., Jerusalem, to determine which day everyone is to observe. This is despite the fact the actual day of the New Moon, in some places, was on the day before or after.

Thus, what we have, by default, are **two different calendars.**Some will go by local conjunctions, i.e., those who live in Israel and surrounding nations who share the same observable sky. Then there are those who live on the other side of the planet and who do not share the same observable astronomical sky.

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.

God's calendar does not involve some people having to adopt astronomical signs that are not adjacent to their location and would contradict them.

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

God has given every one of Adam's descendants the same reference point to tell time, which is where we are. Assuming the Garden of Eden was near that of modern-day Jerusalem today, God did not say to him, ‘*Here is my calendar, which I have given to you, and all your descendants after you to observe. Observe my signs in the heavens as they appear from this location. But if you, or any of your offspring, travel far enough, then you will be required to ignore these signs you see in the sky when determining the first day of the month. You will somehow have to envisage the heavenly signs as they appear from the other side of the planet. That is the only day, on which my word does not matter.'*The inconsistency and absurdity of this logic is apparent, even to a child.

​

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."

​

As a body of believers, scattered around the globe, we who are in Christ, who sojourns with and in him; there is no boundary, for we are sojourners in this life. Our citizenship is in spiritual Jerusalem. Our spiritual citizenship is not dependent on any specific geographic country in the physical.

Everyone's local conjunction is as valid and sanctified as Jerusalem’s (Jn. 4:21). What this means is that every single person is on the same equal footing, no matter where we live. God is not a respecter of persons (Deut. 10:17; Ac. 10:34; Rom. 2:11). 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).

## Time - Something We All Share Equally

​

The heavenly sky is an intricate timepiece that we all share equally.

Time is constant, and defined in the moment, according to the signs God ordained in the heavens, in relation to where we are at the time. Whether one is in Jerusalem or Japan, each person must use the same method; otherwise, we are in breach God’s Word and are guilty of respect of persons, and establishing our own will over and above that of God.

Those in Japan are commanded to use their conjunction to determine the first day of their month in precisely the same way those in Jerusalem are. If those in Japan, or anyone else on this planet, forego their local conjunction, in favour of adopting Jerusalem's, then they have not one, but two, distinct calendars operating simultaneously. ​

Let's not forget that even within the same country, such as Australia, Russia, the USA or Canada, the start and finish of the weekly Sabbath aren't the same or standardised. The reason is simple; there are too many hours of daylight differentiating from one side of the country to the other. There is simply too much landmass for everyone to be in sync. How much more so when we are dealing with an entire planet in which conjunctions across nations occur at varying times of the day?

Equally preposterous is the idea of universally setting the start and finish for the weekly Sabbath as it occurs in Jerusalem. Immediately, we are aware of the blatant astronomical contradictions.  So why is it so difficult to see that this also applies to astronomical conjunctions that determine the first day of each month?

Therefore, when travelling to any place of significant distance, one must make a careful and thorough examination ahead of time to confirm the first day of the month according to the local astronomical signs you are travelling to in case any Feasts, Sabbaths or New Moons occur during your stay.

## The (unofficial) Universal Jerusalem Calendar (UJC)

​

The major thrust of this calendar is that it is a “*one conjunction fits all*” system, similar to the Hillel Calendar. If someone’s local conjunction occurs on a different day of the week than that of Jerusalem, then that person is required to postpone their day of conjunction and align themselves as it occurs in Jerusalem. It requires one law for those who live in or around Israel, and another law for those who don’t, contrary to scripture as we have already read (Exod. 12:49).

This system, just like the Hillel Calendar, also establishes two different calendars that operate simultaneously, dependent on one's proximity to Jerusalem. The fact that God’s calendar was set from creation and cannot be changed, and that He only gave mankind just one, and **not** **two** calendars, never get a mention. Thus, the rationale behind the postponements built into the Universal Jerusalem Calendar makes it just as invalid and idolatrous as the Hillel Calendar.

**​**

## Arguments Used to Support the Universal Jerusalem Calendar (UJC)

​

For instance, Jeremiah 3:17 is often used to support the use of the Universal Jerusalem 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 the return of Christ. At that time Jerusalem shall be called the throne of the Lord, where 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. What is ironic about this verse is that it 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 any more after the imagination of their evil heart.

Jesus, our Lord and Saviour, has already crushed the idea of a universal conjunction calendar here on earth while the physical realm exists. Christ pointed out that even during the entire period of his millennial reign, the Law, (in this case, how we are to determine the time, as 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.

​

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.

​

It is clear that it is the law that shall go forth out of Zion. And the law regarding how time is to be determined was made clear from the very beginning of creation (Gen. 1:14). It is part of the creation sequence and thus, set in stone. **It** **cannot** **be altered now nor in the millennium**. In the future, when the law will go forth from Jerusalem, it will not be updated to say, ‘*everyone now is to scrap scripture beginning with 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) because late in the 20th Century, mankind decided to adopt a universal conjunction calendar based on Jerusalem due to increased communication*’.

​

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.

​

What is ironic is that those who use the above verse to support the argument that we should all adopt Jerusalem’s conjunctions and abandon our own, (thus establishing two distinct calendars by default), is that they are in breach of the very same sin, spiritually, to that of Manasseh, King of Judah, is guilty of having committed. And just like Jeroboam, who was afraid of losing people if they were free to worship according to God's word, proceeded to build two golden calves (cf. 1Ki. 12:26-28).

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

​

Some might even argue that observing Jerusalem's conjunction perpetuates a certain holy or righteous deed. Some may even keep it out of misguided loyalties to past associations or persons. Make no mistake; the Lord is weary of bearing calendars devised by man(kind).

​

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)

​

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, which say otherwise, is nothing more than willful sin-rebellion.

​

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).

## An idol in the shape of uniformity and Increased Communication

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

​

*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)

**​**

Above, we see it acknowledge correctly the New Moon as a precise astronomical event that can occur on different days because of the rotation of the earth; 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.

## Redefining God

Any change to God's law dictates a redefining of God. When we go against scripture, what we are really doing is attempting to change and control God through a redefining of His Word and nature.

When you boil it down, the use of a universal calendar based on a singular conjunction accuses God of mismanaging the creation, given the technological advancements that would be made available to man from the 20th century. It implies God got it wrong somehow, and we have to change or correct His Word to make things more manageable, now that we have microchips and satellites.

​

Thus, the use of any type of calendar redesigned or adjusted by man is an attempt at redefining God. In their hearts, God is now someone who is not steadfast and absolute and doesn't mind if we change His Word, statutes, or commandments to suit ourselves. It insinuates that God doesn't understand our needs, that He cannot be trusted continually or eternally, and that from time to time, even God, which scriptures say is perfect, makes mistakes. So, by this logic, God is not perfect, and He can be accused of being a liar.

This sort of thinking only breeds fear and contempt. People mask their rebellion with good intentions or motives, e.g., unity, conformity or manageability. Worst still, it conveys the concept that God is no longer in control, and that He is now absent from creation.

​

This is not our creation. In this matter, we simply can't just do what is right in our own eyes (Jud. 21:25). It is God who defines His terms of worship, not man. This same dangerous spiritual attitude was also present at the Tower of Babel (cf. Gen. 11:1-9).

God is alive, and so is His word (Jer. 10:10; Heb. 4:12; 1 Tim. 3:15). God's word and Law do not need repairing or mending.

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.

Let's not forget, when God finished all his work and saw everything that he made he declared it to be '*very good*' (Gen. 1:31). He did not declare that it was simply, '*good enough*'. There was nothing that needed fixing or mending at some future date.

Remember, when Christ came, he did not come to destroy or loosen the Law or the prophets (Mat. 5:17). He is the same yesterday, today and forevermore (Heb. 13:8). If we truly understand what that means, we who make up his body should not even want to contemplate, or worse still, be found guilty of adding to the law purely out of convenience, no matter the amount of technological advancement we have at our disposal.

​

## Names of the month

​

There are two Hebrew words in the Old Testament related to the month. The most frequently used word is '*chodesh*' (SHD 2320) generally rendered New Moon. The root word (SHD 2318) means to repair or make new. The other Hebrew word is '*yereach*' (SHD 3394), and is equivalent to the English 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*'.

## The Ten Commandments

​

The beauty of the 10 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, as well as the day of the New Month, via the faithful witness (i.e., the moon) God has provided equally to everyone (Ps. 89:37).

​

Of all the Ten Commandments, the Fourth Commandment is the only one that directly relates 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*,

​

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

​

The very 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.

A day, by its very definition, 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.

​

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.

​

The Fourth Commandment starts off with the word "*Remember*". It is Strong's Hebrew Dictionary 2142 *'zakar'*. It means to mark properly, to be recognised, to make mention, to be mindful, to 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 today ask anyone to '*remember*' to observe a universal conjunction calendar based on Jerusalem when it had never been adhered to by any of the patriarchs, prophets, Christ or the early church?

​

The Fourth Commandment was not designed to be split or divided in its adherence or application once global communication was available. God ensured that within that commandment the word '*day*' was stated so that we would determine the day of the New Moon like every other day, from our locality.

​

Even now, and during the millennium, the reach of Jerusalem's weekly Sabbath day will not encompass every region at the same time. Scripture continually reiterates 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),

​

​‘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).

​

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)

​

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)

​

**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)

​

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

​

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).

​

Here, Christ told the women that God's true worshippers would unhinge themselves of the need for a physical temple in Jerusalem. We would come to worship the Father in spirit and truth, in accordance with His will, word, law, and commandments, and in turn become the temple of God (1Cor. 3:16, 17; 2Cor. 6:16).

​

Physical Jerusalem is merely a transitory habitat, not a final destination. Christ is getting us to focus on the New Jerusalem, a spiritual city, in the spiritual realm. This is what the patriarchs and prophets understood and what they looked forward to upon their resurrection (Rom. 4:13).

​

​Are New Moons Holy?

​

​Many Christians are unaware of their duty or responsibility in regard to the New Moon or the first day of the month. The day of each 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).

​

Many like to pigeonhole the New Moons mentioned in scripture to only refer to the seventh month, which is also the Day of Trumpets. But scripture shows us it was every new moon. The people and merchants didn't complain about the one new moon in the year that buying and selling were not permitted (Amos 8:5).

​

Isaiah the prophet is clear that it is from every new moon and Sabbath the people will come before the Lord to worship.

​

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)

​

Both Leviticus chapter 23 and Exodus 34 work hand in hand to validate that God is not a God of confusion, but of steadfastness and faithfulness. Most often, the New Moons are mentioned between the weekly Sabbath and Holy Days (1Chron 23:31; 2 Chron, 2:4, 8:13, 31:3; Neh. 10:33; Hos. 2:11). We can surmise that it is not only to show they are to be kept as Sabbaths but each one must be reckoned locally, so the integrity of the Fourth Commandment is not compromised in any way.

​

## Fourth Commandment

​

The Fourth Commandment is consistent in that it establishes the precedent that each day, Sabbath(s), New Moon, Holy Day and Feast of God are to be determined locally. In most cases, the weekly Sabbath is our first point of contact or introduction to a day that God sanctifies and makes 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 any day must be observed according to local astronomical phases (i.e. where we live). Where we fail is that we don't make the connection that the same rule of locality still applies when determining the first day of the month as well.

​

‘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)

​

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.

​

‘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)

​

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)

​

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 does not get a mention here, only the place of our former spiritual captivity where the first of the 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)

​

Today, Christ, our Passover, is the only cornerstone of the calendar we are to tie ourselves to, not Jerusalem. The point is, 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.

​

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 sabbath, and New Moons, despite the fact he wasn't even on land, or that any land was even visible. It was a perfect example testifying to the fact that we are not tied to any landmark or landmass.

​

## The First Month of the Year

​

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, so to speak. It was a precursor to the sacrifice of our Lord and appointed Saviour, Jesus Christ, whose sacrifice now releases us from spiritual captivity.

​

When God released the nation of Israel from bondage during that Passover, He re-instituted the first month 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).

​

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

​

Today, the Church, those called out, are the temple of God. Each of us now has been given the responsibility to conduct ourselves with the same principles and 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).

​

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.

​

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. If the equinox falls on the first day of the Feast of Unleavened Bread which is the 15th of Abib, then the day of the Passover, the day prior, falls within winter, as the Bible only has two seasons, winter and summer, delineated by the equinox.

​

The day of the Passover and the Feast of Unleavened Bread must take place in the same season, the sun having crossed the celestial equator into its hemisphere in spring, when the amount of light continues to increase, reflecting our departure from sin and darkness. Consider Christ, who is the light of the world (cf. Jn. 3:19, 8:12, 9:5).

​

If the equinox falls on the first day of Unleavened Bread (the 15th of Abib) or before both the Passover and the first day of Unleavened Bread, then what is known as an intercalary month (a 13th month) is termed Adar II, and is added to the year. This occurs naturally seven times out of 19 years. This natural phenomenon has been well-understood for thousands of years. It is because 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. It is the reason why we find ourselves saying, “Winter is late one month" or "Spring is early this year." Once we understand God's calendar requires intercalations, we are more able to 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).

​

Celebrate the Festival of Unleavened Bread; for seven days eat bread made without yeast, as I commanded you. Do this at the appointed time in the month of Aviv, for in that month you came out of Egypt. "No one is to appear before me empty-handed. (Exod. 23:15; NIV)

​

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. It was at this time of the year when ancient Israel was freed from slavery in Egypt and Moses was told it was the first month (Ex. 12:2).

​

We cannot come before God empty-handed (Ex. 23:15). That is to say without an appropriate free will offering to contribute to the Festival but most notably coming empty-handed spiritually, without Christ our Passover correctly acknowledged having preceded us. We cannot enter the marriage feast (first resurrection) without the groom (Christ) and the proper attire, which the sacrifice of Christ makes possible (cf. Matt. 22:1-14; Lk. 14:15-24).

​

## People Disobeying the Sabbath - 40 Years in the Wilderness

​

In Exodus 16:29-30, Ancient Israel was told to ensure every man was to remain *in his place*on the Sabbath day. What we found 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.

​

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)

​

By forgoing local conjunctions to observe Jerusalem's, when they aren't identical or apply to our locality, we have figuratively gone out of our place in regard to time and space. We are no longer keeping God's word to “*remain every man of you****in his place****on the seventh day*.” Note it says “*every man*” and “*on the seventh day*”. The observance of local astronomical signs applies to everyone, especially on the seventh day, a Sabbath. If we choose to use universal conjunctions based on Jerusalem, we find we will inevitably be asked to go out of our place, that is, our time zone, according to 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 willful disobedience.

​

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

​

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)

​

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.

​

God wants us to walk in His statutes, His ordinances, according to His word and not in the doctrines or constitutions of religious organisations and their ministry. 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)

​

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.

​

## Conclusion

​

Man's desire to want to change God's calendar is not new. Beginning in Rome, in the first century CE, the early church witnessed the efforts by the Romanised Christian Church to change the annual observance of Passover on the fourteenth day of the first month, to observe Easter in the worship of the goddess Ishtar. From this unauthorised change in God’s law, it became easier for the Romanised church to move the weekly day of worship from the Sabbath (Saturday) to Sunday by the mid-third century, becoming the fixed custom it is today. We see the same thing developing in regard to the determination of the New Moon.

​

For some time now, religious organisations and groups have not only fooled around with the idea that we should adopt a universal Jerusalem calendar (UJC), but have openly accepted it as part of their doctrinal faith. It has become so embedded in the psyche of some churches today that they are oblivious that it actually creates two different calendars operating simultaneously, thus, questioning God's character and opposing His word and authority in the process. It is reminiscent of the same rebellious attitude that occurred with the golden calf (cf. Exod. Ch. 32).

We see both the UJC and golden calf are similar in that both were designed, created, and introduced by the ministry. The use of engraving tools by Aaron symbolised the etching into doctrine and permanency upon the people’s minds. Both were used as vehicles to worship God and establish days of worship according to man's desires and were not considered idolatry by those who bowed down to it either.

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)

​​

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).

​

We, the Church, the temple of the Living God, are supposed to be one body, with one spirit, one Lord, **one faith**, one baptism, one God and Father over all (Eph. 4:4-5). This cannot occur until God's true biblical calendar is restored and observed in the same manner by everyone as it was ordained from the very beginning. Whether we want to accept it or not, the Fourth Commandment incorporates the (weekly) Sabbath, New Moons and all of God's Feasts and Holy Days.

The fundamental lesson in all this is that we all must observe God's Word in the same manner, method, and degree no matter where we live. God has not ordained two means of calculating time; one for those in Jerusalem and another for everyone else outside her gates. God wants us to trust Him with all our hearts and not lean to our own understanding, or follow the traditions of men. In all our ways we are to acknowledge Him, and in doing so, He will direct our paths (Prov. 3:5-6).

And for those who observe or promote a universal Jerusalem calendar and find comfort in the fact that none of your days differs from that 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).

​

If there is any doubt whether the great falling away is yet to occur (2Thes. 2:3), we see that most Christians today have been deceived into following false calendars. Added to this is the confusion surrounding the correct observance of the Passover (please read, ‘The Passover of the New Covenant–its Purpose and Correct Observation') as well as disguising the start and end of the day.

​In both the calendar and Passover observance, we come to realise Christ is the cornerstone. Altering God's biblical calendar in any way diminishes the role of Christ and the sanctification that God provides and requires for our part to be with Him.

​

End.