

Church of God, The Eternal

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Has God Revealed Knowledge of the Correct Calendar in These Last Days?

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Dear Brethren:

Satan is a past master at deception. In fact, he is so clever and "self-effacing" he is willing to allow all those "adversely" influenced to believe they came to their *own conclusions* and even acted on their own sense of purpose and will. Also, in an equally devastating stroke he generates doubt—doubt regarding purpose, accuracy of belief, veracity of actions, and/or, in a larger sense, the whole fabric of religious practice.

In the above sense falls one's belief in and trust of the "sacred calendar." Can any calendar be trusted? Can we humanly determine the one and only calendar delivered by God? Did God give, make known, the one and only calendar whereby called and chosen servants could rightly and in faith keep the laws of God?

Consider for just a moment: Without the correct calendar, none of the laws of God can be acceptably kept! Break one and you have broken them all. How many of the laws and statutes of God require a good basic knowledge of the calendar? Not the technicalities of its construction and plan, but the simple knowledge of its application to the laws of God.

What is a calendar in the first place? Who alone is responsible for time and its organization? From the beginning of the organization of time, has any change or alteration to that basic structure of time, a non-dimensional continuum, ever occurred? In other words, from the establishment of "time," have there been any changes? Can a change occur? Is it possible?

Time Created by God

Is anything more taken for granted than time? A universal expectation is the daily rising of the sun. The passing of weeks, months, years—even the span of one's own personal lifetime. Nothing is more certain than a termination of life at some appointed time.

How few have ever considered the concept of time. What is a day? A week? Month? Year? What is a lifetime? There is not an item—division—of time which is not daily

mentioned by those experiencing the forward movement of that continuum. These basics are a matter of fact, assumption. Nearly everyone knows that sixty seconds make a minute; that sixty minutes make an hour; that 24 hours make up the length of a day. But why bother with seconds, minutes, and hours? They, of course, are the creations of man needful to give man a sense of the passing and definition of time. Time passed is history. It can never be recovered. Also, the present is not static. In an instant that which was the present is past. The sum of all the above is this: Time is a relationship. It must have a point of beginning and a point of ending. But, what is the definition of time? Webster, in the *New Collegiate Dictionary*, defines it in part as "the measured or measurable period during which an action, process, or condition exists or continues: duration . . . a continuum which lacks spatial [space] dimensions and in which events succeed one another from past through present to future . . . a moment, hour, day, or year as indicated by a clock or calendar . . . any of various systems (as sidereal or solar) of reckoning time . . ." God's system, of course, includes lunar time. As defined by God, time is a relationship between the movements of the moon and the sun.

In Revelation 10:6 a very significant statement is made. John wrote, "And sware by him that liveth for ever and ever [eternally] . . . that there should be time no longer." Physical things are determined and regulated by time. Spiritual things are not. Immortality is spiritual. Mortality is physical. When the purpose of physical manifestation exists no longer, the need of time ceases to exist. The Apostle Paul explained it this way: ". . . Thou, Lord, in the beginning [time] hast laid the foundation of the earth; and the heavens are the works of thine hands; They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail" (Heb. 1:10–12).

Time was created. It has a beginning the very moment of the creation of those astral bodies which mark and specifically define time. In Genesis 1:1 we are told that God in a beginning created the heavens and the earth. Both are essential in the determination of time. A fact which we can clearly comprehend by reading Genesis 1:14. "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." By naturally occurring phenomena all God-given elements of time are clearly defined. The day is determined by the setting of the sun. The month is determined by one complete revolution of the moon around the earth—a period of 29 days, 12 hours, 44 minutes, and 2.84 seconds. The year is determined by one complete revolution of the earth around the sun, consisting of 365 days, 5 hours, 49 minutes, and 12 seconds. But time, also, has other unseen divisions: the week, the sabbatic year, jubilee, and other times, as well as the determination of specific events which are to occur at appointed times.

If men have perverted the obvious, should we be startled to observe a similar perversion of the unseen elements of time? The obvious beginning and termination of a day

would be a naturally occurring phenomenon—the setting of the sun. But in the "wisdom" of men, an artificially determined midnight makes more sense. That same wisdom dictates the beginning of the month at arbitrary times—without any relationship to naturally occurring physical phenomena. In like manner, the year begins in the middle of winter and for no obvious and judicious reason. Yet, do not count men short, they can advance a million and one "reasons" for the things they do. And if that number is not sufficient, they can readily generate that many more to justify their concepts. Simplicity of acceptance of and obedience to time as determined by God seems so foreign and untenable.

Time was created by God. It is for and has a physical orientation. Eternity is not and cannot be measured by time. For if it could, there would of necessity be a point of beginning and a time of termination.

Time is totally relative. We understand the meaning of a minute because we can mentally comprehend a second. We can on the basis of a minute comprehend the meaning of an hour. In like manner, we can mentally grasp the significance of a month, year, and almost understand the span of a lifetime. But is there anyone who really comprehends events beyond his own lifetime? Beyond a verbalization of dates and years, there is little grasp of occurrences hundreds and thousands of years ago. There is no looking into the future.

What is important for human beings to comprehend is the fact that with all the perversions advanced and accepted by mankind, reality has never changed. As the earth rotates, the limits of a day are still determined. Months are totally illogically determined, yet the new moon still appears at its appointed time. Men have not been able to change that fact. As a matter of interest, let us note what God revealed about the moon. "It [throne of David] shall be eternal as the moon, my faithful witness in the sky!" (Psalm 89:37, *Living Bible*). The moon is a faithful servant of God. It does, and has always done, what God decreed for it. It still marks off the true month, regardless of what men have done. The sun still rules the year. Regardless of where men commence that division of time, the sun as it relates to a single revolution of the earth around it determines the limits of the year.

The obedience of the astral bodies is called a faithful response to a compact agreement with God. See Jeremiah 33:20, "Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season . . ." Continuing in verse 25, we read, "Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances [statutes—Lev. 23:14, 21, 31, 41] of heaven and earth . . ." The limits of man's allotted time cannot be altered (Job 14:1, 5). The span of man's lifetime has been decreed by God. It is another function of time. Each generation of mankind is numbered among the ultimate number of generations allotted by God. Eventually man will come to recognize these decreed limits and will faithfully abide by them.

The functions of the astral bodies reveal the unalterable force of God's physical decrees. They are perpetual. They cannot be altered or changed. They are a perpetual witness against rebellious man. But, are physical decrees the only ordinances God established? If the physical are witnesses, of what are they witnesses? Surely, it must be of the invisible realm, the spiritual world. What we can see is physical; what cannot be seen is the spiritual (Rom. 1:20, Heb. 11:1–3, II Cor. 4:18, Col. 1:15–16). It is the faithful obedience of the heavenly bodies which shows forth the great beauty of God's creation (Ps. 19:1–4). Rebellious man has produced only darkness and confusion. What a contrast!

Why did God create time? Why did He insert man into this continuum? What ordinance obligations are incumbent upon him?

Holy Days Relate to Time

God is a purposeful Being. Everything He does has purpose. Why did He create time? For whose benefit? As a spirit Being, the Ever-Living One, He lives in a different realm. He has no need of time. This whole vast physical universe was created for the benefit of man. Within it are the indications of a profound spiritual purpose (Rom. 1:20).

The scheme of Holy Days was not an afterthought of God. On the contrary, it was this very vital and meaningful system which underscored the necessity of the creation of these heavenly bodies (Gen. 1:14, Lev. 23:4, Ps. 104:19). The Holy Days of God were not merely adapted to an existing astral system. Their eternal existence is the very reason for the creation of the physical universe. Of course, the Holy Days were not actually manifested until a specific appointed time—the time of Israel's departure from Egypt. Yet there is substantial evidence, internally, in the Bible that the ancients from the time of Abel, Seth, and others anticipated these days. Consider the sacrifice which Abel made. Further, was not Christ (the Passover Lamb) slain from the foundation of the world? (Rev. 13:8). Why should we assume that God only initiated the first part of a great redemptive plan and did not lay out the complete plan at the time of the foundation of the world (Rom. 16:25, Rev. 13:8)? Knowing the character and perfection of God, it becomes plainly evident the plan was complete before the actual work of creation commenced.

The Holy Days occur at appointed times within the year (Lev. 23). They are statutes, ordinances, just as much as the decrees God gave to the sun and the moon and to the sea. Their limits and times were foreordained. They are as sure and absolute as the functions of the heavenly bodies. As we are told, the only way one could avoid the necessity of obeying these decrees of God is to disrupt the systematic order of the universe (Jer. 31:35–37; 33:19–26).

As long as the sun, moon, and the earth maintain a structured interplay one with the others, there will be Holy Days—the Holy Days of God. All the Holy Days of God are determined by the moon—although always occurring within a year which is principally determined by the sun. Interestingly, all the holidays of the pagans are solar determined. These holidays are still observed and celebrated today, although they are referred to as Christian.

In the simplest possible language, the present existence of the heavenly bodies speaks loud and clear that God's Holy Days (decrees, set appointments, convocations) still exist. They are obligatory, by decree, upon the children of God. The astral bodies have not changed; neither have the invisible appointments (Holy Days).

What Holy Days did God have in mind when He created the physical universe? As markers of time, what special purposes do they portray? (Ps. 19:1–4).

In Exodus 23:14–16 and Leviticus 23:1–4 we are made aware of decrees (statutes) which are not physically visible. First is a Sabbath, which is not regulated by the sun or moon. It is based on the rotation of the earth—an occasion which creates the day. God decrees that man should count off six days—six days God said man should work—and then he is obliged, under an ordinance from the Creator, to observe the seventh day by resting and worshipping his Maker. As long as day—an evening and a morning—continue, the Sabbath remains in force as a day appointed by God. To eliminate the Sabbath would require the impossible herculean feat of changing the law (decree, statute) of the day. At the appointed time of a beginning, the cycle of seven days was established by God. That cycle has never changed, regardless of subtle attempts by rebellious men. Further, as long as one day follows another, the decree of the seventh day—the Sabbath—will remain in force. There is no other way that natural decree can change. It is written into the time of the universe. God's laws are not like the laws of men. Men change. They are not consistent. God, on the other hand, is unchanging. He is perfect. Perfection is one of the basic meanings of the Sabbath—seventh day. How can one change perfection?

Again, considering our above texts, within the confines of a year are moons—months—and seasons. As these times are regulated by God's decree to the moon, so are the appointed times for which these time functions were created. The month and seasons were created specifically for the Holy Days. In these general times of the year, the people of God must appear before Him. This fact alone gives reason for the common usage of the word in the Hebrew *edah* both the appointed time and the congregation. The tabernacle was called the tent of appointment.

As long as there are new moons and seasons occurring regularly in the year, there are Holy Days. It is by the decree of God. Again, these naturally occurring phenomena specifically mark out holy, sacred times.

It is as natural and inevitable as the appearing of the new moon and the reappearance annually of a new year—the first month of a new cycle, an event which must be carefully observed annually (Deut. 16:1). Men may revolt against the decree of God. But the heavenly bodies do not. They are faithful witnesses (Ps. 89:1–3).

In the first month of the year is Passover and the Feast of Unleavened Bread. Commencing from a specific Sabbath—determined by the cycle of days which is determined by the physical creation—man is obligated to assist in the determination of the next Feast. But man has done no better in his area of responsibility than he has done in abiding by the specific decrees imposed by God. Man cannot find the beginning of a month; neither can he count the simple number 50. The Feast of firstfruits—called Pentecost in the New Testament—occurs after 50 days from the Sabbath within the Days of Unleavened Bread. As the moon faithfully performs, time inevitably marches forward, arriving at the new moon of the seventh month. Within this month occur a number of God's appointments with His chosen people. He has decreed the first, tenth, fifteenth through the twenty-first, and the twenty-second—called the eighth day in relationship to the seven days of the Feast of Ingathering (the Feast of Tabernacles)—as special days of appointment. As long as the sun and moon continue and there is a seventh new moon of the year there will be specific appointments faithful men will observe.

All of the Holy Days—Sabbath and annual—are listed in Leviticus 23. They are inexorably binding appointments as long as days, months, and years continue. In Exodus 24:7–8 we are informed that God made them a part of the covenant He made with Israel—a physical people who wrote lessons for us. That physical nation of Israel was not the real fulfillment of the promise which God made with Abraham (Rom. 9:4–8). The called people of God today are the real fulfillment of those Abrahamic promises (Gal. 6:16). It is these people who will be keeping these appointments faithfully. The cycle of time has never changed. The appointments were obligatory throughout all generations. Most men throughout history have not kept these. But they were always binding. As we shall see, some are faithful in the last days.

There are other times which God has kept secret from men—revealed only to a select number at an appointed time. Let us consider just a few.

Specific Times Revealed by God

In Matthew 16:2–3, Jesus Christ said to the hypocritical Pharisees and Sadducees, ". . . When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Certain specific manifestations are indications of atmospheric conditions. Because of the natural

repetitive nature of such phenomena, men can observe and take note of them. They can read these circumstances. It makes one wonder, however, why they cannot read the significance of repetitive days (Holy Days) and the regularity of new moons. These, too, can be seen. But men take them for granted.

The point Christ is making is this: Even though some events are not naturally occurring events, their manifestations are indications of times—ordinances, appointments—decreed by God. If we will just take sufficient opportunity to evaluate conditions and circumstances we could comprehend these general times as quickly as naturally occurring phenomena. Such comprehension would come from alertness regarding events to transpire and visibly seeing them occur in their appointed time.

What are some of the general, invisible appointments established by God? Events we can observe in the course of their fulfillment? The most natural is the length of man's physical life—the span of man's lifetime (Job 7:1; 14:14, Ps. 89:47). All the manifestations of "wise men" notwithstanding. Man will never appreciably alter the decree of God—three score and ten. Flesh waxes old and decays—as do all physical things.

Men astutely read and study history—the story of man in terms of nations, social structures, wars, cultural development, industry, and religion. But has he ever comprehended the limits and times of those nations as decreed by God? (Deut. 32:8, Acts 17:26). The rise and fall of each was not accidental. All nations surfaced and existed for a time as foreordained by God and always in direct relationship to the nation of Israel—the people whom God has chosen.

A Lamb slain from the foundation of the world—the death of Christ was determined from the beginning. At the appointed time He was manifested, fulfilled the purpose for which He was sent, died, and was resurrected. God's appointments are met precisely (Matt. 26:18, John 7:6, 8). Christ was appointed to die once. That appointment was faithfully met. The appointments respecting God's Holy Days are annual. As long as there is a year, those summons must be met and on time.

The time of the end is by decree. Just as surely as the sixth day passes with the ticking of the clock, so the six thousand years must approach an end. The termination of the sixth day at sunset is by decree of God. So also is the conclusion of the six thousand years (Dan. 8:17, 19; 11:27, 29, 35, 40). In a larger sense, the passing of the seven thousand-year week (II Pet. 3:8) will see the specific fulfillment of appointed events in their respective times. Man may not know about, or will have spurned the concept, or in some cases have made human interpretations about these foreordained times, but their precise fulfillment will occur in the time appointed. It is no different than the occurrence of Holy Days at appointed times throughout the literal year.

In relationship to the first appearance of Jesus Christ another appointment was manifested. It was the appointed time for the revelation of the Truth to those called to understand (Rom. 16:25–26, Mark 1:15, Gal. 4:4, Matt. 5:17, John 1:1–2, 14). Prior to this time the Truth of God was not given to or known by the people in general. It was known in part only by the specific servants chosen by God. After the death, burial, and resurrection of Jesus Christ, the mystery of the ages was made known to the called of God. With this revelation the called become accountable to God. With the help of the Holy Spirit the called are expected to manifest the same consistent character God possesses—character which can plainly be observed in the faithfulness of the physical creation (Rom. 1:20, Ps. 19:1–3).

The elect of God, called to overcome and master the self, know there is an appointed time of the ultimate harvest (Matt. 13:30). At the time of this appointment they will willingly lay down the weaknesses of the flesh (Ph'p. 3:21). However, they also *know* that all potential children of God will not and are not called to understand and to be begotten, and finally born into that ultimate glory at the same time (Eph. 1:10). Note carefully that there are times. These times are clearly defined Biblically and are understood by those who comprehend the times of the Holy Days. There is a first, early, harvest, and there is a large general harvest which will occur in the Fall. Those appointed to be a part of that early harvest are called in the time determined by God (I Pet. 4:17). The whole purpose of God flows in proper sequence. The appointed day of judgment will come exactly at the time decreed by God. It will occur at the time of the early harvest (Matt. 13:30).

The above are only a few of the appointments decreed by God—events which will occur at the exact time determined by God. Since these events are not marked by any visible occurrence (by sun, moon, or the earth), they must be revealed before any man can understand the events and the times involved (Mark 13:32–33, Acts 1:6–7, Dan. 12:4, 9). It is in these areas of the unknown that hypocrites and false prophets eventually become identified. God alone knows the times and the meaning of the events appointed to occur (II Pet. 1:20–21). Unless a man is called of God and the God-intended meaning is given to him he cannot know the significance. For those called of God and to whom the knowledge of the events is given, there will be no mistakes. They know what they are saying. Others, such as false prophets, will likewise be revealed. The events and conditions espoused by them will not occur (Deut. 13:1–5; 18:18–22). A presumptuous individual's prophecies must not be regarded. Such an individual may be sincerely proclaiming the revealed Truth—the doctrine, Way of life—but be wrong in his prophetic utterances. Prophetic assumption does not of itself imply the doctrine or concepts he espouses are wrong. Regardless of man's prophetic error, appointed events come to pass in God's time. For those called of God, the evidence of the invisible laws, statutes—ordinances or decrees—and appointments is found in the heavens and the earth.

Natural Laws Have Never Changed

Scientists of every stripe implicitly rely upon natural law. Mankind takes natural law for granted—conducting their lives as though there is no threat to their existence. What is so universally accepted and employed in the routine conduct of our lives? The physical laws which regulate life—the laws of gravity, inertia; the laws of thermodynamics; the laws of chemistry; and all other natural laws. Not one change has ever occurred in a single law. In one sense, these laws of "true" science are deified. Man spends millions of collective hours to discover, understand, and apply these laws. All physical advancements have occurred on the basis of conformity to their power and limits.

What about the invisible, unseen, spiritual laws of God? These laws are eternal; whereas the physical laws relate to tangible, physical things—things which are temporary. Yet these physical things are witnesses—witnesses to the verity, consistency, and unalterable nature of God, the spiritual realm.

Men cannot change the physical laws. Can you conceive of a group of scientists getting together and attempting to change the law of gravity? How foolish even the thought sounds. Yet, men in general, and especially those of a different "cloth," have attempted to convince mankind that the spiritual—truly unalterable—laws of God can be changed (Dan. 7:25, Matt. 5:17–18). Have heaven and earth passed? If not, surely the spiritual laws of God are still in force. The statutes of God—Holy Days—are as binding today as they have been from eternity. They were pivotal in the mind of God at the time of creation. In fact, for their benefit, the physical heavenly bodies were created, as we have already seen.

If man cannot break down the ordinances of heaven and earth—the glue that holds this physical universe together—then he cannot change or alter the spiritual laws of God. The physical foreshadows the spiritual. The gauntlet is thrown down by God (Jer. 31:33–37; 33:20–26).

At the time God delivered His ways of life to Moses, for Israel, He specifically delivered the calendar—the only instrument by and through which those called could keep the ordinances, appointments—both weekly and annual—decreed by God. Israel had to accept it in confidence. There was no way for anyone to check its authenticity and veracity. It was a *revelation* of God imposed upon those called. They had to accept it as such.

Considering the nature of the calendar, someone, or group, had to have been given authority for its maintenance. Certainly, the Truth which God gave to Moses had to be written and maintained. By the very instruction of God, that Way of life was brought down through the ages and given—in an unadulterated form to the called people of the last days—those for whom it was written in the first place. The Bible is replete with inferences that the very Truth of the ages was delivered to us in these last days. A significant miracle

when one realizes that the Truth passed through the evil and far-reaching influence of Babylonianism. Could not God likewise preserve the calendar, the very foundation and regulator of men's actions decreed by God? Faith so dictates! And reason compels. Why would God preserve the one and allow the other to become corrupted beyond man's ability to ascertain and understand? If God preserved His true Way of life—which we know He did; then He, also, preserved the calendar.

The changeless natural laws witness to the unchanging spiritual laws, ordinances, and ways of God. God's laws and ordinances are as eternally binding today as they have ever been. The existence of those ordinances demands the parallel existence of the calendar. And that calendar has never been spiritually understood by intellectual capability. It was initially a mysterious gift of God. A gift made necessary because of the revelation of a complete Way of life.

The One who gave that Way of life and the accompanying calendar was the One who became Christ. At a time appointed, foundationally, Christ came to this earth in human form. Did He certify the existence of the previously revealed ordinances including the calendar?

Christ Confirms the Ordinances of God

Christ came to His own (John 1:11). He did not come to the religions of the masses in the world. Though there were hundreds of religions which existed in His day, He came only to the Jews—those to whom He had previously given the ordinances, including the calendar. Yet, His own people rejected Him. Why? They bore authority, all right (Matt. 23:2). But they were hypocrites (Matt. 23). They had submerged the Truth of God under a blanket of perversion (Mark 7:6–13). Despite this fact, they had loyally transported (I Cor. 10:11, I Pet. 1:12) the Truth and its accompanying calendar. With the exception of the Passover, which for some reason they had dropped, Christ certified the Holy Days as kept by the Jews. Even Pentecost's time was not yet corrupted. This occurred much later.

One of the missions of Christ's first appearance was to confirm the Word that had been delivered many years ago (Gal. 3:15–17). In like manner it was to be confirmed by those following Christ (Mark 16:20, I Cor. 1:6, Heb. 2:3).

Christ was rejected by His own because He stripped away from the law and ordinances all corruption and perversion which had become progressively attached over the ensuing generations following its original delivery—delivered in a state of purity and simplicity. He confirmed the reality of those laws and statutes. He faithfully obeyed the constraints of all weekly and annual appointments. Such action was His custom.

It is well and good to contend that Christ the Spokesman for the Truth fully obeyed the ordinances as they were initially delivered. But, how do we know that what Christ kept was faithfully observed from the time of His death on down to our time?

Time Desecrated Following the Days of Jesus Christ

As Jesus Christ was sent, so (in like manner) He sent His chosen servants to proclaim the Truth following His ascension to heaven (John 17:18; 20:21, I John 1:1–3, 7; 2:24). These servants faithfully confirmed that same Word (Mark 16:20).

Yet, hardly before the apostles had thoroughly proclaimed that Truth, the ways of iniquity and perversion were rearing their ugly heads within the body of believers (II Thess. 2:7). Men are not known for their consistency and faithfulness. They quickly turn from faith to the "capabilities" of their own minds. Then, since Truth is spiritual and contrary to the natural thoughts of man, it is not long after the call of man that he again turns to his own mind. Perversion and corruption follow.

If perversion and corruption of the Word surfaced, that fact alone dictates the necessity of a previous belief and obedient attitude on the part of those who turned. One cannot pervert or corrupt what was not originally pure! This turn from the Truth resulted in arguments concerning what was valid regarding the Holy Days. Those who once believed were divided and at odds with one another (Col. 2:16–17, Gal. 4:9–10). Some of these within the body were using all powers of deceptive persuasion to induce the called members to follow them for personal and monetary advantage (II Pet. 2).

What is imperative for us to recognize is this: The Truth which Christ said the Father had given to Him was the same as the Jews were practicing, basically. Did not Christ say that they "say and do not"? The fabric of the Holy Days, the Sabbath, the law, and many components of the Truth the Jews were emphasizing as the Way but they were not themselves obeying. And by His acceptance of their practices of the Holy Days He confirmed those times—*He confirmed the existence of the original calendar*. But what about our day?

Truth Revealed, Including Holy Days, in the Last Days

In the promise of Jesus Christ, Matthew 28:19–20, He assured us that the Truth—the same Way He taught would be taught by someone to whom it had been delivered. By the very fact the apostles were inspired to write that a major apostasy would occur in the last days, we are adequately informed that the Truth was revealed in the last days (I Tim. 4:1, II Tim. 4:3). Before an apostasy can occur, someone had to receive the Truth first. That

prophecy was fulfilled. God clearly said the Truth was delivered in the last days (II Pet. 2:21).

Is it conceivable that God would reveal the Truth of His laws and ways of life and yet fail to give an understanding of the calendar upon which total obedience to those commands is predicated? Hardly! God confirmed the authenticity of the calendar and Truth given to His servant of the last days. It was from that original revelation that the apostasy occurred.

Departure in the Last Days

Regarding the last days, Paul was inspired to write, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:3–4, note the time element in v. 1). Predicated on the historical departure from the Truth in the first century, Paul was led to reveal the situation affecting us in our time. That Truth has to include the calendar. One cannot possibly keep the Truth of God without the revelation of the correct calendar. The very fabric of God's Truth requires a good knowledge of the calendar. The very Truth of God is based on that calendar.

Why did the servants of God turn away from the originally revealed Truth? They had no faith in what they were preaching and practicing; therefore, they turned to a "scientific" (historical and intellectual) orientation (II Tim. 3:7–8, I Tim. 6:20–21). They began to trust research and the intellectual capabilities of their own minds.

So many began to question the calendar. They were going to arrive at some preconceived technical accuracy by way of research and the exhaustive study of the history of the calendar. What was the result? The surfacing of multiple calendars—each predicated upon the concepts of its author. But God says of them all they departed from the Truth, they lost the faith once delivered to them.

You will hear some people ridicule the original calendar. Others do agree with these individuals. In each circumstance, the author of the new concept is convinced in his own mind. He thinks he knows that he understands. Yet, God said of them all, they have departed from the faith once delivered—the faith that they all once believed.

What about you, brethren? Do you still have faith that God did deliver the calendar as well as the correct days and understanding of the Holy Days? Many do not. Only a few will really believe in faith, to the salvation of their very lives.

In these last days many concepts have been generated which are not acceptable to God. He clearly states He hates their ideas and times (Isa. 1:13, 14; 24:5, Matt. 3:7). Will we tamper with the Truth delivered? Can we have faith in it? Confusion regarding the calendar and the Holy Days reigns today. God is in no part of it. He simply gave us His Way of life at the beginning. It now requires faith and trust to remain loyal.

Will we endure the test of faith unto the end?

In Christian love,

A handwritten signature in cursive script that reads "Raymond C. Cole". The signature is written in black ink and is positioned centrally on the page.

Raymond C. Cole