

Chapter Two: TRUE TIME VS. FALSE TIME

The oldest calendar recorded can be found in the first book of Scripture in Genesis 1:14-16. This passage speaks of the two great lights in the heavens, along with the stars.

And Elohim 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.

While it is possible for us to invent an artificial calendar and say that a day begins at midnight or anytime for that matter, there is nothing in this type of calculation that corresponds with the creation of YHWH. The same holds true for the month. We can at random count out 28, 30 or 31 days, and claim that it is a Scriptural month. We could also calculate the year in similar fashion. We can *say* that a new year begins in the middle of the winter season (January 1) and ends on December 31. The question, however, is: can any of this be found in YHWH's Word? Is any of this in alignment with Genesis 1:14-18? The answer to this question is a simple *yet emphatic* no. We find when to begin a day in nature, with using the going down of the sun at evening. We find when to begin a month in nature, with the use of the moon, from new moon to new moon. We also find when to begin a year in nature, by using the greater light of the sun and its turning point in the spring season. Is it possible that we can also look to the natural creation of YHWH to find a Scriptural week? I believe it is very possible, probable, likely, and can be borne out by the testimony of Scripture.

The weekly rest of YHWH is first mentioned in the book of Genesis and the remedy to finding when it occurs is found very simply. Genesis 1:14 does say that *seasons* were to be found by these great lights. The word season here has the meaning of appointments or festivals, taken from the Hebrew word *moedim*, which is defined by SEC as follows:

H4150 / mo'ed, mo'adah / *mo-ade'*, *mo-ade'*, *mo-aw-daw'* From H3259; properly an *appointment*, that is, a fixed *time* or season; specifically a *festival*; conventionally a *year*; by implication (as convened for a definite purpose); technically the *congregation*; by extension, the *place of meeting*; also a *signal* (as appointed beforehand):—appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn (-ity), synagogue, (set) time (appointed).

As you read the definition given by this Hebrew lexicon, ask yourself this question: does the weekly Sabbath fit the definition of an appointment or a fixed time? Does it fit the prescribed definition of a *moed*? Your answer should be a resounding yes! This should settle any doubt as to what governs the timing of the weekly Sabbath and any other appointment of YHWH, but for those like myself which have been bombarded with traditions of men, I ask you to read this study carefully and prayerfully, before continuing in what you've always been taught to believe. Sometimes the truth is stranger than fiction, but only because we have inherited lies from our forefathers.

Have you ever wondered what the definition of time actually is? Time is movement *plus* conjunction of the bodies placed in the heavens by YHWH. Without either of the

two, time cannot be measured. We can attempt to say that a month has 28, 30 or 31 days, but it is an artificial count to just begin notching off 24 hours for a day and just start counting anywhere one desires without some phenomenon or conjunction point in the heavens. For true time keeping, you must have a starting point or conjunction in nature, the nature that YHWH created and made. If man sets the starting point for a time, then it is artificial time, and most assuredly not authentic, Scriptural time. We indeed do find in nature a phenomenon for the weekly Sabbath. The moon follows a pattern of seven-day intervals.¹ This is seen by observing the new moon, first quarter, full moon, last quarter, and last sliver of the moon. The moon conjuncts at each of these events in nature and gives us a starting point for counting our weeks and numbering our days. The ancient Judahite historian, Philo of Alexandria Egypt, understood and recorded this phenomenon in his writings.

...she increases from her first crescent shaped figure, to that of a half circle in seven days; and in seven more, she becomes a full orb; and then again she turns back, retracing the same path, like a runner of the dialos, receding from an orb full of light, to a half circle again in seven days, and lastly, in an equal number she diminishes from a half circle to the form of a crescent...²

We desire to get back to nature's way with the food's we eat, because we know nature knows best, seeing YHWH is the Creator and Designer of nature. Why not return to nature's (YHWH's) calendar for observing your weeks and thus your Sabbath, just as many true worshipers do for their days, months, and years? When we were first approached with this idea we marveled at why we never thought about this. All the other appointed times of the Creator we were keeping were found by His time-keeping devices in heaven. At the same time we were attempting to find His set-apart weekly Sabbath day by a man-made calendar. We should abolish the Roman-Julian-Gregorian calendar count and keep YHWH's calendar recorded in the book of beginnings for true time keeping. We should not partake in the changing of times as spoken of by Daniel the Prophet.

Daniel 7:25

And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

International Date Line

A very strong proof *against* the man made Roman-Julian-Gregorian calendar is that its starting point does not begin in the heavens, but begins with an imaginary line existing partially between Russia and Alaska, known as the International Date Line (IDL). It is proven beyond any shadow of doubt that you will have Friday on one side of this line and Saturday on the other side of the same line, while both people on differing sides are

¹ There is more precisely about 7.2 to 7.3 days between the major phases of the moon. We do not believe that this is a coincidence.

² *The Works of Philo*, translated by C.D. Yonge, 1993 by Hendrickson Publishers, fifth printing - Jan. 2000, *On the Creation*, XXXIV(101).

looking at each other, talking to one another, and are under the same exact evening and morning.

You could have preparation day as the evening arrives on one side of the line, and the Sabbath on the other side, a whole day apart. Thus, when one side is keeping the Sabbath holy, the other side is keeping preparation day. The following day these people will keep Sabbath and those that already kept the Sabbath will go to work on the first day of the week. That is enough to make your head spin! Ask yourself, can the day be holy on one side of the street and be unholy just a few *feet* away? This only happens with the calendar of man. You do not have this problem with the heavenly calendar of YHWH because the starting point exists in heaven. YHWH starts the time, not an imaginary line. For example, if both sides of the IDL are looking at the moon and count six workdays and rest on the seventh, then as it gets dark, both sides will be keeping the same day, and both sides will be holy unto YHWH.

Consider this information taken from an internet website that deals with the history of the International Dateline.

1. Antonio Pigafetta set out for San Luca De Barammeda in September 1519 and came upon the Saint Verde islands three years later, and noted the following in history: "On Wednesday, the ninth of July [1522], we arrived at one these islands named Santiago [...] And we charged our men in the boat that, when they were ashore, they should ask what day it was. They were answered that to the Portuguese it was Thursday, at which they were much amazed, for to us it was Wednesday, and we knew not how we had fallen into error."
2. The Venetian trader Francesco Carletti arrived at the Japanese port of Nagasaki in 1597 and noted in history concerning their encounter with some from another place: "We, on the contrary, having left the port of Sanlucar de Barrameda in Spain and navigated steadily westward and having lost daylight constantly because the sun kept rising later, had lost twelve hours. So when we discussed it... we found that we had reached a difference of one day. And when they said it was Sunday, we counted up to Saturday."
3. In 1844 Narciso Claveria, the governor general of the Phillipines issued a proclamation announcing that Monday, 30 December 1844, was to be immediately followed by Wednesday, 1 January 1845.
4. Seventh Day Adventists in Tonga: "After the Butz era (1896-1905), there followed a period of seven years in which one person was baptized. Baptisms in Tonga were rare due to the lack of church identity. In those days, the International Date Line was officially drawn to the west of Tonga. All Christians in Tonga worshipped on the same day. The Adventists worshipped on Saturday according to proper overseas reckoning. The other Christians also worshipped on that day, believing it to be Sunday, for the earliest Christian missionaries had not made allowances for the dateline. The day of worship was not a distinguishing issue."³

Next we have pasted pictures of the IDL as it appeared first in the year 1921, and then the second shows the adjustments up to the year 1995.

³ Information obtained from the following web addresses, (1) <http://adventist.org> (2) www.phys.uu.nl/~vgent/idl/idl.htm



IDL as of 1921



IDL as of 1995

These pictures show us the shortcomings of the modernistic way of figuring time. In actuality it speaks to us that humanity can determine when a day begins as well as ends. Man can thus establish or sanctify which day the Sabbath should be, both in its beginning and ending. In essence, man places himself in the place of Almighty YHWH as the one who declares which day should be considered holy. This problem is completely solved if we recognize the calendar in the heavens (Genesis 1:14-18), and allow YHWH to sanctify us, just as the Scriptures declare He should.

With no adding to or taking away from the Word, all days are ordinary days except the ones YHWH designates as worship days. For example, YHWH teaches us that after six workdays we are to rest (Genesis 2:2; Exodus 16:26; Exodus 20:8-11; Leviticus 23:3). We are not only to rest, but also to worship, it being a sanctified intermission from the previous workdays. You may ask intermission or rest from what? The answer is a rest from the six ordinary working days. The sun rises and sets on every day alike, but by

the moon, we are shown which days are not ordinary days. Without the moon, we would not know which days He has chosen. The moon will signal the days with its light, which increases and decreases.

For example, in the seventh moon, the fifteenth day of the moon is an intermission, along with the 1st, 8th, 10th, 22nd, and 29th. We are to assemble for worship on these days. Leviticus 23:3 teaches that after six ordinary working days there will be a worship day. On the seventh moon, the new moon is indeed a worship day. Without question, the new moon is not one of the six ordinary working days (Leviticus 23:24). Now, the Scripture says nothing about days two through seven. Therefore, we work those six days, but we are admonished to rest after six workdays, which would be the eighth day of the seventh moon. We are not forbidden to work the ninth, but are commanded to rest and worship on the tenth without food.

Now, we assume we can eat the other 364 days of the year, why not assume that we can work on ordinary days that are not designated as worship days? After the tenth, there is no commandment to rest on the eleventh through the fourteenth (unless you are using man's calendar). After the tenth has passed, we can eat and work on the eleventh through the fourteenth, but we are commanded to rest on the fifteenth. It is a worship day (Numbers 29:12).

We are not commanded to fast, worship, or rest on the next six days (16th - 21st), but we are ordered to dwell in booths seven days from the fifteenth to the twenty-first (Leviticus 23:40-43). We are then ordered to keep the eighth day, counting from the fifteenth, which is the 22nd, another worship day. Counting on, with the instructions of the Heavenly Father, there is no worship day on the twenty-third through the twenty-eighth, but the pattern of rest and worship after six workdays applies on the 29th.

There is now a new moon rebuilding and sometimes it begins after the 29th day ends, making the following evening and morning the first day of the rebuilding or new moon (a 30 day month.) Sometimes, the new moon starts rebuilding before the 29th ends, so the first evening and morning after the rebuilding would be the first day of the new moon (a 29 day month) giving us 29 and 30 day months.⁴

The Scripture then teaches that for the following month the new moon is a worship day. It is a day of no buying and selling and not one of the ordinary workdays.⁵ After that, there is no commandment to rest on day 2 through 7 of this moon, but we must take an intermission on day eight for worship because it is the seventh day or Sabbath from the first workday after the new moon worship day. Then we have six more workdays, followed by rest and worship on the fifteenth. This goes on year after year from one new moon to another and one Sabbath to another, even into the new heavens and new earth, which YHWH will make (Isaiah 66:23).

⁴ Please visit ministersnewcovenant.org to read a study titled *Determining Chodesh* for much more information concerning determining the day of the new moon.

⁵ Numbers 10:10; 2 Kings 4:23; Isaiah 66:22-23; Ezekiel 46:1; Amos 8:5; Colossians 2:16. Please visit ministersnewcovenant.org to read a study titled *How Holy is the New Moon* for much more information concerning how to observe the day of the new moon.

Our Heavenly Father gives us specific instructions as to which days of the year are set apart for rest and worship. We are not to add to or take away (Deuteronomy 4:2) from what He orders by inventing a calendar of our own. The Roman calendar is a recent invention, an evil instrument designed to confuse and destroy the true times and appointments of YHWH. To verify this, check your calendar to see if the first day of the Roman month lines up with the first day of the moon/month on YHWH's calendar that *He* gave to man. If the two do not align together, what is the reason for continuing to go by the Roman calendar for *any* of YHWH's appointments?