

Have Bible, Will Travel



Richard C. Nickels and a Ten Commandments Monument

The most important aspect of Christian living is caring for others. "By this," Jesus said, "shall all men know that ye are My disciples, if ye have love one to another," **John 13:35**.

As believers in the Messiah, we serve others, not to earn salvation or make ourselves appear to be righteous, but because we love others. We do not need accolades of men; we just need to serve others in love, physically and spiritually.

Today, in spite of high-speed Internet connections, people tend to be more alienated, lonely, and unfulfilled than

ever before. Why is this? Because **there is no substitute for personal contact**. Of the current forms of communication, personal, face to face contact is by far the most effective, telephone calls and written letters less effective, and E-mail the least effective of all. In fact, E-mail communication is sometimes negative communication. It is almost impossible for personal communication to be effective via E-mail, and certainly, E-mail is an improper and inadequate means of discussing religious subjects. I constantly observe evidence of this fact. Unfortunately, even some Church elders foolishly attempt to discuss doctrinal subjects in detail via E-mail. It is easy to fall into this trap, because E-mail is so instant, and free. Therein lies its shortcoming. The most important thing in discussing personal or religious matters is the attitude of the other person. It is very difficult to determine where the other person is via the cold, thoughtless, instant medium of E-mail. Let us remember that E-mail is the least effective means of communication, and use it for the purpose it was intended: quick, brief, informational notes, instead of extensive personal or theological discussion.

There are many isolated, lonely people, who really need personal contact. As an elder in the Church of God, I want to reach out to help those who need personal contact. I am making myself available in two ways:

(1) I plan to dedicate three periods a week to answer personal calls, and discuss important Biblical matters. These times are Friday and Saturday evening at 8:00-9:00 PM (Mountain Time, UTC/GMT-7), and Sunday morning 11:00 AM to noon. Call me at **307-686-5191**. (Note: Please see the accompanying article on time zones to determine your time versus our time.) I am not always available at these times, but if I am home, your time is my time. In the United States, most can obtain long distance rates at five cents a minute or less. But, in some rare cases, if you really cannot afford to call me, let me know and I will call you, on a regular basis if you wish.

(2) I am willing to travel to give sermons and Bible Studies in your Church area, provided that you pay a portion of my travel expenses. Typically, I would travel on Friday, give a Friday night Bible Study, a Sabbath sermon, and return on Sunday. Please let me know if you have needs for baptism, anointing, a wedding, or funeral.

As always, you are welcome to join us on our regular "Third Sabbath" telephone Bible Study, 10:00 A.M. Mountain Time, the third Sabbath of each month. Dial **918-222-7158**. When you hear a recorded message, press the access code: **0566#**.

Truly, there is no substitute for personal contact. We are here to serve you.

The Faithful Word

Our friends, Ed and Cindy Burson, have obtained a 24x7 conference telephone line, and plan to host a regular Friday night Bible Study at 8 PM Central Time (6 Pacific, 7 Mountain, 9 Eastern). Call **641-594-7500**. When connected, press access code **729865#**.

Ed preaches a strong message and is adamantly opposed to wide-open divorce and remarriage so prevalent today. I expect to join him on this conference line from time to time.

For a schedule of speakers, and other times for special programs, see their website, www.thefaithfulword.com, or E-mail Ed@TheFaithfulWord.com, or telephone **903-576-0086**.

Catholic Encyclopedia

The *Catholic Encyclopedia* is the definitive library of Catholic knowledge on a wide variety of topics. Published from 1907-1914, it has more than 11,600 articles. This resource is available on the Internet at: www.newadvent.org. Or on computer CD for \$29.95 + \$4.95 s/h from: **Kevin Knight, PO Box 740014, Arvada, CO 80006**, or from the newadvent.org website.

Jewish Encyclopedia

The complete contents of the 12-volume *Jewish Encyclopedia*, originally published between 1901-1906, is available online at www.jewishencyclopedia.com.

The Jewish Encyclopedia, which recently became part of the public domain, contains over 15,000 articles and illustrations. It is still being edited.

A more modern (and liberal) Jewish encyclopedia is the 26-volume *Encyclopedia Judaica*, published in 1972-1991, available on CD for \$129.95 plus postage from www.jewishsoftware.com. It has 15 million words, 25,000 articles, and 100,000 hyperlinks.

Giving & Sharing Newsletter

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"Freely ye have received, freely give," Matt. 10:8.

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Join us for **Telephone Sabbath Services**, the *third Sabbath of every month*. **918-222-7158**. After the recording, press **0566#** to join the conference call. Time: noon Eastern, 11 AM Central, 10 Mountain, 9 Pacific. See www.giveshare.org for updated schedule.

Need financial help? In North America, contact: **Steve Kieler**, Steve.Kieler@giveshare.com, 2193 Sheker Drive, Fort Dodge, IA 50501-8707, phone, **515-576-5743**.

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Subscribe to our other free publication, "Church of God News." E-mail us at info@giveshare.org.

Visit our website, www.giveshare.org.

Time Zones

There are twenty-four hours in a day. The world is divided into twenty-four time zones. These time zones are measured as plus or minus from Universal Time Coordinated (also known as Greenwich Mean Time) near London, England. What time is it in a city distant from where you are? Just add or subtract the number of hours from where you are to where the distant city is, in relation to UTC/GMT. The following chart should help you (all times are standard time, moving from London westward). Add one hour if and when daylight time is used. For more details, see www.timeanddate.com.

City	UTC
London, England; Dublin, Ireland; Accra, Ghana	0
Buenos Aires, Argentina, Sao Paulo, Brazil	-3
St. John's, Newfoundland	-3.5
Halifax, NS; Santiago, Chile; Caracas, Venezuela	-4
New York, Atlanta, Miami; Toronto, Canada; Bogota, Colombia; Lima, Peru	-5
Chicago, St. Louis, Houston; Winnipeg, Canada; Mexico City	-6
Denver, Phoenix, Gillette; Edmonton, Canada	-7
San Francisco, California; Vancouver, Canada	-8
Anchorage, Juneau, Alaska	-9
Honolulu, Hawaii	-10
Pago Pago, Samoa	-11

Wellington, New Zealand; Fiji	12
Sydney, Australia	10
Adelaide, Australia	9.5
Tokyo, Japan; Seoul, Korea	9
Perth, Australia; Hong Kong, China; Singapore; Manila, Philippines	8
Bangkok, Thailand	7
Rangoon, Mynamar	6.5
New Delhi, India	5.5
Kabul, Afghanistan	4.5
Teheran, Iran	3.5
Moscow, Russia; Nairobi, Kenya	3
Helsinki, Finland; Athens, Greece; Jerusalem, Israel; Cairo, Egypt; Johannesburg, South Africa	2
Paris; Berlin; Rome; Madrid; Vienna; Lagos, Nigeria	1

Of interest to many is the time zone and sunset tables of Jerusalem, Israel. Jerusalem is 31° 45' 00" North Latitude, and 35° 00' 00" East Longitude. For a chart of Jerusalem sunsets, see our website, www.giveshare.org/HolyDay/jerusalem-sunset.html.

Your time versus our time (Gillette, Wyoming UTC/GMT -7):

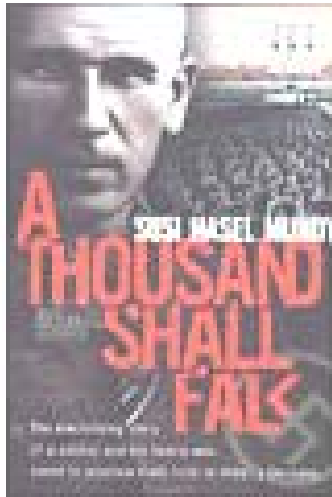
Friday at 8 PM our time: Friday your time, Hawaii 5 PM, Alaska 6 PM, Seattle 7 PM, Dallas 9 PM, Washington, D.C. 10 PM. Saturday your time: London 3 AM, Lagos 4 AM, Helsinki and Johannesburg 5 AM, Nairobi 6 AM, New Delhi 8:30 AM, Perth 11 AM, Melbourne 1 PM, Auckland 3 PM.

Sunday 11 AM our time: Sunday your time, Hawaii 8 AM, Alaska 9 AM, Seattle 10 AM, Dallas 12 noon, Washington, D.C. 1 PM., London 6 PM, Lagos 7 PM, Helsinki and Johannesburg 8 PM, Nairobi 9 PM, New Delhi 11:30 PM, Monday your time: Perth 2 AM, Melbourne 4 AM, Auckland 6 AM.

Note: for those calculating your time versus our time in Wyoming, USA, note that from April-October, we use Daylight Savings Time (one hour later than standard time).

We are to keep the Sabbath when it comes to us. For a list of sunset tables, see http://aa.usno.navy.mil/data/docs/RS_OneYear.html, or write us and we will send you sunset table for a major city near you for \$2.00.

Review: *A Thousand Shall Fall*, by Susi Hasel Mundy. Review & Herald Publishing Association, 2001, Hagerstown, MD, 172 pp. \$13.00 + \$2 postage from Giving & Sharing, 3316 Alberta Drive, Gillette, WY 82718. B248.



On a recent Saturday, I devoured and relished a most inspirational book. This book is not about how to work up faith in God. It is a book about faith in action, a Sabbath-keeping family who dared to keep their faith in the chaos of Hitler's Nazi Germany. Each page demonstrates the miraculous acts of the Almighty on behalf of His faithful people.

Forty-year-old Franz Hasel, a Seventh-day Adventist leader, was drafted into the German army. At the recruitment center, Hasel announced that he was a Sabbath-keeping Christian, and a conscientious objector. He was assigned to the Pioneer company with the task of building bridges for Hitler's armies to advance. Reporting for duty, he stated, "I am a Seventh-day Adventist. I worship God on Saturday as the Bible teaches us to do. I would like to be excused from reporting for duty on my Sabbath day. Also, I do not eat pork or anything else that comes from pigs. I respectfully request permission to receive a substitute whenever pork products are served." The Nazi Lieutenant turned beet red, "You must be mad, private! This is the German army! This battalion's going to war, and you want Saturday off?" Under his breath he spat out, "It's just my luck to be saddled with a religious nut!" As preposterous as it sounds, Franz Hasel, with God's help, kept the Sabbath for almost the entire war, and "coincidences" helped him avoid pork as well. At one time, he disobeyed orders and refused to work on the Sabbath. His officer promised a court martial after the war was over. Read the book, and you will see what our God can do!

Back at the home front, Franz's wife Helene Hasel and their three children had harrowing episodes. She kept her children from taking Saturday examinations, and stoutly resisted immense pressure to join the Nazi Party. Joining would mean extra ration cards, vacations, and many privileges. Not joining would result in difficulty obtaining food, harassment, and possibly arrest. The trials the family faced were incredible. Seventh-day Adventist Church officials advised caving in to the Nazis, but Helene Hasel stoutly refused to do so. They had to move to the country to escape arrest. Difficulties ensued there as well.

Knowing he was an expert marksman and could be tempted to kill someone in self defense, Franz threw away his handgun, and crafted a wooden one in its place and placed it in his holster. If this had been discovered by his superiors, he would have been executed. As his Pioneer Corps advanced East, it was amazing how sometimes torrential rains came on Friday, forcing the unit to rest on the Sabbath lest they get bogged down in Polish mud. By accident, he discovered a group of Jews being executed by the SS. He tried to help save lives, but was rebuffed. Part of his job was to go into the next town and obtain food for the unit. He would warn all Jews to run for their lives before the German army got there. Discovery of his heroic deeds would mean instant execution.

As the war wound down to an ignominious German defeat, Franz's unit retreated from the Caucasus back to Germany, in a mad dash to surrender to the Americans rather than the Russians. This was the one and only time during the war that Franz lost track of time, and probably missed Sabbath. His unit barely slid through the Russian lines and gratefully surrendered to the Americans. Whew!

The climax of the story occurred when Hasel was about to be released from the American prisoner of war camp. The American colonel interrogated Hasel, "I see in your service record a notation that you are to be court-martialed after the war." "Yes, sir," said Franz. "What did you do to earn this?" "I refused an order for religious reasons. I am a Seventh-day Adventist, and I keep the Sabbath holy as the Bible asks us to do. Once, on my day of rest, there was an attack, and I refused to do duty because it was the Sabbath." "You can't be serious. All through the war you kept the Sabbath in the Nazi army, and you survived?" "Yes, sir. God protected me, even in the German army." "That's amazing," said the colonel. "I'm a Jew myself, by the way. But even in the American army I don't keep the Sabbath because it's too difficult." "Colonel," Franz said boldly, "I recommend that you keep the Sabbath."

Before leaving for the war, Franz had read in family worship, "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day . . . *a thousand shall fall at thy side*, and ten thousand at thy right hand; but it shall not come nigh thee . . . For He shall give His angels charge over thee, to keep thee in all thy ways," **Psalm 91:5-11**. All but seven of his 1,200-man unit died in the war. Man does not keep the Sabbath — the Sabbath keeps him.

I am a natural "chicken." The brave Hasel family gives me a glint of hope that with the Almighty's help, I can go through whatever trials come my way.

Susi Hasel was born in 1943 to Franz and Helene Hasel. She recounts the story of her parents from taped recollections and the other members of her family. She is married and currently is the Registrar of Pacific Union College, Angwin, California. You may reach Susi Hasel Mundy at smundy@puc.edu.



— by Richard C. Nickels

Did Jesus Keep the Passover?

In spite of clear Biblical teaching on the matter, some still persist in the fanciful notion that Jesus' Last Supper was not a Passover meal, and that He observed it twenty-four hours earlier than the proper time.

See **Mark 14:12**, "And the first day of unleavened bread, when they killed the Passover, His disciples said unto Him, Where wilt thou that we go and prepare that thou mayest eat the Passover?" This was Tuesday evening, the beginning of Nisan (Abib) 14. This was the proper time for killing the Passover lambs, which the Jews were doing at that very time, not at 3:00 in the afternoon of Nisan 14.

In **John 18:28**, it says that during the trial of Jesus, early, toward the morning of Nisan 14, the Jewish leaders "went not into the judgment hall, lest they should be defiled; but that they might eat the Passover." There are two possibilities here: the Jewish leaders kept the Passover a day later than Jesus did, or "eat the Passover" refers to the Passover *haggadah*, the sacrificial offerings of the Passover, eaten at the beginning of Nisan 15, mentioned in **Deuteronomy 16**. This latter is perhaps the best explanation of **John 18:28**.

There is no scriptural evidence that the Last Supper was anything but a legitimate Passover meal at the proper time. There is no scriptural evidence that Passover lambs were to be sacrificed in the afternoon. **Matthew 26:17-21** makes it very clear, "Now the first day of the feast of unleavened bread [first of the unleaveneds] the disciples came to

Jesus, saying unto Him, Where wilt thou that we prepare for Thee to eat the Passover? And He said . . . I will keep the Passover at thy house with My disciples. And the disciples did as Jesus had appointed them; and they made ready the Passover. Now when the even was come, He sat down with the twelve. And as they did eat . . .” See also **Mark 14:16-18; Luke 22:7-15. Luke 22:7**, “Then came the day of unleavened bread, when the Passover must be killed.” Not at 3:00 P.M., but shortly after sunset. Note that in **Luke 22:15**, Jesus says, “With desire I have desired to eat this Passover with you before I suffer.” Jesus was not a lawbreaker who kept the Passover too early.

Those who keep the New Testament Passover service with foot washing, unleavened bread, and wine, may wish to obtain enough cups for this service. For those who keep the Passover *on the beginning of Nisan 14, using the Hebrew Calendar*, Giving & Sharing offers **free** wine cups. These plastic cups may be washed and used year after year. Just write and ask us how many cups you want.

Catholicism and Anti-Semitism

It has often been asserted that the anti-Semitism of the Catholic Church prepared the way for the Nazis. This study compares Catholic Canon Law and Nazi measures.

Canonical Law	Nazi Measure
Prohibition of intermarriage and of sexual intercourse between Christians and Jews, Synod of Elvira, A.D. 306.	Law for the Protection of German Blood and Honor, September 15, 1935 (RGB1 I, 1146).
Jews and Christians not permitted to eat together, Synod of Elvira, 306.	Jews barred from dining cars (Transport Minister to Interior Minister, December 30, 1939, Document NG-3995).
Jews not allowed to hold public office, Synod of Clermont, 535.	Law for the Reestablishment of the Professional Civil Service, April 7, 1933 (RGB1 I, 175).
Jews not allowed to employ Christian servants or possess Christian slaves, third Synod of Orleans, 538.	Law for the Protection of German Blood and Honor, September 15, 1935 (RGB1 I, 1146).
Jews not permitted to show themselves in the streets during Passion Week, third Synod of Orleans, 538.	Decree authorizing local authorities to bar Jews from the streets on certain days (i.e., Nazi holidays), December 3, 1933 (RGB1 I, 1676).
Burning of the Talmud and other books, 12th Synod of Toledo, 681.	Book burnings in Nazi Germany.
Christians not permitted to patronize Jewish doctors, Trulanic Synod, 692.	Decree of July 25, 1938 (RGB1, I, 969).
Christians not permitted to live in Jewish homes, Synod of Narbonne, 1050.	Directive by Göring providing for concentration of Jews in houses, December 28, 1938 (Bormann to Rosenberg, January 17, 1939, PS-69).
Jews obliged to pay taxes for support of church to the same extent as Christians, Synod of Gerona, 1078.	The “Sozialausgleichsabgabe” which provided that Jews pay a special income tax in lieu of donations for Party purposes imposed on Nazis, December 24, 1940 (RGB1 I, 1666).
Prohibition of Sunday work, Synod of Szabolcs, 1092.	N/A.

Jews not permitted to be plaintiffs, or witnesses against Christians in the courts, 3rd Lateran Council, 1179, Canon 26.	Proposal by the Party Chancellery that Jews not be permitted to institute civil suits, September 9, 1942 (Bormann to Justice Ministry, September 9, 1942, (NG-151).
Jews not permitted to withhold inheritance from descendants who accepted Christianity, 3rd Lateran Council, 1179, Canon 26.	Decree empowering the Justice Ministry to void wills offending the "sound judgment of the people," July 31, 1938 (RGB1 I, 547).
The marking of Jewish clothes with a badge, 4th Lateran Council, 1215, Canon 68. (Copied from the legislation by Caliph Omar II [634-44], who had decreed that Christians wear blue belts and Jews, yellow belts.)	Decree of September 1, 1941 (RGB1 I, 547).
Construction of new synagogues prohibited, Council of Oxford, 1222.	Destruction of synagogues in entire Reich, November 10, 1938 (Heydrich to Göring, November 11, 1938, PS-3058).
Christians not permitted to attend Jewish ceremonies, Synod of Vienna, 1267.	Friendly relations with Jews prohibited, October 24, 1941 (Gestapo directive, L-15).
Jews not permitted to dispute with simple Christian people about the tenets of the Catholic religion, Synod of Vienna, 1267.	N/A.
Compulsory ghettos, Synod of Breslau, 1267.	Order by Heydrich, September 21, 1939 (PS-3363).
Christians not permitted to sell or rent real estate to Jews, Synod of Ofen, 1279.	Decree providing for compulsory sale of Jewish real estate, December 3, 1938 (RGB1 I, 1709).
Adoption by a Christian of the Jewish religion or return by a baptized Jew to the Jewish religion defined as a heresy, Synod of Mainz, 1310.	Adoption by a Christian of the Jewish religion places him in jeopardy of being treated as a Jew. Decision by Oberlandesgericht Königsberg, 4th Zivilsenat, June 26, 1942 (Die Judenfrage [Vertrauliche Beilage], November 1, 1942, pp. 82-83).
Sale or transfer of church articles to Jews prohibited, Synod of Lavour, 1368.	N/A.
Jews not permitted to act as agents in the conclusion of contracts between Christians, especially marriage contracts, Council of Basel, 1434, Sessio XIX.	Decree of July 6, 1938, providing for liquidation of Jewish real estate agencies, brokerage agencies, and marriage agencies catering to non-Jews (RGB1 I, 823).
Jews not permitted to obtain academic degrees, Council of Basel, 1434, Sessio XIX.	Law against Overcrowding of German Schools and Universities, April 25, 1933 (RGB1 I, 225).

— From the book, *Christian Anti-Semitism, A History of Hate*, by William Nichols, pages 204-206, supplied by James Tabor. Today, anti-Semitism is growing, especially in Western Europe. The Church of God stands unalterably opposed to hatred against Jews, and continues to warn against a resurgence of neo-nazism.

What is the Minimum Age for Baptism?

Question: I know there is no minimum age for baptism in Scripture, although there are certain criteria. If you had to pick a minimum age, what would it be? We have an eleven-year-old girl who wants to be baptized at the Feast this year.

Answer: Believer's baptism is clearly indicated in the scriptures, **Acts 2:38, 8:12; Mark 16:15-16.**

In the Nineteenth Century and earlier, kids matured and got married and raised families by the time they were sixteen to eighteen. Now, it takes longer for kids to mature, in western industrialized nations. Therefore, in today's society, I would definitely not baptize someone eleven years old. I would consider a sixteen year old's request, and examine evidence of maturity. Under sixteen, I would generally say no. It would have to be a very rare case where a person under sixteen would be old enough to make this mature adult decision. In other countries, it would be possible for children to mature to adulthood at an earlier age than in America. In America, it would be possible for a 25-year-old person not to be mature enough to be baptized. The decision must be an individual decision, not influenced by parents, spouses, and friends.

In the United States, you have to be fifteen or sixteen to drive a car, and eighteen years old to drink alcoholic beverages. Even our society recognizes that young people under these ages are not mature enough for even these rather limited responsibilities. Baptism is a whole lot more serious than driving a car.

One could ask, what is the harm in baptizing a very young person? Baptism is as serious as marriage. It is a commitment that must last for eternity. Both baptism and marriage are only for adults who are willing and able to comprehend a lifelong commitment. By entering into the eternal commitment of baptism too soon, shipwreck could result. That is why the Church of God shuns child baptism.

A very young person may be greatly enthused about following God and extremely desirous of baptism. We must not spoil their zeal, but kindly explain to them that baptism is an adult decision. They can still serve God now, before baptism, and we must encourage them to do so.

"Otweadu Ampong Kwame" — Great God Whose Day is Saturday

The Akan people, who form a greater part of the population of Ghana, worshipped God on Saturday for centuries before the Europeans arrived in West Africa. Ghana, whose history can be traced back farther than that of any other country in West Africa, was a highly organized and powerful nation. By about 300 AD more than 40 kings ruled in Ghana and the country was divided into provinces. While the Akan people did not have access to the Bible, they worshipped the God who provided them with life, rain, sunshine, and harvest.

In Ghana, God is still known today as *Otweadu Ampong Kwame*, "The Great God Whose Day is Saturday." Most children born in Ghana have as their first name the name of the day on which they were born. For instance, a child born on Tuesday has that as his first name. A boy born on Saturday would have the first name *Kwame*. Since God was never born, His day, Saturday, is added to His name: *Otweadu Ampong Kwame*.

When the Europeans introduced Sunday as the day to worship God, the Ghanan people found it most unusual. The white man became known everywhere as *Kwasi Buroni*, or "White Man Whose Day is Sunday." Even in many villages today the children call the white man *Kwasi Buroni*, because he introduced Sunday worship.

— from article by Thorvald Kristensen, *Review and Herald*, October 2, 1975, p. 17.

Most of us know the history of Solomon. We know of the wisdom, the prosperity, and the peace that God gave Israel while he was king. When he grew old, his heart was turned away from God by his many wives.

Solomon built houses of worship on the hills around Jerusalem, to the strange gods of those wives. Rehoboam, the successor to the throne, was Solomon's son by an Ammonitess woman named Naamah. When Rehoboam decided to raise the taxes, the northern ten tribes, known as Israel, rebelled. In **II Chronicles 10:18**, Rehoboam sent Hadoram to collect the tribute money from Israel, but they stoned him till he died.

This account sets the stage for a lesson that we need to learn. When God does something we are not to try to undo what He has done.

II Chronicles 11:1, "And when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen men, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam." The kingdom was split and Rehoboam was going to try to put it back together again.

Verses 2-4, "But the word of the Lord came to Shemaiah the man of God, saying, Speak unto Rehoboam the son of Solomon, king of Judah and to all Israel in Judah and Benjamin, saying, Thus saith the Lord, Ye shall not go up, nor fight against your brethren: return every man to his house: *for this thing is done of Me.*" The dividing of the nation was something that God had done. When God does something, we are not to try to change it.

II Chronicles 11:5, "And Rehoboam dwelt in Jerusalem, and built cities for defense in Judah." There was peace during the reign of Solomon but not so for Rehoboam. He began to strengthen Judah militarily.

II Chronicles 11:11-12, "And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine. And in every several city he put shields and spears, and made them exceeding strong." Look what happens when a nation becomes strong.

II Chronicles 12:1, "And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, *He forsook the law of the Lord, and all Israel with him.*"

Throughout the Biblical history of God dealing with mankind, we find that when the nation is strong, the people have a tendency to

look to the nation and their leader. When the nation is weak, the people look to God.

II Chronicles 12:2, "And it came to pass, that in the fifth year of king Rehoboam, Shishak, king of Egypt came up against Jerusalem, *because they had transgressed against the Lord.*"

The Egyptians didn't decide to come up against Judah because they had "transgressed against the Lord"; they came up because God caused them to. This was done of God.

Verse 4, "And he took the fenced cities." All the strength that the king and the people put their faith in was swept away.

Verse 6, "Whereupon the princes of Israel and the king humbled themselves; and they said, *The Lord is righteous.*" With the strength of the nation swept away, their only hope was to look to God. It is during the time of weakness, when all the things that humans depend upon, are swept away, that they will draw close to God.

Verse 12, "And when he humbled himself, the wrath of the Lord turned from him, that He would not destroy him altogether: and also in Judah things went well." God began to bless Judah once again. Did Rehoboam learn the lesson?

Verse 13, "So king Rehoboam strengthened himself in Jerusalem, and reigned." After Rehoboam had humbled himself in the face of adversity, and God delivered him, he went back to depending on his, and his nation's physical strength.

Verse 14, "And he did evil, because he prepared not his heart to seek the Lord." This is the lesson that we should all learn. When the physical things on which we depend are taken away from us, we should "prepare" our heart to seek God. The word "prepared," Strong's #3559, means to "set up, establish, or to fix."

Most of mankind wants something physical to look to, to depend upon, to put their faith in. They find comfort in numbers. They want to be on the winning team. They want to follow the crowd. People naturally want to be a part of a strong unit, with strong leadership. Nobody wants to be alone and defenseless. Nobody wants to be scattered.

There are some that do not believe in the seven Church eras taught by Mr. Armstrong. I believe very strongly in the seven Church eras and that we are in the last era. It is in this time that there comes a scattering of God's people. That scattering is mentioned in several places in the Bible, and the blame is placed on the Shepherds; or is it? Who is ultimately responsible for the scattering of God's people?

Jeremiah 23:1, "Woe be unto the pastors that destroy and scatter the sheep of my pasture . . ."

Verse 2, "Therefore thus saith the Lord God of Israel against the pastors that feed my people; Ye have scattered my flock." This sounds very clear as to who is scattering the flock. But who is actually responsible for the scattering of the flock? It seemed clear that the dividing of Israel was caused by Rehoboam for raising the taxes, yet God said in **II Chronicles 11:4**, "for this thing is done of Me."

Is God responsible for the scattering of His people? Does God want us to be scattered and physically weak as a people looking only to Him and growing spiritually stronger as we put our faith in God? Or does God want us to be a part of a strong Church body, with a strong headquarters, and a strong professional ministry pastoring over the flock?

Continuing, **Jeremiah 23:3**, "And I will gather the remnant of My flock out of all countries *WHITHER I HAVE DRIVEN THEM. . .*"

God has scattered His people for a cause. We need to be learning the lesson that Rehoboam missed. When the nation is strong people look to the nation, and their leaders. When the nation is weak, people look to God. **When the Church is strong, people look to the Church and their leaders. When the Church is weak, people look to God.** We cannot be looking to our own strength or an organized church. The seventh era is the last era. There is not to be another organized Church doing a work after the seventh era, or during the seventh era. God wants our faith

and confidence to be in Him. It is God that is going to do the gathering; not a Church with an organized ministry. This is proved by what God said through **Ezekiel in chapter 34!**

Ezekiel 34:2, "Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?" NOTICE THAT THIS IS NOT ONE FLOCK. This is "flocks," plural, more than one. You will find from the context that these "flocks," collectively, represent the "flock" of God.

Verse 4, "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them." Instead of being a shepherd (a minister, a servant) they were forceful and cruel rulers. The end result has been the scattering of God's people.

Verse 5, "And they were scattered, because there is no shepherd." It wasn't that there were no men who called themselves shepherds, or ministers, because there have always been plenty of them. There have always been plenty of men who will step forward and claim to be called of God to perform some great work. Look around the scattered people of God now and listen to the claims of men who have set themselves up as leaders. They will tell you that they alone have the ticket to the place of safety, and that they are awed and humbled to be used of God for this purpose.

I believe it is extremely important for us to look very closely at what God says in **Ezekiel 34:9-12**, regarding His scattered sheep and who is going to gather them. Look very closely at whom God is not going to use to gather his people.

Ezekiel 34:9-10, "Therefore, O ye shepherds, hear the word of the Lord; Thus saith the Lord God; Behold, I am against the shepherds; and I will require My flock at their hand, and cause them to cease from feeding the flock . . . [God is going to cause the shepherds to cease from feeding the flock] neither shall the shepherds feed themselves any more . . . [God is also going to take away the tithe of His flock from the shepherds] for I will deliver My flock from their mouth, that they

may not be meat for them.” God is going to separate His flock from the shepherds, or ministers.

This is not me saying these words, or twisting what is being said. This is God telling the shepherds what He is going to do. It is all quite clear in **verses 9-12**.

So who is going to gather God’s people, or flock, in the end time? Is it going to be an organized church, with professional ministers, or shepherds, gathering together God’s people so that God can then take them to a place of safety? Let’s read what God says through Ezekiel.

Ezekiel 34:11-12, “For thus saith the Lord God; Behold, I even I, will both search My sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.”

The cloudy and dark day is a time in our near future. It is God that will be seeking out those who look directly to Him. It is God that

will remove the professional ministry that we looked to in the past. In the past we were children and we needed close supervision. God wants to see if we are “unskillful in the word of righteousness.” Are we able to practice what we have been taught? Do we know good from evil? Read **Hebrews 5:12-14**. Are we learning the lesson that Rehoboam should have learned? Are we preparing our heart to seek God, or, are we trying to strengthen a church and a ministry, that we can look to? Are we trying to undo what God has done?

I Corinthians 1:27-29, “But God has chosen the foolish things of the world to confound the wise . . . And base things of the world and things which are despised, hath God chosen . . . to bring to nought things that are; That no flesh should glory in His presence.”

This is just our opinion from the things I have read in the Bible. We welcome, and will listen to any view that is Biblically based.

— by Bill and Cheryl Nichols Ω

The story of the healing of the paralytic at the Pool of Bethesda on the Sabbath is reported in **John 5:1-23**. This Sabbath episode is most important because it contains Christ's famous statement: "My Father has been working until now, and I have been working," **John 5:17, NKJV**. The RSV rendition is, "My Father is working still, and I am working." Christ made this pronouncement to defend Himself from the accusation of Sabbath-breaking for healing the paralytic and ordering him to go home with his mat.

Sunday-keeping scholars find in Christ's appeal to the "working until now" of the Father, a compelling proof that Christ rescinded the obligation of Sabbath-keeping both for Himself and for His followers. For example, in his influential doctoral dissertation, *Sunday: the History of the Day of Rest and Worship in the Earliest Centuries of the Christian Church* (Philadelphia, 1968), Willy Rordorf wrote: "**John 5:17** intends to interpret **Genesis 2:2f.**, in the sense that God has never rested from the beginning of creation, that He does not yet rest, but that He will rest at the end Consequently, Jesus derives for Himself the abrogation of the commandment to rest on the weekly Sabbath from the eschatological [future] interpretation of **Genesis 2:2f.**," p. 98.

In view of the enormous significance attached by Sunday-keeping scholars to **John 5:17**, I decided to share a brief summary of my analysis of this text.

In John's Gospel, the relationship between the Sabbath and Christ's work of salvation is alluded to, in two Sabbath miracles: the healing of the paralytic (**John 5:1-18**) and of the blind man (**John 9:1-41**). The two episodes are examined together since they are substantially similar. Both healed men had been chronically ill: one an invalid for 38 years (**John 5:5**) and the other blind from birth (**John 9:2**). In both instances, Christ told the men to act. To the paralyzed man He said, "Rise, take up your pallet, and walk" (**John 5:8**); to the blind man, "Go, wash in the pool of Siloam" (**John 9:7**). Both of these actions represent breaking rabbinical Sabbath laws, and thus both are used by Pharisees to charge Christ with Sabbath-breaking (**John 5:10, 16, 9:14-16**). In both instances, Christ repudiated such a charge by arguing that His works of salvation are not precluded, but rather contemplated, by the Sabbath commandment (**John 5:17, 7:23, 9:4**). Christ's

justification is expressed through a memorable statement: "My Father is working until now and I am working" (**John 5:17**; cf. **9:4**).

Negation or Clarification of the Sabbath?

What did Christ mean when He formally defended Himself against the charge of Sabbath-breaking by appealing to the "working until now" of His Father? Did He use the example of His Father to rescind the obligation of Sabbath-keeping both for Himself and for His followers? This is the position defended by Sunday-keeping scholars. Or, did Christ appeal to the working of the Father on the Sabbath to clarify the true nature and meaning of the day? To put it simply, does Christ's statement represent a negation or a clarification of the Sabbath law?

In a previous study I showed that the "working until now" of the Father and of the Son has historically received three basic interpretations: (1) continuous creation, (2) continuous care, and (3) redemptive activities. [For my analysis of **John 5:17**, see my article "John 5:17: Negation or Clarification of the Sabbath?" Andrews University Seminary Studies 19 (Spring 1981), pp. 3-19.] The exponents of these three views basically agree in regarding Christ's pronouncement as an implicit (for some, explicit) annulment of the Sabbath commandment. Does such a conclusion reflect the legitimate meaning of the passage or arbitrary assumptions, which have been read into the passage? To answer this question and to understand the significance of Christ's saying, we briefly examine the role of the adverb "until now" — *heos arti*, the meaning of the verb "is working" — *ergazetai*, and the theological implications of the passage.

The Adverb "Until Now"

Traditionally, the adverbial phrase “until now” has been interpreted as the continuous working of God (whether it be in creation, preservation, or redemption), which allegedly overrides or rescinds the Sabbath law. But the adverb itself (“until”), especially as used in Greek in its emphatic position before the verb, presupposes not constancy, but culmination. The latter is brought out by some translators through the use of the emphatic form “even until now.” [See, for example, George Allen Turner, Julius R. Mantey, O. Cullman, E. C. Hoskyns, F. Godet on **John 5:17**.]

This adverbial phrase presupposes a beginning (*terminus a quo*) and an end (*terminus ad quem*). The former is apparently the initial creation Sabbath (**Genesis 2:2-3**) and the latter the final Sabbath rest envisaged in a similar Sabbath pronouncement in **John 9:4**, “We must work the works of Him Who sent Me, while it is day; night comes, when no one can work.” In this statement the culmination of the divine and human working is explicitly designated as the “night.” By virtue of the conceptual similarities between **John 5:17** and **9:4**, it seems legitimate to conclude that the “night” is the culmination for both texts.

What Jesus is saying, then, is that though God rested on the Sabbath at the completion of creation, because of sin, He has been “working until now” to bring the promised Sabbath rest to fruition. That will be the final and perfect Sabbath of which the initial creation Sabbath was the prototype. A study of the meaning of the divine working clarifies and supports this interpretation.

The Verb “Is Working”

The meaning of the verb “is working” until now, of the Father, is clarified by John’s references to the working and works of God which are repeatedly and explicitly identified, not with a continuous divine creation nor with a constant maintenance of the universe, but with the saving mission of Christ.

Jesus explicitly states: “This is the work of God, that you believe in Him whom He has sent” (**John 6:29**). And again, “If I am not doing the works of My Father, then do not believe Me; but if I do them, even though you do not believe Me, believe the works, that you may know and understand that the Father is in Me and I am in the Father” (**John 10:37, 38**;

cf. **4:34, 14:11, 15:24**).

The redemptive nature of the works of God is evident in the healing of the blind man since the act is explicitly described as the manifestation of “the works of God” (**John 9:3**). This means then that God ended on the Sabbath His works of creation, but not His working in general. Because of sin, He has been engaged in the work of redemption “until now.” To use the words of A. T. Lincoln, one might say, “As regards the work of creation, God’s rest was final, but as that rest was meant for humanity to enjoy, when it was disturbed by sin, God worked in history to accomplish His original purpose.” [A. T. Lincoln, “Sabbath, Rest, and Eschatology in the New Testament,” in *From Sabbath to Lord’s Day*, ed. Donald A. Carson (Grand Rapids, 1982), p. 204.]

Theological Implications

Christ appeals to the “working” of His Father not to *nullify*, but to *clarify*, the function of the Sabbath. To understand Christ’s defense, one must remember that the Sabbath is linked both to creation (**Genesis 2:2-3; Exodus 20:11**) and redemption (**Deuteronomy 5:15**). While in **Exodus 20:11**, the reason given for observing the Sabbath is the completion of Creation in six days, in **Deuteronomy 5:15**, the reason is deliverance from the Egyptian bondage: “Remember that you were slaves in Egypt and that the Lord your God brought you out of there with a mighty hand and an outstretched arm. Therefore the Lord your God has commanded you to observe the Sabbath day.”

While by interrupting all secular activities the Israelite was remembering the Creator-God, by acting mercifully toward fellow-beings he was imitating the Redeemer-God. This was true not only in the life of the people, in general, who on the Sabbath were to be compassionate toward the less fortunate, but especially in the service of the priest who could legitimately perform on the Sabbath works forbidden to other Israelites, because such works had a redemptive function.

On the basis of this theology of the Sabbath admitted by the Jews, Christ defends the legality of the “working” that He and His Father perform on the Sabbath. In John, Christ appeals to the example of circumcision to silence the echo of the controversy over the healing of the paralytic (**John 7:22-24**). The

Lord argues that if it is legitimate on the Sabbath for the priests to care for one small part of man's body (according to rabbinic reckoning, circumcision involved one of man's 248 members) [Yoma 85b] in order to extend to the newborn child the salvation of the covenant, [on the redemptive meaning of circumcision, see Rudolf Meyer, "peritemno," *Theological Dictionary of the New Testament*, ed. G. Kittel (Grand Rapids, 1973), vol. 6, pp. 75-76] there is no reason to be "angry" with Him for restoring on that day the "whole body of man," **John 7:23**.

For Christ, the Sabbath is the day to work for the redemption of the whole man. This is borne out by the fact that in both healings, Christ looked for the healed men on the same day and, having found them, He ministered to their spiritual need (**John 5:14, 9:35-38**). Christ's opponents cannot perceive the redemptive nature of His Sabbath ministry because they "judge by appearances," **John 7:24**. For them, the pallet and the clay are more important than the social reunion (**5:10**) and the restoration of sight (**John 9:14**), which those objects symbolized. It was necessary therefore for Christ to act against prevailing misconceptions in order to restore the Sabbath to its positive function.

In the Sabbath healing of the blind man recorded in **John 9**, Christ extends to His followers the invitation to become links of the same redemptive chain, saying: "We must work the works of him who sent me, while it is day; night comes, when no one can work," **verse 4**. The "night" apparently refers to the conclusion of the history of salvation, a conclusion which we found implied in the adverbial phrase "until now." Such a conclusion of divine and human redemptive activity would usher in the final Sabbath of which the creation Sabbath was a prototype.

To bring about that final Sabbath, the Godhead "is working" for our salvation (**John 5:17**); but "we must work" to extend it to others (**John 9:4**). The foregoing considerations indicate that the two Sabbath healings reported by John substantiate the redemptive meaning of the Sabbath we found earlier in **Luke** and **Matthew** — namely, a time to experience and share the blessings of salvation accomplished by Christ.

— by Samuele Bacchiocchi, Ph. D.,
Retired Prof. of Theology and Church
History, Andrews University, in *Endtime
Issues Newsletter*, No. 110.

In spite of the overwhelming consensus of persecuted Christians for many hundreds of years, some today are questioning whether or not the Roman Catholic Church is the great whore of Revelation. The historical proof is compelling. Let's look at what the Waldenses and others have said.

“Now it is certain, first, that since the tenth century, wherein Arnulphus, Bishop of Orleans, called the Pope Antichrist, in a full Council at Rheims, nothing has been more ordinary than to give him this title. The Antipopes of the eleventh century very lavishly bestowed it upon one another. This example was followed in the twelfth century, and has never since been discontinued till the time of the Reformation; a vast number of writers having set themselves against the Pope and the Papacy, openly proclaiming him to be the Antichrist, and his Church the Great Whore, and Mystical Babylon” (Peter Allix, *The Ecclesiastical History of the Ancient Churches of Piedmont and of the Albigenses*, I, 1692, 1821 edition, p. 281).

“The result of our examination is the solemn conviction . . . that the Romish, so far from being the true church, is the bitterest foe of all true churches of Christ — that she possesses no claim to be called a Christian Church — but, with the long line of corrupt and wicked men who have worn her triple crown, that she is Antichrist. . . . This identity of papal Rome with antichrist was maintained by Luther, Melancthon, Calvin, and all the continental reformers; by Latimer . . . and all the British reformers: by the illustrious Sir Issac Newton, Mede, Whiston, Bishop Newton, Lowth, Daubuz, Jurieu, Vitringa, Bedell, and a host of equally pious, illustrious, and learned names. The same testimony has been borne in the authorized doctrinal standards of the Episcopal, Presbyterian, Lutheran, Methodist, Baptist, and other churches both of Europe and America. The same doctrine is still taught in the theological school of Geneva by the illustrious D'Aubigne and Gaussen, and with but here and there a solitary exception, by all the most learned professors and clergymen of the present day, connected with the various evangelical denominations of Protestant Christians” (John Dowling, *The History of Romanism*, 2nd edition, 1852, pp. 646-647).

“Tergandus, [Ninth Century] Bishop of Treves, called the Pope Antichrist, yea, a

wolf, and Rome, Babylon” (*Martyrs Mirror*, 5th English edition, p. 240).

“Arnulphus, [Tenth Century] Bishop of Orleans, who had the greatest reputation of any man of his time, solidly maintained, from the canons and customs of the Church, that the Pope's sentence was not to be waited for in that case . . . ‘To desire an answer from him, is to consult the stones Who do you think that man is, who sits in his high chair? he is, answers he, the Antichrist, who sits in the temple of God, and shews himself as God.’ And the rest of his discourse is a sufficient evidence that he took the Pope to be the Antichrist, and that he acknowledged that the mystery of iniquity was then coming in upon the Church” (Allix, p. 199).

“France, which first bestowed upon the Popes the temporal dominions they now enjoy, long since owned the Pope to be the Antichrist. For Gregory I, having declared, in twelve several letters written against the Patriarch of Constantinople, who assumed the title of Universal Bishop, that whoever claimed that title for himself was either the Antichrist, or the forerunner of him; it was not long after, that Pope Boniface III persuaded Phocas to give him the title of Universal, which all his successors took up afterwards with joy, and affected to use it: for which reason the French, fearing lest they should fail of the respect which they had for St. Gregory, if they should accuse themselves of having so often made use of a false way of reasoning, at last called the Pope Antichrist. They were not therefore Manichees that were come from the east, in the eleventh century, to settle themselves in the west, who first set on foot this accusation; but they were the French, who, in a full council at Rheims, after the tenth century, called the Pope Antichrist” (Allix, pp. 198, 199, 200).

Berenger of Tours (Eleventh Century), denounced Rome's dogmas and maintained that the Roman Church was the See of Satan (George Faber, *The History of the Ancient Vallenses and Albigenses*, London: R.B. Seeley and W. Burnside, 1838, p. 159).

In the Twelfth Century, several groups of Bible believers labeled Rome as the Harlot of Revelation and the Antichrist: Petrobusians, Paulicians, Henricians, Arnoldists, and Paterines (Allix, *The Ecclesiastical History of the Ancient Churches*; Robinson, *Ecclesiastical Researches*, etc.).

The Waldensians identified the Pope as the Antichrist. In 1100, the Waldensian document, *Noble Lesson*, identified the Pope as the "Antichrist, the predicted murderer of the Saints, hath already appeared in his true character, seated monarchally in the seven-hilled city." "Of the authenticity of the Noble Lesson, the beautifully simple production of a confessedly simple people, there can, I think with the learned Raynouard, be no reasonable doubt entertained" (Faber, *The History of the Ancient Vallenses and Albigenses*, p. 371).

"A Treatise Concerning Antichrist," dated roughly 1160, identified the Pope of Rome as the Antichrist. George Faber identifies this as a production of Peter Valdo (Waldo). The manuscript was found among the Waldensians in the year 1658, by Sir Samuel Morland, who was appointed by British authorities to aid the Waldensians in their bitter persecutions. Morland brought the manuscript, "A Treatise Concerning Antichrist," and packets of other manuscripts back to England and deposited them in the University Library at Cambridge. They have since mysteriously disappeared, but many of the most important documents were copied and published prior to their loss.

According to Waldensian documents, the Antichrist's first work is that the Eucharist is idolatry because he worships the wafer equally with God and Christ, prohibiting the adoration of God alone. His second work is: that he robs and deprives Christ of the merits of Christ, with the whole sufficiency of grace and justification and regeneration and remission of sins and sanctification and confirmation and spiritual nourishment; and imputes and attributes them, to his own authority, or to a form of words, or to his own performances, or to the saints and their intercession, or to the fire of Purgatory. His third work is that he attributes the regeneration of the Holy Spirit to a dead outward faith; baptizing children in that faith; and teaching, that, by the mere work of the outward consecration of baptism, regeneration may be procured. This fourth work is that he rests the whole religion of the people upon his Mass. His fifth work is that he does everything to be

seen, and to glut his insatiable avarice. His sixth work is that he allows of manifest sins, without ecclesiastical censure. His seventh work is that he defends his unity not by the Holy Spirit, but by the secular power. His eighth work is that he hates, and persecutes, and searches after, and robs, and destroys, the members of Christ.

These things and many others are the cloak and vestment of Antichrist, by which he covers his lying wickedness, lest he should be rejected as a pagan. But there is no other cause of idolatry, than a false opinion of grace and truth and authority and invocation and intercession, which this Antichrist has taken away from God, and which he has ascribed to ceremonies and authorities and a man's own works and saints and purgatory (Faber, *The History of the Ancient Vallenses and Albigenses*, pp. 379-384).

In 1206, at the conference of Montreal, the Albigenses made the following confession: "That the Church of Rome was not the spouse of Christ, but the Church of confusion, drunk with the blood of the martyrs. That the polity of the Church of Rome was neither good nor holy, nor established by Jesus Christ" (Allix, p. 178). The Albigenses "expressly declared that they received the canonical books of the Old and New Testament, and that they rejected every doctrine that was not grounded upon, or authorized by them, or was contrary to any one point of doctrine that may be found there. According to which maxim, they confessed that they rejected and condemned all the ceremonies, traditions, and ordinances of the Church of Rome, which they declared to be a den of thieves, and the whore that is spoken of in the Revelation" (Allix, p. 194).

The Bohemians, a colony of Waldenses in Bohemia, held the following beliefs, according to their Roman Inquisitor. This description was given in the Fourteenth Century but uses material from the Thirteenth Century: "The first error, saith he, is that the Church of Rome is not the Church of Jesus Christ, but an assembly of wicked men, and the whore that sits upon the beast in the Revelation They declare the Pope to be the head and ringleader of all errors" (Allix, pp. 242-259).

John Huss (1373-1415), in a letter unto the people of Prague: "The more circumspect you ought to be, for that Antichrist laboureth the more to trouble you. Death shall swallow up many, but of the elect children of God the kingdom of God draweth near Know ye,

well-beloved, that Antichrist, being stirred up against you, deviseth divers persecutions” (John Foxe, *Acts and Monuments*, 8th edition 1641, III, p. 497, 498).

Many Lollards of the Fourteenth and Fifteenth Centuries held that the Pope was Antichrist and identified the papacy with **Revelation 17** (Allix, p. 230; John Thomson, *The Later Lollards*, pp. 76, 80, etc.).

All of the leaders of the Protestant Reformation considered the Pope the Antichrist, including Martin Luther, John Calvin, John Huss. Their successors in the Sixteenth, Seventeenth, Eighteenth, and Nineteenth Centuries persisted in this. Rome was considered the Mother of Harlots. The *Westminster Confession of Faith*, the most important Protestant Statement of Belief, says: “There is no other Head of the Church but the Lord Jesus Christ. Nor can the Pope of Rome, in any sense, be head thereof: but is that Antichrist, that man of sin, and son of perdition, that exalteth himself in the church, against Christ and all that is called God” (*Westminster Confession of Faith*, 1648, chapter 25, section 6).

On December 1, 1520, Martin Luther published two tracts in answer to the Bull of Leo X, one of which was entitled, “Martin Luther against the Execrable Bull of Antichrist.” He charged the Pope and his cardinals of acting “the undoubted part of the Antichrist of the Scriptures.”

William Tyndale, the father of our old English Bible, identified the Pope as the Antichrist in his treatise, *The Practice of Prelates*. Tyndale also labeled the Pope the Antichrist in the Preface to the 1534 edition of his New Testament. “Though the Bishop of Rome and his sects give Christ these names (His rightful names), yet in that they rob Him of the effect and take the signification of His names unto themselves, and make of Him but a hypocrite, as they themselves be, they be the right Antichrists, and deny both the Father and the Son; for they deny the witness that the Father bore unto His Son, and deprive the Son of all power and glory that His Father gave Him” (William Tyndale).

On September 9, 1560, Pastor Jean Louis Paschale of Calabria, just before he was burned alive in the presence of Pope Pius IV in Rome, turned to the pope and “arraigned him as the enemy of Christ, the persecutor of his people, and the Antichrist of Scripture, and concluded by summoning him and all his

cardinals to answer for their cruelties and murders before the throne of the Lamb” (J.A. Wylie, *History of the Waldenses*, ca. 1860, p. 120).

Bishop Nicholas Ridley, who was burnt during the reign of Queen Mary in 1556, then declared: “The See of Rome is the seat of Satan, and the bishop of the same, that maintained the abominations thereof, is Antichrist himself indeed; and for the same causes this See at this day is the same that St. John calls, in his Revelation, Babylon, or the whore of Babylon, and spiritual Sodom and Egypt, the mother of fornications and abominations on earth.”

William Latimer, a Greek scholar who loved the Word of God during the time of Tyndale, said, “Do you not know that the Pope is very Antichrist, whom the Scripture speaketh of? But beware what you say; for if you shall be perceived to be of that opinion, it will cost you your life. I have been an officer of his but I have given it up, and defy him and all his works” (Christopher Anderson, *Annals of the English Bible*, I, pp. 35, 36).

In his 1893 work titled, *Union with Rome*, Christopher Wordsworth, bishop of Lincoln in the Church of England stated the view which prevailed among Protestants at that time: “. . . we tremble at the sight, while we read the inscription, emblazoned in large letters, ‘Mystery, Babylon the Great,’ written by the hand of St. John, guided by the Holy Spirit of God, on the forehead of the Church of Rome” (Wordsworth, *Union with Rome*, p. 62).

“In common with most of the learned Divines of the Church of England since the Reformation and — as we have seen — in accordance with the teaching of her Homilies, we object to Reunion with the Papacy because the Church of Rome is the Babylon of the Revelation.” (*The Secret History of the Oxford Movement*, by Walter Walsh, 1899, p. 370).

— from the Internet Ω

Dave Hunt’s excellent 552-page book, *A Woman Rides the Beast*, gives much more information that positively identifies the fallen woman of Revelation as the Roman Catholic Church. It is available from Giving & Sharing for \$11 plus postage. We also publish *The Papacy is the Antichrist*, by J.A. Wylie, 36-page reprint, \$6.

The Elect in Babylon

Study No. 249

If the gates of hell have never prevailed against the Church (*ekklesia*), then God has continually had a constituency on earth. As history shows, this group has been mostly out of sight, and references or information about them has come through history via their persecutors/enemies.

This group is called “a holy nation” though they are sprinkled through various parts of earth, as salt is sprinkled on a plate of food. They are called “a spiritual house” and “a holy priesthood.” They are called “sojourners.” They are called “strangers” and “pilgrims.” They are called “ambassadors” and “soldiers,” but their “weapons of . . . warfare are NOT carnal.” They don’t carry swords, daggers, bayonets, rifles, or such. But their weapons are “mighty through God.”

They are a people that followed the footsteps of Jesus Christ. And they are willing to practice to the best of their ability the nonviolent actions and teaching of Christ. To jump to the crux of it, we read the instructions to THIS group, the elect, the called out, the saints: “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ But I say to you, love your enemies bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you,” **Matthew 5:43-44**. And “Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, ‘Vengeance is Mine, I will repay’ says the Lord. . . . Do not be overcome by evil, but overcome evil with good,” **Romans 12:19, 21**.

There was a time when this was preached and practiced (as best as imperfect humans can) in the Church of God. Now it seems that the Quakers, Mennonites and Amish are more faithful to these teachings of Jesus than the elect (or is it the “has been” elect?).

In the Church now the loud ones want to elect politicians, serve on juries, serve in the military, and sink themselves nostrils deep into the Babylonish system. This system and all the nations belong to Satan in this age, **Matthew 4:8-10**. The true saints are sojourners here and not partakers of Satan’s system.

Does God influence or direct leaders in that system? YES! Nebuchadnezzar was the #1 representative of the Babylonish system and YHVH called him “My servant” which can also be stated as “My minister,” **Jeremiah 25:9**. Cyrus was another one that

God used in Satan’s system. Yes, even Pilate received “power” from God, **John 19:11**. In this Babylonish group, God has authorities that are appointed by God. These have nothing to do with the *ekklesia*. They are God’s ministers, yet ignorant of God’s commandments and the testimony of Jesus Christ.

To further elucidate, here are a few quotes from a book by Isaac D. Martin, titled, *The Christian and the World*. “Although the Bible calls rulers the ministers of God, the government is an administration with a calling completely different from that of the church The principles that governed the unsaved are different from those used among Christians.” Here he uses “unsaved” for what I refer to as the “not called” or the “non-elect,” and “Christian” for what I refer to as the “elect.” The elect DOES NOT include the Christians of this world’s religions.

Mr. Martin tells of the 1960 election when Nixon and Kennedy ran for president. Some thought that the Pope would exert his power through a Catholic president. He writes: “Some Mennonites and Amish who previously had not voted began thinking that it was their duty to vote because to them, a Catholic president was unthinkable. Many of them went to the polls and voted, but John F. Kennedy was elected anyway. Someone aptly asked, ‘Did God lose that election?’ Obviously He did not. God will have His way in the affairs of nations, and He does not need the frenzied campaigning efforts of His followers.” He continues, “But a strong Christian brotherhood, witnessing to the truth in a community or in a county, will do much more than a few votes would.” And adds, “The Christian can safely put this matter in the hand of the Lord and pray, ‘Thy will be done!’ God can very easily look after any political repercussions we might fear.”

He refers to **Matthew 5, 6 and 7** and writes “Christ gave these principles to govern the life of the Christian; they were not given for the civil government of the ungodly. It is unjust for religious people to insist that

government authorities abide by these rules.”

(In *The Christian and the World*, he addresses how the elect should interface with education, security, technology, religion, politics, litigation, fashion, money and ecology. It is good information.)

The saints have been called OUT! “Come out of her (Babylon) My people” They are pilgrims, sojourners, and strangers on this earth — in this age. They “seek a homeland . . . they desire a better . . . country,” **Hebrews 11:14, 16**. They know that “friendship with the world is enmity with God,” **James 4:4**. To the saints “God has made foolish the wisdom of this world,” **I Corinthians 1:20**. This world is the Babylonish system of this age. Many of the loud teachers advocate becoming embroiled in the worldly system. Run for a political office, chastise the President in a letter, make a judgment on a human life. This is not the calling of the elect.

Jesus (the example of the elect) would not get involved in making judgments in this world’s system, **Luke 12:13-14**. Paul (who tells us to imitate him AS he imitates Christ) plainly wrote “For what have I to do with judging those also who are outside (the Church, i.e., in the world)? . . . But those who are outside God judges,” **I Corinthians 5:12-13**. Is our God so helpless that He can’t do it without our help? Did He not say, “Stand still, and see the salvation of the Lord. . . . The Lord will fight for you, and you shall hold your peace,” **Exodus 14:13-14**.

A teacher among the Churches of God has written: “Can a Christian take up arms against another person or even against another nation? Surely not. And yet, if we take that reply to its logical conclusion, it would mean that no Christian could ever be a police officer.”

This teacher thinks a Christian can be a police officer, but it is not so. A called out servant cannot be a policeman for he must live (among other principles) by **Matthew 5, 6 and 7**. This teacher writes (from the premise he put forth and disagrees with), “no Christian could ever serve on a jury for a capital crime.” This is true. Only those not of our calling should serve on juries.

On the same theme he continues, “We (meaning the elect) could not even serve on a jury that would send a man to jail.” And we will affirm this with the word of the apostle Paul. “For what have I to do with judging those who are outside [the Church]?” **I Cor-**

inthians 5:12.

And the teacher goes on to write (the view he supports): “Thousands of Christians serve in both law enforcement and the military with a clear conscience.” To this I can only say that they are not of the called out elect. The elect *must* follow the steps of Jesus, Who never carried a weapon, never resisted evil, and Who overcame evil with good.

Then he writes, “But there is a common assumption that God’s expectations of Christians is different from His expectations of godly men and woman in the Old Testament.” This is true and we will let the Word of God answer.

“You have heard that it was said to those of old [i.e., in the Old Testament], ‘You shall not murder, and whoever murders will be in danger of the judgment.’ But I say to you [here’s the different expectation] that whoever is angry with his brother without a cause shall be in danger of the judgment,” **Matthew 5:21-22**. “You have heard that it was said to those of old, ‘You shall not commit adultery.’ But I say to you (a different expectation) that whoever looks at a woman to lust for her has already committed adultery in his heart,” **Verses 27-28**.

“Again you have heard that it was said to those of old, ‘You shall not swear falsely, but shall perform your oaths to the Lord.’ But I say to you [a different expectation], do not swear at all,” **verse 32**.

Are the elect supposed to practice pure religion? “Pure and undefiled religion before God and the Father is this: to visit the orphans and widows in their trouble, and to keep oneself unspotted from the world [the Babylonish system],” **James 1:27**. The ways of the world are very enticing, but we need to keep away from their influence, **I John 2:15-17**. The things of the world can ensnare the elect and cause them to become spiritually unfruitful. “Now he who received seed among the thorns is he who hears the word, and the cares of this world . . . choke the word, and he becomes unfruitful,” **Matthew 13:20**.

On our jobs or our business we are exposed to the worldly ways, which we must resist and not let such ways come into our assemblies. “I wrote to you in my epistle not to keep company with sexually immoral people. Yet I certainly did not mean with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out

of the world,” **I Corinthians 5:9**.

The elect are not of this world. They need to keep away from the Babylonish system that requires them to compromise their (Biblical) standards. We are not here to set up governments or participate in the world governments. The elect believe Jesus when He said, “My kingdom is not of this world.” Kathleen McCann wrote an article titled “Christians Confused About Armed Force.” She correctly states, concerning Satan’s offer to Jesus to rule the world (at that time), “Why didn’t He accept Satan’s offer? It was because He knew that, if you try to solve the world’s problems in this age, you will have to do so using Satan’s methods.” For this reason we don’t get involved with this world.

Jesus prayed for us, “I have given them Your word; and the world has hated them, because they are not of the world, just as I am not of the world. I do not pray that You should take them out of the world, but that You should keep them from the evil one. They are not of the world, just as I am not of the world,” **John 17:14-16**. Yes, we are

misfits in this world.

We, the saints have precious knowledge. The Feasts/Holy Days have taught us that God is not setting His hand to save the world now. This is very comforting! If He was, then Satan would surely be winning the struggle. We, of all people, should be in the forefront of coming OUT of the Babylonish system like the primitive brethren did almost 2,000 years ago.

Please test all that I have written here against the Scriptures. You, the elect, have two witnesses and they must agree: (1) the Holy Spirit, and (2) the Holy Scriptures. Put all you hear and read to the test, and believe the truth.

The reason false teachers can continue teaching is because they have an audience and (generally) have financial support. We are under no obligation to hear them or support them.

May the Word of God clean His elect in preparation for the return of Messiah. Let’s heed, “come out of her My people.”

— by Peter A. Huizar Ω

Thirty-Eight Reasons Why I Question Seventh-day Adventist Doctrines

Study No. 250

Acts 17:11 Search the scriptures daily and try to locate these thirty-eight Seventh-day Adventist Doctrines.

I John 4:1-4 Test the spirits. Can the doctrines of Ellen G. White withstand serious Biblical tests?

1. Are you aware that the Seventh-day Adventist Church teaches that Ellen G. White was a divinely inspired prophetess? *Review Herald*, October 4, 1928.
2. Ellen G. White taught that *Satan* has taken *full possession* of the churches. *S.G.* Vol. 1, pp. 189-190.
3. The prayers of people in the *other* churches are an abomination. *S.G.* Vol. 1, p. 190.
4. Ellen G. White taught that eggs excite your *animal passions*. *Test.* Vol. 2, p. 362.
5. She taught that eggs should *not* be placed on your table. *They* are an *injury* to your children. *Test.* Vol. 2, p. 400.
6. Jesus called an egg “good” in **Luke 11:11-13**.
7. Ellen G. White taught that there were people alive in 1856 that would live to see the Seven Last Plagues! *Test.* Vol. 1, pp. 131-132.
8. Ellen G. White taught that there were people alive in 1856 that would live to be translated at the second coming of Jesus. *Test.* Vol. 1, pp. 131-132.
9. Please give me the name of someone who was at the 1856 Battle Creek Conference who is still alive today:
10. If Ellen G. White was alive under Mosaic Law, she would have been *stoned to death* for this false prophecy. Check **Deuteronomy 18:20-22**, **Deuteronomy 13:1-10** and **Matthew 7:15-20**.
11. Ellen G. White said that you should *dispose* of your house *before* the time of trouble. *Duty in View of the Time of Trouble*, January 31, 1849.
12. Ellen G. White tells us “*not to dishonor* God by applying to *earthly physicians*.” *Duty in View of the Time of Trouble*, January 31, 1849.
13. She said that angels carry golden cards as gate passes to get in and out of Heaven. Ask any Seventh-day Adventist to prove this point with scripture. *Early Writings*, pp. 37-39.
14. Ellen G. White *recommended wine* to people. *Test.* Vol. 2, p. 386.
15. Meat eaters have *perverted appetites*. *Healthful Living*, p. 97, 1897 ed. Now read **Exodus 12:1-11**.
16. The Seventh-day Adventists teach that Jesus had *OLDER BROTHERS!* *Desire of the Ages*, p. 71. Ask them to prove this point with scripture.
17. The “inspired prophetess” wrote that *colored people* should *not* be allowed to worship in the same buildings as whites. *Test.* Vol. 9, pp. 206, 214. Now read **Acts 10:34-35** and **Colossians 3:10-11**.
18. Ellen G. White taught that certain *races of men* are the result of amalgamation between man and beast. *S.G.* Vol. 3, pp. 64, 75. Question: Which?
19. The Seventh-day Adventist prophetess teaches that the rods of the pharaoh’s magicians of **Exodus 7:10-13** did *not* really become serpents. *S.G.* Vol. 3, pp. 205-206.
20. Ellen G. White bore *positive testimony against butter*. *Test.* Vol. 3, p. 21. Now compare **Isaiah 7:14-15**.
21. Ellen G. White wrote that “*cheese deranges* the stomach.” *Test.* Vol. 3, p. 136. Now compare **I Samuel 17:18** and **II Samuel 17:29**.
22. Ellen G. White would *not* have us buy a life insurance policy. *Test.* Vol. 1, p. 549. Compare **Proverbs 13:22**.
23. Ellen G. White claims that William Miller preached “the truth.” *Early Writings*, p. 233.
24. Ellen G. White claims that William Miller “plainly declared the *council of God*.” *Early Writings*, p. 234.
25. Ellen G. White claims that William Miller preached a “heavenly message.” *Early Writings*, p. 235.

26. William Miller taught that Jesus would return to the Earth on October 22, 1844!!
 27. Ellen G. White claims to have seen a *temple* in the Holy City. *Early Writings*, p. 32. But John in **Revelation 21:2, 22** said he saw *no temple* in the Holy City.
 28. Ellen G. White taught that *wigs* make people lose their reason and go *hopelessly insane*. *Christian Mothers*, No. 2, p. 121.
 29. Ellen G. White claims that blood was carried into the first apartment of the Old Testament tabernacle on a *daily basis*, *Patriarchs and Prophets*, pp. 354-355.
 30. Ask any Seventh-day Adventist to prove point 29 from the Bible.
 31. Over 200 lines of Ellen G. White's "Inspired Writings" have been *omitted!*
 32. Yet, she wrote that "a prophet of God has *no right to alter* the word of God." *S.G.* Vol. 3, p. 10.
 33. Ellen G. White claimed to have seen Abraham, Isaac, Jacob, Daniel, and Noah in a vision back in the 1840s. *The Word to the Little Flock*, p. 16.
 34. Since the Seventh-day Adventist Church does not teach the conscious state of the dead, you can understand why these 22 lines of "Inspired Vision" were *removed!*
 35. I would think that suppression of "a divinely inspired message" would bring the *suppressor* under a *divine curse!* **Revelation 22:17-19.**
 36. Since Ellen G. White tells us that her articles are *not from human sources*, she had backed herself into a theological corner. Check *Testimonies* Vol. 5, pp. 64, 67, 682-683, 687.
 37. The SDA Church wants us to believe that *Satan repented* and tried to get back into heaven. *Spiritual Gifts*, Vol. 1, pp. 18-19. Now compare **I Timothy 1:3**. Teach no other doctrine!
 38. Tennis is a species of idolatry! *Counsels to Teachers*, p. 350.
- by Elder W.H. Olson Ω

For more information, write for our free article, "Why We are Not Seventh-day Adventists."

Did you know that the Second Exodus is a major theme of Bible prophecy? Why is this momentous event so little talked about in Church of God circles? What does it mean, “bring again the captivity of Israel”?

Some misunderstand the Bible because they do not understand their own language. When properly translated and spiritually understood, the Bible is very precise and clear. But the problem is often that our vernacular language has been corrupted, and we are so familiar with speaking and listening to a corrupt language, that we cannot understand clear language. The famous scripture from **Zephaniah 3:9**, is not merely predicting the time when the earth will return to a pure language, but along with a pure language will be a pure people, who mean what they say and say what they mean. Today, if the whole world had only one language, there would still be a Babylon of confusion, because men of corrupt minds corrupt their own language.

In addition to turning the people to a pure language, God will remove pride and leave only an afflicted, humble people who trust in the name of the Lord, **verses 11-12**. The remnant of Israel will not do iniquity, nor speak lies, and have no deceitful tongue, **verse 13**. Who is the Remnant of Israel? Those God gathers, who are sorrowful for the solemn assembly, the wrong observance of God’s sacred appointments, **verse 18**.

“At that time,” the time of the Second Exodus, “will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I *turn back your captivity* before your eyes, saith the Lord,” **verse 20**. See also **Zephaniah 2:7**.

What does it mean, “turn back your captivity”? In **Jeremiah 33:7**, God says, “And I will *cause the captivity* of Judah and the captivity of Israel *to return*, and will build them, as at the first.” In **Amos 9:14-15**, we read, “And I will *bring again the captivity* of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord thy God.”

On an Internet forum, one individual said that **Jeremiah 33:7** and **Amos 9:14** have the same “Masoretic error,” as translated by the KJV. To him, these verses say the situation of captivity to Israel will happen again, contradicting the context of the verses that they will receive freedom from an earlier captivity. He states that the Septuagint translation has it correct: “And I will turn the captivity of Judah, and the captivity of Israel, and

will build them, even as before,” (**Jeremiah 33:7**); “And I will turn the captivity of my people Israel,” **Amos 9:14**. Not realizing that the “captivity” is a noun, referring to those taken captive, he fails to realize that “cause the captivity to return,” and “bring again the captivity,” mean exactly the same as “turn the captivity.” Not only does he malign the Masoretic text, but he adds a conspiracy theory by stating, “We can see from both KJV renditions that someone purposely changed the meaning of these verses.” There is no conspiracy here; his lack of understanding is the problem.

There is no Masoretic error here. The “captivity” is a noun, not an adverb or adjective, and refers to the people taken captive. When God “brings again” these people taken captive (the “captivity”), they are returned to their own land. These scriptures refer to the Second Exodus, one of the most important Bible prophecies.

Many scriptures refer to a future exodus from a future captivity of Israel. **Jeremiah 30:3**, “For, lo, the days come, saith the Lord, that I will bring again the captivity of my people, Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.” Resurrected David will be their king, **verse 9**. See also **verses 10-11**. Here are more references to the Second Exodus: **Jeremiah 3:18, 15:20-21, 16:14-15, 23:3-4, 7-8, 29:14, 31:1-13, 16, 23, 27-28, 32:37-44, 33:7, 11, 24-26, 50:4-5, 8, 19-20**. Why captivity? **Jeremiah 15:2-4, 10:18; Ezekiel 36:19, 39:23; Amos 5:27; Micah 5:7, 8, 6:2**. Judah and Israel are taken captive together, **Jeremiah 50:33**.

Moab will also return from captivity, “Yet will I bring again the captivity of Moab in the latter days, saith the Lord,” **Jeremiah 48:47**. See **49:39**, “But it shall come to pass in the latter days, that I will bring again the captivity of Elam.”

Other “Second Exodus” verses: **Leviticus 26:44-45; Deuteronomy 30:3-5; Nehemiah 1:6-9; Psalm 14:7, 53:6, 85:1-2, 126:1-6, 147:2-3; Isaiah 6:13, 10:20-22, 11:11-16, 14:1-3, 19:20-21, 23-25, 27:6, 12-13, 35:8-10, 37:31-32, 41:8-9, 43:1-2, 5-8, 45:20, 22, 23, 46:3, 48:20, 49:8-9, 52:11-12, 54:7-8, 60:21, 61:4; Lamentations 2:14; Ezekiel 11:16-17, 19, 14:22, 20:33-38, 42-44, 28:25-26, 34:11-14, 36:24-27, 35-36, 37:21, 22, 39:23, 25-29; Hosea 1:10-11, 6:10-11, 11:11, 14:7; Joel 3:1; Micah 2:12; Zephaniah 3:20; Zechariah 8:7-8, 10:8-11; John 10:16.**

— by Richard C. Nickels Ω

Annals of the World, by James Ussher

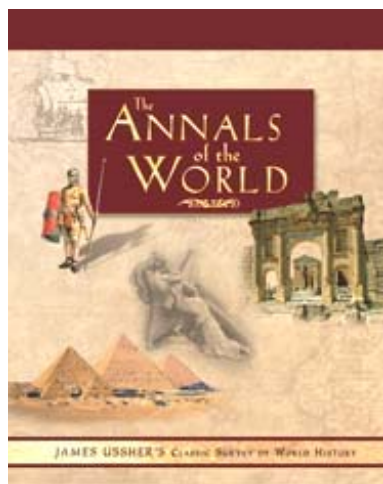
If you have a Bible with dates in the margins, you may see that the creation is dated as 4004 B.C. This dating is not actually part of the Bible, but the product of research of James Ussher (1581-1656), Archbishop of Armagh, Primate of Ireland, and Vice-Chancellor of Trinity College in Dublin. He was highly regarded in his day as a churchman and as a scholar. Of his many works, his treatise on chronology, *Annals of the World*, is the most famous. Originally written in Latin, it is now available for the first time in English.



Based on an intricate correlation of Middle Eastern and Mediterranean histories and Holy writ, Ussher's chronology was incorporated into an authorized version of the Bible printed in 1701, and thus came to be regarded with almost as much unquestioning reverence as the Bible itself. Having established the first day of creation as Sunday, October 23, 4004 B.C., Ussher calculated the dates of other Biblical events, concluding, for example, that Adam and Eve were driven from Paradise on Monday November 10, 4004 B.C., and that the ark touched down on Mt Ararat on May 5, 1491 B.C., on a Wednesday.

Some of the interesting things Ussher discusses in his book, are: Why was Julius Caesar kidnapped in 75 B.C.? Why did Alexander the Great burn his ships in 326 B.C.? What really happened when the sun "went backward" as a sign to Hezekiah? What does secular history say about the darkness at the Crucifixion?

In the years 1650-1654, James Ussher set out to write a history of the world from creation to A.D. 70. The result was published in 1658 as the literary classic, *The Annals of the World*. This famous comprehensive history of the world, originally published in Latin, offers a look at history rarely seen. Ussher traveled throughout Europe, gathering much information from historical documents. Many of these documents are no longer available, having been destroyed since the time of his research. Using the Bible as his timeline, Ussher began with the death of Nebuchadnezzar as a reliable date and worked backward through the genealogies of the Old Testament to arrive at the date of creation — 4004 B.C. Integrating Biblical history (around 15% of the text is from the Bible) with secular (around 85% of the material is from non-Biblical sources), Ussher compiled this masterpiece.



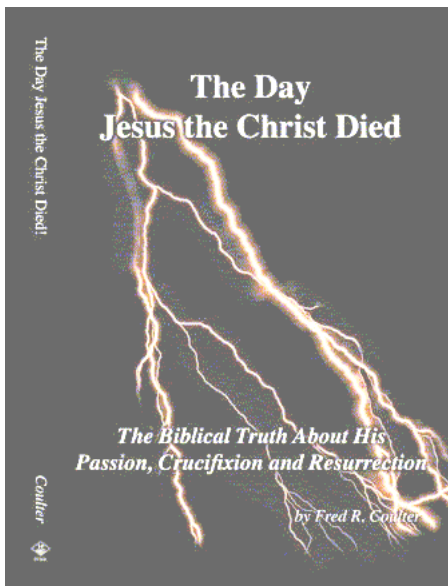
Considered not only a literary classic, but also an accurate reference, *The Annals of the World* was so highly regarded for its preciseness, that the timeline from it was included in the margins of many King James Version Bibles throughout the Eighteenth, Nineteenth, and Twentieth centuries, calling to mind the fact that the earth is only around 6,000 years old. The fact that Ussher's chronology has been deleted from Bibles is evidence of the Church's backsliding into the deceptive ideas of evolution.

The Annals of the World, 960 pages, \$69.95 retail, is a great addition to any church library, pastor's library, or any library — public or personal. The entire text has been updated from Seventeenth-century English to present-day vernacular in a five-year project commissioned by Master Books. Containing many human-interest stories from the

original historical documents collected by Ussher, this is more than just a history book — it's a work of history. This important literary work has been inaccessible in book form for over 300 years. Includes a CD of Ussher's Chronology of the World — full of color charts, graphs, timelines, and much, much more. Translated into modern English for the first time, it traces world history from creation through A.D. 70. There are over 10,000 footnotes from the original text, which have been updated to references from works in the Loeb Classical Library by Harvard Press, over 2,500 citations from the Bible and the Apocrypha, and eight appendices. Ussher's original citations have been checked against the latest textual scholarship.

The book is made of the highest quality material: Smyth sewn, gold-gilded edges, foil embossing on front, back, and spine. The cover is in the style of classic literary works, and the book is packaged in a beautiful box for display purposes and durability. Order your copy from Giving & Sharing for \$65 (US) or \$75 (outside North America).

The Day Jesus the Christ Died, by Fred R. Coulter



Mel Gibson's epic movie, *The Passion of the Christ*, has shocked its audiences with stark realism and bloody brutality — a powerful emotional presentation! As gripping and controversial as it was, millions who experienced the movie did not realize that it was a combination of the Gospel accounts, tradition, mysticism, and artistic license — telling less than half of the story.

Completely absent from Gibson's account was any mention of the name or meaning of the day Jesus was crucified. Yet, that Day of Destiny is the central theme and purpose of the entire Bible and of God's plan of salvation for mankind. In fact, the day Jesus the Christ died was planned and predetermined before the world was created!

If you believe Gibson's portrayal of the suffering and crucifixion of Christ accurately represents the Scriptures, then you need to read the full account contained in this book.

The Day Jesus the Christ Died — the Biblical Truth About His Passion, Crucifixion and Resurrection, by Fred R. Coulter, 160 pages, presents “the rest of the story” — the whole truth and nothing but the truth!

Without the true historical and Biblical facts, no one can fully understand the meaning of Jesus Christ's horrific, humiliating and gruesome death by beating, scourging and crucifixion.

Gibson's movie had lots of blood and gore, but did not explain the meaning of the shed blood of Jesus the Christ. Coulter explains the multi-faceted meaning of the blood of Christ. Jesus ratified the New Covenant with His blood. He redeems sinners, removes sins, justifies and sanctifies sinners, purifies the conscience, and brings peace with God, through His blood. Further, Christ's blood gives us direct access to God the Father, builds His Church, delivers Christians from the devil, and perfects Christians through His blood. “For this is My blood, the blood of the New Covenant, which is poured out for many for the remission of sins,” **Matthew 26:28**.

Fred R. Coulter, presents the full Biblical account in a most compelling way, affecting your mind, not your emotions as the Gibson movie does. As you will see, the truth is more astounding and profound than all of the ideas, superstitions, traditions and wrong beliefs of men! This 160-page book, \$16.95 retail, is available from Giving & Sharing for \$3.50 to cover postage and handling (\$10 outside U.S.A.).

Franklin Exhaustive Concordance of the Bible



When traveling, or just reading my Bible, *Strong's Exhaustive Concordance* is often too big and cumbersome to take along. The paper version weighs over six pounds. Now, there is a light alternative, weighing only one ounce.

To quickly look up a verse when I know a few of its words, I use the *Franklin Exhaustive Concordance of the Bible*, an electronic marvel. It fits in the back of my KJV Bible and is instantly ready to locate any scripture. The keyboard is paper thin, but very adequate for my fingers.

Note: this concordance does **not** have Strong's Hebrew and Greek numbers, nor can it be used to look up scriptures by book, chapter, and verse like the Franklin Electronic Bible. The Franklin Concordance's main purpose is to find a passage when you know one or more words of that scripture. Features include: Ultra thin, light and portable — clips onto any Bible or Book; two, three or four-line display and tilt screen for optimal viewing; phonetic spell correction — enter a word (or words) by how it sounds; Expand Search capability — finds other relevant and meaningful verses; time/date; calculator; databank; ribbon bookmark.

At \$49.95 plus postage (\$5 U.S.A., \$12 International), the Franklin Exhaustive Concordance of the Bible, EBC-530, ISBN 1-59074-244-3,

may be ordered from **Giving & Sharing, PO Box 100, Neck City, MO 64849**, or from our website at: www.giveshare.org/library/franklin-concordance.html.

— by Richard C. Nickels

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