



# The Christian Battle: "Staying the Course"!

**There is a warning** for Christians in the latter days that if ignored, could cause them to fail. It's simply known as "burnout." Christians are admonished to beware, "the love of many will wax cold." We are also advised that some will allow themselves to grow "lukewarm." The alarm has sounded; Christians must be cautious not to abandon God's ways and "become weary in well doing." But how can we be sure we will "stay the course" and not be affected by today's social pressures and forfeit our eternal life?

by Bill Watson



**Bill Watson**

**I**n Matthew 10:22 we are told, "he that endureth to the end shall be saved." This is repeated again in Matthew 24:13 and Mark 13:13. In Revelation 2:10, Christians in Smyrna were encouraged to be *faithful unto death*. This first-century exhortation is appropriate for present day Christians as well: "...be thou *faithful unto death* [natural or not], and I will give thee a *crown of life*."

Unquestionably, Christ is clear on what He expects from all of us. The level of commitment is total and complete, including, if necessary, your life. Anything else is not good enough. We are instructed to be living sacrifices for God (Romans 12:1-2), dying daily on His behalf (1 Corinthians 15:31), and mortifying the flesh (Romans 6:13), because of the sacrificial death He experienced which allows us to live for Him (1 Peter 2:5). Living the life of a Christian requires and demands a personal renewal and change of one's lifestyle. It's all about the renewing of our minds, which ultimately changes the way we feel, think, and act (Romans 6:3-19). This is an important concept to grasp and accept as part of the required cost that comes with being a Christian. When considering the Christian way, be assured: *it is a challenge!*



The challenge starts when the *conversion process* begins. The reason is, because as soon as an individual starts to make some drastic changes in his life, he finds himself confronted with new and sometimes unexpected social and personal pressures. Notice what Peter explains concerning what one can expect upon allowing God to change the direction of one's life: "...for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God [your life is taking on a noticeable change]. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: Wherein they [perhaps your friends and relatives] THINK IT STRANGE that ye run not with them to the same excess of riot [anymore], speaking evil of you" (1 Peter 4:1-4).

We must remember that those who cease from sin will suffer possible abandonment, mocking, accusations, disbelief and suspicion, personal loss, physical harm, mental and emotional anguish, etc. in the flesh, but this should not be a surprise, since Jesus also suffered in the flesh (1 Peter 4:1).

We are admonished *not to think it strange* to be confronted with trials once becoming a Christian. Undeniably, it should be expected, and Peter reminds us of this (1 Peter 4:12-13). Christ also explains through the Apostle Peter that trials will make us stronger, more resolved, resilient, and dedicated to accomplishing the commitment that will result in the salvation of our souls. Notice what Peter says: "Wherein ye greatly rejoice, though now for a season [temporarily], if need be, ye are in heaviness through manifold temptations: [why?] That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls" (1 Peter 1:6-9).

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## Open Church Policy

The Church of God International is an open church.

**W**e have many people attending who are *new* in the faith. Some will not always keep each of God's laws as they should, and some will not believe everything we teach. We pray that they may be strengthened through the services we render and the examples we set as they come to a closer walk with their God. **We request that you be neither judgmental nor base your standard for obedience on what you see your brother do.** Christ is our standard, not weak and sinful men. Always remember that you will be judged for what *you* do, not what others do. Your job is to pray for them, set the right example, and please the Father in all that you do. Ω

## — 2019 Holy Day Calendar —

### New Testament Passover

April 18, 2019  
(Observed at sundown)

### Feast of Unleavened Bread

April 20–26, 2019

### Pentecost

June 9, 2019

### Feast of Trumpets

September 30, 2019

### Day of Atonement

October 9, 2019

### Feast of Tabernacles

October 14–20, 2019

### Last Great Day

October 21, 2019

Holy days are observed beginning sundown the previous evening and end at sundown on the days listed. Passover is observed at sundown on the day listed.

## Notice!

- It is the desire of the staff to publish *The International News* quarterly. We can do this only if *you*, the reader, help by submitting timely articles, reports, and pictures.
- With few exceptions, submissions should be from 800–1000 words in ether .doc, docx, rtf, or .txt format.
- Submissions may be sent either to [vancestinson@cgi.org](mailto:vancestinson@cgi.org) or [lloyd Cary@gmail.com](mailto:lloyd Cary@gmail.com) or, preferably, to *both*.

**DEADLINE** for the *next* issue is  
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## Our Great Commission

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen” (Matthew 28:19–20).

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### Comparing Today's Church With the Bible

Christians today are no different than Christians of the past. Their objectives and goals are the same. In summary, they want to obey God and be good people, *but with a particular distinction*—to be good people *as God defines goodness*, not as the government, culture, or manmade traditions define goodness. This distinction throughout the centuries has caused conflict to a greater or lesser degree, depending on the times, location, and cultures Christians have found themselves in. The result—countless numbers of the faithful died through the ages, *committed to the faith* God called them to.

Unfortunately, the historical record confirms many Christians contending for the “faith once delivered” have been hurt, disenfranchised by government, ostracized by family and friends, and even killed as entertainment. It’s quite a disturbing legacy, especially when one considers these to be God’s chosen, called-out ones—those He considered His sheep. Today’s “heath-and-wealth” gospel stands in direct opposition to Christian experience in *early* church history. In fact, much of traditional Christianity represents a stark contrast to the biblical description and record of God’s true *called-out ones* that define His true church (Luke 6:26, 12:51–53; John 15:19, 17:14; Hebrews 11; 1 John 3:13).



“For we are His workmanship...” (Ephesians 2:10)

Many of today’s traditional Christian denominations and mega churches have ingratiated themselves into the hearts of teeming multitudes by tolerating and legitimizing lifestyles, liturgy, traditions, and doctrines that would surprise and disappoint even Jesus Christ Himself. Today’s traditional Christian community is an aberration of today’s pop culture, controlled by the politically correct environment that has emerged in our present secular humanistic society which, in general, is led by a *compromised moderate ministry* committed to *teaching non-offensive expectations*. By contrast, notice what the Apostle Paul advised the young evangelist Timothy to do: “I solemnly implore you, in the presence of God and of Christ Jesus who is about to judge the living and the dead, and by His Appearing and His Kingship: *proclaim God’s message*, be zealous in season and out of season: convince, rebuke, encourage, with the utmost patience as a teacher. For a time is coming when they [lay members and society in general] will not tolerate wholesome instruction, but, wanting to have their ears tickled, they will find a multitude of teachers to satisfy their own fancies; and will *turn away from listening to the truth* and will turn aside to fables” (2 Timothy 4:1–4, *Weymouth New Testament*). Unfortunately, this is a sad commentary on exactly what has been and is currently happening within the general Christian community.

#### How Do We Maintain THE Faith Once Delivered?

Some years ago, my wife and I went on a Caribbean cruise. For the first six days of this eight-day trip, the weather was just outstanding. However, during the last 36 hours, a tropical storm developed, causing the waves to increase enormously, aggravating the “rocking of the boat.” Many of the passengers and crew, including my wife, became extremely seasick. As the hours dragged on, she appealed to me repeatedly that it would be better if I just threw her overboard and put her out of her misery. Amused by her request, I responded with a smile that this wasn’t a good solution. She obliged and conceded to “toughing it out.” In other words, *she endured the storm!*

This example may appear insignificant compared to the variety and enormity of life’s potential problems and confrontations, but it illustrates a point: sometimes there are no options but to “endure the storm.” Occasionally, *enduring is our only alternative*. Sometimes, there’s nothing more we can do. We have reached the end of our ability to do anything—the proverbial “end of our rope.” We must deal with conditions and emotionally, mentally, physically, and spiritually handle the circumstances we’ve been dealt and go through them, liking it or not. Some may view this as passive behavior, but I can assure you, depending on what we are enduring—accident, marital issues, health concerns and addictions, misbe-



“I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:” (1 Corinthians 9:26).

having children, relationships, vocational or career problems, etc.—it can be enormously and painfully *proactive*.

Jesus said we must *endure* to the end. He also mentioned, “The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day [Jesus also *willingly* endured much!]. And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily [enduring the Christian requirements and demands], and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake [endures the pain and suffering, consequences and costs], the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away” (Luke 9:22–25)?

Also, when addressing Timothy, the Apostle Paul chooses an interesting characterization. He told Timothy to “*endure hardness* as a good soldier of Jesus Christ” (2 Timothy 2:3). This is a curious request, unless, of course, you realize the life of a Christian is much like that of a soldier. This admonishment is very cogent when one comes to embrace the life of a Christian. The similarities of a soldier’s life and a Christian’s are quite metaphoric. Both are aware, or at least should be, that circumstances can be difficult. Life can get uncomfortable at any time. Unimaginable inconveniences may be experienced, and tests, trials, or temptations can be enormous occasionally. But for the Christian soldier, when considering the reward promised and defined by the *true Gospel*, we are assured the challenges of this life are *not worthy to be compared* to the gift of immortality God has prepared for us (Romans 8:18)! Therefore, *enduring occasionally*, though it may be uncomfortable for the time, is a small price to pay for such a stunning benefit from God.

Clearly, we must embrace the fact that *enduring* is going to be a part of our Christian experience. Consequently, it becomes obvious that endurance must be part of our character, our “frame of mind.” Developing this *frame of mind* is not necessarily easy to do, but it is achievable when considering Paul’s instruction to Timothy. Notice what he says: “No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier” (2 Timothy 2:4). And further down in the text he says, “Therefore I *endure all things* for the elect’s sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory” (2 Timothy 2:10). And James mentions, “Behold, we *count them happy* which *endure*. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy” (James 5:11).

A firm resolution to “willingly endure” is a *type of spiritual inoculation* that has a long-term benefit: eternal life! It is the evidence of faith that is pleasing to God, because it is reassuring to Him that regardless of what “shakes,” you will not be *shaken*. Notice, “And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain” (Hebrews 12:27). When you decide to be a Christian, you are asking God to become intimately involved with your life. This is a wonderful thing, but is also very challenging, because you are no longer your own. He now is in charge of your life.

In making this point more poignant, let me suggest reviewing the first two chapters of Job.

As you read this narrative, three things become obvious. *First*, Job was a very blessed and affluent man. *Second*, God was steering Job’s life, and He, God, chose to *allow Satan* to have his way with Job and his family. *And finally*, the circumstances that erupted left Job in a condition he could *not control*. Job had only one option: *to endure* the pain and suffering due to the loss of his family and health.

Those of us familiar with the story know that the circumstances defining Job’s journey to the “self-actualization” God had in mind was merely a “means to an end.” Further, the point that *God is in control* of the lives of His servants is plain to see. This should resonate with those of us who are baptized and/or considering baptism.

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Those of us familiar with the story know that the circumstances defining Job’s journey to the “self-actualization” God had in mind was merely a “means to an end.” Further, the point that *God is in control* of the lives of His servants is plain to see. This should resonate with those of us who are baptized and/or considering baptism. Paul explains, “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also *should walk in newness of life*” (Romans 6:3–6). This illustrates that we are expected to live a *renewed life* fashioned after Christ’s example by allowing God to have His way with us.



**“But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members” (Romans 7:23).**

Upon being baptized, we have invited God into our lives, conceding to His intervention in directing our lives as He sees fit for His purposes. Notice: “Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor” (Romans 9:20–21)?

Giving our lives over to God can be a fearful thing, because we don’t know what He may have in mind for us. But one thing is sure: *He has our best interests at heart* at all times.

We should realize that although anyone can walk with God when times are good, it is assured that our character will be *tested and tried* to ensure God we are indeed sincerely with Him, for better or worse (1 Peter 4:12–13). God knows us better than ourselves. He knows what we are capable of doing, even when we think otherwise. Like a good coach, He is looking for ways to maximize our God given skills by giving us opportunities to multiply our talents for the benefit of others; and that may require some occasional intervention on His part to motivate us beyond what even we thought ourselves capable of.

Assuredly then, we must recognize that in the course of our lives we may be confronted with challenges that will require a certain degree of *endurance*. None of us are immune to hardships. All of us, while in this flesh, are vulnerable. It’s important we are not fearful, terrified, or afraid to live our lives knowing that at some point we may be dealt a test, trial, or temptation that *temporarily* may seem enormous in scope. Remember, God is watching how we are reacting to conditions, and hoping we will respond in such a way to either inspire, reprove, instruct, or correct our course He has us on, while at the same time expecting us to glorify Him with that response. Knowing we are committed to *endure*—and if necessary, outlast the trial—should serve to ensure we will overcome it. Clearly, a *commitment* to endure makes that possible!

Understandably, this awareness can be daunting. Yet, we are discouraged from fear, because we know fear can paralyze an individual’s growth in love. And love is essential in the life of a Christian. This is why we are reminded “love casts out [displaces, replaces, eliminates] fear” (1 John 4:18). Our enemy, Satan, wants us immobilized, dysfunctional, doubting, questioning, tentative, and hesitant, ultimately giving up and quitting. He does not want us to have the faith in God to “stay the course.” He knows if we begin to fear and doubt, allowing these negative characteristics to encroach on our faith, *we will not endure*. That is why we



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must always remain steadfastly connected to God when confronting these stresses, fully knowing He has our best interests at heart; and if we draw near to Him, He will draw near to us (James 4:7–8).

The Apostle Paul unequivocally assures us that God will always be “measured” with what He allows to come our way. Notice what he says: “There hath not temptation taken you but such as is common to man: but God is faithful, who will *not* suffer [permit] you to be tempted above [beyond] that ye are able [capable]; but will with the temptation also make a way to escape, that ye may be able [capable] to bear it” (1 Corinthians 10:13).

Do you realize what you just read? This is undeniably one of the *most reassuring* scriptures in your Bible. It reveals that God will *never allow* a test, trial, or temptation to confront you that is beyond your abilities to handle. This means that whatever the trial, test, or temptation you’re facing or contending with, the fact you are in this confrontation is *evidence* you can be victorious. However, *endurance* must underscore your commitment to the challenge you’re facing.

#### In Summary

We understand that if we don’t endure life’s difficulties as a Christian until the end of our life or until Christ’s return, we will *not be rewarded* with eternal life as an immortal son, born of God. As Jesus explained many times, only those Christians who *endure to the end* shall be saved.

Admittedly, the conversion process is a difficult one. Why? Because it *requires change!* That’s what conversion means. Therefore, the crucible of “fire” is an appropriate metaphor, since fire is used on so many physical materials for the purpose of converting different elements into something they were not (i.e., water into steam, iron ore into molten steel, liquid gold into different jewelry, etc.). Certainly, it would only seem appropriate that God would exercise His prerogative in our lives to assure Him of the “crucible development” we need to qualify for His Kingdom with the maximum reward.



God reserves the right to *be* God! Therefore, He is *not* our “copilot.” Instead, **He is our Pilot.** It’s *His* salvific program. *He* makes the rules and the laws defining the course. It’s *His* mission! We have only to accept the requirements and commit to “endure” what our particular “*Christian role development program*” demands to succeed in our calling. Notice what the writer of Hebrews says about this possibility in our lives: “...My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye *endure chastening*, God dealth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons” (Hebrews 12:5–8). Paul encourages the Christians at Philippi, in the context of persecutions and being surrounded by adversaries, that they have been given a privilege, a gift: *the gift* of “sharing in the suffering” of Christ (Philippians 1:28–30).

Did you grasp what Paul said? Let me re-emphasize this very important point. Paul says we have been given a tremendous opportunity, a gift to share not only in our belief in Christ, but “also to *suffer for His sake.*” That’s right!

The one least-appreciated gift in our Christian walk is the *gift of suffering for His (Christ’s) sake.* And yet, is it right we should think any differently, since *He suffered* so much for us? Anyone who commits to living a life dedicated to exemplifying the attributes, characteristics, and values of what Jesus Christ represents *will suffer* because it requires making decisions that cut across our nature and society like a two-edged sword. Remember, the nature of man is enmity toward God and not naturally subject to the laws of God (Romans 8:7).

We should always recognize the example of how our Lord finally succeeded in His passion: *He endured.* He could have called a legion of angels to stop the whole event and rescue Him from this unjust execution; but instead, *He willingly endured.* His life was dedicated to paving a way that would result in redeeming us from the penalty of death that the law laid claim. Everything depended on our Lord’s success and His *willing-*

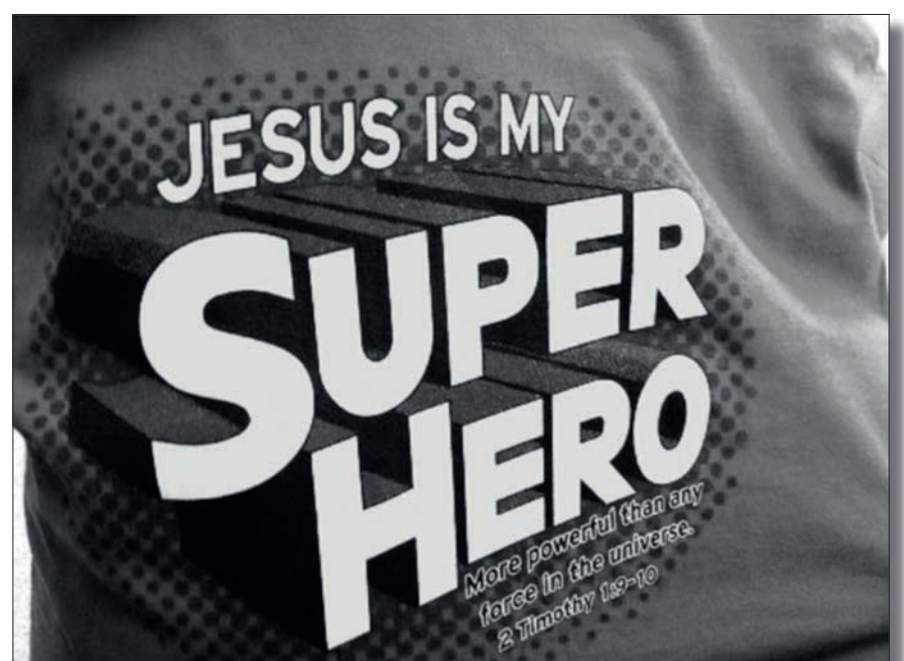
*ness to endure.* He had only one option. And He chose to accomplish it by *enduring*, “staying the course,” and outlasting the humiliation, pain, and suffering. Yes, He surrendered Himself to the cause by simply *enduring the circumstances* that confronted Him so that we may have life.

We, too, must be prepared to *endure anything.* As Paul was committed not to allow anything to separate him, so we should commit to the same degree of love for Christ (Romans 8:35–39, 2 Corinthians 4:8–18; 11:23–33). Unquestionably, our Lord expects us to develop and have this “frame of mind.”

To better assure yourself you won’t become weary in well doing, wax cold in love, or become lukewarm, commit and dedicate yourself to enduring whatever life may throw at you. Surely, God will welcome you into His Kingdom as a good, faithful, and righteous, born son of God! □



“I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing” (2 Timothy 4:7–8).



“God is my rock, and my bulwark, And my deliverer, My God is my rock, I trust in Him: My shield, and a horn of my salvation, My high tower” (Psalm 18:2).



# Answering Bible Critics

We all know the scriptures, “Answer *not* a fool according to his folly, lest thou also be like unto him,” and “Answer a fool according to his folly, lest he be wise in his own conceit” (Proverbs 26:4–5). A contradiction? No, but **how DO we handle such alleged errors, contradictions, or discrepancies in the Bible?**

by Lloyd W. Cary



Lloyd W. Cary

**H**ow many of our readers believe their Bibles are full of contradictions? (None, I hope!)

Some uninformed Christians and sincere doubters question the authority of the Bible, believing it is merely a collection of myths and inaccuracies, of a collection of old wandering Jewish migrants who had nothing to do but to write stories.

For many people, the belief that the Bible contains contradictions and inaccuracies gives them an excuse for *not* believing. Send for our free booklet, *How To Study Your Bible*.

There are many books and websites available today that supposedly list “all the errors in the Bible.” The intent and purpose of all these books and articles is to place doubt and confusion in the minds of readers—not for their enlightenment or edification. Most gainsayers and critics simply get their *ammunition* from these places; they seldom find supposed errors on their own.

**The purpose of this article is to strengthen your faith in God’s Word.**

These things characterize nearly everyone who has difficulty accepting the authority of the Scriptures.

- They seldom, if ever bother to *read* the Bible.
- They approach the Bible with prejudiced ideas learned from Bible critics and their writings—they approach the Bible with a *preconceived bias* of **finding** errors.
- Often men who profess to believe the Bible have really no regard for it when it crosses their own views and *personal options*.
- They are not acquainted with the Bible’s *Author*.  
If you know the Author, you’ll *love* His Book!

Many have found supposed errors in the Bible in relation to history or geography, only to find out that the Bible is correct once further archaeological evidence is discovered. For example, Julius Wellhausen, one of the chief formulators of the *Documentary Hypothesis*, stated claimed that Moses could not have written the Pentateuch—the first five books of the Bible—because writing was not invented until centuries after Moses. The problem with this assumption is that it ignores the clear findings of archaeology which demonstrated that writing existed for centuries before the time of Abraham. Jesus Christ personally vouched for Moses’ authorship: “For had ye believed Moses, ye would have believed me: for he wrote of me” (John 5:46).

Let’s be honest. Yes, there *are* difficult passages. Yes, there are verses that *appear* to contradict each other. We must remember that the Bible was written by approximately 40 different authors over a period of around 1500 years. Each writer wrote with a different style, from a different perspective, to a different audience, and for a different purpose. This being the case, we should *expect* some minor differences. However, **a difference is *not* a contradiction!** It is only an error if there is absolutely *no* conceivable way the verses or passages can be reconciled. Even if an answer is not available right now, that does not mean an answer does not exist.

We often receive gainsaying questions along the lines of “Explain how these verses do *not* contradict!” or “Look, here is an error in the Bible!”

Admittedly, some of the things people bring up are difficult to answer. Some responses require hours of research and digging, However, it is our contention that there are viable and intellectually plausible answers to every supposed Bible “contradiction” or “error.” There are books and websites available that supposedly list “*All The Errors In The Bible*.” Critics love to flaunt “gotcha” questions to supposedly prove they know more about the Bible than most believers do. Most people simply get their ammunition from these places; they do not find supposed errors on their own. *Why* do people *do* that? They are looking

for “loose bricks,” and are often attempting to destroy believers’ faith in God’s Word! There are also books and websites available that refute *every one* of these supposed errors.

The saddest thing is that most people who attack the Bible are not *truly* interested in an answer.

Many “Bible attackers” are even *aware* of these answers, but they *continue* to use the same old shallow attacks again and again as though they had never been answered. They then look for another believer to hassle.

The apostle Paul said, “Of these things put them in remembrance, charging them before the Lord that they *strive not about words* to no profit, but to the subverting of the hearers” (2 Timothy 2:14). He added, “But foolish and unlearned questions avoid, knowing that they do gender strifes” (2 Timothy 2:23).

**So, what are we to do when someone approaches us with an alleged Bible error?**

1) Prayerfully *study* the Scriptures (2 Timothy 2:15) and see if there is a simple solution. By far, the most perceived errors are *lack of context*. “A TEXT without a CONtext is only a PREtext!”

2) Realize a **difference** is *not* a **contradiction**. If a dozen witnesses see an accident, there will be undoubtedly be variations in their accounts. But it is the same accident. Alleged discrepancies are strong evidence that there was no collusion between various writers.

3) When reading God’s Word, we should cultivate the mindset of *harmonization*, not differentiation. Always give the Bible the benefit of the doubt.

4) “*Study* to shew thyself approved unto God, a workman that needeth not to be ashamed, *rightly* dividing the word of truth” (2 Timothy 2:15).

5) Put on your spiritual armor. “Put on the *whole* armour of God, that ye may be able to stand against the wiles of the devil” (Internalize *all* of Ephesians 6:11–18.)

6) As a rule of thumb, take the Bible *literally* wherever possible; if symbolic, figurative, or typical language is used, then look for the literal *truth* it tends to convey. Do some research using some of the fine Bible commentaries, “Bible defense” books, and biblical research websites. One recommended book is *Alleged Bible Contradictions Explained* [ISBN 13: 9789992429846] by George W. DeHoff; Another is the *Encyclopedia of Bible Difficulties* [ISBN 0-310-43970-6] by Gleason L. Archer. While we do not agree with every explanation they give, they are nonetheless beneficial in *rightly* dividing the word of Truth (2 Timothy 2:15). We also recommend *Evidence That Demands a Verdict* [ISBN 0-7852-4219-8], *A Ready Defense* [ISBN 0-8407-4419-6], both by Josh McDowell, *Which Bible Would Jesus Use?* by Jack McElroy [ISBN 978-0-9860265-1-5], and *In Awe Of Thy Word* by G.A. Riplinger [ISBN 0-9635845-2-9]. Prove all things.

7) If there is still no clear answer after steps one through six above are followed, we trust God in faith that His Word is truth (John 17:17) and that there *is* a solution that just simply has not been recognized yet (2 Timothy 2:15, 3:16–17). Sometimes it is wise to “put it on the back shelf” of your mind until the answer comes. Don’t let it fester and consume you. Remember: “But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Hebrews 11:6). Never allow a critic’s lack of faith to affect your faith.

8) Ask your pastors/church leaders to see if they can help you find a solution. But be keenly aware that Satan also has his false ministers sprinkled throughout professing Christendom (See Matthew 24:4,11,24; 2 Corinthians 11:13–15; and Ephesians 4:14).

*Answering, continued on next page*



“To the law and to the testimony: if they speak not **ACCORDING TO THIS WORD**, it is because there is **NO** light in them. (Isaiah 8:20)

9) Realize sometimes an “easy” answer can be a wrong answer. “Yea, let God be true, but every man a liar” (Romans 3:4). Honest students of God’s Word change their beliefs to correspond with God’s Word; dishonest students attempt to change God’s Word to harmonize with their preconceived beliefs. Some like to “translation hop” until they find a translation that words a verse in a way that tends to prove their point. *The New World Translation* is a case in point.

10) Be aware that a large portion of the critic’s alleged “discrepancies” is purely subjective—originating not in the sacred books themselves, but in the misguided prejudices and disordered imaginations of the detractors. Attitude is king! Remember, most people are not yet called (John 6:44, 65). “For ye see your calling, brethren, how that *not many* wise men after the flesh, not many mighty, not many noble, are called” (1 Corinthians 1:26).

**True Texts Vs Corrupted Texts**

The apostle Paul said, “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment” (1 Corinthians 1:10). Ecumenism seldom works..

Many heated arguments have arisen over the issue of, “My Bible says such-and-such.” “No. *my* Bible says such-and-such!” “Ah-ha! There must be a *contradiction* here!” Not so! They were just translated out of different manuscripts.

Most people who purchase new Bibles are totally unaware that new, modernized Bibles may be translated from corrupted manuscripts. For example, the King James Bible of 1611 is based on the officially kept Scriptures of both Jews and Greeks (Romans 3:1–2), often referred to as the Masoretic, the Majoriy text, the Textus Receptus, the Byzantine, the Stephens, or the Received Text. The texts God promised to preserve had many names down though history.

In the late 1800s a couple of critical scholars named Westcott and Hort were hired to “revise” the KJV. Of questionable backgrounds, they had an agenda. They substituted a newly created New Testament of their own devising, based upon the readings found in the Vaticanus and Sinaiticus manuscripts found in the Libraries of ancient Egypt. Westcott and Hort then published their *own* critical edition of *The New Testament in the Original Greek* in 1881—a brand *new* Greek text that never existed before. Unfortunately, nearly all modernized Bibles published are based on these corrupted texts. The differences are major.

Without knowledge of what the true text is, translators go astray. An accurate translation of the wrong text results in much confusion and error.

Some textual critics believe God inspired the original writings and then either “lost” them or scattered them across many varying manuscripts. They make a living and a reputation trying to retrieve them—although some of the experts admit it’s impossible to harmonize the many varying manuscripts.

It may shock many of our readers to see how modern day “scholars” have altered virtually all the “modern” Bibles. You can check 200 omissions at: [https://www.biblebelievers.com/New\\_Eye\\_Opener.html](https://www.biblebelievers.com/New_Eye_Opener.html).

We know Satan has his false prophets, false ministers, and false churches. Isn’t it only logical that he would propagate false Bibles? (Psalm 56:5; Matthew 24:4–5,11,29; Acts 20:29–30; 2 Corinthians 2:17; and 2 Peter 3:16. Be aware!)

**But can I really trust the Bible—hasn’t some of it been corrupted or lost?**

Good question. Let’s turn to a few scriptures that discuss the veracity of the scriptures themselves:

- **2 Timothy 3:16** “*ALL* scripture is given by inspiration of *God*, and is profitable for *doctrine*, for *reproof*, for *correction*, for *instruction* in righteousness:” The skeptics and critics of God’s Word do not want to believe this. *Do you?*
- **Psalm 12:6-7** “The *words* of the LORD are *pure words*: as silver tried in a furnace of earth, purified seven times. Thou shalt keep *them [the Words]* O LORD, thou shalt preserve *them [the Words]* from this generation *FOR EVER*.” Again, the skeptics and critics of God’s Word do not believe this. *Do you?*
- **Isaiah 40:8** “The grass withereth, the flower fadeth: but the Word of our God shall stand *for ever*.” *How long?*
- **Matthew 5:18** “For verily I say unto you, Till heaven and earth pass, one jot or one tittle [i.e., the dotting or an “I” of the

crossing of a “T”] shall *IN NO WISE* PASS from the law, till all be fulfilled.” Note: Nothing is “done away” here!

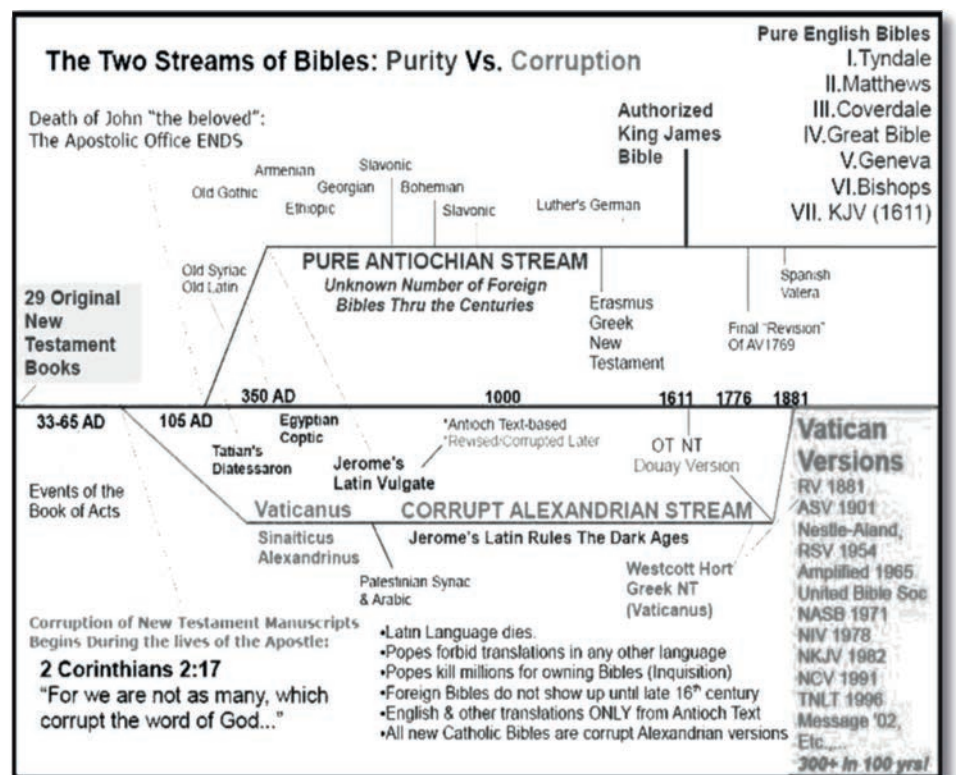
- **Luke 21:33** “Heaven and earth shall pass away: but *MY WORDS* SHALL *NOT* PASS AWAY.” *Read that again!*
- **Revelation 22:18–20** “For I testify unto every man that heareth the words of the prophecy of this book, If any man shall **ADD** unto these things, God shall add unto him the plagues that are written in this book: And if any man shall **TAKE AWAY** from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.” God hates, and will punish, those who alter His inspired word.
- God has purposefully superintended the writing of the Scriptures to contain the equivalent of “speed bumps” (“faith bumps”). They are purposefully in the text to serve as a dividing line between people of faith who are seeking God’s will and the skeptics who find therein the justification they seek for rejecting God and the claims of His Bible. Faith is simply believing what God *SAID!* “Yea, *Hath* God SAID?” was the first question recorded the Bible (Genesis 3:1). If the devil can get you to disbelieve what God SAID, he *has* you where he wants you!
- God asks a question and answers it in Isaiah 28:9–11: “*Whom* shall he teach knowledge? And *whom* shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts [i.e. spiritual babes]. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: For with stammering lips and another tongue will he speak to this people.”
- 2 Thessalonians 2:11 relates, “And for *this* cause [because they received not the *love* of the truth,] GOD [Himself] shall send them **STRONG DELUSION**, that they should believe a lie.” They are not now being called (John 6:65). “No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day” (John 6:44).
- And remember Christ’s promise in John 10:35: “the scripture **CANNOT** be broken”! There are **no** real contradictions in God’s Word! Jesus *never* corrected His Word, He considered the Old Testament infallible.

If you will keep these points in mind, your faith will be strengthened, and you will not be soon shaken by those who claim to have found contradictions in God’s Word.

For a deeper understanding of this vital subject, be sure to send for our free booklets: *The Q & A Books—Volumes 1 & 2*, *How to Study Your Bible*, and *Ten Facts You Should Know About Repentance*. We encourage all our readers and viewers to visit our updated web site: [www.cgi.org](http://www.cgi.org). Ω

“Always be prepared to give an answer to anyone who asks you the reason for the hope that is in you, with meekness and reverence” (1 Peter 3:15).

“Open my eyes, so that I may behold wondrous things out of Your law” (Psalm 119:18).



**The Two Streams of Bible Texts**



## Counting to Pentecost

by Murray Palmatier  
Elder, Burlington and Ottawa



Murray Palmatier

**W**e are all familiar with the account in **Leviticus 23** that delineates for us the appointed times of worship of our God, both weekly and annually. As we exit the Feast of Unleavened Bread, our focus turns to the Feast of Pentecost. However, the accurate timing of this Holy Day is predicated on two other events in the same account in Leviticus which are often overlooked, but should *not* be!

Leviticus 23:9–14 describes for us the Wave Sheaf Offering which took place on the morrow after the weekly Sabbath during the Feast of Unleavened Bread. This year, the Sabbath coincided with the First Holy Day, so the Wave Sheaf offering would have been on the Sunday following. The Wave Sheaf represents the presentation of the resurrected Christ to His Father, and this can be found described for us in the Gospel accounts. Having lived a perfect life, He fulfilled the covenant requirements of a physical Israelite and qualified to receive the covenant blessings from His Father. His choice to instead take upon Himself the penalties of Israel not keeping the covenant, is another part to the overall story. But we cannot miss the importance of the Wave Sheaf Offering in the transition from Unleavened Bread to Pentecost.

Leviticus 23:15–22 then describes for us the Feast of Weeks, which culminates in 50 days with the High Day of Pentecost. The Feast of Weeks is the entire seven-week time frame from the day of the Wave Sheaf Offering through to the High Day of Pentecost, 50 days later. What we cannot miss is the command in verse 16 to “count.” Counting should be part of our daily and weekly habits. We should know where we are each day in the count to 50—and then use the time to prepare spiritually for the Holy Day of Pentecost. There are many lessons we can learn by obeying the command to count—many of which you’ll likely hear in sermons that lead up to Pentecost.

May God bless your Feast of Weeks this year!

Ω

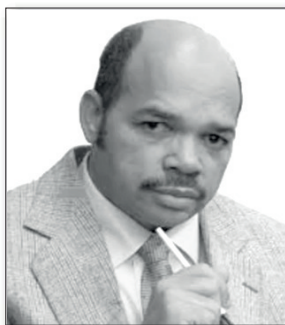


**Isn't it ironic that man's fascination with the mythological, the pagan, and the idolatrous have literally crowded out God's Holy Days?**

Most professing Christians are totally unaware that God's *plan for all humanity* has been deliberately shoved aside, dismissed, or overlooked by today's clergy as being “Jewish,” “Nailed to the cross,” “done away” or “Old Testament.” Isn't it time you knew the plain *truth* about what God has in store *for you*? Our booklet, **GOD'S SEASONAL PLAN**, explains God's Holy Days in detail, straight from your own Bible. It's yours *free* for the asking. Ω

## Life Goes On... Until?

by Horane Smith  
Elder, Toronto and Kawartha Lakes



Horane Smith

**W**e are at a juncture in human history when economies get from bad to worse, countries war with one another, leaders are at each other's throats, political scandals reign, there's mistrust of those in the seats of power; and at the same time, there's an insatiable quest for power among political aspirants. There's no trust in pharmaceutical, food and airline companies, and security forces; crime, famine, and natural disasters are commonplace, and the list goes on.

Each week it seems something, which has been bubbling under the surface for a while, festers into a big sore that cannot be healed. Gunmen attack churches, man stabs a priest during mass, airlines come tumbling out of the sky, and you wonder what you will hear in the next newscast.

Yet life goes on. People are moving about going about their business; some to work, others to play, and many to rob, kill, and create mayhem. The banks continue to do business, our industries are steaming with production, stores and supermarkets are open for business, our highways are crammed with vehicles, planes are flying, ships are carrying cargo, cruise ships are loaded with passengers, people are going to church in small numbers, children are at school, adults are attending universities, the hospitals are busy, and the funeral homes are doing a thriving business. Despite all of what is going on in our world, be they positive or negative, people are still dying.

The cycle of life entails all of the above. Humans born and humans die. More are being born than those who are dying—thanks to medicine, food, and the more health conscious among us. Life expectancy is increasing, up to 87 years in countries like Japan; nevertheless, that still won't stop people from dying. “It is appointed for us to die.” Yet life goes on.

What then? Should we give up on life because of all the horrors associated with the shortcomings of humanity? Shouldn't we just live life to the fullest and let the chips fall where they may? What wisdom is there in missing all the pleasures and good things of life, be they good or evil—after all, we are still going to die! “All die and return to the dust from whence we came.”

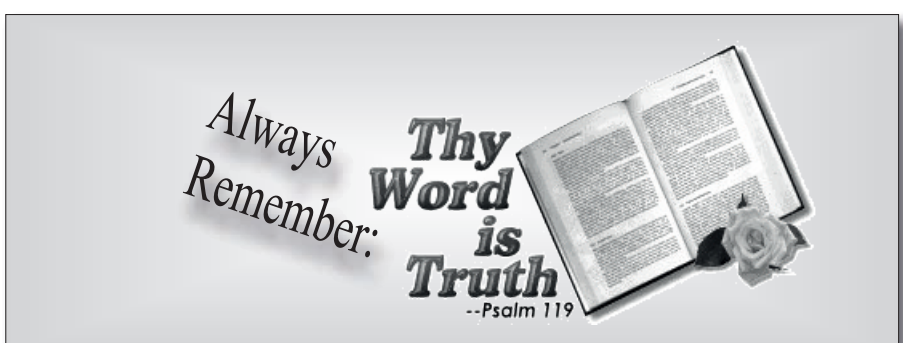
Many people reason this way, and in their own short-sightedness, life is too “short” not to enjoy it to the fullest. They are bent on making the best use of every opportunity for pleasure, for gain, wealth, and for some, sinning against God. Is there anything else to live for than just mere pleasure or seeking materialistic gain that is only for a time?

God's holy Word, the Bible, is full of wisdom that if one applies in their sojourn on this planet, they can get the best of both worlds—this world and the world to come. You can still live a very productive life now if you follow the edicts of the Bible, and also end up with the most profitable and enduring investment one could ever imagine—eternal life.

“For whoever wants to save his life will lose it, but whoever loses his life for My sake will find it. What will it profit a man if he gains the whole world, yet forfeits his soul? Or what can a man give in exchange for his soul? For the Son of Man will come in His Father's glory with His angels, and then He will repay each one according to what he has done...” (Matthew 16:25–27).

Here is a simple truth, if embraced and adhered to, according to the dictates of God's prescription for life, you will have everlasting life when Jesus Christ establishes His coming Kingdom on earth.

The prescription is to REPENT! Repent and believe the Gospel of Jesus Christ—and all the pleasures of this world, all the ills faced by society today, all the trials of your life, will not be worthy to be compared to the glory that will be revealed in the saints of God, when human history comes to its inevitable end—soon. Life will go on, but will be completely different from how we know it today. It will be life everlasting! Ω





## The Ultimate Relationship

by George Roper



George Roper

**T**he Bible is a book that displays the relationship between God and His *ekklesia*. *Ekklesia* is a Greek word which means “called out” (as in a “called out” body, or people) and is translated as “church” in English. One of the many ways this relationship is showcased is through the institution of marriage. Although this has not been apparent to many, marriage actually foreshadows the relationship between God and His church.

The apostle Paul noted marriage to demonstrate more than what one’s initial impression of it may be when he recounted, “For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church” (Ephesians 5:31–32).

Paul explains that although this fact is hidden from most, marriage is an illustration of God’s intimate relationship with the church. In one of the richest narratives of the Bible, this very relationship is exemplified in the book of Ruth.

The book of Ruth is one of the five Festival scrolls. It has traditionally been read by the Jews on the Day of Pentecost. On the surface, the short work simply appears to be an account of the hardships of one particular family. Yet, the more subtle and substantial meaning of the biblical account of Ruth highlights the union between Christ and the church. The book opens during the time of the Judges, a period where, morally, every man lived according to what was right in his own eyes. We are introduced to a man and his family, comprised of his wife and two sons, from the town of Bethlehem. There was a widespread famine affecting the land, so the man proactively decided to move his family to the pagan nation of Moab. This course of action may not have shown the best judgement. Essentially, he committed his family to an environment that was completely void of the true God. In time, the family integrated into Moabite society, and their sons married Moabite women. Over the span of ten years, the man and his two sons died, leaving behind his wife, Naomi, and her two daughters-in-law, Orpah and Ruth.

In that time, Naomi proved to be an enlightening influence on both Orpah and Ruth, particularly in sharing her knowledge of God with them both. When Naomi learned that the famine which had originally prompted the family to leave the land of Israel had subsided, she sought to return to her hometown of Bethlehem. Initially, both Orpah and Ruth enthusiastically pledged to return with Naomi. Yet, after Orpah’s decision was examined, she reconsidered and returned to her family, to her gods, and to her previous way of life in Moab. Orpah’s role in the account is representative of those who are exposed to the truth of God. They initially respond to it favorably, but ultimately do not endure. Those of like mind to Orpah are typified in the parable of the sower. Seed falls upon different textures of ground representing individuals who are exposed to the Word of God, all the while exhibiting varying degrees of ambivalence.

“Now the parable is this: The seed is the word of God. Those by the wayside are the ones who hear; then the devil comes and takes away the word out of their hearts, lest they should believe and be saved. But the ones on the rock *are those* who, when they hear, receive the word with joy; and these have no root, who believe for a while and in time of temptation fall away. Now the ones *that* fell among thorns are those who, when they have heard, go out and are choked with cares, riches, and pleasures of life, and bring no fruit to maturity” (Luke 8:1–14).

Orpah’s true dedication was ultimately shown through her actions as she parted ways with Naomi.

Conversely, Ruth’s resolve was steadfast. She did not allow any factors to dissuade her. In the parable of the sower, Ruth’s trajectory is reflective of those that are also exposed to the truth of God; however, they in turn choose to endure the hardships that follow.

“But the ones *that* fell on the good ground are those who, having heard the word with a noble and good heart, keep *it* and bear fruit with patience” (Luke 8:15).

The many things which Ruth had learned from Naomi resonated with her. Those impressions were made evident by her behavior:

“But Ruth said, Entreat me not to leave you, *Or to* turn back from following after you; For wherever you go, I will go; And wherever you lodge, I will lodge; Your people *shall be* my people, And your God, my God” (Ruth 1:16).

We too are to have the same type of commitment to following God and abandoning our former way of life. Shortly after the First Day of Unleavened Bread, one of God’s seven annual Sabbaths, Naomi and Ruth returned to Bethlehem.

Israel was an agricultural society, and it was during this time that preliminary harvesting had begun among the barley crops. A public assistance practice that existed through God’s social system mandated that the reapers who collected the grain not gather everything. Instead, they were to leave grain behind so that those who were in need could harvest it. When Ruth saw that the needs of herself and Naomi called for it, she volunteered to set out to a field to gather among the remains of the uncollected grain. As the day proceeded to elapse, Ruth found herself gathering in a field owned by a man named Boaz. When Boaz was alerted of Ruth’s presence on the property by his employees, he extended hospitality to her. He invited her to continue to gather on his property exclusively, and to utilize the same amenities that his employees did. He also instructed his employees to grant her *carte blanche* in gathering on his fields without making her feel self-conscious and to purposefully drop substantial amounts of grain for her to retrieve.

Ruth returned home that evening and recounted to Naomi how generous Boaz had been. To Naomi’s elation, she proceeded to explain to Ruth that Boaz was a close relative of the family. Of even greater significance was that Boaz qualified, under Israelite law, to serve as an executor to Ruth’s deceased husband’s estate. This legal act carried out by a relative would halt all forfeiture on the deceased relative’s assets and return all accounts to good standing, enabling the deceased relative’s family to inherit it in the future. The family member that performed this act was called a redeemer. In the weeks that followed, Ruth continued to harvest with Boaz’s crew. She also followed the guidance of Naomi to make the ability of Boaz to redeem her possible. Ruth’s attentiveness to sound instruction demonstrates the church’s need to act on the teachings of God. As a result, Boaz married Ruth and fulfilled the role as redeemer.

In the story, Boaz’s role typifies that of Christ, whereas Ruth typifies that of the church. Boaz extended grace to Ruth by his generosity. He was not dissuaded by her being a foreigner. He afforded her a status that was equal to that of his workers, even though she had no seniority. He contributed to her well being by the sharing of his food and drink. Likewise, Christ affords grace to His church that we did not earn. He has forgiven the members of His church of their sins and appointed us a status that we did not warrant. Christ tends to the spiritual well being of the collective members of the church. In the same manner, Boaz attended to the needs of Ruth.

Boaz’s philanthropic gestures extended beyond mere charity. Boaz also served as a redeemer to Ruth. Under God’s governance system, a redeemer was an institution, whereby the redeemer assumed the legal responsibility of a deceased relative’s legal, financial, and domestic obligations as their own. If the deceased relative had debts, the redeemer paid them off. If the departed relative had real estate or any assets, the redeemer bought them, maintained them, and invested in them. If the relative left a widow behind, the redeemer married her. If the relative left no heirs, the redeemer sired children with the relative’s widow. When any qualifying family member or the children born from that arrangement became of age, they inherited ALL assets related to the deceased relative’s estate, under the deceased relative’s surname and lineage, with no compensation to the redeemer. The redeemer was not obligated to initiate this relationship. Boaz redeemed Ruth and all property that had been associated with her deceased husband. In like manner, Christ has redeemed His church. This great sacrifice is an archetype of the sacrifice that Christ has made for His called-out ones.

“For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself *His* own special people, zealous for good works” (Titus 2:11–14).

Christ, our Redeemer, seeks an intimate relationship with His church, which is pictured through marriage.

Now, many have some difficulty in relating to the example of marriage, given their personal experiences. Just consider that the prototype of Christ and the church is a scenario where the full potential of marriage is achieved unimpeded by the travails that tax a physical marriage. So, don’t let underwhelming impressions of marriage inhibit you from recognizing how monumental the ultimate fulfillment of the union between Christ and the church is for each and every one of us.

“Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and his wife hath made herself ready” (Revelation 19:7).





A Mini-Bible Study

**CAN YOU PASS THIS N.I.V. TEST?**

A Mini-Bible Study

**INSTRUCTIONS:**

Using the *New International Version* Bible (Called by some, the *Non-Inspired Version*), answer the following questions to this **NIV quiz**.

Do **not** rely on your memory. As the Bible is the final authority, you must take the answer from the Bible verse itself (not from footnotes, but from the text).

1. Fill in the missing words in Matthew 5:44. "Love your enemies, \_\_\_\_\_ them that curse you, \_\_\_\_\_ to them that hate you, and pray for them that \_\_\_\_\_ and persecute you."
2. According to Matthew 17:21, what two things are required to cast out this type of demon? \_\_\_\_\_ and \_\_\_\_\_.
3. According to Matthew 18:11, why did Jesus come to earth? \_\_\_\_\_.
4. According to Matthew 27:2, what was Pilate's first name? \_\_\_\_\_.
5. In Matthew 27:35, when the wicked soldiers parted His garments, they were fulfilling the words of the prophet. Copy what the prophet said in Matthew 27:35 from the NIV. \_\_\_\_\_
6. In Mark 3:15, Jesus gave the apostles power to cast out demons and to: \_\_\_\_\_.
7. According to Mark 7:16, what does a man need to be able to hear? \_\_\_\_\_.
8. According to Luke 7:28, what was John? (teacher, prophet, carpenter, etc.). What is his title or last name? \_\_\_\_\_.
9. In Luke 9:55, what did the disciples not know? \_\_\_\_\_.
10. In Luke 9:56, what did the Son of man not come to do? According to this verse, what did He come to do? \_\_\_\_\_.
11. In Luke 22:14, how many apostles were with Jesus? \_\_\_\_\_.
12. According to Luke 23:38, in what three languages was the superscription written? \_\_\_\_\_
13. In Luke 24:42, what did they give Jesus to eat with His fish? \_\_\_\_\_.
14. John 3:13 is a very important verse, proving the deity of Christ. According to this verse (as Jesus spoke), where is the Son of man? \_\_\_\_\_.
15. What happened each year as told in John 5:4? \_\_\_\_\_
16. In John 7:50, what time of day did Nicodemus come to Jesus? \_\_\_\_\_.
17. In Acts 8:37, what is the one requirement for baptism? \_\_\_\_\_.
18. What did Saul ask Jesus in Acts 9:6? \_\_\_\_\_.
19. Write the name of the man mentioned in Acts 15:34. \_\_\_\_\_.
20. Study Acts 24:6–8. What would the Jews have done with Paul? What was the chief captain's name? What did the chief captain command? \_\_\_\_\_.
21. Copy Romans 16:24 word for word from the NIV. \_\_\_\_\_.
22. 1 Timothy 3:16 is perhaps the greatest verse in the New Testament concerning the deity of Christ. In this verse, who was manifested in the flesh? \_\_\_\_\_.
23. In the second part of 1 Peter 4:14, how do [they] speak of Christ? And, what do we Christians do? \_\_\_\_\_.
24. Who are the three Persons of the Trinity in 1 John 5:7? \_\_\_\_\_.
25. Revelation 1:11 is another very important verse that proves the deity of Christ. In the first part of this verse Jesus said, "I am the A \_\_\_\_\_, and O \_\_\_\_\_, the \_\_\_\_\_, and the \_\_\_\_\_."

**Conclusion:** You may have noticed that there is little space provided for your answers, but it's much more than needed!

If you followed the instructions above, you not only *failed* the test, you receive a big goose egg, nada, zip, zero.

(Editor's note: These verses, and many, many, more, are all *missing* in the NIV.)

Things *different* are *not* the same. Honestly now, in view of Deuteronomy 4:2; 12:32; Proverbs 30:5–6; Matthew 5:18, and Revelation 22:21–22, what do you think of the alleged accuracy of your "scholarly, easy to understand, up-to-date Bible"?

Bonus make-up question: Just who killed Goliath, David, or Elhanan ?

"In another battle with the Philistines at Gob, **Elhanan** son of Jaare-Oregim the Bethlehemite **killed Goliath** the Gittite, who had a spear with a shaft like a weaver's rod" (**2 Samuel 21:19, NIV**).

Or, "And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaareoregim, a Bethlehemite, slew **the brother of** Goliath the Gittite, the staff of whose spear *was* like a weaver's beam" (**2 Samuel 21:19, KJV**). (What a *difference* a few omitted words make!)

Take **1 Thessalonians 5:21** to heart—and PROVE all things!

If you would like to improve your score, and in fact score **100 percent**, you can take this test again, using the Authorized (King James) Bible. Ω



# Adventist Trinitarianism, Arianism, and the Concept Of the Family Of God (A Theoretical Defense)

by Michelle Algarra

**O**ne of the most prominent doctrines of traditional Christianity which is antithetical to Church of God dogma, is that of the Trinity, or triune nature of God. The Seventh Day Adventists, a Protestant group with some teachings similar to the Church of God (such as the mortality of the soul, weekly seventh day Sabbath, and clean and unclean meats or the dietary laws), is going through a radical transformation among its deviant adherents. There are 7th Day Adventists who do not believe in the Trinity and propose a form of Arianism, which was believed by their pioneers. Arianism has variants, and it is still not entirely accurate, but its proponents (Arius) was more akin to the Church of God belief rather than traditional Christianity.

In brief, Arianism can be categorized according to the following:

1. **Arianism:** Jesus was pre-existent before the world and is of the same substance as the Father, but is merely a creature in rank.
2. **Semi-Arianism:** Jesus Christ is similar to the Father in substance, but subordinate in rank.
3. **Anti-Trinitarians:** Those who oppose the doctrine of the Trinity.

Trinitarianism, of course, believes in God as composed of three persons.

Christians broadly defined as “Arian” believe that Jesus is inferior to the Father and not self-existent. Some of them believe the Holy Spirit is a personal being inferior to Jesus, while others believe the Spirit is the power, mind, and spiritual presence of God. The Adventist pioneers believed the Trinity doctrine is pagan in origin, with similar “triadic constellations” with “no parallelism” in the Christian faith.

According to some Adventist theologians, the Trinity doctrine is rather abstruse, for which reason it is an “artificial theological construct” and therefore irrelevant. Other trinitarians believe it is fundamental to an understanding of Christianity, and therefore relevant.

Trinitarian 7th Day Adventists base their justifications on a misunderstanding of the term *parakletos* (comforter), which seemingly gives the Holy Spirit divine attributes. The Holy Spirit seems to possess traits and qualities only an intelligent being or person would possess, including intelligence and affections. There seems to be a juxtaposition of three persons, the Holy Spirit along with God the Father and the Son, also proven to be God. They believe in the Athanasian creed, of three *hypostases* in one God (only one God, but with three separate minds identified as persons). *Elohim*, in the Genesis account, is a term trinitarians understand as pertaining to plurality of majesty or a formal designation of God, rather than referring to a plurality of persons. The Holy Spirit is characterized as the “divine effluence” (substance that flows out) of and image of God’s glory.

Classical Trinitarian dogma incorporates the doctrine of “divine impassibility” (God—defined as Father, Son, and Spirit—does not experience pain or pleasure from the actions of human beings), which is influenced by Greek philosophy.

The Church of God is not Arian in belief, but rigidly opposes Trinitarianism as Catholic and originally pagan in origin. Trinitarians have a misunderstanding of the rules of grammar in Scripture and personification. A grammatically correct understanding of Scripture identifies the Holy Spirit as neuter, though called a “he.” The Holy Spirit cannot logically be God, because there are only two Gods as expressed in the actual beginning of Scripture in the book of John, and not the Genesis account of creation. The closed Trinitarian concept forbids the generation of ordinary human beings, through the process of gestation, parturition, and birth, into the Kingdom of God as potential God beings. The Trinity is a *closed* concept that limits God, confines God, who is the parent and Creator of all humanity. If the Holy Spirit were God, then he should be identified as the father of Jesus Christ, rather than God the Father. Arianism, on the other hand, is correct in teaching that the Holy Spirit is an impersonal force or power, but mistakenly assumes Jesus Christ had a beginning. Both God the Father and Jesus Christ are self-existent, or existed from eternity to eternity, endless and infinite. Human beings, when finally possessing eternal life at the resurrection, will also be immortal. However, they will always be inferior to God the Father and Jesus Christ, because they were created or had a beginning.

John 1;1,2,14: (KJV) “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God...And the Word was made flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.” Ω

## Sources:

*The Trinity in Scripture* by Gerhard Pfardi  
*The Holy Spirit and the Godhead* by Angel Manual Rodriguez  
*The Doctrine of the Trinity Among Adventists* by Gerard Pfardi  
*Reflections on the Doctrine of the Trinity* by Raoul; Dedellen  
*The Trinity in Seventh Day Adventist History* by Mervin Burt

## Definition of the Trinity?

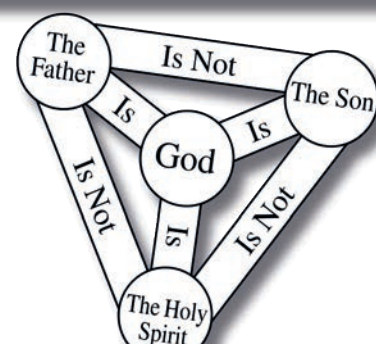
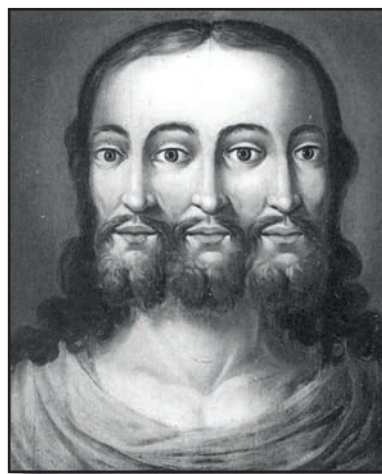
**F**rom the Second Century to our present age, many people have found the biblical doctrine of the Trinity difficult to understand. The doctrine of the Trinity recognizes that God is one God, co-existing in three distinct Persons of the Father, Son and Holy Spirit. In our material existence, the concept that God is One God, yet exists as three distinct persons, is foreign to us.

The central doctrine of religions of Christendom. According to the Athanasian Creed, there are three divine Persons (the Father, the Son, the Holy Ghost), each said to be eternal, each said to be almighty, none greater or less than another, each said to be God, and yet together being but one God. Other statements of the dogma emphasize that these three “Persons” are not separate and distinct individuals but are three modes in which the divine essence exists. Thus some Trinitarians emphasize their belief that Jesus Christ is God, or that Jesus and the Holy Ghost are God.

*The New Encyclopædia Britannica* says: “Neither the word Trinity, nor the explicit doctrine as such, appears in the New Testament, nor did Jesus and his followers intend to contradict the Shema in the Old Testament: ‘Hear, O Israel: The Lord our God is one Lord’ (Deut. 6:4). . . . The doctrine developed gradually over several centuries and through many controversies. . . . By the end of the 4th century . . . the doctrine of the Trinity took substantially the form it has maintained ever since.”—(1976), *Micropædia*, Vol. X, p. 126.

*The New Catholic Encyclopedia* states: “The formulation ‘one God in three Persons’ was not solidly established, certainly not fully assimilated into Christian life and its profession of faith, prior to the end of the 4th century. But it is precisely this formulation that has first claim to the title *the Trinitarian dogma*. Among the Apostolic Fathers, there had been nothing even remotely approaching such a mentality or perspective.”—(1967), Vol. XIV, p. 299.

There have been many attempts to render the concept of the trinity to the common man’s mind. See our *Questions and Answers* on page 15. Below are a few artist’s conceptions. Ω





# MAP (Ministerial Apprentice Program) Cincinnati Seminar—May, 2019

**MAP (Ministerial Apprentice Program) Cincinnati Seminar, May, 2019:** In Ottawa, Canada, my MAP buddy **David Townson** and I were eager to fly to Cincinnati to attend the MAP seminars and to travel a day early so we could visit the *Ark Encounter* (<https://ArkEncounter.com>). On our Thursday “travel day,” we did not anticipate our flight to Toronto being cancelled due to fog in Toronto—but we were able to be rescheduled for a late afternoon flight, and we were able to scurry across the Toronto airport to our new connecting flight to Cincinnati with five minutes to spare! At our destination, we got some sleep and awoke Friday morning ready to meet Noah and his Ark!

The Ark Museum/attraction is truly an amazing spectacle to see and experience. The Bible narrative of the Ark is a story that children can relate to, and adults can marvel at—the engineering and scope of the task! At a length of one and a half football fields long, and three decks of exhibits to experience, we could see the ingenuity of the builders to anticipate and design systems that Noah and his family might have used to make the tending of a “floating zoo” possible. One of the unexpected benefits of this side trip adventure was the opportunity to engage people in a biblical topic that was not forced or threatening for people to talk about. When I mentioned my Ark visit to the airport hotel shuttle driver, he immediately engaged and was asking “I hear they had dinosaurs on this Ark?!?” I was able to explain that not all Christians believe there were dinosaurs on the Ark, but we *do* believe that God created all, and through the miracles of the Flood and of the Ark, God was able to save mankind and the animals.

At 7:00 PM, the MAP crew assembled in the meeting room and met up with the three elders who were to be conducting the sessions all weekend. **Charles Groce** welcomed everyone, and while exploring some subjects, weaved in opportunities for everyone to be introduced and make some comments. **Wynn Skelton** was the gracious host and master of logistics for the weekend, ensuring everyone had an agenda and knew their way around. As promised the first evening, he made sure if this was our first chance to meet him, we would be “fast friends” by the time of our Sunday departures. **Bill Watson** provided some opening comments discussing objectives for the weekend. (I overheard that this might have been the first large MAP session since 2014). I know the Canadian Ministry (including Bill Watson) was able to host a regional MAP session for the three Canadian apprentices in November of 2018, which included a chance to see how the elders set priorities and allocate budget to accomplishing the work of the church, as they work with the CgiCanada Board of Directors.

#### By the Numbers:

The CGI MAP Program started around 2006.

The 2019 session in Cincinnati had 14 candidates, plus one candidate’s exit review.

The “international flavour” included: nine from the US, three from Canada, two from Jamaica, and one from Australia, Bob Schofield and his wife Sonja.

**Fun Fact:** The gracious host (Wynn) was arranging for the Friday session to be finished around 9:30 PM so people could get some rest—but Charles (Mr Mischief) was loving the chance to explore spiritual topics and questions with a hungry group of Bible students who only have a short time to be together. So it was closer to 11:00 PM for the first evening to wrap up as Charles masterfully “worked the room” to solicit input from all participants. It was a fun evening.

Saturday morning featured a keynote message by Charles titled *A Ministry of Presence*. We did not record any sessions, but for those interested, versions of this message are available on the Internet.

Other Saturday morning sessions covered aspects of Alexander Strauch’s book, *Biblical Eldership*, focusing on the **servant leadership** model present in the New Testament church.

Saturday’s afternoon sessions included sermonettes, and the evaluations were provided by Wynn and Bill. It was a good chance to see some gifted speakers *and* some great suggestions to add impact and effectiveness in their communicating. Afterwards, more sessions on *Edification* (improving messages), along with *Conduct and Ethics* of ministry. (Note: To hear some of these MAP speakers, CgiCanada has a *What’s New* page every week that harvests new sermons and materials from more than 100 CGI webpages around the world. See <https://cgicanada.org/new/>

On Sunday morning, we covered the CGI booklet, *Manual for Field Churches*, to be oriented as to how the CGI Ministerial Council handles situations where groups might want to associate with CGI. Bill Watson provided a handout that included some of the materials he

has harvested in his years of ministry on the subject of *Counselling Principles*. The group was very careful listening here because of the awesome responsibility elders “step into” in helping the flock and the dangers and damage that can be done if mistakes are made.

Early in the sessions, the point was made that as MAP candidates, our skill levels in various areas will hopefully grow and develop from novice, to apprentice, to journeyman, and finally to teacher. The Class of 2019 would like to thank our teachers for the time and resources invested in us.

*MAP, continued at bottom of next page*





# Youth News

**H**i, I would like to update everyone on what is happening with our Youth programs. *Infuse* is planning for a retreat in Summerville, South Carolina (near Charleston) in early summer. The theme for *Infuse* this year is, “When All Else Fails.” The point of the theme is that we must rely on God, because He is the only thing that will not fail us. *Infuse* is now holding monthly meetings with CGI contacts in the Philippines, Jamaica, and Canada.

The *Ignite* teen program is still ramping up, but we do have a website now. You can find *Ignite* at [ignitecgi.org](http://ignitecgi.org). *Ignite* focuses on our youth aged 13–19.

Our *Sparks* program is for pre-teen children, and we are looking to brand all our children’s Sabbath School lessons soon and upload them to our *Infuse* and CGI websites. From there, CGI members can download lessons for the youth of the church.

Canada’s *Infuse* and *Ignite* groups are looking forward to several opportunities to meet in 2019. Our group is spread over four congregations in Ontario. Our close proximity allows us to gather on Holy Days, in the summer, and at the Feast. Besides our annual summer camp-outs, we meet at the Canadian Pentecost Weekend, and at the Canadian Feast of Tabernacles site in Collingwood, Ontario. We also try to schedule some fun get-togethers during the year. Last year, the group helped organize the combined Feast of Trumpets for five of the six Canadian congregations, and we hope to be able to do that again this year.

### Some of the Philippines (PH) Youth recent activities include the following:

1. CGI PH just formed a centralized and organized youth club called *CGI PH Youth Organization*, with core leaders from different regions of PH where there’s a local church.
2. CGI Naga church hosted a youth camp last December and held several activities both physical and mental. (More details and pictures to follow.)
3. Articles for the *Infuse* magazine and website have been submitted by a writer from the PH.
4. Youth leaders commissioned a youth General Assembly, and it will take place every 1st Sabbath of the month, and will happen after their public Bible Study.
5. CGI PH Youth Club has proposed activities in the pipeline that include an outreach program, income generation program, articles written from the youth, team building for the incoming Feast of Tabernacles, youth camp, and a mini leadership training for the youth.

If you have some feedback, advice, or would like to volunteer your time for our Youth programs, please email me at [mhjames6043@yahoo.com](mailto:mhjames6043@yahoo.com). Ω

*Submitted by Mike James*



Mike James

**H**ello again. To update everyone even further on what is happening with our Youth programs:

*Infuse* has launched a new website! You can head to <https://infuse.live/> to check out new articles and get information on upcoming events.

And speaking of those events, the *Infuse* Summer Retreat is right around the corner! From Thursday, July 11th through Sunday the 14th, we’ll be in Summerville, South Carolina at the Wyndham Garden! Through this years theme, “When All Else Fails,” we hope to encourage our audience to know that God is there for them in trying times and to foster that relationship even through the good times.

Stay tuned to that new website for updates on the Summer Retreat!

*Ignite* recently launched a new look to its website. We recently changed our web host, which gives us more creative options. The website remains a work in progress, with the addition of some new content, and more to come. We encourage those who would like to help add content to the website to contact us with your ideas. The effort to continue to grow the *Ignite* program cannot be successful without the help and support of all who are able.

### CGI Kingston Jamaica Youth Ministry—Plans For 2019

In Jamaica, the church plans on having quarterly youth Sabbaths, workshops, fundraisers, a summer youth trip, and an outreach program to a children’s home, along with youth activities at the Feast of Tabernacles.

The first Youth Sabbath in Jamaica took place in March 2019. The youth moderated the event and gave song, dance, poems, and sign language performances. The next Youth Sabbath will take place in June. The first workshop will focus on the musical talents of the youth. The remaining workshops will focus on personal, professional, and spiritual development, as we prepare our youths for baptism.

If you have some feedback, advice or would like to volunteer your time for our Youth programs, please email me at [mhjames6043@yahoo.com](mailto:mhjames6043@yahoo.com). Ω

*Submitted by Mike James*

### Contact us!

**O**ur *Infuse* Ministry is designed to teach biblical principles to young adults and to establish and maintain their relationship with God. We empower them to share the Gospel and meet the daily challenges of life. You can contact us at: <http://www.cgitoronto.org/contact-us>

**I**gnite is part of our youth ministry of the *Church of God International*, serving those members of the church from ages 13 through 18. Go to: <https://ignitecgi.org/>  
For the latest materials, go to: <http://cgi.org/teenbiblestudies/>

CHURCH OF GOD INTERNATIONAL  
3900 Timms St.  
Tyler, TX 75701  
Phone: (903) 939-2929

*MAP, continued from previous page*



2019 MAP Candidates and Wives

Not all MAP candidates will go on to become church elders—the MAP Program is designed to help us know if we are a “good fit” for the role and rigors of serving as an elder. We trust that Christ puts all in the Body—the church—where we can serve. There are plenty of opportunities to be more involved in the work of the church, in a world that largely has stopped valuing the role that a close church can have in shaping and bettering our lives, our families, and our communities, and proclaiming the message of the Gospel of the Kingdom of God. Ω

*Submitted by Jim French*





# Facts About Abortion and the Bible

by Michelle Algarra

**A**bortion, according to *Wikipedia*, is “the ending of a pregnancy by removal or expulsion of an embryo or fetus before it can survive outside of the uterus.” In the *Medical Dictionary*, it is defined as follows: “The termination of a pregnancy after, accompanied by, resulting in, or closely followed by the death of the embryo or fetus.” It may be induced (either therapeutic or elective), or spontaneous (miscarriage). Abortion methods practiced, especially in the United States, and other countries where it has been legalized, are inclusive of the following: medical abortion, surgical abortion, and labor induction abortion.

Medical abortion involves the use of abortifacient pharmaceuticals, such as prostaglandin analogs and antiprogesterone mifepristone (RU-486). The former includes misoprostol and gemeprost, methotrexate, or a combination of these regimens. The majority of abortions performed in the US is via the surgical method, vacuum aspiration or suction-aspiration, manually or electrically. The second most common method of surgical abortion is dilation and curettage (D. and C.), intact dilation and extraction (IDX), or intrauterine cranial decompression, also called partial-birth abortion. In Sweden and other nearby countries, there is induced miscarriage, or inducing labor through fetal demise. Other methods used, historically, include the use of herbs with abortifacient properties, causing trauma to the abdomen (e.g. in Southeast Asia, forceful abdominal massage), and self-induced abortion, such as insertion of non-surgical implements or induced miscarriage. Other methods, rarely practiced, include hysterectomy.

There are many immediate abortion risks and side effects, inclusive of the following: pelvic infection, incomplete abortion risks, blood clots in the uterus, heavy bleeding, cut or torn cervix, puncture/tear of the wall of the uterus, anesthesia-related complications, Rh immune globulin therapy, and scar tissue in the uterine wall/Asherman’s syndrome. Side effects of D. and C. abortion include the following: uterine perforation, injury to the bowel or bladder, cervical laceration, incomplete removal of contents, anesthesia complications, infertility, possible hysterectomy, hemorrhage, emergency treatment for the problems mentioned, and other complications.

Other complications include the following: elevated risk of death; cervical, ovarian, and liver cancer; uterine perforation; cervical laceration, placenta previa; subsequent pre-term deliveries and other labor complications; handicapped newborns in other pregnancies; ectopic pregnancy; pelvic inflammatory disease (PID); endometritis; immediate complications; increased complications for women seeking multiple abortions; lower general health; risk for abortion for teenagers; and risks for further pregnancies (vaginal bleeding, pre-term birth, low birth weight, placenta problems, incompetent cervix, which may lead to premature birth or pregnancy loss.

Aside from the physical damage, abortion also involves emotional and psychological risks. The instant relief experienced after withdrawal from an unplanned pregnancy is replaced by various mental illnesses and emotional reactions that may persist for decades—trauma, anxiety, depression, post-traumatic stress disorder, bipolar disorder, guilt; emptiness, social withdrawal, and other emotional reactions that may require long-term psychiatric treatment. Documented emotional reactions include grief, depression, anger, fear of disclosure, preoccupation with babies or getting pregnant again, nightmares, sexual dysfunction, termination of relationships, emotional coldness, increased alcohol and drug abuse, eating disorders, anxiety, flashbacks of the abortion procedure, anniversary syndrome, repeat abortions, fear of judgment, the feeling one has been violated, and suicide.

The father of the aborted fetus also goes through psychological trauma after the woman’s abortion, including feeling of a loss of manhood, guilt, shame, difficulties with future relationships, and children, including child-rearing problems.

In Jewish tradition, the “ordeal of bitter water” has an abortion interpretation. The ordeal, in Judaism, is applied to a woman impregnated through infidelity. It results in a prolapsed uterus if she is guilty, or acts as an abortifacient if she is guilty of adultery.

Historically, the issue of abortion was subject to philosophical and religious implications, particularly with regards to the understanding of “Soul.” However, it was practiced by physicians as well as quack doctors even in ancient Rome and in other countries, and is not a modern gynecological procedure. When *Roe vs. Wade* was implemented in the United States in the early 70s, the Hippocratic Oath was questioned, and perceived moral justifications for the validity of abortion as a medical procedure was brought forth.

The adverse consequences of abortion as listed above is clear evidence of the fact that abortion should not be construed as a safe gynecological procedure, even moral issues notwithstanding. The moral issues, however, should not be relegated to so-called pro-life bias in the defense against unwanted pregnancy. Technical terms are used to deceive lay people from the realization that abortion methods are a brutal and hideous means used to terminate human life, among the most hapless and innocent creatures. The baby cannot even be called a “fetus,” but rather the product of conception. The child is not even identified as such, but merely as coagulated blood or tissue. When a particular abortion technique is unsuccessful because the child inside the womb fights for survival, “cranial decompression” or breaking of the partially formed skull is performed by the supervising physician. Abortionist-gynecologists have to identify different body parts dismembered and keep track of them as part of standard procedure because parts left in the woman’s uterus can lead to complications, and may even be fatal. There is even a question regarding the validity of the term “viable” because

abortions are performed not only during the very early stage of pregnancy, but even very late term ones, sometimes already during actual birth, when there is no denying that the child is a recognized human being. In extreme cases, some abortionists actually cut the throats of delivered babies or else employ other means to make sure they are dead. Afterwards, dismembered parts are disposed of as if they were garbage, not human life. Abortionists, in plain language, are merely glorified butchers, with medical licenses to legitimize their “craft.”

A recent development in planned pregnancy is “the trafficking of the products of conception,” where fetal body parts are harnessed for purposes of economic gain or profit. Abortions are performed no longer under the vain excuse that the parents, specifically the mother, cannot find it “convenient” to keep a child due to inability to perform parental obligation or responsibility, or that the child is unwanted for whatever reason (e.g., rape, incest, etc.). Abortions are already being performed for marketing purposes, to enrich the pockets of abortionists and their adjutants (other clinical personnel) who gain enormous amounts of money from torturing/murdering babies, and buying and selling fetal body parts. A new mansion or Lamborghini is considered more important than the life of an innocent human being.

**Seventy million abortions have already been performed in the United States since it was legalized.** It is commonly performed in various other countries and is being considered for legalization in nominally conservative Catholic countries like the Philippines. Plainly stated, it is an ingenious method of extermination or genocide/feticide/infanticide.

In the Churches of God, there is recognition that life begins at conception. If the baby has a heartbeat, it is *alive!* The spirit mind or intellect God endowed the human being even while still a one-celled organism smaller than a pinpoint, identifies this new creation as a being created in God’s image and likeness, and has to go through the process of growth and development in the mother’s womb before he or she can be viable. The *pneuma* (spirit) and *neshamah* (breath) does not constitute the soul, for the soul is the physical body or *nephesh* and not incorporeal. However, the mind is the nonmaterial essence incorporated into the one-celled “organism” that identifies the individual as a potential God-being. Even the biological sciences recognize that a heartbeat and rudimentary brain functions are already present in the earliest stages of pregnancy. By terminating human life, you are forsaking the life of another human being and denying him the right to life as another person in society. Abortionists do not value the right to life or human existence. Abortionists despise and blaspheme the name and authority of a Supreme Being who created all things, most especially human life. Make no mistake, the Bible is against abortion. Ω

Article sources used for *Abortion* article is continued on page 15.

The author has listed relevant Scriptures for your convenience

1 Cor. 1:27	Revelation 2:4	Psalms 8:3–6
Deut. 24:16	Psalms 100:3	Hebrews 2:8–9
Deut. 30:19	Isaiah 44:24	Hebrews 2:10
Galatians 1:15	Isaiah 64:8	2 Cor. 6:11
Isaiah 43:25	Psa. 139:13–16	Genesis 3:5
Isaiah 44:24	Jeremiah 1:5	Luke 1:26–34
Ephesians 1:7	Galatians 1:15	Matthew 1:18–25
Exodus 4:11	Ephesians 1:3–4	Luke 1:38
Isaiah 64:8	Luke 1:41,44	John 1:1,14
Jeremiah 1:5	Luke 2:6–7	Matthew 1:20
Psalms 100:3	Exodus 20:1,13	Genesis 9:6
Psalms 127:3	Deut. 30:19	Matthew 15:9
Luke 2:6–7	Exodus 21:22–25	Matthew 19:18
Eph. 1:3–4	Deut. 24:16	Mark 10:19
1 Cor. 19–20	Exodus 4:11	Luke 18:20
Isaiah 45:9–11	Isaiah 45:9–11	John 8:44
Exodus 21:22–25	1 Cor. 1:27	Acts 3:4
Psa. 139:13–16	Psalms 127:3	Rom. 1:28–29; 13:9
Luke 1:41–44	1 Cor. 6:19–20	Genesis 9:6
Exodus 28:1–13	Ephesians 1:7	Rom. 1:28–29
Psa. 8:5–7	Isaiah 43:25	Jeremiah 1:3
Luke 6:36	John 3:16	Psa. 139:15–16
Luke 10:37	Romans 8:1	Isaiah 46:1
Matt. 7:12	1 Cor. 1:14	Jeremiah 1:5
John 15:17	Psalms 139:16	Psalms 51:3
Isaiah 1:13–17	Genesis 1:33	Luke 1:44
Psalms 8:5–7	Genesis 1:22	Jeremiah 1:5
1 John 3:11–12	Psalms 122:3	Psa. 51:5
Luke 109:25–37	Genesis 2:7	Luke 1:44
Luke 16:19–31	Exodus 20:13	Jeremiah 1:5
1 John 3:17	Exodus 21:23	Matt. 1:20–2
Genesis 3:13	Jeremiah 1:5	Luke 1:41
1 Cor. 13:54–57	Luke 1:33–45	Exodus 21:22–23



## In loving memory...



**Bill Heiman**

**A**lbert W. (Bill) Heiman, Jr., age 90, of Seymour, Indiana (formerly of Anderson), died Sunday, April 14, 2019, at Lutheran Community Home in Seymour after battling Alzheimer's for several years. He was born on March 6, 1929 in Anderson, and lived in the area all his life until his move to Seymour in 2013.

Bill obtained a Bachelor's Degree in Engineering at *General Motors Institute*, and a Master's Degree in Engineering from *Purdue*.

He was a packaging engineer at *Guide Division of General Motors* in Anderson for 40 years before retiring in 1987. Some of the patents he was awarded are still used in shipping products.

Bill was a member of the *Church of God International* in Indianapolis, after having been Lutheran for most of his life and serving as President and many other offices in his home church. He was known for his love of plants, and was involved in many fruit and nut tree grafting activities for the *Indiana Fruit and Nut Growers Association* (IFNGA) organization as well as universities and state organizations. In addition, he served as President of the *National Nut Growers Association* and was awarded "King Nut" at the height of his activities. He was a part of the *Pendleton Garden Club* for more than 20 years, helping beautify the area and working with the seed swappers club.

Bill kept active by riding his bicycle throughout his life, stopping by many scenic and historic sites in Indiana. Bill was an avid runner. He ran cross country and track in high school. He captained the inaugural IHSA State Champion cross country team. He participated in Senior Games for more than 10 years, sometimes taking a medal in every track and field event for his age category. He qualified for nationals in bicycling and track and field.

He is survived by his five children, Bert W. Heiman of Anderson, John W. Heiman of Fishers, Jane (Michael) Sternemann of Davisburg, Michigan, Jim (Lynn) Heiman of Clarkston, Michigan, and Carol (Lance) Onken of Brownstown; nine grandchildren, Jennifer (Mitch) McGinnis, Joseph Sternemann, Matt (Meghan) Sternemann, Jacob (Kathy) Sternemann, Sarah Onken, Samantha Heiman, Seth Onken, Luke Onken, and Rachel Onken; six great-grandchildren, Afton and Coen McGinnis, and Sabine, Charlotte, Magdalena, and Theodore Sternemann.

He was preceded in death by his first wife, Dorothy (Kalow) Heiman and his second wife, Mary (Trueblood) Heiman; his parents, Albert W. Heiman, Sr. and Wilna C. Heiman; and his grandson, Robert Onken. Ω

### Sources considered for *Facts About Abortion and the Bible*

The Holy Bible  
*Five Spiritual Weights of Abortion*  
*Abortion Risks/Complications/Dangers*  
*After Abortion—Anglican for Life Abortion*, Wikipedia  
*Order of the Bitter Water*  
*The Abortion Debate: What Does God Say?*  
*What Does the Bible Say About Abortion?*  
*70,000,000 viable children in the Lord* (YouTube)  
*Doctor Destroys Abortion, Planned Parenthood Medical Procedures*, Dr. Levatino, Ob-Gyn (YouTube)  
*What Does the Bible Say About Abortion?*  
*What Does the Bible Say About the Beginning of Life!*  
 Focus on Family  
*What God's Word Says About Abortion/Living Waters*  
*Biblical Views on Abortion: An Episcopal Perspective*  
*Bible's Teaching on Abortion*  
*What Does the Bible Really Say About Abortion?*  
*Abortion in the Bible - Scripture Examples and Perspectives*  
*Billy Graham's Answers on Abortion*  
*Abortion: What the Bible Says and Doesn't Say*  
*The Bible is Clear: Abortion is Murder and Needs to be Stopped*



**Q.** My pastor says God is a trinity. What do you say?

**A.** We say the trinity doctrine is rubbish, a deliberate hoax—fake news! See our sidebar on page 11.

Without a doubt, more has been written to justify "the Trinity issue" and the nature of God than any other Bible subject.

The word "Trinity" is *nowhere* found in the Bible. It is a borrowed pagan concept (See *The Two Babylons*, by Dr. Alexander Hislop, p.12–19). God's Word says, "Thus saith the LORD, Learn *not* the way of the heathen" (Jeremiah 10:2), but men insist on doing it anyway. St. Augustine said, "He who will try to understand the Trinity fully, will lose his mind, but he who denies the Trinity will lose his soul." *Is this reasonable?* The term "Trinity" was first used by the early church father Tertulian, who attempted to provide an intelligible term for the hand-me-down tradition that originated in ancient Babylon and Egypt. Simply put, the Trinity, or *hypostases*, claims there is one God who exists as three distinct persons: the Father, the Son, and the Holy Ghost (Spirit). Though most Trinitarians disagree among themselves, most claim that Jesus assumed human nature so that He has two natures, (and hence two wills), and is really and fully both truly God and truly human. A.W. Tozer, in his book, *The Knowledge of the Holy*, writes that the Trinity is "an incomprehensible mystery." He admits that churches, "without pretending to understand," have nevertheless continued to teach this doctrine (1961, pp. 17–18).

The *World Council of Churches* recently said that all religions that are part of that Council should advocate the belief that there is "one God, Father, Son, and Holy Spirit," that is, three persons in one God. Most teach one cannot be a Christian unless he adopts the tradition of the Trinity. Those teaching this doctrine admit that it is "a deep mystery." That is because it is *not* in the Bible! The doctrine of the Trinity evolved from two to four centuries after Christ and the apostles before it was manifested as it is today.

Common sense dictates true doctrines agreement with the Bible. God says in His inspired Word, the Bible, "Come now, and let us reason together, saith the LORD" (Isaiah 1:18). And, "Prove all things; hold fast that which is good" (1 Thessalonians 5:21). How could one *reason* and *prove* the Trinity if God made His existence an incomprehensible mystery?

"Beware of men" (Matthew 10:17)! All one needs to do is consult the Bible itself instead of the tomes and philosophies of men. Can you answer the following questions?

1. Hebrews 1:5 tells us that Jesus was begotten by His Father. *Did He beget Himself?*
2. In John 14:28, Jesus said His Father was greater than He was. *Does this mean He was greater than Himself?*
3. In Matthew 22:44, the Father said Jesus would sit at His right hand until His enemies were made His footstool. *Was Jesus to sit at His own right hand?*
4. In Matthew 24:36, when Jesus told His disciples that no one knows the day or hour of His return, but the Father only, Did He really have a schizophrenic personality so that *one part of Him knew something his other personalities did not?*
5. In Matthew 27:46, Jesus cried out, "My God, My God, why have you forsaken Me?" *Had He forsaken Himself?*
6. In John 17:1, Jesus prayed to His Father. Was He praying to Himself?
7. In John 20:17, Jesus said He would ascend to the Father after His resurrection. *Did He ascend to Himself?*

Think these things through. Do they make sense? The doctrine of the Trinity has been tried and found wanting, yet is traditionally taught as *though* it is taught from the Bible. Read the Book!

For a deeper understanding, simply request our FREE publications, *Statement of Beliefs, 90 Facts About God*, and *Who, What Is God?* Ω



**Labels. We all use them. Have you ever wondered how others label you?  
See where you fit in.**

**The GI Generation...** Born 1901-1926; Children of the WWI generation who lived in the Great Depression. They associate with teamwork and have the philosophy of "Use it up, fix it up, make it do, or do without." Sometimes called "The Greatest Generation."

**Mature/Silents...** Born 1927-1945; Korean and Vietnam War generation; the richest, most free-spending retirees in history; avid readers, especially newspapers; the Big Band/Swing generation; disciplined, self-sacrificing, and cautious.

**Baby Boomers...** Born between 1946 and 1964, following the Second World War; the "me" and "rock and roll" generation and first TV generation; inclination to "buy it now and use credit." They have hobbies, which increases their longevity.

**Generation X...** Born between 1965 and 1980; the "latch-key kids." They want to save the neighborhood, not the world. They tend to commit to self rather than an organization or specific career. All values are relative; must tolerate all peoples.

**Generation Y/Millennium...** Born between 1981 and 2000; the "9/11 Generation." They have to live with the thought that they could be shot at school. They get all their information and most of their socialization from the Internet.



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