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Tracing the History of the Sabbath From Eden to Eternity**



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Check it Out!

In our day, “knowledge shall be increased,” **Daniel 12:4**, yet, untruth and lies, are seemingly increasing even faster. Sadly, some in the Church of God are becoming casual with the facts. **It behooves us to check our sources.**

It is commonly reported, erroneously, that Herbert Armstrong’s elderly neighbor lady, Mrs. Ora Runcorn, was instrumental in convicting Loma Armstrong to the seventh-day Sabbath, and later her husband. Actually, Mrs. Runcorn was the neighbor of *Armstrong’s parents* in Salem, Oregon (whom the Armstrong’s were visiting), according to Armstrong’s *Autobiography*, chapter 14.

Protestant Supporters of God’s Law

“The first duty of the Gospel preacher is to declare God’s Law and show the nature of sin,” Martin Luther.

“Before I preach love, mercy, and grace, I much preach sin, Law, and judgment,” John Wesley. He also said, “Preach 90% Law and 10% grace.”

“They will never accept grace until they tremble before a just and holy Law,” Charles H. Spurgeon.

“Evermore the Law must prepare the way for the Gospel; to overlook this in instructing souls is almost certain to result in false hope, the introduction of a false standard of Christian experience, and to fill the Church with false converts,” Charles Finney.

“The highest service to which a man may attain on earth is to preach the Law of God,” John Wycliffe.

“God being a perfect God, had to give a perfect Law, and the Law was given not to save men, but to measure them,” Dwight L. Moody.

— Ron Moseley, *The Spirit of the Law*, page 21.

Giving & Sharing Newsletter

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The Seventh Day: Revelations from the Lost Pages of History

PART 1 — From Creation through Old Testament times, 52 min. Did you ever wonder. . . If life on earth really began by accident? Why the week has seven days? If God considers one day of the week more special than the others? Part One of *The Seventh Day: Revelations from the Lost Pages of History* looks back to the earliest written records to discover the foundations of human time. Host Hal Holbrook unravels the mystery of our origins and shows how the seven-day week ties us to our creation and our Creator. Loads of special effects, brilliant graphics, and historical documentation.

PART 2 — From the time of Jesus till the fourth Century, 47 min. Did you know. . . Church leaders conspired to kill Jesus Christ when He broke their Sabbath rules? Early Christians continued to keep Saturday as the Sabbath for hundreds of years? Roman sun worship led to Christians worshiping on Sunday? Part Two exposes the political and religious intrigue behind the Saturday/Sunday controversy in the early Christian Church. Little-known historical data and expert testimony are woven into a tapestry of compelling truth. *The Seventh Day* series is a powerful and provocative look on a timely and explosive topic.

PART 3 — From third century St. Patrick to the eleventh Century, 48 min. Fact: Ireland's famous St. Patrick was neither Irish nor Catholic. Fact: The Pope was excommunicated for promoting fasting on the seventh-day Sabbath. Fact: A "letter from Heaven" threatened supernatural punishments for failing to keep Sunday holy. In Part Three of *The Seventh Day*, Hal Holbrook tells about the battle over the seventh-day Sabbath in medieval times. It's a story riddled with fakes and forgeries, warped by legend and propaganda, and steeped in the schemes of patriarchs, popes, and kings. With the testimony of experts from England, Scotland, and the United States, Part Three of this five-part series presents new *Revelations from the Lost Pages of History*.

PART 4 — From early fourteenth century to late seventeenth century, 60 min. In Russia, Ivan Kuritsin and other Sabbath-keeping reformers were burned to death in Moscow's Red Square. In Spain, Constantino Ponce de la Fuente, a prominent Roman Catholic priest, promoted the seventh-day Sabbath and died in an Inquisition prison. In Slovakia, after surviving several hours at the end of a hangman's noose, Anabaptist leader Andreas Fischer escaped to continue preaching the seventh-day Sabbath. Part Four of *The Seventh Day* spotlights the resurgence of Sabbath observance in an era of religious upheaval — from the spiritual revolution in late fifteenth-century Russia, through the religious rebellion of the Protestants in the sixteenth century, to the radical Sabbath revival of England in the seventeenth century. In the *Revelations from the Lost Pages of History* series, Hal Holbrook and guest experts from around the world uncover amazing, seldom-heard stories about God's special gift to the world, the seventh day.

PART 5 — Seventeenth Century into the eternal future, 83 min. In 1665, Seventh Baptists first planted the doctrine of the seventh-day Sabbath in New England. In 1742, a New York court fined German count Nicholas Ludwig von Zinzendorf for violating Sunday protection laws. In 1888, Senator Henry Blair proposed a national Sunday law that threatened religious liberty in the United States. Sabbath revival has been worldwide in scope, ranging from the Taiping revolutionaries in China to the millions of indigenous Sabbatarians of Africa, to the remote village of Paruima in South America, from Roger Williams' heroic stand for religious liberty in seventeenth-century America to the crisis of conscience faced by many of today's Sabbath-keepers. This final episode of *The Seventh Day* projects the gift of Sabbath rest into the eternal future.

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Food as Medicine

If even a portion of this advice works for you, these foods may prevent you from taking drugs of questionable value. Discuss with a naturopath or natural food consultant.

Condition	Helpful Food
Arteries clogged	Mono unsaturated fat in avocados lowers cholesterol.
Arthritis	Salmon, tuna, mackerel and sardines actually prevent arthritis.
Asthma	Eating onions helps ease constriction of bronchial tubes.
Bladder infection	Drink cranberry juice.
Blood sugar imbalance	The chromium in broccoli and peanuts helps regulate insulin and blood sugar.
Bone problems	Bone fractures and osteoporosis can be prevented by the manganese in pineapple.
Breast cancer	Eat wheat, bran and cabbage to help maintain estrogen at healthy levels.
Colds	Clear up that stuffy head with garlic.
Coughing	A substance similar to that found in the cough syrups is found in hot red pepper. Use red (cayenne) pepper with caution — it can irritate your tummy.
Diarrhea	Grate an apple with its skin, let it turn brown and eat it to cure this condition.
Hay Fever	Eat lots of yogurt before pollen season. Also-eat honey from your area (local region) daily.
Headache	Eat plenty of fish — fish oil helps prevent headaches; so does ginger, which reduces inflammation and pain.
High blood pressure	Olive oil has been shown to lower blood pressure. Celery contains a chemical that lowers pressure too.
Insomnia (can't sleep)	Use honey as a tranquilizer and sedative.
Lung cancer	A good antidote is beta carotene, a form of Vitamin A found in dark green and orange vegetables.
Memory problems	Take zinc.
Pre-menstrual syndrome (PMS)	Women can ward off the effects of PMS with cornflakes, which help reduce depression, anxiety and fatigue.
Stomach, upset	Bananas settle an upset stomach; ginger will help morning sickness and nausea.
Stroke, prevention of	Prevent build-up of fatty deposits on artery walls with regular doses of tea.
Ulcers	Cabbage contains chemicals that help heal both gastric and duodenal ulcers.

See also our free article, "Biblical Health and Healing."

It is the season for controversies and another one has been gaining popularity. This one has to do with the name of God. Believers in the Sacred Name movement make claims to have restored the lost name of our God. The doctrine espouses Yahweh as the personal Hebrew name of The Creator. Yahweh later became flesh and was known as Yeshua. Thus Yahweh and Yeshua are declared to be the Proper names of the Beings in the God family. Yahweh is derived from four (4) consonants or semi vowels in the Hebrew language, YHWH, and is otherwise known as the Tetragrammaton. The Israelites considered this name of God to be sacred based on a misconception of the word *blaspheme* in **Leviticus 24:11**. Utterance of the name was thus forbidden to the ordinary Israelite and was only to be spoken by the High Priest and only once during the Day of Atonement. Eventually, the correct pronunciation of the name was lost, but today, we have people telling us that they have not just restored the name, but also the correct pronunciation, even though different sacred name groups vary in their pronunciation of the name.

Pronunciation aside, there is a far more pressing issue at hand. It needs to be established whether or not The Creator wishes for us to abide by the dictates of the Sacred Name doctrine. The Sacred Name doctrine supports the view that the Hebrew names for The Creator should be retained in that language and should not be translated. If the names are to be communicated in another language, then a transliteration of the names rather than a translation should be adopted. Furthermore, the large numbers of English-speaking Christians are doomed because they have failed to use these Hebrew names. They call the creator God and Lord, which Sacred Name people say are mere titles and are also the names of pagan deities which were substituted for the Sacred Names. These views are more than just fanciful; the Bible is used to justify the arguments. **Exodus 23:13** is the verse that warns the Israelites against mentioning the names of pagan deities from their mouths. This is not a minor issue. The third commandment is also submitted as support. **Exodus 20:7**, “Thou shalt not take the name of the Lord thy God in vain” or as a Sacred Name believer paraphrased it, “Thou shalt not regard Yahweh’s name as useless.” Added to these two verses are a myriad of other Scriptures that make special mention of knowing, glorifying, exalting, and calling upon the name of Yahweh. Several of these Scriptures are **Exodus 3:15**, “... Yahweh God of your fathers, God of Abraham, God of Isaac, God of Jacob hath sent Me unto you:

this is My name forever and My memorial to all generations”; **Jeremiah 16:21**, “. . . I will cause them to know Mine hand and My might; and they shall know that My name is Yahweh”; **Psalms 83:18**, “That men may know that Thou, whose name alone is Yahweh, art the most high over all the earth.” A couple other verses are **Proverbs 30:4** and **Psalms 68:4**.

On the surface, the Sacred Name believers’ arguments sound impressive, but upon closer scrutiny, the inaccuracies are palpable. So how do we argue against these points? The general overview of countering Sacred Name claims will first show that several assertions made by Sacred Name believers are invalidated in the Old Testament, followed by prima facie evidence from the New Testament for the translation of the sacred names. Lastly, we will observe how the word “name” is treated and used throughout the Bible.

The basis and strength of this doctrine is in the Old Testament so that is where we will begin interacting with the arguments of the Sacred Name believers. The first reference we have to the Creator in Scripture is in **Genesis 1:1**, by the word Elohim (singular Eloah). Elohim, according to Strong’s Concordance means gods in the ordinary sense, but is also a reference to the Supreme God. Elohim is used many times in the Old Testament in reference to The Creator. It is translated in English as God, with a capital G, when referring to The Creator. The literal translation of *Yahweh* in

English is “The Eternal,” while *Adonai* is translated “My Lord.” Yahweh is mentioned almost 7,000 times and *Adonai* is used about 136 times in reference to God. Both *Yahweh* and *Adonai* are translated as Lord (with a capital L) in English when referring to The Creator. The argument Sacred Name adherents try to endorse is that we cannot use the words God and Lord, even *Adonai*, when referring to The Creator because these are the names or titles of pagan deities. For example, they make the connection between the word God and the pagan deity *gad*. But as Dr. Daniel Botkin in his article entitled, “Linguistic Superstition and the Sacred Name,” explains, “the fact that two words in different languages sound alike is not proof that the two words are related. Further if the word *gad* was such a terrible word per se, no tribe of Israel or prophet of King David would possess that name.” However, let’s see what the biblical facts on this matter are. Take the word Elohim, one of the few names/titles that Sacred Name adherents consider as acceptable. This word is not only used to refer to The Creator, but is also used repeatedly to refer to pagan deities. Elohim is used 240 times to refer to pagan deities, El, fifteen times and Eloah, five times. And if you think that is the only example, one might want to consider the name Baal. This name probably reeks of paganism more than any other in Scripture. Yahweh got angry at Israel frequently for worshipping this pagan Canaanite deity. Yet we have Yahweh referring to himself as Israel’s Baal, which here means husband or master, **Jeremiah 31:32**. Would the proponents of the Sacred Name doctrine follow their own principle and abandon the name Yahweh if a group of pagans suddenly developed a liking for the name and began referring to their deity by that name? I don’t think so. Based on their meanings, these names are perfectly applicable to The Creator and the Bible shows us that we don’t have to refrain from using them because they have been duplicated by pagans. Plus, if Elohim is perfectly acceptable to The Creator despite its many references to pagan deities, then what problem do you think He would have with the use of the words God or Lord? Oh yes, they are translations of the Hebrew names and that is a big no-no for Sacred Name adherents. O.K., that concern is coming up, but at least one of the claims of Sacred Name adherents has been discredited from the Old Testament.

There is an example from the Old Testament where the equivalent of the Hebrew word *Elohim* is rendered in another language. Sections of the books Daniel and Ezra were written in Aramaic, a language developed by the Israelites during their period under Babylonian captivity. In these sections the Hebrew name *Elohim* is given as *Elah*, the Aramaic equivalent. Daniel and Ezra, as appointed prophets of God, would not have avoided the use of the word *Elohim* in favor of the Aramaic equivalent if God were opposed to the use of the Hebrew names in another language. Some may argue that the disparities between Hebrew and Aramaic are insignificant. While the two have some similarities, as they both belong to the same Semitic language family, there is major divergence. The Targum, the Aramaic translation and interpretation of the Hebrew Scriptures, stands as testimony to the dissimilarities.

One of the biggest stumbling blocks to the Sacred Name philosophy, however, is the existence of Greek New Testament manuscripts, which scholars and historians accept as representing the original New Testament documents. Within these Greek manuscripts and in direct contrast to Sacred Name believer’s theology, is the translation of the Hebrew names *Elohim* and *Yahweh* into the Greek *Theos* and *Kyrios*, which are translated God and Lord, respectively in English. Noteworthy too is the reality that on each occasion when the New Testament directly quotes from the Old Testament, the names Yahweh and Elohim are also translated. These facts attack the core of the Sacred Name theology. The only fix-it for these facts is their so called “Conspiracy Theory.” This theory states that the New Testament was originally written in Hebrew or Aramaic, complete with the Hebrew Sacred Names. The Greek New Testament manuscripts that we purport to be the originals are actually translations from the alleged Hebrew/Aramaic originals. Wicked scribes, intent on erasing the Sacred Name are blamed for translating Yahweh and Elohim into *Kyrios* and *Theos* and *Yehsua* into Jesus. The implication of this claim is great. It undermines God’s ability to preserve His words and casts doubt on the trustworthiness of the Scripture. If we take it that “wicked scribes” did tamper with the New Testament, then we have to grapple with the very real possibility that there are truths that these scribes could have obliterated or

reinterpreted, thereby rendering the acquired New Testament document questionable as the measure of truth. But, amid all this ranting and raving about original Hebrew/Aramaic New Testament manuscripts, Sacred Name adherents have yet to furnish us with the evidence of said manuscripts.

An explanation against an original Hebrew/Aramaic New Testament can be proven when we take into consideration Jesus' last words before His death, which in the New Testament are quoted directly in Aramaic. Ironically, Sacred Name adherents use this to prove their claim. But if we analyze the verse closely we see that it actually proves the opposite. **Mark 15:34**, "And at the ninth hour Jesus cried with a loud voice saying, Eloi, Eloi, lama sabachthani, which is, being interpreted, My God, My God, why hast Thou forsaken Me?" Notice after Jesus' words were quoted in Aramaic, the interpretation of what He uttered was given. If the New Testament were originally written in Aramaic, an interpretation of Jesus' words would have been redundant. In fact it is noted that in the existing Aramaic copies of the New Testament, the same format found in the Greek is retained, that is, Jesus' words are followed by an interpretation. This only proves that the Aramaic manuscripts are translations of the Greek manuscripts. The same can be said of certain Hebrew/Aramaic words that Sacred Name adherents cite from the Greek New Testament. Two examples are Abba (Father), **Mark 14:36** and Rabbi (Teacher, or Master), **John 1:38**. When one checks these verses, there is a similarity to what was mentioned earlier. These words are followed by their interpretations, again indicating that the Hebrew/Aramaic documents are translations from the Greek.

Of course, when arguing Biblical concepts, no view is bona fide unless it is affiliated with Jesus. Sacred name adherents propose that Jesus habitually used the Sacred Name throughout His ministry. He is, after all, our perfect example and the Bible does say that He came to reveal the Father's name, **John 17:26**. But it gets more interesting actually, because Sacred Name believers say that the underlying reason behind Jesus' death was His use of the Sacred Name, which was an act of blasphemy punishable by death, **Mark 14:64**. Sacred Name adherents cite the Mishnah, the full tradition of the oral Torah, as confirmation that Jesus' death was a consequence of His committing blasphemy.

Under The Mishnah Tractate 7.5, the act of blasphemy (uttering the Sacred Name) attracted the death penalty. The Mishnah was compiled around 200 C.E., and there is reason to be doubtful that some of its principles were in force during the time of Jesus. To begin, the Mishnah outlines very clear specifications for the holding of trials. The conditions under which Jesus' trial was held departed considerably from the code in the Mishnah. In addition, the Mishnah plainly states that death by stoning was permissible for the act of blasphemy, yet the Jewish leaders declared that they did not have the power to put anyone to death. Thus, Jesus was handed over to Roman authorities for them to carry out the execution. It is therefore questionable that Jesus' blasphemy constituted the use of the Sacred Name.

The Scriptures enlighten us on the reason for Jesus' execution. I am sorry to disappoint Sacred Name adherents, but all the Gospel accounts concur that Jesus' death resulted from His claim to be the Messiah or the Son of God. Jesus sought to do His Father's will at all times and if that included a strict use of the Sacred Name then He would not have hesitated to use it on a regular basis. The record of the New Testament gives no hint of Jesus using the Sacred Name. I, for one, doubt that His ministry would have lasted as long as 3½ years if He had constantly used the name, bearing in mind that Scriptures paint a picture of the Jewish leaders as seemingly intent on hanging around to hassle individuals for violations of the Torah. The Jewish leaders had frequent run-ins with Jesus about "violating" the Sabbath. Surely the uttering of the sacred name by Jesus would have elicited a similar response from the rabbinical fraternity. The absence of commentary on the Jewish leaders targeting Jesus with similar zeal for allegedly using the Sacred Name is very instructive. Undoubtedly no sooner had Jesus committed the faux pas of uttering the Sacred Name and especially in the presence of Jewish leaders, His crucifixion would have been a done deal. Plus, if Jesus had been a regular user of the Sacred Name, the Jewish leaders would hardly be in a position where they were hard pressed to find witnesses to testify against Him.

The illustration in **Luke chapter 4** is a clear example of the fact that Jesus did not use the Sacred Name. In this section of Scripture, Jesus went into the synagogue on the Sabbath day and read from the book of

Isaiah. The English version of this segment of the Scripture quotes Jesus as using the word Lord twice in reference to His Father. Based on the arguments of Sacred Name adherents, Jesus would have used the name Yahweh in both these instances. Obviously that was not the case, else the peoples' response would have been one of shock and indignation. Instead, the people are reported as being appreciative of His words. To be more exact, the Bible uses the word gracious to describe His speech. The book of **Mark** and the twelfth chapter similarly illustrates the point made above.

I cannot neglect to remark on **Matthew 6:9-13**. How remiss of Jesus to present us with a model prayer and fail to use the name Yahweh. Of course when all else falls short, the option of branding the name of Jesus as pagan may be judged as viable. Mark you, I have already dealt with this issue of God's names and pagan names, but there can be no harm if I try to cross all my *Ts* and dot my *Is*. It is argued that the name of Jesus in Greek, *Iesous*, is derived from the name of the Greek god Zeus and means son of Zeus. The name of this pagan deity shows up in the Scriptures in **Acts 14:13** (the Roman name Jupiter is equivalent to the Greek Zeus). Strong's Greek Dictionary of the New Testament makes no such link between the two words. It gives *Iesous* as originating from the Hebrew *Yeshua*. The only correlation between these two names is a coincidental intonation.

Next in line is the contention that Jesus, the Apostles, or Jews in general, were not fully acquainted with the Greek language so the New Testament writers could not have made the records in that language. It is so difficult to digest this one considering that Galilee and its environs were under Greek influence and domination for more than three centuries before Jesus' birth. Nonetheless, extra biblical sources do support the idea of the Jews having more than just a passing acquaintance with the Greek language. Dr. Daniel Botkin writing in his article, "Linguistic Superstition and the Sacred Name," states that the Oxyrinchus Papyri reveals that Jewish children were capable of reading and writing the Greek language. Pieter W. Van Der Horst, writing in a 1992 issue of *Biblical Archaeological Review*, notes that "in Palestine, approximately two-thirds of funerary inscriptions are in Greek and in Jerusalem, about forty percent (40%) of Jewish funerary inscriptions from the first

century period (before 70 C.E.) are in Greek. This he says leads to the assumption that most Jewish Jerusalemites who saw the inscriptions *in situ* were able to read them." But if there is a problem with extra biblical sources, then let us rely on the Good Book to clarify the matter for us. The Apostle Paul, who is credited as being the author of a number of the New Testament books, is revealed in **Acts 21:37** to be acquainted with Greek to the extent where he competently conversed in it. But with no intention of belaboring the point, simple logic would dictate to an individual that since many of the Epistles or books of the New Testament were written to Gentile peoples, many of whom spoke Greek, and none or very little Hebrew, it would be imprudent for these writers to pen the text in any other language but Greek.

The emphasis on singling out a Sacred Name for God in Scripture seems a bit overrated, because God has many names. The fact that in **Exodus 3:15**, He declares His name to be Yahweh, does not mean that He does not have other names. Did anyone take notice of the two verses preceding **verse 15** of this same chapter of Exodus? In these verses, Moses asks of God what to say to the Israelites when they inquire about the name of the God Who sent him. What was God's response to that? He told Moses to tell the Israelites that I AM (Hayah) had sent him. Yes, the Bible does disclose other names. **Amos 5:27** tells us that God's name is The God of Hosts (Elohim Tsaba Tsebaah). **Exodus 34:14** says that His name is Jealous (Quanna). These names are not just mere appellations, they give us insight into the character and nature of God. Yahweh we know means Self-existent or The Eternal. Through this name we are made aware of God's timelessness or perpetuity. Another name, El Shaddai, means the Almighty God, and imprints on our consciousness His power and strength. Yeshouah means The Eternal saves, which highlights the salvific role of God. **Matthew 1:23** gives a report about the birth of the Messiah and tells us that His name shall be called, not Yeshouah on this occasion, but another name, Immanuel. Immanuel means God with us, which reinforces in our mind the Tabernacling of our Saviour with us in the flesh. **Isaiah 9:6** relates the prophecy of the Messiah's birth and we read there that His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, and The Prince of Peace.

There are other names, however they are too numerous to mention here. All these names summarize the character and functional roles of the Beings in the God family. They facilitate our understanding of His nature, in so doing helping to foster deep bonds between the God family and mankind. No one name can fully epitomize the spirit or personality of God.

One of the overriding principles against the Sacred Name doctrine is the use of the word name in Scriptures. Sacred Name adherents are not short on quoting Scriptures that highlight the knowledge, exaltation, confession and glorification of the name of Yahweh, and they do give the impression that our Creator would want us to make full use of His name, Yahweh. But if the advocates of this doctrine had paid more than a cursory glance at the meaning of the word name, then the ideology about the Sacred Name might not have surfaced or gained momentum in the first place. The word “name” is more expansive in meaning than just a mere appellation. The Strongs Exhaustive Concordance of Greek and Hebrew Definitions supports this. It gives the Hebrew word for name as **shem**, which means an appellation as a mark of individuality, but which also signifies honour, authority, and character. The Greek equivalent is **onoma**. This idea where the meaning of the word name is broader than an appellation can be exemplified even within common family experiences. When someone says, for example, that an individual has ruined the family name, we know that reference is not being made to a literal name but to the reputation of the family.

In Scriptures there are also many examples where name is not used in a literal sense. In **Amos 2:7**, God spoke against the act of a man and his son going in to have sexual relations with the same woman, to profane His holy name. I do not believe the writer wanted to convey the impression that this man, his son and the woman, in the act of coupling, profaned God’s name by calling out a translated version to the Hebrew, while in the throes of ecstasy.

A more coherent view is that willful disobedience to God’s laws governing sexual conduct is akin to disrespect for God’s holy name (authority). If one is familiar with the various meanings of the word name in Scripture and apply them to many of the Scriptures one would have a different spin on things and would not be inclined to be

tenacious about the use of the literal name. Several other examples, **Proverbs 22:1**, “A good name is better than great riches.” In other words, a good reputation is better than wealth. In **Isaiah 56:5**, God says He will give us an eternal name that is better than sons and daughters. Obviously a literal name is not the intended meaning here, for the comparison with sons and daughters would be a poor one. There is a status attached to having children the world over. Even the average Jamaican man loves to brag about the number of children he sires. God will bestow on us an honour that surpasses any associated with the pride and joy of producing offspring. So, what does the third commandment really warn us against? We should not regard the reputation/honour/authority of Yahweh as useless. Of course something can be said about the use of His literal name here, be it Yahweh or a translated form. The Bible is not in favour of idle talk; therefore we can infer that the use of any reference to God in idle conversations would be offensive to Him.

The incessant moralizing of a Sacred Name doctrine and arguments of transliteration as opposed to translation only relegates the name of God to mere phonetics. Speaking of transliteration, a principle so staunchly advocated for by the Sacred Name believers, what is so wrong with the name Jesus? It serves as a model name that has evolved from progressive transliteration. It was transliterated from the Greek *Iesous*, which in turn was transliterated from the Hebrew *Yeshua*. And axe that reasoning about a person’s name being the same no matter which country they visit. Just because we puny mortals insist on our given names when we travel to foreign lands, or get upset if someone mispronounces our name, does not mean that God feels the same way. **Isaiah 55:8** informs us that God’s thoughts are not our thoughts, neither His ways the same as ours. God just might not be as thin-skinned as we are about these issues. Anyway, an example from Scripture, outside of the Sacred Names, that exemplifies the translation of names is cited in **Acts 9:36**. It mentions a woman, whose name in Aramaic is Tabitha, but also renders her name in Greek as Dorcas. Case closed.

The meaning of the Scriptures become plainer in the many instances where the “name of Yahweh” is mentioned, when we apply more than a superficial meaning to the word name. There is no Biblical injunction for us to hold the Hebrew name of God as

sacred in the manner that the Sacred Name adherents prescribe. The ideology is borne out of the misuse of the word name in Scriptures, and this erroneous understanding has only served to steer our thinking in one direction. Each time we come across Scriptures that emphasize the name of God, we are compelled to think of the literal name (Yahweh). It therefore becomes easy for Sacred Name believers to develop a convincing theology around this concept. One of their arguments, for example, is that the name issue is fundamental and is the key to salvation because the saved in the coming Kingdom will be given a new identity and will be named after God (**Ephesians 3:15; Revelation 3:12, 14:1**).

I have previously shown that we will receive a new type of honour and reputation. We must also remember that Revelation is a book that is largely based on symbolism. The approach we take when we understand **Hebrews 8:10** to mean that God's laws are not literally written in our hearts, is the same way in which we can appreciate that **Revelation 14:1** (using character and honour as the meaning for name) is telling us that we will reflect the very character of God. But even if we are to be literally named after our God as a sign of our relationship or connection to Him in the coming Kingdom, there

are no grounds to justify that it will be the Hebrew name of God. Yahweh says that there will be a pure language in the coming Kingdom.

The Hebrew language, or any other language for that matter, is not pure. God is responsible for the existence of all languages. He inspired the preaching of the gospel in various languages on that eventful Day of Pentecost when the Holy Spirit came. He was the inspiration behind a Greek New Testament, where His names are translated from the Hebrew language. The danger of promoting this doctrine as a soteriological precept, is that it adds to the word of God, which is forbidden in Scripture. Sacred Name adherents need to let the text of the Bible determine doctrine rather than the reverse.

Now that all has been said and done, I am confident because the Bible lets me know that if I choose to use Yahweh, The Eternal, Elohim, God, Theos, Adonais, Lord, Kyrios, Yeshoua, Jesus, The Messiah, The Christ, Immanuel, Saviour, The Almighty, The Omniscient One, My Healer, My Protector, My Deliverer, My Friend or any other Scriptural name or title in any language in addressing my heavenly Father, in His view, it's all good.

— by Sandra-Mae Robinson Ω

Additional Resources

“The Sacred Names Question,” by B.L. Cocherell, 34-page reprint, \$3.00.

“Origin and History of the Sacred Name Movement,” by Richard C. Nickels, 7 pages, \$1.00.

Islamic Reformation?

Some today believe that there is a growing movement among Muslims to reform the faith which formerly supported war, persecution, and terrorism. Many Muslim intellectuals and business leaders are against the violence of “extremists” who are giving Islam a bad name.

Dave Hunt, in his new book, *Judgment Day: Islam, Israel, and the Nations*, says it is impossible for Islam to experience a “reformation,” like the Sixteenth Century Protestant Reformation, because the latter involved an attempt to get back to the true teachings of the Bible and the love, joy, and peace that it produces. Any “reformation” that would return Muslims to the true teachings of Islam would only *increase* violence and terrorism.

Such a “reformation” is in progress, a return to the fundamental teachings of the Qur'an and the example of Muhammad and his early successors, the caliphs. It calls for exterminating the Jews and all others who refuse to convert. Terrorists are not extremists but fundamentalists who practice true Islam as Muhammad founded it and as the Qur'an requires. To get rid of terrorism, Muslims would have to scrap Muhammad as a prophet and the Qur'an and Hadith as authoritative holy books. Any violence done in name of Christ is a violation of His teachings and example. Violence and terrorism done by Muslims, however, are in obedience to the teachings of the Qur'an and of Muhammad and the example he set.

Write for our article, “Islam Versus the Bible,” by Richard C. Nickels, 56 pages, \$5 plus postage, from **Giving & Sharing, PO Box 100, Neck City, MO 64849**.

Old Testament Prophecies Fulfilled by Jesus Christ, the Messiah

Study No. 267

ALL of these prophecies were made hundreds, sometimes thousands, of years before Jesus Christ was born. Looking in the face of how He literally fulfilled them all (plus hundreds more), it is impossible that He is not Messiah, Savior of the world. The ONLY person past, present, or future who could fulfill all these prophecies is Jesus Christ. See His genealogy starting from faithful Abraham (**Matthew 1:1-17**).

Basic Messianic Prophecies

Fulfilled Prophecy	Old Testament	New Testament
His pre-existence	Micah 5:2	John 1:1, 14
Born of the seed of a woman	Genesis 3:15	Matthew 1:18
Of the seed of Abraham	Genesis 12:3	Matthew 1:1-17
All nations blessed by Abraham's seed	Genesis 12:3	Matthew 8:5, 10
God would provide Himself a Lamb as an offering	Genesis 22:8	John 1:29
From the tribe of Judah	Genesis 49:10	Matthew 1:1-3
Heir to the throne of David	Isaiah 9:6-7	Matthew 1:1
Called "The mighty God, The everlasting Father"	Isaiah 9:6	Matthew 1:23
Born in Bethlehem	Micah 5:2	Matthew 2:1
Born of a virgin	Isaiah 7:14	Matthew 1:18
His name called Immanuel, "God with us"	Isaiah 7:14	Matthew 1:23
Declared to be the Son of God	Psalms 2:7	Matthew 3:17
His messenger before Him in spirit of Elijah	Malachi 4:5-6	Luke 1:17
Preceded by a messenger to prepare His way	Malachi 3:1	Matthew 11:7-11
Messenger crying "Prepare ye the way of the Lord"	Isaiah 40:3	Matthew 3:3
Would be a Prophet of the children of Israel, like Moses	Deuteronomy 18:15, 18	John 5:45-47
Called out of Egypt	Hosea 11:1	Matthew 2:15
Slaughter of the children	Jeremiah 31:15	Matthew 2:18
Would be a Nazarene [branch, offshoot]	Isaiah 11:1; Jeremiah 23:5, 33:15; Zechariah 3:8, 6:12	Matthew 2:23
Brought light to Zebulun and Naphthali, Galilee of the Gentiles	Isaiah 9:1-2	Matthew 4:13-16
Presented with gifts	Psalms 72:10	Matthew 2:1, 11

Fulfilled Prophecy	Old Testament	New Testament
Rejected by His own	Isaiah 53:3	Matthew 21:42; Mark 8:31, 12:10; Luke 9:22, 17:25
He is the stone which the builders rejected which became the headstone	Psalms 118:22-23; Isaiah 28:16	Matthew 21:42; I Peter 2:6-7; Ephesians 2:20
A stone of stumbling to Israel	Isaiah 8:14-15	I Peter 2:8
He entered Jerusalem as a king riding on an ass	Zechariah 9:9	Matthew 21:1-9
Betrayed by a friend	Psalms 41:9	John 13:21
Sold for 30 pieces of silver	Zechariah 11:12	Matthew 26:15; Luke 22:5
The 30 pieces of silver given for the potter's field	Zechariah 11:12	Matthew 27:9-10
The 30 pieces of silver thrown in the temple	Zechariah 11:13	Matthew 27:5
Forsaken by His disciples	Zechariah 13:7; Psalm 88:8, 18	Matthew 26:56
Accused by false witnesses	Psalms 35:11	Matthew 26:60
Silent to accusations	Isaiah 53:7	Matthew 27:14
Healed blind, deaf, lame, dumb	Isaiah 35:5-6; Isaiah 29:18	Matthew 11:5
Preached to the poor, broken-hearted, captives	Isaiah 61:1	Matthew 11:5
Came to bring a sword, not peace	Micah 7:6	Matthew 10:34-35
He bore our sickness	Isaiah 53:4	Matthew 8:16-17
Spat upon, smitten and scourged	Isaiah 50:6, 53:5	Matthew 27:26, 30
Smitten on the cheek	Micah 5:1	Matthew 27:30
Hated without a cause	Psalms 35:19	Matthew 27:23
The sacrificial lamb	Isaiah 53:5	John 1:29
Given for a covenant	Isaiah 42:6; Jeremiah 31:31-34	Romans 11:27; Galatians 3:17, 4:24; Hebrews 8:6, 8, 10, 10:16, 29, 12:24, 13:20
Would not strive or cry	Isaiah 42:2-3	Mark 7:36
People would hear not and see not	Isaiah 6:9-10	Matthew 13:14-15
People trust in traditions of men	Isaiah 29:13	Matthew 15:9
People give God lip service	Isaiah 29:13	Matthew 15:8
God delights in Him	Isaiah 42:1	Matthew 3:17, 17:5
Wounded for our sins	Isaiah 53:5	John 6:54
He bore the sins of many	Isaiah 53:10-12	Mark 10:45
Messiah not killed for Himself	Daniel 9:26	Matthew 20:28
Gentiles flock to Him	Isaiah 55:5, 60:3, 65:1; Malachi 1:11; II Samuel 22:44-45; Psalm 2:7-8	Matthew 8:10
Crucified with criminals	Isaiah 53:12	Matthew 27:35
His body was pierced	Zechariah 12:10; Psalm 22:16	John 20:25, 27
Thirsty during execution	Psalms 22:16	John 19:28

Fulfilled Prophecy	Old Testament	New Testament
Given vinegar and gall for thirst	Psalms 69:21	Matthew 27:34
Soldiers gambled for His garment	Psalms 22:18	Matthew 27:35
People mocked, "He trusted in God, let Him deliver him!"	Psalms 22:7-8	Matthew 27:43
People sat there looking at Him	Psalms 22:17	Matthew 27:36
Cried, "My God, My God why hast Thou forsaken Me?"	Psalms 22:1	Matthew 27:46
Darkness over the land at noon	Amos 8:9	Matthew 27:45
No bones broken	Psalms 34:20; Numbers 9:12; Exodus 12:46	John 19:33-36
Side pierced	Zachariah 12:10	John 19:34, Revelation 1:7
Buried with the rich	Isaiah 53:9	Matthew 27:57, 60
Resurrected from the dead	Psalms 16:10-11, 49:15	Mark 16:6
Priest after the order of Melchizedek	Psalms 110:4	Hebrews 5:5-6, 6:20, 7:15-17
Ascended to right hand of God	Psalms 68:18	Luke 24:51
LORD said unto Him, "Sit thou at my right hand, until I make thine enemies thy footstool"	Psalms 110:1	Matt 22:44; Mark 12:36, 16:19; Luke 20:42-43; Acts 2:34-35; Hebrews 1:13
His coming glory	Malachi 3:2-3	Luke 3:17

Over 325 Messianic Prophecies

Fulfilled Prophecy	Old Testament	New Testament
He will bruise Satan's head	Genesis 3:15	Hebrews 2:14; 1 John 3:18
The God of Shem will be the Son of Shem	Genesis 9:26, 27	Luke 3:36
As Abraham's seed, will bless all nations	Genesis 12:3	Acts 3:25, 26
The Promise made to Abraham's Seed	Genesis 12:7	Galatians 3:16
A priest after Melchizedek	Genesis 14:18	Hebrews 6:20
A King also	Genesis 14:18	Hebrews 7:2
The Last Supper foreshadowed	Genesis 14:18	Matthew 26:26-29
The Seed of Isaac	Genesis 17:19	Romans 9:7
The Lamb of God promised	Genesis 22:8	John 1:29
As Isaac's seed, will bless all nations	Genesis 22:18	Galatians 3:16
The Seed of Isaac promised as the Redeemer	Genesis 26:2-5	Hebrews 11:18
The time of His coming	Genesis 49:10	Luke 2:1-7; Galatians 4:4
The Seed of Judah	Genesis 49:10	Luke 3:33
Called Shiloh or One Sent	Genesis 49:10	John 17:3
To come before Judah lost identity	Genesis 49:10	John 11:47-52

Fulfilled Prophecy	Old Testament	New Testament
To Him shall the obedience of the people be	Genesis 49:10	John 10:16
The Great "I Am"	Exodus 3:13, 14	John 4:26
A Lamb without blemish	Exodus 12:5	I Peter 1:19
The blood of the Lamb saves from wrath	Exodus 12:13	Romans 5:8
Christ is our Passover	Exodus 12:21-27	I Corinthians 5:7
Not a bone of the Lamb to be broken	Exodus 12:46	John 19:31-36
His exaltation predicted as Yahshua	Exodus 15:2	Acts 7:55, 56
His Character — Holiness	Exodus 15:11	Luke 1:35; Acts 4:27
The Spiritual Rock of Israel	Exodus 17:6	I Corinthians 10:4
His Character — Merciful	Exodus 33:19	Luke 1:72
The leper cleansed — Sign to priesthood	Leviticus 14:11	Luke 5:12-14; Acts 6:7
Prefigures Christ's once-for-all death	Leviticus 16:15-17	Hebrews 9:7-14
Suffering outside the Camp	Leviticus 16:27	Matthew 27:33; Hebrews 13:11, 12
The Blood — the life of the flesh	Leviticus 17:11	Matthew 26:28; Mark 10:45
It is the blood that makes atonement	Leviticus 17:11	John 3:14-18
The Drink-offering: "If any man thirst."	Leviticus 23:36-37	John 19:31-36
Not a bone of Him broken	Numbers 9:12	John 19:31-36
The serpent on a pole — Christ lifted up	Numbers 21:8-9	John 3:14-18
Time: "I shall see Him, but not now."	Numbers 24:17	Galatians 4:4
"This is of a truth that Prophet."	Deuteronomy 18:15	John 6:14
"Had ye believed Moses, ye would believe Me."	Deuteronomy 18:15-16	John 5:45-47
Sent by the Father to speak His word	Deuteronomy 18:18	John 8:28, 29
Whoever will not hear must bear his sin	Deuteronomy 18:19	Acts 3:23
Cursed is he that hangs on a tree	Deuteronomy 21:21-23	Galatians 3:10-13
Christ, our kinsman, has redeemed us	Ruth 4:4-9	Eph. 1:3-7
Shall be an anointed King to the Lord	I Samuel 2:10	Matthew 28:18; John 12:15
David's Seed	II Samuel 7:12	Matthew 1:1
The Son of God	II Samuel 7:14a	Luke 1:32
David's house established forever	II Samuel 7:16	Luke 1:33, 3:31; Rev. 22:16
David's Seed	I Chronicles 17:11	Matthew 1:1; 9:27
To reign on David's throne forever	I Chronicles 17:12, 13a	Luke 1:32, 33

Fulfilled Prophecy	Old Testament	New Testament
“I will be His Father, He my Son.”	I Chronicles 17:13a	Hebrews 1:5
The Resurrection predicted	Job 19:23-27	John 5:24-29
The enmity of kings foreordained	Psalms 2:1-3	Acts 4:25-28
To own the title, Anointed (Christ)	Psalms 2:2	Acts 2:36
His Character — Holiness	Psalms 2:6	John 8:46; Rev. 3:7
To own the title King	Psalms 2:6	Matthew 2:2
Declared the Beloved Son	Psalms 2:7	Matthew 3:17
The Crucifixion and Resurrection intimated	Psalms 2:7, 8	Acts 13:29-33
Life comes through faith in Him	Psalms 2:12	John 20:31
The mouths of babes perfect His praise	Psalms 8:2	Matthew 21:16
His humiliation and exaltation	Psalms 8:5, 6	Luke 24:50-53; I Corinthians 15:27
Was not to see corruption	Psalms 16:10	Acts 2:31, 13:34; Matthew 28:6
Was to arise from the dead	Psalms 16:9-11	John 20:9
The resurrection predicted	Psalms 17:15	Luke 24:6
Forsaken because of sins of others	Psalms 22:1	II Corinthians 5:21
Words spoken from Calvary, “My God”	Psalms 22:1	Mark 15:34
Darkness upon Calvary	Psalms 22:2	Matthew 27:45
They shoot out the lip and shake the head	Psalms 22:7	Matthew 27:39
“He trusted in God, let Him deliver Him”	Psalms 22:8	Matthew 27:43
Born the Savior	Psalms 22:9	Luke 2:7
Died of a broken (ruptured) heart	Psalms 22:14	John 19:34
Suffered agony on Calvary	Psalms 22:14, 15	Mark 15:34-37
He thirsted	Psalms 22:15	John 19:28
They pierced His hands and His feet	Psalms 22:16	John 19:34, 37, 20:27
Stripped Him before the stares of men	Psalms 22:17, 18	Luke 23:34, 35
They parted His garments	Psalms 22:18	John 19:23, 24
He committed Himself to God	Psalms 22:20, 21	Luke 23:46
Satanic power bruising the Redeemer’s heel	Psalms 22:20, 21	Hebrews 2:14
His Resurrection declared	Psalms 22:22	John 20:17
He shall be the governor of the nations	Psalms 22:28	Colossians 1:16
“It is finished”	Psalms 22:31	John 19:30
“I am the Good Shepherd”	Psalms 23:1	John 10:11
His exaltation predicted	Psalms 24:3, 7-8	Acts 1:11; Philippians 2:9
His resurrection predicted	Psalms 30:3	Acts 2:32, 13:33; Matthew 28:6

Fulfilled Prophecy	Old Testament	New Testament
“Into Thy hands I commit My spirit”	Psalms 31:5	Luke 23:46
His acquaintances fled from Him	Psalms 31:11	Mark 14:50
They took counsel to put Him to death	Psalms 31:13	John 11:53
“He trusted in God, let Him deliver Him”	Psalms 31:14, 15	Matthew 27:43
Not a bone of Him broken	Psalms 34:20	John 19:31-36
False witnesses rose up against Him	Psalms 35:11	Matthew 26:59
He was hated without a cause	Psalms 35:19	John 15:25
His friends stood afar off	Psalms 38:11	Luke 23:49
The joy of His resurrection predicted	Psalms 40:2-5	John 20:20
His delight — the will of the Father	Psalms 40:6-8	John 4:34
He was to preach the Righteousness in Israel	Psalms 40:9	Matthew 4:17
Confronted by adversaries in the Garden	Psalms 40:14	John 18:4-6
Betrayed by a familiar friend	Psalms 41:9	John 13:18
Words of Grace come from His lips	Psalms 45:2	Luke 4:22
To own the title, God or Elohim	Psalms 45:6	Hebrews 1:8
A special anointing by the Holy Spirit	Psalms 45:7	Matthew 3:16; Hebrews 1:9
Called the Christ (Messiah or Anointed)	Psalms 45:7, 8	Luke 2:11
Betrayed by a friend, not an enemy	Psalms 55:12-14	John 13:18
Death of the Betrayer	Psalms 55:15	Matthew 27:3-5; Acts 1:16-19
To give gifts to men	Psalms 68:18	Ephesians 4:7-16
Ascended into Heaven	Psalms 68:18	Luke 24:51
Hated without a cause	Psalms 69:4	John 15:25
A stranger to own brethren	Psalms 69:8	Luke 8:20, 21
Zealous for the Lord’s House	Psalms 69:9	John 2:17
Messiah’s anguish of soul before crucifixion	Psalms 69:14-20	Matthew 26:36-45
“My soul is exceeding sorrowful.”	Psalms 69:20	Matthew 26:38
Given vinegar in thirst	Psalms 69:21	Matthew 27:34
The Savior given and smitten by God	Psalms 69:26	John 17:4, 18:11
Great persons were to visit Him	Psalms 72:10, 11	Matthew 2:1-11
The corn of wheat to fall into the Ground	Psalms 72:16	John 12:24
Men shall be blessed in Him	Psalms 72:17	John 1:12, 13
All nations shall be blessed by Him	Psalms 72:17	Acts 2:11, 12, 41
He would teach in parables	Psalms 78:1, 2	Matthew 13:34-35
To speak the Wisdom of God with authority	Psalms 78:2b	Matthew 7:29

Fulfilled Prophecy	Old Testament	New Testament
They stood afar off and watched	Psalms 88:8	Luke 23:49
Emmanuel to be higher than earthly kings	Psalms 89:27	Luke 1:32, 33
David's Seed, throne, kingdom endure forever	Psalms 89:35-37	Luke 1:32, 33
His character — Faithfulness	Psalms 89:36-37	Revelation 1:5
He is from everlasting (Micah 5:2)	Psalms 90:2	John 1:1
Identified as Messianic; used to tempt Christ	Psalms 91:11, 12	Luke 4:10, 11
His exaltation predicted	Psalms 97:9	Acts 1:11; Ephesians 1:20
His character — Goodness	Psalms 100:5	Matthew 19:16, 17
The Suffering and Reproach of Calvary	Psalms 102:1-11	John 19:16-30
Messiah is the Preexistent Son	Psalms 102:25-27	Hebrews 1:10-12
Ridiculed	Psalms 109:25	Matthew 27:39
Son of David	Psalms 110:1	Matthew 22:43
To ascend to the right-hand of the Father	Psalms 110:1	Mark 16:19; Acts 1:9
David's son called Lord	Psalms 110:1	Matthew 22:44, 45
A priest after Melchizedek's order	Psalms 110:4	Hebrews 6:20
His character — Compassionate, Gracious, et. al.	Psalms 112:4	Matthew 9:36
Messiah's Resurrection assured	Psalms 118:17, 18	Luke 24:5-7; I Corinthians 15:20
The rejected stone is Head of the corner	Psalms 118:22, 23	Matthew 21:42, 43
The Blessed One presented to Israel	Psalms 118:26a	Matthew 21:9
To come while Temple standing	Psalms 118:26b	Matthew 21:12-15
The Seed of David (the fruit of His Body)	Psalms 132:11	Luke 1:32
The supremacy of David's Seed amazes kings	Psalms 138:1-6	Matthew 2:2-6
The earthly ministry of Christ described	Psalms 147:3, 6	Luke 4:18
The altogether lovely One	Song of Solomon 5:16	John 1:17
When Isaiah saw His glory	Isaiah 6:1	John 12:40-41
Parables fall on deaf ears	Isaiah 6:9-10	Matthew 13:13-15
Blinded to Christ and deaf to His words	Isaiah 6:9-12	Acts 28:23-29
To be born of a virgin	Isaiah 7:14	Matthew 1:18-20; Luke 1:34-35
To be Emmanuel — God with us	Isaiah 7:14	Matthew 1:18-23
Called Emmanuel	Isaiah 8:8	Matthew 28:20
A stone of stumbling, a Rock of offense	Isaiah 8:14	I Peter 2:8
His ministry to begin in Galilee	Isaiah 9:1, 2	Matthew 4:12-17

Fulfilled Prophecy	Old Testament	New Testament
A child born — Humanity	Isaiah 9:6	Luke 1:31
A Son given — Deity	Isaiah 9:6	Luke 1:32; John 1:14; I Timothy 3:16
Declared to be the Son of God with power	Isaiah 9:6	Romans 1:3, 4
The Wonderful One, Peleh	Isaiah 9:6	Luke 4:22
The Counsellor, Yaeatz	Isaiah 9:6	Matthew 13:54
The Mighty God, El Gibbor	Isaiah 9:6	Matthew 11:20
The Everlasting Father, Avi Adth	Isaiah 9:6	John 8:58
The Prince of Peace, Sar Shalom	Isaiah 9:6	John 16:33
To establish an everlasting kingdom	Isaiah 9:7	Luke 1:32-33
His Character — Just	Isaiah 9:7	John 5:30
No end to his Government, Throne, and Peace	Isaiah 9:7	Luke 1:32-33
Called a Nazarene — the Branch, Netzer	Isaiah 11:1	Matthew 2:23
A rod out of Jesse — Son of Jesse	Isaiah 11:1	Luke 3:23, 32
The anointed One by the Spirit	Isaiah 11:2	Matthew 3:16, 17
His Character — Wisdom, Understanding, et. al.	Isaiah 11:2	John 4:4-26
His Character — Truth and Righteousness	Isaiah 11:4	John 14:6
The Gentiles seek Him	Isaiah 11:10	John 12:18-21
Called Jesus — Yahshua	Isaiah 12:2	Matthew 1:21
The Resurrection predicted	Isaiah 25:8	I Corinthians 15:54
His power of Resurrection predicted	Isaiah 26:19	John 11:43, 44
The Messiah is the precious corner stone	Isaiah 28:16	Acts 4:11, 12
He indicated hypocritical obedience to His Word	Isaiah 29:13	Matthew 15:7-9
The wise are confounded by the Word	Isaiah 29:14	I Corinthians 1:18-31
A Refuge — A man shall be a hiding place	Isaiah 32:2	Matthew 23:37
He will come and save you	Isaiah 35:4	Matthew 1:21
To have a ministry of miracles	Isaiah 35:5	Matthew 11:4-6
Preceded by forerunner	Isaiah 40:3, 4	John 1:23
“Behold your God.”	Isaiah 40:9	John 1:36, 19:14
A Shepherd — compassionate life-giver	Isaiah 40:11	John 10:10-18
The Servant — as a faithful, patient Redeemer	Isaiah 42:1-4	Matthew 12:18-21
Meek and lowly	Isaiah 42:2	Matthew 11:28-30
He brings hope for the hopeless	Isaiah 42:3	John 4

Fulfilled Prophecy	Old Testament	New Testament
The nations shall wait on His teachings	Isaiah 42:4	John 12:20-26
The Light (salvation) of the Gentiles	Isaiah 42:6	Luke 2:32
His is a Worldwide compassion	Isaiah 42:1, 6	Matthew 28:19, 20
Blind eyes opened	Isaiah 42:7	John 9:25-38
He is the only Savior	Isaiah 43:11	Acts 4:12
He will send the Spirit of God	Isaiah 44:3	John 16:7, 13
He will be the Judge	Isaiah 45:23	John 5:22; Romans 14:11
The First and the Last	Isaiah 48:12	John 1:30; Revelation 1:8, 17
He came as a Teacher	Isaiah 48:17	John 3:2
Called from the womb — humanity	Isaiah 49:1	Matthew 1:18
A Servant from the womb	Isaiah 49:5	Luke 1:31; Philippians 2:7
He is Salvation for Israel	Isaiah 49:6	Luke 2:29-32
He is the Light of the Gentiles	Isaiah 49:6	Acts 13:47
He is Salvation unto the ends of the earth	Isaiah 49:6	Acts 15:7-18
He is despised of the Nation	Isaiah 49:7	John 8:48-49
Heaven is clothed in black at His humiliation	Isaiah 50:3	Luke 23:44, 45
He is a learned counselor for the weary	Isaiah 50:4	Matthew 11:28, 29
The Servant bound willingly to obedience	Isaiah 50:5	Matthew 26:39
“I gave My back to the smiters.”	Isaiah 50:6a	Matthew 27:26
He was smitten on the cheeks	Isaiah 50:6b	Matthew 26:67
He was spat upon	Isaiah 50:6c	Matthew 27:30
To publish good tidings of peace	Isaiah 52:7	Luke 4:14, 15
The Servant exalted	Isaiah 52:13	Acts 1:8-11; Ephesians 1:19-22
Behold, My Servant	Isaiah 52:13	Matthew 17:5; Philippians 2:5-8
The Servant shockingly abused	Isaiah 52:14	Luke 18:31-34; Matthew 26:67, 68
Nations startled by message of the Servant	Isaiah 52:15	Romans 15:18-21
His blood shed to make atonement for all	Isaiah 52:15	Revelation 1:5
His people would not believe Him	Isaiah 53:1	John 12:37-38
He would grow up in a poor family	Isaiah 53:2a	Luke 2:7
Appearance of an ordinary man	Isaiah 53:2b	Philippians 2:7-8
Despised	Isaiah 53:3a	Luke 4:28-29
Rejected	Isaiah 53:3b	Matthew 27:21-23
Great sorrow and grief	Isaiah 53:3c	Luke 19:41-42
Men hide from being associated with Him	Isaiah 53:3d	Mark 14:50-52
He would have a healing ministry	Isaiah 53:4a	Luke 6:17-19

Fulfilled Prophecy	Old Testament	New Testament
He would bear the sins of the world	Isaiah 53:4b	I Peter 2:24
Thought to be cursed by God	Isaiah 53:4c	Matthew 27:41-43
Bears penalty for mankind's transgressions	Isaiah 53:5a	Luke 23:33
His sacrifice would provide peace between man and God	Isaiah 53:5b	Colossians 1:20
His back would be whipped	Isaiah 53:5c	Matthew 27:26
He would be the sin-bearer for all mankind	Isaiah 53:6a	Galatians 1:4
God's will that He bear sin for all mankind	Isaiah 53:6b	I John 4:10
Oppressed and afflicted	Isaiah 53:7a	Matthew 27:27-31
Silent before His accusers	Isaiah 53:7b	Matthew 27:12-14
Sacrificial lamb	Isaiah 53:7c	John 1:29
Confined and persecuted	Isaiah 53:8a	Matthew 26:47-27:31
He would be judged	Isaiah 53:8b	John 18:13-22
Killed	Isaiah 53:8c	Matthew 27:35
Dies for the sins of the world	Isaiah 53:8d	I John 2:2
Buried in a rich man's grave	Isaiah 53:9a	Matthew 27:38, 57-60
Innocent and had done no violence	Isaiah 53:9b	Mark 15:3
No deceit in His mouth	Isaiah 53:9c	John 18:38
God's will that He die for mankind	Isaiah 53:10a	John 18:11
An offering for sin	Isaiah 53:10b	Matthew 20:28
Resurrected and live forever	Isaiah 53:10c	Mark 16:16
He would prosper	Isaiah 53:10d	John 17:1-5
God fully satisfied with His suffering	Isaiah 53:11a	John 12:27
God's servant	Isaiah 53:11b	Romans 5:18-19
He would justify man before God	Isaiah 53:11c	Romans 5:8-9
The sin-bearer for all mankind	Isaiah 53:11d	Hebrews 9:28
Exalted by God because of His sacrifice	Isaiah 53:12a	Matthew 28:18
He would give up His life to save mankind	Isaiah 53:12b	Luke 23:46
Grouped with criminals	Isaiah 53:12c	Luke 23:32
Sin-bearer for all mankind	Isaiah 53:12d	II Corinthians 5:21
Intercede with God in behalf of mankind	Isaiah 53:12e	Luke 23:34
Resurrected by God	Isaiah 55:3	Acts 13:34
A witness	Isaiah 55:4	John 18:37
He would come to provide salvation	Isaiah 59:15-16a	John 6:40
Intercessor between man and God	Isaiah 59:15-16b	Matthew 10:32
He would come to Zion as their Redeemer	Isaiah 59:20	Luke 2:38
The Spirit of God upon Him	Isaiah 61:1-2a	Matthew 3:16-17

Fulfilled Prophecy	Old Testament	New Testament
The Messiah would preach the good news	Isaiah 61:1-2b	Luke 4:17-21
Provide freedom from the bondage of sin and death	Isaiah 61:1-2c	John 8:31-32
Proclaim a period of grace	Isaiah 61:1-2	John 5:24
Descendant of David	Jeremiah 23:5-6a	Luke 3:23-31
The Messiah would be God	Jeremiah 23:5-6b	John 13:13
The Messiah would be both God and Man	Jeremiah 23:5-6c	I Timothy 3:16
The Messiah would be the new covenant	Jeremiah 31:31	Matthew 26:28
Descendant of David	Jeremiah 33:14-15	Luke 3:23-31
Descendant of David	Ezekiel 17:22-24	Luke 3:23-31
Descendant of David	Ezekiel 34:23-24	Matthew 1:1
He would ascend into heaven	Daniel 7:13-14a	Acts 1:9-11
Highly exalted	Daniel 7:13-14b	Ephesians 1:20-22
His dominion would be everlasting	Daniel 7:13-14c	Luke 1:31-33
To make an end to sins	Daniel 9:24a	Galatians 1:3-5
He would be holy	Daniel 9:24b	Luke 1:35
Announced to his people 483 years, to the exact day, after the decree to rebuild the city of Jerusalem	Daniel 9:25	John 12:12-13
Killed	Daniel 9:26a	Matthew 27:35; Acts 3:14-15
Die for the sins of the world	Daniel 9:26b	Hebrews 2:9
Killed before the destruction of the temple	Daniel 9:26c	Matthew 27:50-51
Messiah in a glorified state	Daniel 10:5-6	Revelation 1:13-16
Messiah to rise up on the third day	Hosea 6:2	Matthew 28:6; Acts 2:32
He would defeat death	Hosea 13:14	I Corinthians 15:55-57
Offer salvation to all mankind	Joel 2:32	Romans 10:12-13
Messiah three days in the grave	Jonah 1:17	Matthew 12:39-40
Born in Bethlehem	Micah 5:2a	Matthew 2:1-2
God's servant	Micah 5:2b	John 15:10
From everlasting	Micah 5:2c	John 8:58
He would visit the second Temple	Haggai 2:6-9	Luke 2:27-32
Descendant of Zerubbabel	Haggai 2:23	Luke 3:23-27
God's servant	Zechariah 3:8	John 17:4
Priest and King	Zechariah 6:12-13	Hebrews 8:1
Greeted with rejoicing in Jerusalem	Zechariah 9:9a	Matthew 21:8-10
Beheld as King	Zechariah 9:9b	John 12:12-13
The Messiah would be just	Zechariah 9:9c	John 5:30
The Messiah would bring salvation	Zechariah 9:9d	Luke 19:10
The Messiah would be humble	Zechariah 9:9e	Matthew 11:29
Presented to Jerusalem riding on a donkey	Zechariah 9:9f	Matthew 21:6-9
The cornerstone	Zechariah 10:4	Ephesians 2:20

Fulfilled Prophecy	Old Testament	New Testament
At His coming, Israel to have unfit leaders	Zechariah 11:4-6a	Matthew 23:1-4
Rejection causes God to remove His protection	Zechariah 11:4-6b	Luke 19:41-44
Rejected in favor of another king	Zechariah 11:4-6c	John 19:13-15
Ministry to “poor,” the believing remnant	Zechariah 11:7	Matthew 9:35-36
Unbelief forces Messiah to reject them	Zechariah 11:8a	Matthew 23:33
Despised	Zechariah 11:8b	Matthew 27:20
Stops ministering to those who rejected Him	Zechariah 11:9	Matthew 13:10-11
Rejection causes God to remove protection	Zechariah 11:10-11a	Luke 19:41-44
The Messiah would be God	Zechariah 11:10-11b	John 14:7
Betrayed for thirty pieces of silver	Zechariah 11:12-13a	Matthew 26:14-15
Rejected	Zechariah 11:12-13b	Matthew 26:14-15
Thirty pieces of silver thrown into the house of the Lord	Zechariah 11:12-13c	Matthew 27:3-5
The Messiah would be God	Zechariah 11:12-13d	John 12:45
The Messiah’s body would be pierced	Zechariah 12:10a	John 19:34-37, 20:27
The Messiah would be both God and man	Zechariah 12:10b	John 10:30
The Messiah would be rejected	Zechariah 12:10c	John 1:11
Disciples scattered	Zechariah 13:7	Mark 14:50
God’s will He die for mankind	Zechariah 13:7a	John 18:11
A violent death	Zechariah 13:7b	Matthew 27:35
Both God and man	Zechariah 13:7c	John 14:9
Israel scattered as a result of rejecting Him	Zechariah 13:7d	Matthew 26:31-56
Messenger to prepare the way for Messiah	Malachi 3:1a	Matthew 11:10
Sudden appearance at the temple	Malachi 3:1b	Mark 11:15-16
Messenger of the new covenant	Malachi 3:1c	Luke 4:43
Forerunner in the spirit of Elijah	Malachi 4:5	Matthew 3:1-2, Luke 3:4
Forerunner would turn many to righteousness	Malachi 4:6	Luke 1:16-17

— adapted from the Internet, edited by Richard C. Nickels Ω

Jesus Before the Sanhedrin

One of the most interesting studies we have read is the intriguing story of the trial of Jesus before the Sanhedrin. Write for our 39-page reprint of the classic book by Lémann, \$5 from Giving & Sharing.

I had just purchased a new Bible — the *Hebrew-Greek Key Study Bible*, edited by Spiros Zodhiates. As I was reading **II Timothy 3**, I noticed a footnote pertaining to the phrase, *without natural affection*, for **verse 3**. According to that footnote, the Greek word, translated into English as *without natural affection*, is derived from one of four Greek words which can be translated into English as *love*. Since I had “always” heard that “there are three Greek words for love,” I decided to give this a hard look, and find out about this fourth Greek word for *love*.

According to the above-mentioned footnote, the Greek word, *astorgos* (*Strong's* #794), is the word translated into the English phrase, *without natural affection*. *Astorgos*, is composed of the Greek negative prefix, *a* (*not*, or *without*) plus the root, *storge*, (pronounced “store-gay”), which, according to the footnote, means “love within the family members.” So, according to the footnote, the phrase, *without natural affection*, in **II Timothy 3:3**, could be translated, “without familial love,” or, “without love among family members.”

What had started out as an academic exercise to find out how many Greek words can be translated into the English word, *love*, became a rebuke directed at me, personally, as I thought of the countless mistakes which I have made in dealings with my family. After an honest, though painful, assessment, those mistakes which I made with my family were made because of a basic lack of love for members of my family, and, ultimately, a lack of love for my Creator.

While pondering the ramifications of lacking a love for family members, I thought about one family member bringing another to a civil court in a lawsuit. A famous singer having been shot and killed by his father about twenty years ago came to mind. Then I thought about kids who approach me, though I am a complete stranger. I find the parents and tell them that their child has approached me. The parents have never seen me before. Their reaction is seldom, “Oh, what was my child doing approaching a stranger?” Their reaction is, *far* too often, “Oh, I hope my kid wasn't bothering you.” No, the child wasn't bothering me. Probably, the child approached me — a complete stranger — because the child was considered a “bother” by the parents. Why were those parents not

alarmed when their child, alone, approached an unknown person? Could it be due to lack of love among family members?

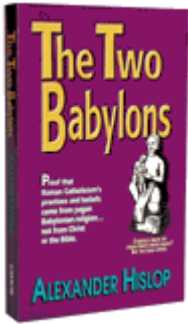
I once lived close to a divorced woman with four kids. Those kids gave me a bit of attention. The mother didn't seem to mind. But the kids told their daddy about me when they were with him. He became alarmed, and thought that I may be a pedophile, and wanted to have a background check done on me. Sadly, he never gave his kids any appreciable amount of quality time. There was always a baseball game to watch, or Daddy is tired after a hard day at work, or, kids are just so full of nonsense. Had *astorgos* — a lack of love among family members — which had already split the husband and wife of this family, also made it easy for these children to come to me for attention because of inattention from the parents?

It is often said, “If you're not part of the solution, you're part of the problem.” In being honest with myself, I have had to admit that I am part of the problem of there being, in this society, a lack of love among family members. Lack of love among family members, if the above-mentioned footnote in the *Hebrew-Greek Key Study Bible* is correct, is part of what indicates “perilous times” mentioned in **II Timothy 3:1**. I am part of what is bringing on “perilous times.” I am not part of the solution, but part of the problem.

I appreciate the work of Dr. Zodhiates. I appreciate his having taken a phrase which could be deemed general and perhaps even vague and “brought it home” in an applicable, though, in my case, stinging, way. I hope and pray that I remember **II Timothy 3:3** in all future dealings with my family.

— by Jimmie Parr Ω

Modern Babylon (Revelation 17:5) and the Roman Catholic Church



The Two Babylons, by Alexander Hislop, paperback, 352 pages, \$12 plus postage from Giving & Sharing.

Where did the practices and beliefs of Roman Catholicism come from? In this scholarly classic, first published over eighty years ago, Alexander Hislop reveals that many Roman Catholic teachings did not originate with Christ or the Bible, but were adopted from the ancient pagan Babylonian religion, and given Christian names.

This book accurately provides a fascinating historical in-depth examination of the shocking similarities between the practices of ancient Babylon, and those of today's Roman Catholic Church.

When You Read the Bible Through

I'd supposed I knew my Bible,
Reading piecemeal, hit or miss,
Now a bit of John or Romans,
Then a snatch of Genesis.

Certain chapters of Isaiah,
Certain Psalms (the twenty-third)
Twelfth of Romans, first of Proverbs,
Yes, I thought I knew the Word.

But I found that thorough reading
Was a different thing to do,
And the way was unfamiliar
When I read the Bible through.

You who like to play at Bible,
Dip and dabble here and there,
Just before you kneel, weary,
And mutter through a hurried prayer,

Try a worthier procedure,
Try a broad and steady view.
You will kneel in very rapture
When you read the Bible through.

— Amos R. Wells

We encourage all to read straight through
the Bible!

— by Richard C. Nickels Ω

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