

Did the Preacher Really Say That?



Genesis 3:1–3 (KJV) — 1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? 2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: 3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

Genesis 3:4–6 (KJV) — 4 And the serpent said unto the woman, Ye shall not surely die: 5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. 6 And when **the woman saw** that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

Exodus 7:9–12 (KJV) — 9 When Pharaoh shall speak unto you, saying, **Shew a miracle for you:** then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent. 10 And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. 11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

Revelation 13:11–12 (KJV) — 11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. 12 and he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

Revelation 13:13–14 (KJV) — 13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, 14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

Romans 10:17 (KJV) — 17

**So then faith cometh by
hearing, and hearing by the
word of God.**

“Did the Preacher Really Say That?”

Through the two great errors, **the immortality of the soul and Sunday sacredness**, Satan will bring the people under his deceptions. While the former lays the foundation of spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience. (*The Great Controversy*, p. 588.1)

**List of verses that teach the soul is naturally
immortal = zero**

Ezekiel 18:4 (KJV) — 4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: **the soul that sinneth, it shall die.**

Ezekiel 18:20 (KJV) — 20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

Job 4:17 (KJV) — 17 Shall mortal man be more just than God? shall a man be more pure than his maker?

Genesis 3:22–23 (KJV) — 22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and **eat, and live for ever:** 23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

Ecclesiastes 9:5 (KJV) — 5 For the living know that they shall die: but the **dead know not any thing**, neither have they any more a reward; for the memory of them is forgotten.

**Psalm 146:4 (KJV) — 4 His breath goeth
forth, he returneth to his earth; in that very day
his thoughts perish.**



**“that the soul is immortal” as
among “all these endless
monstrosities in the Roman
dunghill of decretals”**

**(Assertion of All the Articles of
M. Luther Condemned by the
Latest Bull of Leo X, Art. 27,
Works of Luther, Weimar ed.,
Vol. 7)**

John 3:16 (KJV) — 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him **should not perish, but have everlasting life.**

“Did the Preacher Really Say That?”

QUESTION

<https://www.gotquestions.org/separation-from-God.html>

What does it mean that hell is eternal separation from God?

**ANSWER**

The Bible is clear that there are two possible destinations for every human soul following physical death: [heaven](#) or [hell](#) ([Matthew 25:34, 41, 46](#); [Luke 16:22–23](#)). Only the righteous inherit eternal life, and the only way to be declared righteous before God is through faith in the death and resurrection of Jesus Christ ([John 3:16–18](#); [Romans 10:9](#)). The souls of the righteous go directly into the presence of God ([Luke 23:43](#); [2 Corinthians 5:8](#); [Philippians 1:23](#)).

For those who do not receive Jesus Christ as Savior, death means everlasting punishment ([2 Thessalonians 1:8–9](#)). This punishment is described in a variety of ways: a lake of fire ([Luke 16:24](#); [Revelation 20:14–15](#)), outer darkness ([Matthew 8:12](#)), and a prison ([1 Peter 3:19](#)), for example. This place of punishment is eternal ([Jude 1:13](#); [Matthew 25:46](#)). There is no biblical support for the notion that after death people get another chance to repent. [Hebrews 9:27](#) makes it clear that everyone dies physically and, after that, comes the judgment. Christians have already been judged and sentenced. Jesus took that sentence upon Himself. Our sin becomes His and His righteousness becomes ours when we believe in Him. Because He took our just punishment, we need not fear ever being separated from Him again ([Romans 8:29–30](#)). The judgment for unbelievers is still to come.



[Home](#) > [Index](#) > [Eternity](#) > [Hell](#) > separation from God

Is hell eternal separation from God?



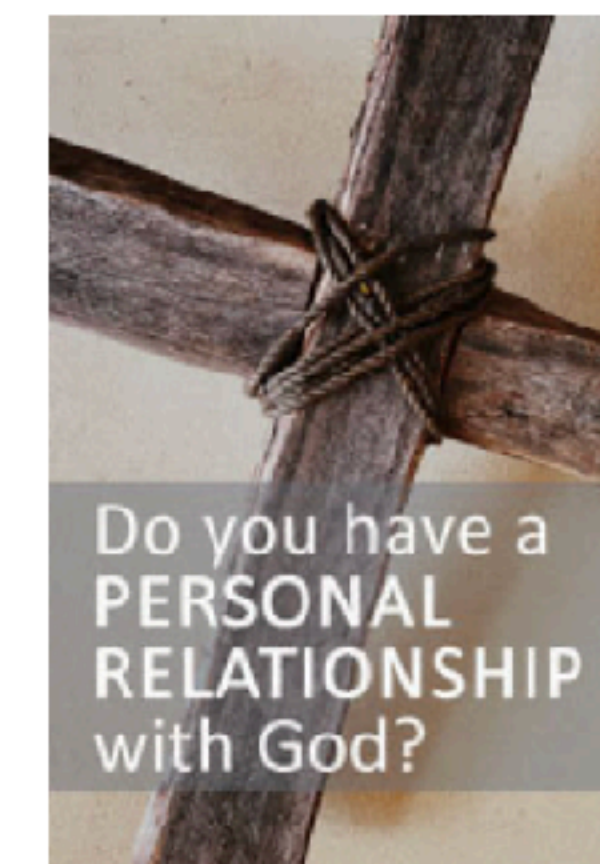
Throughout the Bible, it is evident that there are two location options for human souls to go to after death—heaven or hell ([Matthew 25:34, 41, 46](#); [Luke 16:22–23](#)). Those who are righteous inherit an eternity in heaven, while those who are unrighteous are sent to an eternity in hell. There is only one way to be declared righteous before God, and that is by putting faith in Jesus Christ as Lord, acknowledging His death and resurrection as provision for the forgiveness of sins ([John 3:16–18](#); [Romans 10:9](#)). The souls of those who have been made righteous through salvation immediately enter the presence of the Lord upon death ([Luke 23:43](#); [2 Corinthians 5:8](#); [Philippians 1:23](#)).

The unrighteous are banished to eternity in hell upon death. This eternal damnation is described as outer darkness ([Matthew 8:12](#)), a prison ([1 Peter 3:19](#)), and a lake of fire ([Luke 16:24](#); [Revelation 20:14–15](#)). [Second Thessalonians 1:8–9](#) describes the eternal consequences for those who are unrighteous before God: "in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus. They will suffer the punishment of eternal destruction, away from the presence of the Lord and from the glory of his might." The worst part of hell is being eternally separated from the Lord.

There will be no second chances to repent and be saved after death ([Hebrews 9:27](#); [Jude 1:13](#);

Subscribe to the
CompellingTruth.org
Newsletter:

Submit



2 Thessalonians 1:9 (KJV) — 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

2 Thessalonians 2:8 (KJV) — 8 And then shall that
Wicked be revealed, whom the Lord shall consume
with the spirit of his mouth, and **shall destroy** with the
brightness of his coming:

2 Thessalonians 2:10 (KJV) — 10 And with all
deceivableness of unrighteousness in them that
perish; because they received not the love of the truth,
that they might be saved.

“Did the Preacher Really Say That?”

The Lord's day is Sunday = zero

Sunday is the Sabbath = zero

Exodus 20:8–11 (KJV) — 8 Remember the sabbath day, to keep it holy. 9 Six days shalt thou labour, and do all thy work: 10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: 11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

**Psalm 89:34 (KJV) — 34 My covenant will I not break,
nor alter the thing that is gone out of my lips.**

Isaiah 58:13–14 (KJV) — 13 If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: 14 Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.

Revelation 1:10 (KJV) — 10 I was in the Spirit on
the Lord's day, and heard behind me a great voice,
as of a trumpet,

It was on the Sabbath that the Lord of glory appeared to the exiled apostle. The Sabbath was as sacredly observed by John on Patmos as when he was preaching to the people in the towns and cities of Judea. He claimed as his own the precious promises that had been given regarding that day. “I was in the Spirit on the Lord’s day,” . . .

(The Acts of the Apostles, p. 581.4)

FROM SABBATH TO SUNDAY

A Historical Investigation
of the Rise of
Sunday Observance
in Early Christianity

**SAMUELE
BACCHIOCCHI**



THE PONTIFICAL GREGORIAN
UNIVERSITY PRESS
ROME 1977

SAMUELE BACCHIOCCHI - FROM SABBATH TO SUNDAY

Sunday Observance
in Early Christianity

**SAMUELE
BACCHIOCCHI**

FROM SABBATH TO SUNDAY



**THE PONTIFICAL GREGORIAN
UNIVERSITY PRESS
ROME 1977**

Vidimus et approbamus ad normam Statutorum Universitatis

Romae, ex Pontificia Universitate Gregoriana
die 25 iunii 1974

R. P. VINCENZO MONACHINO, S. I.
R. P. LUIS MARTÍNEZ-FAZIO, S. I.

IMPRIMATUR

Romae, die 16 Iunii 1975

R. P. HERVÉ CARRIER, S. I.
Rector Universitatis

Con approvazione del Vicariato di Roma
in data 17 giugno 1975

© 1977 Samuele Bacchiocchi

Distributed in the USA by the author
230 Lisa Lane, Berrien Springs, Michigan 49103.

THE PONTIFICAL GREGORIAN UNIVERSITY PRESS, ROME 1977

Vidimus et approbamus ad normam Statutorum Universitatis

Romae, ex Pontificia Universitate Gregoriana
die 25 iunii 1974

R. P. VINCENZO MONACHINO, S. I.
R. P. LUIS MARTÍNEZ-FAZIO, S. I.

IMPRIMATUR

Romae, die 16 Iunii 1975

R. P. HERVÉ CARRIER, S. I.
Rector Universitatis

ACKNOWLEDGMENTS

It is indeed a difficult task to acknowledge my indebtedness to all those who directly or indirectly contributed to the realization of this book, especially since many persons over the years have offered me encouragement, inspiration and support for this research. The few names I am singling out symbolically represent all those teachers, students, church members and friends (whose names would be a legion) to whom I wish to express my gratitude for their indispensable support.

My first thanks goes to my parents who from childhood taught me by word and action how to enter into the joyous experience of the Sabbath day. The love they instilled in me for the Saviour and His Sabbath has stimulated my desire to investigate the historical and theological development of God's holy day.

I wish to express my heartfelt gratitude to my Seventh-day Adventist Church, not only for teaching me what the Sabbath is all about but also for assisting me during my doctoral studies.

I am particularly indebted to the Pontifical Gregorian University not only for admitting the first "separated brother" in over four hundred years of her history, but also for treating me as a real "brother." I will treasure for the rest of my life the memory of the warm reception received and especially the example of moral integrity and dedicated scholarship so well exemplified in the life of the professors and students there.

My special thanks go to the most Reverend Professor P. V. Monachino, first for his unforgettable teaching and then for his contribution to this study. To have allowed me to reconsider the whole question of the genesis of Sunday observance, especially after he had just directed the dissertation of C. S. Mosna on this very topic, is per se an indication of his intellectual stature—a genuine scholar concerned to encourage the enquiry into "truth" rather than to safeguard a traditional viewpoint. His open-mindedness to new hypotheses as well as his valuable critique and suggestions have provided me the academic freedom to study while at the same time have spared me from many blunders.

— 6 —

I wish to acknowledge my indebtedness to several writers such as C. S. Mosna, W. Rordorf, J. Daniélou, F. A. Regan and P. K. Jewett, whose recent monographs on the question of the origin of Sunday observance have enriched my understanding and challenged my thinking. The fact that I openly disagree with the mentioned authors on the interpretation of several sources in no way detracts from my high esteem for their scholarly work. It is my hope that this study will encourage not belligerent polemic but rather positive dialogue and reconsideration of the vital meaning of the Sabbath day for the religious life of Christians today. To reassure the reader that I have earnestly striven for objectivity, I might mention that in a few places my interpretation of certain Biblical texts (such as Revelation 1:10 and Colossians 2:14-17) and of historical data differs somewhat from the traditional position of my Church.

The reading of the entire manuscript by Dr. E. K. Vandere Vere and Mrs. V. H. Campbell, colleagues at Andrews University, has contributed to polishing the style by removing unwelcome Italian constructions. Very special thanks go to Dr. Leonard Glidden Running, Professor of Biblical Languages at Andrews University, for having gone beyond the second mile in correcting the manuscript and the galley proof and giving helpful suggestions.

I also wish to thank my own students for allowing me over the last three years to test on them many of the ideas in this book. Their response has helped me to put the material into final shape. Last but not least I wish to express my gratitude to my wife, Anna, and to my three children, Loretta, Dan and Gianluca, for their patience, understanding and support. I could have never completed this book if they had not been willing to sacrifice my presence and my fellowship. To them who have suffered most I wish to dedicate this book.

In view of the fact that much of the study and writing has been done in the wee hours of the night while carrying a full load of teaching (during the academic year 1976-77) I am fully aware of the existence of deficiencies. If the need will arise for a new edition, it is my intention to add some significant new chapters, particularly on the theology and practice of the Sabbath in Judaism and early Christianity.

I hope that my readers will be stimulated not only to consider which is God's holy day but especially to experience fellowship with their Saviour as a result of a better understanding and observance of His holy Sabbath.

Original of Sunday observance have enriched my understanding and challenged my thinking. The fact that I openly disagree with the mentioned authors on the interpretation of several sources in no way detracts from my high esteem for their scholarly work. It is my hope that this study will encourage not belligerent polemic but rather positive dialogue and reconsideration of the vital meaning of the Sabbath day for the religious life of Christians today. To reassure the reader that I have earnestly striven for objectivity, I might mention that in a few places my interpretation of certain Biblical texts (such as Revelation 1:10 and Colossians 2:14-17) and of historical data differs somewhat from the traditional position of my Church.

The reading of the entire manuscript by Dr. E. K. Vande Vere and Mrs. V. H. Campbell, colleagues at Andrews University, has contributed to polishing the style by removing unwelcome Italian constructions. Very special thanks go to Dr. Leona Glidden Running, Professor of Biblical Languages at Andrews University, for having gone beyond the second mile in correcting the manuscript and the galley proof and giving helpful sug-

PROBING QUESTIONING...

"Professor Bacchiocchi provides a thorough analysis of the evidence concerning the shift from the Jewish to the Christian Sabbath as well as probing questioning of long prevailing assumptions relating to the substitution of the first day for the seventh day as the proper time of rest and worship."

Winthrop S. Hudson
Distinguished Professor of Theology
Colgate Rochester Divinity School

THOUGHT PROVOKING...

"From Sabbath to Sunday by Dr. Samuele Bacchiocchi is a work of extensive scope, deep research, careful documentation, vast horizon, and rich content. Every subsequent consideration of the origins of the Christian Sunday, whether historical, liturgical, or theological, will have to reckon with the early developments as he traces them. His carefully-stated but charitable and irenic conclusions, are not only thought-provoking from a scholarly viewpoint but also challenging from an ecumenical perspective."

J. Robert Wright, D. Phil. (Oxon.)
St. Mark's Professor of Ecclesiastical History and Chairman of the Historical Field, The General Theological Seminary (Episcopal Church)

CAREFUL SCHOLARSHIP...

"From Sabbath to Sunday is to be commended for its careful scholarship. It is a thought-provoking study of a by no means peripheral theme. Not least I appreciate it as a powerful summons to all Christians to enjoy the blessings of God's holy day, whether as the Lord's day or the Sabbath."

Geoffrey W. Bromiley
Professor of Church History and Historical Theology
Fuller Theological Seminary

DESERVES TO BE READ BY EVERY JEW AND CHRISTIAN TOO...

"In an easy to read but full of immense and rich research, the book *From Sabbath to Sunday* reveals how and what the elders of the Church did to displace Saturday for Sunday. It is an amazing work by a scholar who deserves to be better known. His instructive digging has turned up a work that deserves to be read by every Jew and every Christian too."

Bernard Postal
Editor, *Jewish Digest*

SIGNIFICANT CONTRIBUTION...

Well-written, based on wide reading and careful research, and closely-reasoned, this monograph is a significant contribution to the Sabbath-Lord's Day question. It is especially helpful on the way Christ restored to the Sabbath its original joyous and wholesome character. This treatise is crucially important in an era when all the days of the week are used for secular concerns by many professing disciples of Christ. The author concludes from his research that Sunday observance originated basically in Gentile Christendom (often anti-Semitic), especially in Antioch, Alexandria, and Rome—the capital of the Empire: although it is a complex and difficult problem. Reverence for the Day of the Sun in the Roman Empire may also have played a role in the adoption of Sunday. The author's scholarly objectivity is especially laudable."

J. C. Wenger
Professor of Historical Theology
Goshen Biblical Seminary (Mennonite)

EXCELLENT STUDY...

"We are indebted to Dr. Bacchiocchi for a number of contributions. He has presented an excellent study of the historical developments that led to the observance of Sunday as the almost universal practice of the Christian church. I know of no better compilation in as concise manner as he has given. In terms of scholarship and in terms of the practice of piety, we are indebted to him for a renewal of emphasis on the principle of the Sabbath. It is refreshing to be reminded of the importance of the respite and renewal which God has provided for man, especially man in the covenant."

R. Hollis Gause
Dean, Church of God School of Theology
Cleveland, Tennessee 37311

SOUNDS THE ALARM...

"I have not seen another modern work which has sought so earnestly to identify the problem, search out its sources and sound the alarm than that which is to be found in Bacchiocchi's *From Sabbath to Sunday*. The option proposed is to return to the faithful observance of a seventh day Sabbath in the face of the contrary social pressures of our time and in the light of considerable evidence that the move away from such practice in the earliest centuries of the church's life was caused primarily by factors external to the faith itself. One can react to this book by deciding that it is going to great length to make a mountain out of a very minor issue. However, the issue of a unique and prophetic and distinctly biblical lifestyle for the Christian is a major issue indeed. At least the Sabbath question is one convenient vehicle through which this issue can be addressed

VALUABLE, CHALLENGING...

"From Sabbath to Sunday is cogently written. The range of material with which the author deals is impressive. He knows early church literature, Roman Catholic and Protestant materials, liberal and evangelical, continental and American. The tone is irenic but the arguments are carefully presented. The book is valuable for its exposition of the biblical texts and for the information about the developments on this subject in the early church. The book presents a challenge to stereotype arguments—a challenge which may well call into question some traditional conclusions."

Elmor A. Marten
President, Biblical Seminary Mennonite Brethren

A CLASSIC...

"Preparation for the writing of *Sabbath to Sunday* must be described as not only extensive but meticulous. This erudite discussion of the transition from "Remember the Sabbath to keep it holy" to worship on Sunday is a classic which will be among the basic scholarly sources for investigation into this religious phenomena by future generations. The book, with its historical facts and persuasive logic will cause the Sunday observer to evaluate anew the ground for Sunday worship."

F. Sherwood Smith
Chairman, Department of Bible
Cincinnati Bible Seminary (Christian Churches and Churches of Christ)

MUCH NEEDED LIGHT...

"I take great pleasure in recommending the reading of *From Sabbath to Sunday* to both the student and the layman. The study is written without the usual insinuations that "my thinking is the only viewpoint on this issue". I found the book a spiritual blessing as well as an eyeopener. Dr. Bacchiocchi deftly opens the historical background and sheds much needed light on the present day stance of the Sabbath - Sunday question."

Benj. C. Bubar
Superintendent, Christian Civic League of Maine
(Representing 15 Denominations)

A FINE STUDY...

"Dr. Bacchiocchi has provided a fine study for professional students of liturgy. . . . One frequently has the impression that the reader is not allowed to escape one shred of evidence discovered by the writer in his many years of research. . . . He helps us clarify our understanding of the origin of Sunday and its theological thematics."

Andrew D. Čičerni, O. Praem.
Review, *Worship*

THOROUGH, KIND, IRENIC...

"I appreciated reading *From Sabbath to Sunday*. Dr. Bacchiocchi has done his research in a very thorough way with a kind, irenic, Christlike spirit. It was good to benefit from such a research on the early church fathers as it applies to the Sabbath-Sunday question."

David Fieratt, Director
Correspondence Department
Zion Bible College (Christian Churches and Churches of Christ)

IMPRESSIVE RESEARCH...

"Dr. Samuele Bacchiocchi has produced a major work of serious scholarship marked by impressive research and an irenic mood. While he argues for his case strongly, he does so on the basis of evidence and logic, never on issues of personality or bias. Two major contributions of the book that impressed me on the first reading should be mentioned. One is the splendid presentation of Jesus' relationship to the question of Sabbath—particularly as seen against the legalism of the first century Jewish community. A second thrust of the book that calls for further study is the massive documentation of the anti-Semitism expressed by many in the early Church. Bacchiocchi kindly treats this malady under the rubric: "Anti-Judaism of differentiation."

Ronald Barclay Allen
Professor of Old Testament
Western Conservative Baptist Seminary

A MODEL OF FOUNDATION THINKING...

"Bacchiocchi calls us to review what the post-modern church has been for some time implicitly questioning through its practice—namely, the nature and meaning of the Christian Sunday. Among other things, this work provides us with a paradigm for scholarly investigation into theological issues. It brings into its parview the crucial biblical, historical and theological data pertaining to the origin of Sunday as a day of rest and worship; yet it is not merely an historical treatise, but one which attempts to address a contemporary crisis. As a work on historical origins, it establishes a convincing scholarly foundation for

informative and helpful to scholars of all denominations who are interested in this important subject.”

Rev. Charles E. Dietze

Regional Pastor-Administrator of the Christian Church (Disciples of Christ)

North Carolina

EXTREMELY USEFUL STUDY...

“The author surveys a remarkable quantity of material and in this regard alone has given to readers an extremely useful study of the roots of the Christian calendar.”

Louis Weil

Review, Anglican Theological Review

A STEP FORWARD...

“We are indebted to Dr. Bacchiocchi for a careful work, richly documented, which constitutes a step forward in the knowledge of one of the important characteristics of the ancient Church.”

Gills Pelland, S.J.

Review, Science et Esprit

WEALTH OF INFORMATION...

“*From Sabbath to Sunday* contains a wealth of information, is clearly-written, and will no doubt form one of the basic bibliographical resources on this subject for many years to come. Hopefully, it will serve to stimulate its readers to focus the question of the place of the “holy day” in the Christian life in the modern world, and will provide some resources for answering that question.”

Prof. M. Eugene Boring

The Graduate Seminary

North Carolina Christian Church (Disciples of Christ)

“Did the Preacher Really Say That?”

WE must not be shaken out of the church = Zero

Those shaken are shaken out of the Church = Zero

The mighty shaking has commenced and will go on, and all will be **shaken out** who are not willing to take a bold and unyielding stand for the truth and to sacrifice for God and His cause. The angel said, “Think ye that any will be compelled to sacrifice? No, no. It must be a freewill offering. It will take all to buy the field.” I cried to God to spare His people, some of whom were fainting and dying. (*Early Writing*, p. 50.3)

“a comprehensive selection of Ellen G. White’s published writings from the 1850s” (EGW Estate)

The mighty shaking has commenced, and will go on, and all will be shaken out who are not willing to take a bold and unyielding stand for the truth, and sacrifice for God and his cause. The angel said, “Think ye that any will be compelled to sacrifice. No. no. It must be a free-will offering. It will take all to buy the field.”—I cried to God to spare his people, some of whom were fainting and dying. (*The Present Truth*, **April 1, 1850**, article, “To the Little Flock,” par. 9)

November 20th, I was shown the people of God, and saw them mightily shaken. I saw some with strong faith and agonizing cries, pleading with God. Their countenances were pale, and marked with deep anxiety which expressed their internal struggle. There was firmness and great earnestness expressed in their countenances, while large drops of perspiration rose upon their foreheads, and fell. Now and then their faces would light up with the marks of God's approbation, and again the same solemn, earnest, anxious look settled upon them.

(The Review and Herald, December 31, 1857, par. 1)

The numbers of this company had lessened. **Some had been shaken out, and left by the way.** The careless and indifferent who did not join with those who prized victory and salvation enough to agonize, persevere, and plead for it, did not obtain it, and they were left behind in darkness, and **their numbers were immediately made up by others taking hold of the truth,** and coming into the ranks. Still the evil angels pressed around them, but they could have no power over them. (*The Review and Herald*, December 31, 1857, par. 8)

The Church is not Babylon = zero

The Church will never be Babylon = zero

Again I say, The Lord hath not spoken by any messenger who calls **the church that keeps the commandments of God, Babylon**. True, there are tares with the wheat; but Christ said He would send His angels to first gather the tares and bind them in bundles to burn them, but gather the wheat into the garner. I know that the Lord loves His church. It is not to be disorganized or broken up into independent atoms. (*Selected Messages*, bk. 2, p. 68.3)

Regarding the testimonies, nothing is ignored; nothing is cast aside; but time and place must be considered.

(Selected Messages, bk. 1, p. 57.2)

Who can truthfully say: “Our gold is tried in the fire; our garments are unspotted by the world”? I saw our Instructor pointing to the garments of so-called righteousness. Stripping them off, He laid bare the defilement beneath. Then He said to me: “Can you not see how they have pretentiously covered up their defilement and rottenness of character? **‘How is the faithful city become an harlot!’** My Father's house is made a house of merchandise, a place whence the divine presence and glory have departed! For this cause there is weakness, and strength is lacking.”

(Testimonies for the Church, vol. 8, p. 250.2)

The term “Babylon” is derived from “Babel,” and signifies confusion. **It is employed in Scripture to designate the various forms of false or apostate religion.** In Revelation 17 Babylon is represented as a woman—a figure which is used in the Bible as the symbol of a church, a virtuous woman representing a pure church, a vile woman an apostate church.

(The Great Controversy, p. 381.1)

The church is God's fortress, His city of refuge, which He holds in a revolted world. Any betrayal of the church is treachery to Him who has bought mankind with the blood of His only-begotten Son. **From the beginning, faithful souls have constituted the church on earth.** (*The Acts of the Apostles*, p. 11)

Ship is going through = zero

Stay with the Ship = zero

There is no need to doubt, to be fearful that the work will not succeed. God is at the head of the work, and he will set everything in order. If matters need adjusting at the head of the work, God will attend to that, and work to right every wrong. Let us have faith that God is going to carry the noble ship which bears the people of God safely into port. (*The Review and Herald*, September 20, 1892, par. 13)

Deuteronomy 26:18 (KJV) — 18 And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments;

Ezekiel 37:27 (KJV) — 27 My tabernacle also shall
be with them: yea, I will be their God, and they shall
be my people.

Jeremiah 24:7 (KJV) — 7 And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

Jeremiah 31:33 (KJV) — 33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

2 Chronicles 7:14 (KJV) — 14 If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

Matthew 23:37–38 (KJV) — 37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! **38** Behold, your house is left unto you desolate.

**Hebrews 13:8 (KJV) — 8 Jesus Christ the same
yesterday, and to day, and for ever.**

Acts 10:34 (KJV) — 34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

Daniel 9:24 (KJV) — 24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

**John 10:27 (KJV) — 27 My sheep hear my voice,
and I know them, and they follow me:**

**John 14:15 (KJV) — 15 If ye love me, keep my
commandments.**

Romans 10:17 (KJV) — 17 So then faith cometh by hearing, and hearing by the word of God.

Acts 17:11 (KJV) — 11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

John 5:39 (KJV) — 39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

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

Hebrews 4:11 (KJV) — 11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

Psalm 119:105 (KJV) — 105 Thy word is a lamp unto my feet, and a light unto my path.

Isaiah 40:8 (KJV) — 8 The grass withereth, the flower
fadeth: but the word of our God shall stand for ever.

2 Timothy 4:2 (KJV) — 2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

Psalm 119:11 (KJV) — 11 Thy word have I hid in mine heart, that I might not sin against thee.

Jim Jones





