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IN THE UNITED STATES PATENT AND TRADEMARK OFFICE
BEFORE THE TRADEMARK TRIAL AND APPEAL BOARD

Proceeding	92065178
Party	Defendant The General Conference Corporation of Seventh-day Adventists
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Date	02/21/2020
Attachments	20200221 Testimony Declaration of Kathy Bazil and Exhibits.pdf(1920460 bytes)

**IN THE UNITED STATES PATENT AND TRADEMARK OFFICE
BEFORE THE TRADEMARK TRIAL AND APPEAL BOARD**

Philanthropist.com, Inc.

Petitioner,

vs.

Cancellation No. 92065178

General Conference Corporation
of Seventh-day Adventists

Registrant.

TESTIMONY DECLARATION OF KATHY BAZIL

I, Kathy Bazil, being hereby warned that willful false statements and the like so made are punishable by fine or imprisonment, or both, under Section 1001 of Title 18 of the United States Code and that such willful false statements may jeopardize the validity of this document, declare as follows:

1. I am a Legal Assistant with Buchanan Ingersoll & Rooney PC.
2. On February 20, 2020, I ran a search for the term "Adventist" on the web site www.acgc.us, the home page of the Advent Christian General Conference. I ran this search by using the search button on the www.acgc.us home page. The search returned two results, both of which are references to the "Adventist" movement of the 1800s, rather than current references to the Advent Christian denomination. A printout of the search results for www.acgc.us is attached as Exhibit 1.
3. On February 19, 2020, I ran a search for the term "Adventist" on www.christadelphia.org, the home page of the Christadelphian denomination according to the "Handbook of

Denominations of the United States” introduced by the Petitioner. I ran this search using the Google search button at the bottom of the page. The search returned two results, one of which is an article referring to the background of 19th century pastor Charles Taze Russell, and the other of which is an article referring to the Seventh-day Adventist Church. Neither of these are current references to the Christadelphian denomination. A printout of the search results for www.christadelphia.org is attached as Exhibit 2.

4. On February 20, 2020, I ran a search for the term “Adventist” on the web site www.cog7.org, the home page of the Church of God (Seventh Day). I ran this search on Google using the query “adventist site:cog7.org”, as the web site at www.cog7.org does not have a search function. The search returned three pages of results, most of which are references to the Seventh-day Adventist Church and its institutions. There were also a few uses of “Adventist” to refer to the religious movement led by William Miller in the 19th century. None of the uses of “Adventist” on the www.cog7.org web site are current references to the Church of God (Seventh Day) denomination. A printout of the search results for www.cog7.org is attached as Exhibit 3.

5. On February 20, 2020, I ran a search for the term “Adventist” on the web site www.cogasoc.net, the home page of the Church of God and Saints of Christ. I ran this search on Google using the query “adventist site:cogasoc.net”, as the web site at www.cogasoc.net does not have a working search function. The search did not return any results. A printout of the search results for www.cogasoc.net is attached as Exhibit 4.

6. On February 20, 2020, I ran a search for the term “Adventist” on the web site www.coggc.org, the home page of the Church of God (General Conference). I ran this search on Google using the query “adventist site:coggc.org,” as the web site at www.coggc.org does not

have a search function. The search did not return any results. A printout of the search results for www.coggc.org is attached as Exhibit 5.

7. On February 21, 2020, I ran a search for the term “Adventist” on the web site www.gci.org, the home page of Grace Communion International. I ran this search by using the search button on the www.gci.org home page. The search returned 13393 results. The first result, a web page titled “Another Letter to an Adventist,” is a letter to Will Eva, a member of the Seventh-day Adventist Church. The second result refers to Kenneth A. Strand, a Seventh-day Adventist historian, as an “Adventist.” The other results are primarily uses of “Adventist” as part of “Seventh-day Adventist,” as well as two references to the “Sabbatarian Adventist” movement of the 19th century. None of the uses of “Adventist” on the www.gci.org web site are current references to the Grace Communion International. A printout of the search results for www.gci.org is attached as Exhibit 6.

8. On February 20, 2020, I ran a search for the term “Adventist” on the web site www.pcg.church, the home page of the Philadelphia Church of God¹. I ran this search by using the search button on the top right corner of the www.pcg.church home page. The search revealed four results, all of which are actually uses of “Seventh-day Adventist.” A printout of the search results for www.pcg.church is attached as Exhibit 7.

9. On February 19, 2020, I ran a search for the term “Adventist” on the web site www.ucg.org, the home page of the United Church of God. I ran this search on Google using the query “adventist site:ucg.org,” as the search function on the www.ucg.org web site was not

¹ The excerpt from “Handbook of Denominations of the United States” identifies www.pcog.org as the web address of the Philadelphia Church of God; however, this domain name redirects to www.pcg.church.

working.² The search revealed approximately 261 results, nearly all of which are actually uses of “Seventh-day Adventist.” The search also revealed three uses of “Adventist” to refer to the mid-19th century followers of William Miller. None of these are current uses of “Adventist” to refer to the United Church of God denomination. A printout of the search results for www.ucg.org is attached as Exhibit 8.

10. On February 19, 2020, I visited the web site of the Macmillan Dictionary (<https://www.macmillandictionary.com/us>). When I entered “Adventist” into the search box, the web site took me to the Macmillan Dictionary’s definition for “Seventh-day Adventist.” A copy of this definition, which I printed from

<<https://www.macmillandictionary.com/us/dictionary/american/seventh-day-adventist?q=adventist>> on February 19, 2020, is attached hereto as Exhibit 9.

11. On February 21, 2020, I watched the film “The Adventists,” a 2010 documentary film directed by Martin Doblmeier. A photocopy of the front and back of DVD case is attached as Exhibit 10. The film tells the story of the Seventh-day Adventist Church, with an emphasis on the Church’s focus on health and well-being. The film repeatedly uses the term “Adventist” to refer solely to members of the Seventh-day Adventist Church.

12. I declare under the penalty of perjury pursuant to the laws of the United States, that all statements made herein of my own knowledge are true and all statements made herein on information and belief are believed to be true.

² The search on the web site returned over 445,000 results, nearly all of which did not contain any use of “Adventist.”

KATHY BAZIL

By: 

Date: 02/21/2020

CERTIFICATE OF SERVICE

I hereby certify that a true copy of the foregoing **TESTIMONY DECLARATION OF KATHY BAZIL** was served this 21st day of February 2020 by electronic mail on:

Eve J. Brown
Barton Gilman LLP
One Financial Plaza, 18th Floor
Providence, RI 02903
ebrown@bglaw.com

/Soenya Randolph/
Soenya Randolph

EXHIBIT 1

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Posted on [February 18, 2020](#) by [JNash](#)

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Looking forward to the imminent return of our Lord Jesus Christ,
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EXHIBIT 2

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Apocalypse Delayed Again?

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Armageddon Not Coming?

In early November 1995 Jehovah's Witnesses made newspaper headlines around the world. This time it was not a record crowd at a stadium convention, or even a controversial blood transfusion case that attracted international attention, but the postponement of the End. One headline read: "Armageddon Not Coming," and the related article stated that Jehovah's Witnesses had announced that "Armageddon [had] been delayed and [that] the end of the world [was] no longer nigh."

Why would the international news media focus on an apparent minor change in the eschatology (end-times teaching) of a religious sect? Aside from the fact that the secular press has an almost natural penchant for ridiculing those deemed to be irrational fundamentalists, it must be remembered that Jehovah's Witnesses are no small, unimportant sect. Witnesses are found in over two hundred countries world-wide, with membership roles topping five million along with another seven million actively interested in their teachings. Nor is the recent alteration in doctrine minor. Instead, the change has far-reaching psychological implications for Witnesses, not to mention the impact the move may have on their membership and style of preaching.

The important announcement from the leadership of the Jehovah's Witness organization came in the 1 November 1995 Watchtower magazine; but before we consider the announcement, it will be helpful to outline the history of Watch Tower end-time predictions.

Early Watch Tower End-Times Calculations

The founder of the Watch Tower movement, "Pastor" Charles Taze Russell, emerged out of an Adventist background in the late nineteenth century. An earlier prominent Adventist, William Miller, had predicted the return of Christ first in 1843 and then in 1844. Although these dates obviously proved to be wrong, many spiritual descendants of Miller did not give up on such apocalyptic date-setting. Charles Taze Russell was no exception. After the disillusionment over the 1843 and 1844 failures, many Second Adventists turned to 1874 as the new date of Christ's return. Some argued that 1874 marked the end of six thousand years of human history, after which the millennium would begin. When Christ once again failed to return as scheduled by the apocalyptic speculators, further disillusionment inevitably followed.

Shortly after the failure of the 1874 date, however, a development in end-times teaching occurred that was to have lasting impact to our own day. A contributor to the Second Adventist magazine Herald of the Morning (edited by N.H. Barbour) offered a way out of the prophetic disappointment. The contributor, B.W. Keith, suggested that Christ had in fact returned on time in 1874, but that this return had been invisible. Keith based his idea on the fact that The Emphatic Diaglott (an 1860s translation of the New Testament produced by Benjamin Wilson) translated the Greek word parousia as "presence." Although most translations use the word "coming" to reflect the meaning of parousia which implies a physical presence Keith argued that the translation "presence" pointed to an invisible "presence" or "return" of Christ. This is, of course, a very difficult idea to prove or disprove. Yet Russell picked up the concept, as tenuous as it was, and it has been part of Watch Tower teaching ever since.

Yet, it must also be stressed that although virtually no Jehovah's Witnesses until the early 1990s knew this, Russell taught that Christ returned in heavenly power in 1874 until the day he died in 1916, two years after 1914. That Russell maintained the 1874 date is demonstrated by the following passage from one of his prophetic works:

most wonderful period in all the history of the world. They have shown us that since 1873 we have been living in the seventh millennium; that the lease of Gentile dominion, "The Times of the Gentiles," will expire with the year 1914; and that the advent of him whose right it is to take the dominion was due in 1874 . . . We have marked with special delight the 1,335 days, pointing, as they do, to 1874, as the exact date of our Lord's return; and we have since that time experienced the very blessedness promised through the clearer unfoldings of the wonderful mysteries of the divine plan.

Interestingly, as further evidence of Russell's teaching, the Dawn Bible Students, a Watch Tower break-off group that holds only to his writings, still teach that Christ returned in 1874.

In 1921, seven years after 1914, Russell's successor "Judge" J.F. Rutherford was still teaching that "[t]he time of the Lord's second presence dates from 1874." In fact, as late as 1929 official Watch Tower publications still taught that Christ returned invisibly in 1874, even though many Witnesses today will claim that members of their organization in 1914 "saw" the return clearly with "eyes of faith" in that very year. But the question needs to be asked: if the return was so obvious, why did it take them a decade and a half to notice it?

Since the 1930s (the decade the movement took the name "Jehovah's Witnesses") official Watch Tower publications began to teach that Christ had in fact returned in 1914, while references to the original 1874 date were quietly dropped. Watch Tower advocates still continued to speculate about when Armageddon would occur and when the Kingdom would "have full sway," just as they had when they believed Christ had returned in 1874. For example, the year 1925 was touted in the early 1920s as the date when this would occur, with the usual ensuing disappointment when this expectation also proved to be premature. Another date put forward by the Watch Tower organization was 1975. When the expected events did not come to pass as predicted, mass disillusionment followed and the movement lost hundreds of thousands of members. The Watch Tower hierarchy responded by blaming Witnesses for being too zealous with their speculation on the date. All this, even though it was Watch Tower publications that brought the date forward in the first place!

Watch Tower Teaching on This Generation

In time, and especially from the 1960s, Witness publications began to teach that the end would come within the lifetime of the generation that saw the events of 1914 transpire. The Watch Tower organization based this idea on such passages as Matthew 24:34 "Truly I say to you that this generation will by no means pass away until all these things occur" (NWT).

It will be helpful to consider the Watch Tower teaching about "this generation" by examining relevant passages from their own publications. This is a necessary exercise that will establish the exact nature of the original teaching on this crucial issue. First, we will consider the following statements from the organization's widely disseminated "Truth Book:"

The Bible speaks of the time in which we are living as the "last days" or the "time of the end." (2 Timothy 3:1; Daniel 11:40) The facts show that this is a limited period that has a definite beginning and a definite end. It began in 1914 when Jesus Christ was enthroned as king in the heavens. It will end when God destroys this present wicked system of things. What a relief it will be when the organizations and persons that cheat and oppress, and all who endanger the security of their fellowmen, are gone!

How soon will that be? God's own Son, Jesus Christ, gives the answer. After drawing attention to the many things that mark the period from 1914 onward as the "time of the end," Jesus said: "This generation will by no means pass away until all these things occur" (Matthew 24:24). Which generation did he mean?

Jesus had just referred to persons who would "see all these things." "These things" are the events that have taken place since 1914 and those yet to occur down to the end of this wicked system (Matthew 24:33). Persons born even as much as fifty years ago could not see "all these things." They came on the scene after the foretold events were already under way. But there are people still living who were alive in 1914 and saw what was happening then and who were old enough that they still remember those events. This generation is getting up in

end of this wicked system. This means that only a short time is left before the end comes! (Psalm 90:10 [89:10, Dy]) So now is the time to take urgent action if you do not want to be swept away with this wicked system.

When one considers that distribution of *The Truth That Leads to Eternal Life*, first published in May 1968, had reached 107,073,279 copies in 117 languages by April 1991 (a world record to which Witnesses themselves are fond of alluding), one can get a sense of the profound and far-reaching influence of the above-cited Watch Tower teaching on "this generation."

In the book *"Is this Life all There Is?"*, first published in 1974, the Witness leaders are explicit that the generation alive in 1914 would see the end:

How short is that period of time remaining to the Kingdom's adversary? Jesus Christ revealed that the time of his coming in Kingdom glory and the removal of the ungodly system of things would fall within the lifetime of one generation of people. He said: "Truly I say to you that this generation will by no means pass away until all these things occur." Matthew 24:3-42.

Hence, some of the generation alive in 1914 C.E. must be among the people to witness Jesus' completing his conquest and taking full control of earth's affairs.

The book goes on to offer the hope to those then living that they might not ever have to die:

The Bible clearly pinpoints the generation alive in 1914 C.E. as the one that will yet witness the ushering in of Kingdom rule free from Satanic interference. Hence, many living today will have the opportunity never to die. They will survive the destruction of the present ungodly system and thereafter gradually be freed from sin and brought to human perfection.

One thinks of the large numbers of people old and perhaps dying who clung to this hope.

The 1977 publication *Incoming World Government* provides some interesting material on the teaching of "this generation" material that appears to have been written by long-time Watch Tower adherents:

Those of the "chosen ones" alive today who witnessed the outbreak of World War I in 1914 can recall how we all rejoiced because we saw "these things start to occur." We knew that the newly enthroned Christ was "near at the doors" for his executorial work against this wicked "system of things." We exulted because "the kingdom of God is near" for taking over full world control and functioning as a world government. We have not grown tired of being reminded over and over again during these past sixty years and more that the Messianic kingdom of God is "near at the doors." This reminding of us has not grown stale and lost its potency and soul-stirring force toward us. We know that we are of the "generation" that saw the start of these things in 1914 at the close of the Gentile Times, and we believe Jesus' assurance that this same "generation" of ours will see the finish of these significant things, all this culminating in the total take-over by the triumphant Kingdom of all human affairs.

The language of this passage may be more revealing than it had originally appeared to Jehovah's Witnesses at the time, for one can detect a vague and veiled admission that by this late date, the teaching on "this generation" had begun to stretch thin.

The book *"Let Your Kingdom Come,"* which appeared in 1981, has the following to say under the heading **"THIS GENERATION" WHICH?**:

In his great prophecy on the "sign," Jesus assures us: "Truly I say to you that this generation will by no means pass away until all these things occur." (Matthew 24:34) Since he does not apply any specific length of time to a generation, what are we to understand by "this generation"?

In Jesus' day, some of the disciples who heard his words, and others of his contemporaries, survived to live through the final tribulation on the Jewish system of things. They were the "generation" of Jesus' time. At this writing, in the United States alone there are more than 10,000,000 persons still living who were old enough to observe "a beginning of pangs of distress" in 1914-1918. Some of these may still survive quite a number of

'coming of the kingdom." Luke 21:31-36.

Here we see the Watch Tower hierarchy reassuring doubting Witnesses with hard statistics.

In 1982 the Watch Tower organization in Brooklyn published *You Can Live Forever in Paradise on Earth*. This book replaced the "Truth Book" as the primary publication used in preaching, and was used into the early 1990s. Again, we see a repetition of the by then standard teaching:

After drawing attention to the many things that have marked the period from 1914 onward, Jesus said: "This generation will by no means pass away until all these things [including the end of this system] occur." (Matthew 24:34, 14) Which generation did Jesus mean? He meant the generation of people who were living in 1914. Those persons yet remaining of that generation are now very old. However, some of them will still be alive to see the end of this wicked system. So of this we can be certain: Shortly now there will be a sudden end to all wickedness and wicked people at Armageddon.

Only two years later, however, evidence of the difficulty Witnesses were experiencing with the teaching appeared in the book *Survival into a New Earth*:

But does not now the passing of 70 years since 1914 indicate that there may be some doubt about whether we really have been in "the last days" since that year and whether Christ's coming as executioner is near? Not at all! Regarding those who would see the fulfilment of "the sign" from its beginning, starting with 1914, Jesus said: "Truly I say to you that this generation will by no means pass away until all these things happen." (Mark 13:30) Members of that generation are still here, though rapidly decreasing in number.

It is true that statistics indicate that the average life expectancy on a global basis is now only 60 years, but millions of persons live beyond that age. According to available statistics, in 1980 approximately 250,000,000 of those who were alive in 1914 were still living. That generation is not yet gone. Interestingly, however, of those born in 1900 or earlier, figures published by the United Nations indicate that only an estimated 35,316,000 were still alive in 1980. So the number drops quickly as individuals reach their seventies and eighties. When considered along with all the details of Jesus' prophetic sign, these facts strongly indicate that the end is near. Luke 21:28.

Once again, impressive-sounding statistics are cited to bolster the flagging faith of Witnesses. Yet, at the same time, by introducing these statistics the organization was digging its own grave. By limiting the time and insisting that the numbers showed that the end had to be near, they were backing themselves into a difficult situation from which they would not be able to extricate themselves as the years ticked off and became a decade. As it stood, the teaching allowed no flexibility to adapt to a failure in the prediction; therefore, it was only a matter of time before the increasing strain of a tenuous theory caused the teaching to collapse.

The End Comes in 1995

Thus it was that the "end" came in 1995 not to "this system of things," but to the long-standing Watch Tower teaching that the generation that saw the events of 1914 would see the battle of Armageddon and the full realization of the Kingdom. By 1995 very, very few of those of mature age in 1914 were still alive. It would stretch credulity to impossible lengths to push the doctrine any further into the future. Thus, the Watch Tower hierarchy clearly decided to avoid complete embarrassment and make a preemptive strike to eliminate their traditional view of "this generation" before the last of the aging and steadily diminishing generation of 1914 passed from the scene.

Although experts on the Witness movement had predicted that Watch Tower teaching on the end-times was long overdue for a thorough overhaul, the announcement came without any apparent warning (but see below) in the 1 November 1995 edition of *The Watchtower*. The abruptness of the change needs to be emphasized. Since its 8 March 1988 issue, the *Watchtower* magazine's sister publication *Awake!* had proclaimed in its mission statement on page four that "this magazine builds confidence in the Creator's promise of a peaceful and secure new world before the generation that saw the events of 1914 passes away." This statement can be found in *Awake!* magazines from

Creator's promise of a peaceful and secure new world that is about to replace the present wicked, lawless system of things." Thus the organization had moved from "confidence" in the teaching of "this generation" on 25 October 1995, to abandoning the idea completely the following week.

At the same time, while the official change in teaching came suddenly in the 1 November 1995 Watchtower, it is obvious that the leadership in Brooklyn had been planning the alteration since at least early 1995, and perhaps earlier. This is made evident from the successor to the "Paradise" book, the new chief preaching publication, Knowledge That Leads to Everlasting Life. Although this new book, first released in the summer of 1995, contains two chapters that deal specifically with end-times teaching (chapter 10, "God's Kingdom Rules," and chapter 11, "These Are the Last Days!"), the subject of "this generation" is avoided altogether. The chapters do contain the standard teaching on the parousia of 1914, but speak of the end only in general terms and do not link it to the generation of 1914 in any way. Since the two predecessors to the "Knowledge" book, the "Truth" and "Paradise" books, include explicit articulations of the teaching that the generation of 1914 would definitely not pass away before the end, the omission in the 1995 publication is striking. The reason for the omission, however, is now apparent. To avoid the need for a recall or a supplement to a book whose first English edition saw a printing of a full six million copies, the material on the end times in the "Knowledge" book was left ambiguous, anticipating the changes to come in November 1995. This reveals the long range planning of headquarters in Brooklyn. We will now look at the November 1995 changes in more detail.

A series of three articles in the 1 November 1995 Watchtower magazine established two major shifts in teaching, while at the same time arguing that the end was still near. The first alteration is seen in their new interpretation of the term "generation" as used in such passages as Matthew 24:34. Using respected Bible lexicons and dictionaries, the 1 November 1995 Watchtower argued that the Greek phrase "this generation" (h genea haut) referred to those descended from a common ancestor, a race of people (such as the Jews), or in an even more generic sense, "the whole multitude of men living at the same time." This they summarized as showing that Jesus used the term "generation" to refer "principally to contemporary people of a certain historical period, with their identifying characteristics." This was a complete reversal from prior Watch Tower teaching in which a generation was seen to refer to a biological cycle or human lifespan. In fact, a footnote on Matthew 24:34 in the Witness New World Translation clearly implies that the Greek word genea does not mean race.

The November 1995 articles make a couple of attempts to deflect the severity of this sudden shift in teaching. First, they characterize the lexical evidence that supports their more recent views as "current" scholarship, perhaps as an attempt to imply that their new teaching is based on recent, ground-breaking research by non-Witnesses. Actually, none of the cited sources is more recent than 1979, and most are several decades old, with one having been in print for almost a century. Thus, the new teaching was not brought on by any new, innovative exegetical evidence; rather, the change was forced on the organization by the chronological limitations of its own predictions. Second, a footnote to the above-cited summary of their new view on the meaning of "generation" refers to the 1988 Witness encyclopedia Insight on the Scriptures, seemingly implying that this earlier publication actually supported the new view. On the contrary, when one turns to the cited reference in Insight on the Scriptures (which is part of the encyclopedia's entry on "generation"), one finds the standard old view on "this generation," complete with a reference to Psalm 90:10 (which speaks of the lifespan of man in terms of seventy to eighty years). Instead of citing Psalm 90:10, the 1995 articles allude to the less specific verse in Psalm 90:12, which encourages people to number their days.

The second major revelation in the 1 November 1995 Watchtower is presented, seemingly unpretentiously, in the following passage:

Eager to see the end of this evil system, Jehovah's people have at times speculated about the time when the "great tribulation" would break out, even tying this to calculation of what is the lifetime of a generation since 1914. However, we "bring a heart of wisdom in," not by speculating about how many years or days make up a generation, but by thinking about how we "count our days" in bringing joyful praise to Jehovah (Psalm 90:12). Rather than provide a rule for measuring time, the term "generation" as used by Jesus refers principally to contemporary people of a certain historical period, with their identifying characteristics.

pointed out that the magazine attempts to camouflage the sweeping nature of the doctrinal change by burying the above crucial passage in a series of articles, as if it were only a minor adjustment in their teachings. Furthermore, the wording of the passage is very deceitful. The teaching on "this generation" was not a sporadic phenomenon, raised only "at times" we have just seen that it was the continual, consistent teaching of Witness publications from the 1960s. Nor is it at all fair to say that the teaching was presented as mere speculation; rather, the certainty of the teaching in the minds of the hierarchy is clearly evident from the above-cited passages.

But the most duplicitous and callous aspect of the November 1995 passage is the inference that the supposed speculation was due to the overzealousness of "Jehovah's people," thus implicitly putting the blame on ordinary rank and file Witnesses. Of course, we have just seen that nothing could be further from the truth: the teaching came straight from headquarters in Brooklyn, and any of "Jehovah's people" who questioned the important doctrine would have been in jeopardy of being disfellowshipped. Prophetic date-setting is nothing new; many misguided individual Bible believers from different backgrounds have set dates for Christ's return and Armageddon. And all Bible believers need to recognize the folly of dogmatic pronouncements on end-times chronology. But in the case of the Watch Tower organization, the human toll of their institutionalized date-setting is profound and far-reaching. Yet, because of their faceless hierarchical structure, no-one among the organization's leadership is ever held accountable for the apocalyptic errors. Like other authoritarian movements (religious or otherwise), apologies are rare from the top. Instead, it is the average, sincere Witness who pays the price. And so, as in the 1975 fiasco, the organization has shifted the blame of what is, after all, a major prophetic failure, onto ordinary members. Sadly, as in 1975, the emotional and psychological consequences for many Jehovah's Witnesses will be staggering.

What Next?

It is possible, even likely, that the recent alteration in Watch Tower teaching on "this generation" is a preliminary step in an even greater change in prophetic teaching yet to come: the discarding of the organization's teaching on 1914. There are a number of reasons why the Witnesses may drop this long-time teaching. To begin, with the elimination of the teaching on "this generation," the significance of 1914 is diminished. Furthermore, the teaching is extremely tenuous and very unconvincing to all but Witnesses themselves, who really have to accept it on nothing more than blind faith. The 1914 teaching rests on three pillars all of which are built on quicksand. First, the time period of which 1914 is the termination point is 2520 years, which is derived from Daniel 4:23-25 ($7 * 360 = 2520$). Even if this time period is correct, Witness expositors are in error since they peg the beginning of the period on the destruction of Jerusalem by the Babylonians. First of all, the prophecy of Daniel itself provides an interpretation for the vision of the tree (4:24-26); that is, that Nebuchadnezzar would experience a period of madness (probably for seven years). If there is a secondary application with a period of 2520 years, the time period should begin with the cutting down of the Babylonian tree (see Daniel 4:22) not the destruction of Jerusalem.

Building on the mistake of starting the time period at the destruction of Jerusalem, Watch Tower prophetic exegetes add another error by stating that the Babylonians destroyed Jerusalem in 607 B.C. No credible historian supports this date; the scholarly consensus is that the holy city was destroyed in 587/6 B.C. Faced with this historical dilemma, Witnesses argue that they must accept the testimony of the Scriptures over that of secular historians. But this is circular reasoning, since it is not the testimony of the Scriptures, but their own decision that 1914 is significant, which actually produces the bogus 607 BC date. As further evidence that their faith in the 1914 date overrides objective history, Witness publications originally dated the destruction of Jerusalem to 606 BC, until they realised that there is no year "0." The dates are merely manipulated to fit the pre-determined prophetic theory.

Finally, the 1914 date for the return of Christ rests on yet another weak pillar: that the Greek term *parousia*, used in such passages as Matthew 24:3, refers to an invisible coming, or "presence." Neither Scriptural testimony (see 1 Corinthians 16:17; 2 Corinthians 7:6,7, 10:10; Philippians 1:26, 2:12) nor lexical evidence (see Liddell and Scott, TDNT or BAGD) support this claim. Rather the term *parousia* is a technical term that refers to the physical arrival of a royal person while visiting a subject land. Based on the weak support for its teaching, it is possible that the Witness leaders will one day drop the 1914 date altogether. And the example of the recent alteration in the teaching on "this generation" demonstrates that the Watch Tower organization will change their teachings if it is in their best

The lessons are obvious: God's Word is true and abides forever, and no man or any human organization will ever come close to this. Man's word passes away; God's does not (1 Peter 1:24-25). Witnesses everywhere are encouraged to read the Bible for themselves without Watch Tower publications at their side to provide the interpretation. As God's inspired Word itself assures us, the Scriptures alone contain the unchanging truth and knowledge that leads to everlasting life (2 Timothy 3:15-17).

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Sunday and the Sabbath

Bible Teaching About God's Day of Rest



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WITH the general decrease in religious belief and as society becomes increasingly secular, there is strong commercial pressure to treat every day of the week equally; shops, bars, places of entertainment are open, and sporting and other events are held now on any day from Sunday to Saturday. These moves are welcomed by some people, who see them as the final sweeping away of hide-bound traditions. But others see the trend as a great threat and an indication of serious moral and religious decline. When there are such strongly held and conflicting views on the subject, how can we determine what response to make? Where can we turn for answers to the problems that are raised?

Surely this is a religious subject, and we need an authority to tell us what the truth is. The only real and reliable authority is in the Bible—the Word of God for Israel in pre-Christian times, and, with the New Testament, for believers in God and Christ throughout the past 2,000 years. Does the Bible have anything to say about a "Lord's day"? Has God commanded it to be kept by abstaining from all forms of self-indulgence? Is the first, or seventh a special day of the week? Do the Jewish sabbath day laws have any meaning for today's society? Should they be kept by followers of Christ?

This short booklet sets out to show what Bible teaching is on this subject, and to discuss the issues that it raises.

Quite apart from religious belief, most people accept that the pattern of five or six days of work, followed by a shorter period of relaxation or rest, is a healthy one. They would soon complain strongly if their employer suddenly decided to require them to work with no weekly break at all! It is not the pattern of work and rest that creates the difficulty. The question focuses on what men and women can or should do on their day of rest, and which day of the week that should be.

But it is worth noting at this stage that there is a divine basis for the weekly working cycle. In its early chapters, the Bible records the creative work of God, and that He "rested on the seventh day from all his work which he had made". Significantly, the record continues, "God blessed the seventh day and hallowed (or sanctified) it" (Genesis 2:2,31. Much of the argument about the significance of this special day is based on what this verse means. Is it God's instruction to the first man and woman, or just a comment on what happened? Was God declaring every seventh day a "Holy" day, or only the one when He rested? Can we on the one hand accept the work/rest cycle for our own benefit, but reject the view that the rest day belongs primarily to God?

background to discover the origins of "the seventh day". This will be followed by a consideration of the teaching of the Lord Jesus Christ; by how men tried to put this into practice; and, finally, what message the Bible has for people living today.

Old Testament Teaching

We do not know whether the earth's first population organised themselves by means of a seven day week. Whereas other periods of time (the day, month and year) are based upon observable movements of stars and planets, the seven day week has no such basis—that can be found only in the explanation in Genesis.

This introduces an interesting aspect to the subject. By living according to a weekly cycle, man witnesses to the Genesis account of creation, irrespective of whether he believes it.

Even if, in the times before Moses, people organised themselves around weeks of seven days, God did not say they would be punished for not resting on the seventh day. They had total freedom of choice about this. In fact, God gave no instructions about how the seventh day should be spent until after the nation of Israel had been brought out of Egypt and led miraculously through the Red Sea into the wilderness of Sinai. Being a large community, they needed a good and regular supply of food and water, but in desert conditions these were very scarce. The people soon complained, and wished they were back in Egypt. A further miracle brought them their food. Each morning around their camp "there was on the face of the wilderness a fine, flake-like thing, fine as the hoarfrost on the ground" (Exodus 16:14). The food was called "manna", and could be collected for six days each week.

On the first five days each week any manna not eaten that day, but kept overnight "bred worms, and became foul". On the sixth day, if a double portion was collected, it would keep fresh for use on the seventh day when no manna was available. In this way the pattern of work and rest was enforced for the nation of Israel:

"Today is a sabbath to the Lord; today you will not find it in the field. Six days you shall gather it; but on the seventh day, which is a sabbath, there will be none" (Exodus 16:25,26).

Six days of gathering and one day of rest: God's activity in Creation thus became the example for His nation. For the first time in the Bible, the word "sabbath" is used. It means simply 'to cease', and is used to describe the day when the Israelites rested from their labours, as God had from His.

The Ten Commandments

Shortly after the manna was first provided, God gave through Moses laws to control the activity of the nation. The framework for these laws, known as the Ten Commandments, was written by God on two tables of stone. The fourth commandment was:

"Remember the sabbath day, to keep it holy. Six days you shall labour, and do all your work: but the seventh day is a sabbath to the Lord your God: in it you shall not do any work . . . for in six days the Lord made heaven and earth ... and rested the seventh day; therefore the Lord blessed the sabbath day and hallowed it" (Exodus 20:8-11).

As for the manna, so for all of Israel's activities the pattern would be six days of labour followed by one day of rest. The use of the word 'labour' is important as this was an aspect of man's life that did not exist in his early days in the garden of Eden. Only after Adam and Eve had been disobedient to God's commandments did He sentence them and their descendants to hard toil in order to produce their necessary food. When the Psalmist refers to this, he speaks of man, who "goes forth to his work and to his *labour* until the evening" (104:23). Man's daily work, therefore, is a constant reminder of his mortality; the certainty that he is "dust, and to dust (he) shall return" (Genesis 3:19).

We can now see the significance of the introduction of the Sabbath commands being associated with the provision of manna. The nation's experiences in the wilderness where God freely provided their daily food were forcible reminders of the punishments brought upon the world as a result of Adam's disobedience. By resting on the sabbath, man would identify himself with God, and with the completion of His creation, when He was able to review "everything that he had made, and behold, it was very good" (Genesis 1:31).

The Sabbath Enforced

transgressor was to be put to death because they would have "profaned" or defiled the sabbath (see Exodus 31:14). On one occasion, while the children of Israel were still in the wilderness, there was the case of a man found gathering sticks on a sabbath day. Presumably he wanted them to make a fire for cooking. Although the sabbath law and the punishment for breaking it had been given, the people were not certain whether the man's activity had broken it, so they placed the problem before the Lord. The answer was categorical: "The man shall be put to death" (Numbers 15:32-36).

The punishment was very severe for what seems to us a minor offence. It suggests that the man set out deliberately to flout God's law, but it also confirms the importance of the sabbath day provision in God's purpose. God is not revealed in the Bible as an uncaring despot, so the enforcement of this law by a strong penalty suggests that there were significant benefits to be obtained from keeping it.

The Sabbath Blessing

When the details of the law were being repeated for the generation that had been born in the wilderness after leaving Egypt, the following information was added by way of explanation:

"Your manservant and your maidservant may rest as well as you. You shall remember that you were a servant in the land of Egypt, and the Lord your God brought you out thence with a mighty hand and an outstretched arm; therefore the Lord your God commanded you to keep the sabbath day" (Deuteronomy 5:12-15).

There was thus a clear social benefit for everybody in the nation, but also an important underlying reason for the law. By keeping the sabbath there would be a weekly reminder of the nation's redemption from Egypt. They were to be merciful to their servants, because God had showed great mercy to them when He freed them from slavery to Pharaoh. To reinforce this point, even animals were to benefit from the sabbath law! As well as allowing servants to rest, the ox and ass could rest too (see verse 14). When the Apostle Paul commented upon another aspect of the law where animals were mentioned, he said: "Is it for oxen that God is concerned? Does he not speak entirely for our sake?" (1 Corinthians 9:9). Whilst not denying that God is interested in all His creatures, the main benefit of the sabbath was for men and women, not animals. They were involved purely to emphasise the importance of the command.

Servants would obviously be pleased with the law, but what about their masters? Unscrupulous masters, like unscrupulous employers today, would surely try to find a way round it. But there were great benefits for them too. God told them that the sabbath was "a sign between me and them, that they might know that I the Lord sanctify them" (Exodus 31:17; Ezekiel 20:12). If they wished to continue to receive blessings from God when they were in the land, as they had received them in the wilderness, they needed to keep His sabbaths.

The Objective

All of these provisions should have had one result; the formation of a people who were God-centred, not self-centred. If they had been prepared to organise themselves according to His laws, they would have been blessed above all other nations and peoples. Instead of being a burden to be endured, the provision of the sabbath could revolutionise their lives:

"If you turn back your foot from the sabbath, from doing your pleasure on my holy day, and call the sabbath a delight and the holy day of the Lord honourable; if you honour it, not going your own ways, or seeking your own pleasure, or talking idly; *then you shall take delight in the Lord*, and I will make you ride upon the heights of the earth" (Isaiah 58:13,14).

The great tragedy is that Israel, having been promised all these things by God, were not prepared to live in accordance with His commands. Instead of honouring the sabbath, they continually defiled it. They did not treat it as "holy", but made it profane. As God's promises to them were conditional on their obedience, eventually He had to bring the punishment He had said would occur if they were disobedient:

"I swore . . . that I would scatter them among the nations, and disperse them through the countries, because they had rejected my statutes and profaned my sabbaths, and their eyes were set on their fathers' idols" (Ezekiel 20:23,24).

Before seeing what the New Testament says about the sabbath, let us summarise the Old Testament teaching:

1. The seven day week comes from the Creation record, and is a mute witness to God's creative work.
2. The sabbath was an institution for the nation of Israel, and was not imposed upon individuals prior to the Exodus. They could rest on the seventh day or not, as they wished.

tasks in order to enjoy and remember God's blessings.

5. The six day working week was a constant reminder that all men die and are sinners in need of redemption. Observance of the sabbath shows a man's trust that God has promised a share in His rest. God's response was to shower great benefits on the nation, so long as they continued to obey Him.
6. Under the Jewish law, the penalty for defiling the sabbath was death.
7. The sabbath was designed by God to teach Israel:
 - a. about their special national relationship to Him,
 - b. of His great mercy in freeing them from Egyptian slavery.
8. It was to be a *weekly* remembrance of the nation's redemption.

Petty Regulations

Turning to the Gospel records in the New Testament, we soon learn how the Jews applied the law of the sabbath 1,500 years after it was given. Recognising that God, because of their disobedience, had allowed His people to be taken into captivity, and His land to be desecrated and overrun, those Jews who returned from captivity attempted to ensure that the same would not happen to them. The religious leaders at the time of Christ regulated the law according to a complicated set of rules built up over the years. This was not just perversity on their part, but grew out of a strong desire not to displease God. Accepting that no work was possible on the sabbath, they attempted to legislate about what could be done to prepare meals, to look after the sick, or to care for animals. Unfortunately, despite these good original motives, the joy there should have been in the sabbath could not exist alongside the attitude forged by concentrating on relatively unimportant details. Soon they could no longer see the wood for the trees! The purpose and benefit of the sabbath was wholly lost in a myriad of petty rules and regulations.

New Testament Teaching

Against this background, the Lord Jesus Christ commenced his ministry, "preaching the gospel of the kingdom of God" (Mark 1:14). He soon met problems with the legalistic attitude of the Jewish leaders. If he healed on a sabbath day, they complained that he had defiled a "holy" day. So antagonistic were they, that they sought ways and opportunity to destroy him. This raises two important questions: Why did Jesus heal without hesitation on the sabbath day, especially when he knew how the Jewish leaders would be incensed? and, Why do the gospel records attach particular importance to his sabbath day miracles?

Seven specific sabbath miracles are noted in the gospels and one of these was preceded by an incident which placed Jesus' view of the sabbath in direct opposition to that held by the Jewish leaders (Matthew 12:1-8). Some of the Pharisees had complained about Jesus' disciples who were plucking and eating grain as they walked through a cornfield on a sabbath day. The Jewish law allowed passers-by this privilege, but did not specify whether it was prohibited on the sabbath (see Deuteronomy 23:25). However, the tradition of the Jewish elders forbade it. They saw the action as no different from reaping and winnowing: activities certainly forbidden on the sabbath.

Old Testament Precedents

In his reply to the Pharisees' charge, Jesus mentioned two incidents from the Jewish Scriptures. He reminded them of the great king David who, when he was in a desperate position ate of the showbread, food specifically devoted to the priests' use (1 Samuel 21:1-6). Speaking of the priests, Jesus also pointed out that they "broke the sabbath" every time it was their turn to perform the temple services on the seventh day. Yet David was blameless before God, and so were the priests. There were clearly some other considerations that applied in these circumstances. If they could be understood, then we may better appreciate Jesus' own attitude to the sabbath.

There are some important similarities between the two Old Testament precedents Jesus quoted and his own position. David was being pursued by Saul, the Jewish king, when he came to Ahimelech the priest at Nob, and asked for food for himself and his "young men". Jesus was with *his* young men -- the disciples -- and the Jewish leaders of his day were keen to pursue him. If the Pharisees had pondered the comparison they would also have learned that Jesus, like David, was "the Lord's anointed", and they, like Saul, had had their day.

So also with the other incident. It was true that the priests did not profane the sabbath if they were working in God's house. But Jesus had said to Mary and Joseph when he was only twelve years old, after they had searched for him for three days, "How is it that you sought me? Did you not know that I must be *in my Father's house*?" (Luke 2:49). Unlike anyone else who has ever lived, Jesus lived his whole life in total harmony with God's will. All

Lord of the Sabbath

We wonder whether the Pharisees understood the real impact of these two examples Jesus had quoted. It was an outright claim to his close relationship with God, and his part in God's plan of redemption as the future King who will rule over an earth at peace. His short summary of the sabbath provision is important:

"He said to them, 'The sabbath was made for man, and not man for the sabbath: so the Son of man is Lord even of the sabbath'" (Mark 2:27,28).

Jesus declared what we discovered from looking at the Old Testament: God provided the sabbath to confer benefits on anyone who was oppressed—it was "made *for man*". How could the Pharisees have witnessed the great works Jesus did, healing the sick and bringing relief to the poor and hungry, and not appreciate that the real essence of the sabbath could be seen in his devotion to His Father's will, and in his concern for his fellow men?

"Come to me, all who *labour* and are heavy laden, and I will give you *rest*" (Matthew 11:29).

Truly he was "Lord of the sabbath"!

Salvation from Sin

Just as God had brought the nation of Israel out of Egypt and released them from slavery, the Bible describes how Jesus, by destroying in himself the power of sinful desires, has opened up a way for men and women to have their own sins forgiven, and ultimately to be released from the grip of mortality. Many aspects of the Law given through Moses looked forward to this work of Christ: the tabernacle, the sacrifices, and the priests, for example. But so did the sabbath. It should have taught the Jewish nation of God's concern for His people, and of the blessings He wished to shower upon them. The apostle Paul described it like this: "The law was our schoolmaster to *bring us unto Christ* . . . but after that faith is come we are no longer under a schoolmaster" (Galatians 3:24,25).

The Law taught a lesson about God's purpose through Christ. If the lesson has been understood and adopted, the work of the Law is complete. The sabbath was a weekly reminder of the release from Egypt. Followers of Christ are now commanded to remember the release he has achieved on their behalf. Shortly before his crucifixion, Jesus ate a meal with his disciples and imparted a fuller meaning to the bread and wine they shared. The bread, he said, was representative of his body, wholly given to God to bring salvation to his friends; the wine was, like his blood, shed for them for the forgiveness of sins. "This do", he told them, "in remembrance of me". Commenting on this, the Apostle Paul explained that, "*as often* as you eat this bread and drink the cup, you proclaim the Lord's death until he comes" (Luke 22:19; 1 Corinthians 11:26).

No wonder Paul was so upset that some of those he had taught the good news about Christ were insisting that the sabbath (and all the other parts of the Jewish religious calendar) had to be observed: "Now that you have come to know God . . . how can you turn back again? . . . You observe days, and months, and seasons, and years! I am afraid I have laboured over you in vain" (Galatians 4:9,10). Not that following these aspects of the Law was wrong, but insisting that all Christian believers should do so ignored what Jesus himself had taught. In an important and crucial passage, Paul explained that what had earlier been imposed nationally on the Jews, since Christ had come was a matter for the individual conscience:

"One man esteems one day as better than another, while another man esteems all days alike. Let every one be fully convinced in his own mind. He who observes the day, observes it in honour of the Lord ... None of us lives to himself, and none of us dies to himself . . . whether we live, or whether we die, we are the Lord's. For to this end Christ died and lived again, that he might be Lord both of the dead and of the living" (Romans 14:5-9).

The Lord of Life

After Jesus' death, resurrection and ascension, the early believers soon got into a pattern of worship. As the hope of life and immortality was made sure by his resurrection, they remembered his sacrifice on *the first day* of the week, the day he came out of the tomb. We read for example of an occasion when Paul was visiting Troas, "and upon the first day of the week, *when the disciples came together to break bread*, Paul preached unto them" (Acts 20:7; see also 1 Corinthians 16:2). The information is introduced so naturally into the account that it must have been the practice adopted generally by the various groups of believers in different places.

after creation. The first day of the week was a reminder of when God had said: "Let there be light", and of when "the Light of the world" came from the tomb. Death was conquered, and Jesus was the Lord of life.

Though worship on the first day of the week had become part of the pattern of the early Christian congregations, the restrictions of the sabbath had not simply been transferred from Saturday to Sunday. There are no instructions in the New Testament commanding believers to rest from their daily work. The individual has to order his own life as he sees fit: "Therefore let no one pass judgement on you . . . with regard to a festival or a new moon or a sabbath. These are only a shadow of what is to come; but the substance belongs to Christ" (Colossians 2:16,17).

This New Testament teaching can be briefly summarised as follows:

1. The Jews had forgotten the real purpose of the sabbath, it was lost in a welter of petty rules and regulations which they had devised.
2. Jesus, in his teaching and by his miracles, declared the real purpose of the sabbath. It should show that God's purpose involves freeing men and women from slavery to sin and death so that they can serve Him. There was no better day for him to do God's work than on the sabbath.
3. The sabbath was a *weekly* reminder of these things, but Jesus lived this way *every day*, throughout his life.
4. After Jesus' ascension, his disciples met on the first day of the week to remember his sacrifice, but did not make it a matter of command: it was for their individual conscience.

Modern Attitudes

Religious Jews today who do not recognise the work of the Lord Jesus Christ still keep the sabbath traditionally on the seventh day. They sincerely believe that the Law is still awaiting its fulfilment.

Some Christians think that by worshipping on a Sunday they are keeping some sort of New Testament sabbath. We have seen that there is no support for this view in the Scriptures. But this does not mean there is anything wrong in worshipping on a Sunday, or in refraining from the mundane tasks that fill other days of the week. Where Sunday is not a normal working day, it is surely sensible to arrange meetings for worship on that day. Yet it must always be remembered that God does not command it. While Christian believers should meet regularly to remember Christ's sacrifice, there are no commands about exactly *when* they should do so. The important statement about this is that "as *often* as you eat this bread and drink the cup, you proclaim the Lord's death". It is more crucial to remember regularly what Christ achieved, than to make an issue about what day the memorial should be kept.

Seventh Day Adventists

Members of this church claim that Christians should keep the seventh-day sabbath. They are right in saying that the sabbath was instituted on the seventh day, and not the first; but their insistence that true believers in Christ should still keep it ignores the New Testament evidence. If the apostles, who wrote under the guidance of the Holy Spirit, specifically stated that keeping the sabbath was turning back "to the weak and beggarly elements" from which Christ's sacrifice had freed them (Galatians 4:9), how can true Christians insist upon it? Adventists claim that the sabbath was instituted and kept in Eden, though, as we have seen, there is no Biblical evidence of a sabbath command before the Law of Moses was given.

The New Testament teaching about the Law of Moses no longer being operative for Christian believers is so clear that it may be wondered how the members of that church can maintain their position. They do so by claiming that the Law must be viewed in two parts: a 'moral' law (the Ten Commandments), and a 'ceremonial' law (all the other commandments). They see the 'moral' law as God's *eternal* commands, and thus still in force for believers today. They accept that the 'ceremonial' law came to an end when the Lord Jesus was crucified. But the Bible never refers to the Law in this way; the phrases 'moral law' and 'ceremonial law' do not occur in Scripture, and nor do the ideas the phrases are meant to express.

In fact, there is a specific comment in the New Testament showing that the Ten Commandments were not to be regarded as eternal principles. The Apostle Paul wrote to Christian believers in Corinth telling them that "the written code (the Law of Moses) *kills*, but the Spirit *gives life*". He described the Ten Commandments as "the dispensation of death, carved in letters on stone" (2 Corinthians 3:6,7). The high standards of the Law convicted every man a sinner, and the righteous punishment for sin is death. The essence of the teaching of Christ is the hope of forgiveness of sins because of his sinless life and selfless sacrifice.

up as a reaction to a very common misconception regarding Bible teaching about the sabbath. This misconception arose within a few hundred years following the death of Christ, and soon became a fixed tradition.

The Early Church

The spread of Christianity in those early times was rapid and far-reaching. It has been likened to a spreading flame, setting alight all in its path. The effect upon the Roman Empire, which controlled a large area of the inhabited world in those days, was very great. Some emperors, seeing the threat it posed, attempted to stamp it out by persecution. But, like pruning a tree, this only made the movement stronger and more determined. In the fourth century A.D. the emperor Constantine saw the political advantages of having the Christian subjects in his empire working with him rather than against him. So he merged some of the aspects of the old pagan religions with features of Christianity. Some pagan festivals were renamed to make them acceptable to both Christians and non-Christians. Recognising that Christians met to remember their Lord on the first day of the week, Constantine issued an edict to the effect that: "All judges, city people and craftsmen shall rest on the venerable day of the Sun". He therefore cleverly merged the old Sun-worship with the "new" religion of Christianity.

It was like the Law of Moses reimposed in a pseudo-Christian way. All the restrictions the Law had applied to the seventh day, by Constantine's edict now transferred to the first day. He removed the freedom introduced through Christ, and made observance a matter of law rather than free will. Just as the Jews had built up their traditions about how the sabbath should be kept, over a period of time misguided Christians began to view the first day of the week in strict Sabbatarian terms. We have only to read some Victorian novels to understand how dull and depressing, how much calculated to remove any joy in worship, these traditions became.

Seven Whole Days

What can we learn from the subject, so that we can put into practice today only those things that are pleasing to God? There are some lines in George Herbert's famous hymn, "King of Glory, King of Peace", that can help us:

"Seven whole days, not one in seven,
I will praise thee
E'en eternity's too short
to extol thee."

Our time belongs, not to us, but to God. If we wish truly to please Him, we shall not grudgingly give Him just one day a week, and keep all the rest to spend only as we see fit. We shall try to keep His commands as guides for every aspect of our lives, and thus honour and glorify Him. There is no doubt that there are great blessings to be obtained from a regular weekly release from ordinary, but necessary work. If these blessings are properly used what better than to devote them to worship and remembrance, as a response to a gracious provision, not because some "law" makes demands on mankind. This is how Paul spoke about the subject a little later in his letter to the Galatians:

"Stand fast therefore, and do not submit again to a yoke of slavery . . . for you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants one of another" (Galatians 5:1,13).

"There remains a sabbath rest"

There is one final aspect. When writing to Jews who had left the Law of Moses behind and become brethren in Christ, the Apostle wrote about the sabbath provision in a fascinating way that draws together all the different things we have discovered in our brief survey of Bible teaching (see Hebrews 3:7-4:10). Meditating upon a verse from Psalm 95, where God declared that those who turned away from Him would never enter into His rest, the Apostle deduced that there was an implicit promise for some to enter it. Who would they be? It could not be the Israelites who, through disobedience, lost the promised blessings. So it must refer to others, who are still waiting for the rest to begin: "There remains a sabbath rest for the people of God; for whoever enters God's rest also ceases from his labours as God did from his" (4:9,10).

The real rest of God is therefore yet to come. It will be a time when His will is done perfectly "on earth, as it is in heaven", as Jesus taught us to pray. Elsewhere, the Bible calls this rest the Kingdom of God. Every day of the week there is an opportunity to show by our lives that we believe in the promise of its establishment.

The King will soon return to call dead and living saints to his Father's eternal rest. Will you be one who has waited for him?

Scripture quotations are taken generally from the Revised Standard Version

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EXHIBIT 3



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and the Seventh-day Adventist Church? - Church of God ...

We both believe that salvation is by the grace of God through faith in Jesus Christ. ... White was a founder of the SDA Church and is regarded by it as a true prophetess. ... Therefore, we believe that SDA teachings about the cleansing of the sanctuary and the investigative judgment are ...

People also ask

What are beliefs of Seventh Day Adventist? ▼

Do Seventh Day Adventists eat meat? ▼

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General Conference of the Church of God (Seventh Day)

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cog7.org › about-us › frequently-asked-questions ▼

Frequently Asked Questions – General Conference of the ...

What are the differences between Church of God (Seventh Day) and the Seventh-day **Adventist** Church? Both of these church organizations began in the ...

ba.cog7.org › the-commandments-and-the-church ▼

The Commandments and the Church - Bible Advocate

May 10, 2018 · Nearly two centuries later, the Sabbath was introduced to, and accepted by, a portion of William Miller's failed **Adventist** movement. A member ...

cog7.org › about-us › what-we-believe ▼

What We Believe – General Conference of the Church of God ...

Below is a statement of faith for the Church of God (Seventh Day). For an in-depth exploration of each point, please refer to This We Believe.

ba.cog7.org › foundations-of-faith ▼

Foundations of Faith - Bible Advocate

Jan 18, 2018 · Merritt E. Cornell organized a Sabbathkeeping **Adventist** church in Marion, Iowa, in June 1860, with fifty members. They signed a covenant:.

cog7.org › about-us ▼

About Us – General Conference of the Church of God ...

Introducing the Church of God (Seventh Day) Our beginning... The Church of God (Seventh Day) grew from the.

ba.cog7.org › author › robertcoulter ▼

Robert Coulter, Author at Bible Advocate

Nearly two centuries later, the Sabbath was introduced to, and accepted by, a portion of William Miller's failed **Adventist** movement. A member of the Seventh ...

ba.cog7.org › our-resurrection-hope ▾

[Our Resurrection Hope - Bible Advocate](#)

When my father was converted in the late 1930s, he and Mother began looking for a Sabbathkeeping church as an alternative to the Seventh-day **Adventist** ...

ba.cog7.org › a-change-of-emphasis ▾

[A Change of Emphasis - Bible Advocate](#)

Nov 15, 2018 - ... of theology dealing with the final end of humanity and of the world), the Seventh-day **Adventist** Church taught a convoluted eschatology:.

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You asked for a concise explanation of why we do not believe that the Sabbath is required for Christians. Genesis. Let me begin, as you asked, as to the ...

[Sabbath and Sunday - Adventist Theories | GCI Archive](https://archive.gci.org/articles/sabbath-and-sunday-adventist-theories/)<https://archive.gci.org/articles/sabbath-and-sunday-adventist-theories/>

However, Bacchiocchi's theory has numerous problems, as noted by Strand, who is also an **Adventist**.⁶ Bacchiocchi argues that only a powerful church (i.e., ...

[A Response to "Why the Seventh Day?" | GCI Archive](https://archive.gci.org/articles/a-response-to-why-the-seventh-day/)<https://archive.gci.org/articles/a-response-to-why-the-seventh-day/>

Will Eva, editor of Ministry, a Seventh-day **Adventist** magazine, asked an ... Eva has recognized that "the traditional **Adventist** approach to such issues as 'the ...

[Pacifism and the Church of God | GCI Archive](https://archive.gci.org/articles/pacifism-and-the-church-of-god/)<https://archive.gci.org/articles/pacifism-and-the-church-of-god/>

During the American Civil War, Sabbatarian **Adventists** in the state of Iowa petitioned their state legislature for official recognition as a pacifist church.

[What does the Bible say about the Sabbath? | GCI Archive](https://archive.gci.org/articles/what-does-the-bible-say-about-the-sabbath/)<https://archive.gci.org/articles/what-does-the-bible-say-about-the-sabbath/>

a response to an **Adventist** · Another letter to an **Adventist** · The covenants and the Sabbath, part 1: the Old Testament · The covenants and the Sabbath, part 2: ...

[Roots of the Worldwide Church of God | GCI Archive](https://archive.gci.org/articles/roots-of-the-worldwide-church-of-god/)<https://archive.gci.org/articles/roots-of-the-worldwide-church-of-god/>

This chart shows the historical relationships of the Seventh-day Baptists, Seventh -day **Adventists**, Church of God Seventh Day, Advent Christian Church, Church ...

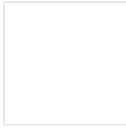
[Appendix 2 of Sabbath, Circumcision and Tithing: For Further Reading](https://archive.gci.org/.../sabbath-circumcision-and-tithing-appendix-2-for-further-reading/)<https://archive.gci.org/.../sabbath-circumcision-and-tithing-appendix-2-for-further-reading/>



A book with an unusual theory about early church history, by a Seventh-day **Adventist**. Carson, D.A., editor. From Sabbath to Lord's Day. Zondervan, 1982, or ...

Mel Dahlgren – GCI Update

<https://update.gci.org/2013/03/mel-dahlgren/>



Mar 6, 2013 ... senior pastor of GCI's congregation in San Jose, California, spent the first twelve years of his life as a Seventh-day **Adventist** in New England.

Sabbath and Sunday in History:

<https://www.gci.org/files/Sab-Sun.pdf>

File Format: PDF/Adobe Acrobat

Adventist theories. A new hypothesis. The Origins of Sunday Worship in the Early Church, by Thomas Hanson. Introduction. Part I: Pauline churches. Part II: The ...

Decree of the Council of Jerusalem (Acts 15) Part 2: The Decree's ...

<https://www.gci.org/.../decree-of-the-council-of-jerusalem-acts-15-part-2-the-decrees-purpose/>



Seventh-day **Adventist** Theological Seminary, 1992], pp. 74-75). ²⁴Jack T. Sanders. The Jews in Luke-Acts. (Philadelphia: Fortress, 1987), pp. 121-2. ²⁵Dunn ...

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adventist

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Registration now open
for 2017 AC online
classes

Comparative Religion,
Old Testament Survey ...

Philip Nice

Aug. 29, 2017



Member Helmut
Mueller: From
Arnsberg to Australia

PCG member voyaged to
a new country, new chu...

Brian Sherwood

May 25, 2016



Know Your Bible: Do
You Know What a
Christian Is?

Could you explain to
someone what you beli...

Christopher Eames

Feb. 14, 2017



The Value of Obedience
God values obedience.
Do you?

Reese Zoellner

Nov. 4, 2015

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[Seventh Day Adventist Church — Bowling Green, KY | United ...](#)

Mar 22, 2016 - Passover Service will be held at the Seventh Day **Adventist** church's fellowship hall in Bowling Green, KY. Please plan to arrive by 7:00 p.m. ...

People also ask

What does the Seventh Day Adventist church believe? ▼

What does it mean to be a Seventh Day Adventist? ▼

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What do Seventh Day Adventists eat and drink? ▼

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[LOCAL SABBATH SERVICES — Northern Arizona | United ...](#)

Mar 24, 2016 - (Please note that the United Church of God rents the Seventh Day **Adventist** Church and CASA Senior Center and Temple Emanuel, but is not ...

[www.ucg.org](#) › [congregations](#) › [bethlehem-pa](#) › [posts](#) › [holy-day-serv...](#) ▼

[Holy Day Services — Bethlehem, PA | United Church of God](#)

Sep 3, 2016 - Services will be held at the 7th Day **Adventist** Church Hall in Hamburg, PA at 11:00 AM and 3:00 PM.

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[Last Day of Unleavened Bread — Bethlehem, PA | United ...](#)

Mar 30, 2019 - Services on the Last Day of Unleavened Bread will be held at the 7th Day **Adventist** Hall in Hamburg PA. 22 Willow Road Hamburg, PA 19526 ...

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[Pentecost Services at 11am and 3pm — Bethlehem, PA ...](#)

May 15, 2016 - Services at Hamburg Seventh-Day **Adventist** Church.

[www.ucg.org](#) › [world-news-and-prophecy](#) › [excerpts-from-good-new...](#) ▼

[Excerpts From Good News Radio: The Great Disappointment ...](#)

Jul 29, 2010 - The **Adventist** movement was born. William Miller lectured across New England where he met Joshua V. Hines, a Baptist minister and a whiz at ...

[www.ucg.org](#) › [bethlehem-pa](#) › [posts](#) › [pentecost-554306](#) ▼

[Pentecost — Bethlehem, PA | United Church of God](#)

Jan 27, 2018 - Services will be held for Pentecost at the Hamburg Community Seventh-Day **Adventist** Church at 11 am and 3 pm.

[www.ucg.org](#) › [congregations](#) › [vero-beach-fl](#) ▼

[Vero Beach, FL | United Church of God](#)

Meeting location. Vero Beach Seventh-day **Adventist** Church. 1644 27th Ave. Vero Beach, FL 32960-3132. United States. Get Directions ...

[www.ucg.org](#) › [congregations](#) › [fargo-nd](#) ▼

[Fargo, ND | United Church of God](#)

Meeting location. Fargo Seventh Day **Adventist** Church. 5718 36th Street S. Fargo, ND 58103. United States. Get Directions ...

www.ucg.org › bible-study-tools › booklets › fundamental-beliefs-of-... ▼

Fundamental Beliefs of the United Church of God

We trace our origins to the Church that Jesus founded in the early first century. We follow the same teachings, doctrines and practices established then.

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News at a Glance: Federal Court Rules in Favor of Sabbath ...

Aug 1, 2006 - A U.S. federal district court in Fayetteville, Arkansas, ruled for a Seventh-day Adventist who sought accommodation for his Sabbath-keeping ...

www.ucg.org › bible-study-tools › booklets › infographic-which ▼

[Infographic]: Which Animals Does the Bible Designate as ...

God reveals which animals - including fish and birds - are suitable and unsuitable for human consumption in Leviticus 11 and Deuteronomy 14. Although the lists aren't exhaustive, He reveals guidelines for recognizing animals that are acceptable for food. ... The following list, based ...

www.ucg.org › the-good-news › a-message-of-hope-following-the-de... ▼

A Message of Hope Following the Death of a Loved One ...

Jul 29, 2005 - Losing any loved one is difficult. But what hope can we look to when a child is lost to sudden tragedy?

www.ucg.org › bible-study-tools › bible-questions-and-answers › doe... ▼

Does Lighting a Fire on the Sabbath Break God's Law ...

The context of Exodus 35:3 tells us how we should understand this potentially confusing verse.

abc.ucg.org › recordings › seventh-day-adventists-and-mormons ▼

Seventh-Day Adventists and Mormons | Ambassador Bible ...

Seventh-Day **Adventists** and Mormons. August 24, 2012 - 1:03pm – ucgadmin. Course Recorded. Comparative Religion II. During the 2006 class year we were ...

www.ucg.org › united-news › claiming-the-title-church-of-god ▼

Claiming the Title "Church of God" | United Church of God

Apr 1, 1998 - In the summer of 1996, I had the opportunity of traveling to the Seventh Day Adventist World Headquarters in Silver Spring, Maryland. They had ...

www.ucg.org › bible-study-tools › bible-questions-and-answers › wha... ▼

What is wrong with playing sports on the Sabbath? | United ...

There are two fundamental principles involved in keeping the seventh-day Sabbath. First, it is a day of rest and, second, we are to uphold the spiritual intent of ...

www.ucg.org › congregations › garden-grove-ca › posts ▼

Parks and Restaurants near Garden Grove 9th St. Church ...

Oct 3, 2016 - Parks and Restaurants near Garden Grove 9th St. Church are posted in the download area. Address. 9th street 7th Day Adventist Church.

www.ucg.org › congregations › garden-grove-ca › posts › garden-gr... ▼

Garden Grove Live Cybercast – Garden Grove, CA | United ...

Apr 11, 2019 - Address. 9th street 7th Day Adventist Church. 12702 9th Street. Garden Grove, CA 92840. United States. Get Directions ...

www.ucg.org › user › penny-britton › comments ▼

Penny Britton Comments | United Church of God

Wishesb. Penny Britton 6 months ago in "Sabbath Webcast: Cincinnati PM - May 18, 2019". I'm a seventh day Adventist and wonder how we are different?

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[Pentecost – Lewistown, PA | United Church of God](#)

Jun 3, 2019 - Services for Pentecost will be at 11AM and 3 PM with a potluck between services. We meet at the 7th Day **Adventist** Hall in Hamburg. 22 Willow ...

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[Pentecost – York, PA | United Church of God](#)

Jun 3, 2019 - Services for Pentecost will be at 11AM and 3 PM with a potluck between services. We meet at the 7th Day **Adventist** Hall in Hamburg. 22 Willow ...

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[Day of Atonement Service – Redlands, CA | United Church of ...](#)

Aug 23, 2017 - ... Church of God-Redlands Meeting at: 11180 New Jersey St. Redlands, CA 92373 Seventh Day **Adventist** Facility One Service at 2:00 P.M..

[www.ucg.org](#) › [bethlehem-pa](#) › [posts](#) › [pentecost-674146](#) ▼

[Pentecost – Bethlehem, PA | United Church of God](#)

Jun 3, 2019 - Services for Pentecost will be at 11AM and 3 PM with a potluck between services. We meet at the 7th Day **Adventist** Hall in Hamburg. 22 Willow ...

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[Dorothy Hixson Comments | United Church of God](#)

The only Sabbath worshiping within a 2 hr drive to me is a Seventh Day **Adventist**. Should I attend there so I can fellowship with the members? I am handicapped ...

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[Feast of Trumpets – Bethlehem, PA | United Church of God](#)

Aug 7, 2018 - Service times are 11 AM and 3 PM with a potluck between services. We meet at the Hamburg 7th Day **Adventist** Hall: 22 Willow Road Hamburg, ...

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[Garden Grove, CA | United Church of God](#)

Meeting location. Seventh Day **Adventist** Church. 12702 Ninth Street. Garden Grove, CA 92840. United States. Get Directions ...

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[Pentecost Services In Redlands – Redlands, CA | United ...](#)

May 24, 2019 - Meeting at: 11180 New Jersey St. Redlands, CA 92373 Seventh Day **Adventist** Facility Service Times at 11 a.m. & 2:30 p.m. The kitchen is open ...

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[Passover and Days of Unleavened Bread Sevices ...](#)

Mar 20, 2019 - Meeting at: 11180 New Jersey St. Redlands, CA 92373 Loma Linda Filipino Seventh Day **Adventist** Facility Christian Passover Thursday, April ...

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[Feast of Trumpets time and location – Bethlehem, PA | United ...](#)

Aug 12, 2018 - We will be having services at the 7th Day **Adventist** Hall in Hamburg PA. 22 Willow Road Hamburg, PA 19526 Services will be at 11 and 3 with ...

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[Pope John Paul II Advocates Sunday Keeping | United Church ...](#)

Jun 1, 1999 - Seventh-Day **Adventist** historian, Samuel Bacchiocchi, comments on the papal letter: "Historically, the Catholic Church has taught that Sunday ...

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[Last Day of Unleavened Bread – Raleigh, NC | United ...](#)

Feb 8, 2016 - Fellowship Hall - Seventh Day **Adventist** Church. 279 Eastchester Drive. (Hwy. 68). High Point, NC 27262. United States. Get Directions ...

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A U.S. federal district court in Fayetteville, Arkansas, ruled for a Seventh-day **Adventist** who sought accommodation for his Sabbath-keeping beliefs.

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[Holy day services – Raleigh, NC | United Church of God](#)

Aug 7, 2016 - Address. Seventh Day **Adventist** Church. 279 Eastchester Drive. High Point, NC 27262. United States. Get Directions ...

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[Barbara A. Burry | United Church of God](#)

Raised Baptist, converted to Seventh-day **Adventist** in mid twenties; questioned some doctrines and recently joined a small company of believers with United ...

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[Pentecost Services – Lewistown, PA | United Church of God](#)

May 14, 2018 - We will be meeting at the 7th Day **Adventist** Church in Hamburg, PA: 22 Willow Road Hamburg, PA 19526 We will be having services at 11 and ...

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[Pastor's Corner - August 16th, 2019 – Roseburg, OR | United ...](#)

Aug 16, 2019 - We are a few miles outside of the town of Oyibi, at a Seventh Day **Adventist** college called Valley View University. I thank you all for your ...

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Aug 16, 2019 - We are a few miles outside of the town of Oyibi, at a Seventh Day **Adventist** college called Valley View University. I thank you all for your ...

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[Where Did Valentine's Day Come From?: Is It Wrong for a ...](#)

Like many of the world's major holidays, St. Valentine's Day is an annual observance with its roots entrenched firmly in pagan beliefs and customs. What would God think about Valentine's Day? ... The World Book Encyclopedia tells us regarding Valentine's Day: "The customs connected ...

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[Fargo, North Dakota Celebrated 50 years | United Church of ...](#)

Sep 19, 2016 - Members from another fellowship joined the UCG members for the event at the Seventh Day **Adventist** meeting hall on the afternoon of July 9.

[www.ucg.org](#) › [congregations](#) › [bethlehem-pa](#) › [posts](#) › [trumpets-serv...](#) ▼

[Trumpets Services — Bethlehem, PA | United Church of God](#)

Aug 30, 2019 - Services will be held at 11 and 3 with a potluck between services. Location: 7th Day **Adventist** Hall in Hamburg, PA. 22 Willow Road Hamburg, ...

[www.ucg.org](#) › [congregations](#) › [lewistown-pa](#) › [posts](#) › [trumpet-servic...](#) ▼

[Trumpet services — Lewistown, PA | United Church of God](#)

Aug 30, 2019 - Services will be held at 11 and 3 with a potluck between services. Location: 7th Day **Adventist** Hall in Hamburg, PA. 22 Willow Road Hamburg, ...

[www.ucg.org](#) › [congregations](#) › [lewistown-pa](#) › [posts](#) › [trumpets-servi...](#) ▼

[Trumpets Services — Lewistown, PA | United Church of God](#)

Aug 30, 2019 - Services will be held at 11 and 3 with a potluck between services. Location: 7th Day **Adventist** Hall in Hamburg, PA. 22 Willow Road Hamburg, ...

[www.ucg.org](#) › [members](#) › [news](#) › [2018-camp-report-mexico](#) ▼

[2018 Camp Report: Mexico | United Church of God](#)

Sep 14, 2018 - Camp was held at the miraculously-provided Seventh Day **Adventist** camp called Rio de Janeiro located by the small town of Pichucalco, ...

[www.ucg.org](#) › [user](#) › [david-m](#) › [comments](#) ▼

[David M Comments | United Church of God](#)

The **Adventist** movement sure produced a lot of divisions and still does! Log in or register to post comments. dmc. David M 2 years ago in "Shocking Teachings ...

[www.ucg.org](#) › [bcse](#) › [search](#) › [trumpets](#)

[Search Results | United Church of God](#)

Service times are 11 AM and 3 PM with a potluck between services. We meet at the Hamburg 7th Day **Adventist** Hall: 22 Willow Road Hamburg, PA 19526 ...

[www.ucg.org](#) › [the-good-news](#) › [christians-who-dont-celebrate-christ...](#) ▼

[Christians Who Don't Celebrate Christmas: Here's Why ...](#)

Dec 2, 2005 - Why do some Christians not celebrate Christmas? Here are the reasons some gave for kicking the Christmas habit.

Arlington, Virginia - Based on your past activity - Use precise location - [Learn more](#)

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[www.ucg.org](#) › [congregations](#) › [northern-arizona](#) ▼

Northern Arizona | United Church of God

Meeting location. Seventh-day **Adventist** Church. 1406 N Boot Hill Dr. Camp Verde, AZ 86322. United States. Get Directions ...

[www.ucg.org](#) › [booklets](#) › [sunset-to-sunset-gods-sabbath-rest](#) › [when-...](#) ▼

When Is the Sabbath Day to Be Kept? | United Church of God

Our convention of starting a new day at midnight is an arbitrary, humanly devised practice. God, who created the heavenly bodies and set them in motion to mark ...

[www.ucg.org](#) › [members](#) › [news-from-around-the-world-minister-visi...](#) ▼

News From Around the World: Minister Visits Members in ...

Aug 1, 2006 - He had worked with Seventh-day **Adventist** congregations in Suriname for a number of years. He came into contact with the Church of God in ...

[www.ucg.org](#) › [bible-study-tools](#) › [bible-questions-and-answers](#) › [is-b...](#) ▼

Is belief in the signs of the zodiac wrong? | United Church of God

Although some firmly believe that the success of their day, the good fortune of their decisions and even their lives depend on advice they get from the signs of the ...

[www.ucg.org](#) › [bible-study-tools](#) › [bible-questions-and-answers](#) › [i-a...](#) ▼

I am not clear about Luke 23: 43, where Jesus told one of ...

Apr 14, 2009 - I am not clear about Luke 23. 43, where Jesus told one of those crucified with Him that he would be with Him in paradise. I've heard it explained ...

[www.ucg.org](#) › [members](#) › [news](#) › [internet-pc-handling-questions-fro...](#) ▼

Internet PC: Handling Questions From All Over | United ...

Nov 1, 2005 - I am presently a Seventh-day **Adventist** who has been keeping God's Holy Feast Days ever since I first read about them in the Bible nine years ...

[www.ucg.org](#) › [members](#) › [news](#) › [bill-bradford-addresses-friends-of-...](#) ▼

Bill Bradford Addresses Friends of the Sabbath Conference ...

Apr 9, 2007 - Sabbath-keeping groups attending the conference included the United Church of God, Seventh-day **Adventists**, Seventh-Day Baptists, ...

[www.ucg.org](#) › [congregations](#) › [san-diego-ca](#) › [posts](#) › [day-of-atonemen...](#)

Day of Atonement Services — San Diego, CA | United Church ...

Sep 21, 2016 - ... 2016 Hosted by United Church of God-Redlands Meeting at: 11180 New Jersey St., Redlands, CA 92373 Seventh Day **Adventist** Facility.

[www.ucg.org](#) › [bible-study-tools](#) › [bible-questions-and-answers](#) › [wha...](#) ▼

What Did Paul Mean by Being "Absent in the Body" in 2 ...

Looking at the context helps clarify what Paul was talking about.

[www.ucg.org](#) › [beyond-today](#) › [beyond-today-magazine](#) › [are-you-pr...](#) ▼

Are You Preparing for Christ's Return? | United Church of God

Jul 18, 2017 - Those anticipating Christ's arrival, or advent, in the mid-19th century became known as **Adventists**. It was a major religious movement that ...

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[www.ucg.org › booklets › the-new-covenant-does-it-abolish-gods-law](#) ▼

Does Romans 14 Abolish Laws on Unclean Meats? | United ...

Those who assume the subject of Romans 14 is a retraction of God's law regarding clean and unclean animals must force this interpretation into the text ...

[www.ucg.org › beyond-today › beyond-today-television-program › a...](#) ▼

Are We Living in the Time of the End? | United Church of God

Jun 30, 2019 - Bible prophecy states that cataclysmic events will occur before God's direct intervention in human affairs.

[www.ucg.org › bible-study-tools › bible-questions-and-answers › are...](#) ▼

Are We Required to Tithe on an Inheritance or Gift? | United ...

A tithe is 10 percent, and the Church upholds the biblical teaching that tithing is a command instituted by God for doing His work and caring for His Church.

[www.ucg.org › beyond-today › beyond-today-bible-study › end-time...](#) ▼

End-Time Prophecy 101: Where Are We In God's Prophetic ...

Jun 22, 2016 - This is the sixth part in the Beyond Today Bible study series: End-Time Prophecy 101. As we look ahead to the coming of Christ we watch and ...

[www.ucg.org › the-good-news › profiles-of-faith-gideon-when-a-few...](#) ▼

Profiles of Faith: Gideon - When a Few Make a Majority ...

Sep 30, 1997 - Gideon first requested that, when he left the wool of a sheep out overnight on the threshing floor, God would allow the dew to moisten only the ...

[www.ucg.org › congregations › los-angeles-ca › posts](#) ▼

Sabbath Services 2:30pm — Los Angeles, CA | United Church ...

Jul 1, 2016 - Come fellowship and worship with us at: 700 Kimlin Drive, Glendale, CA 91206 at the Glendale **Adventist** Academy (we are not affiliated with ...

[www.ucg.org › los-angeles › posts › womens-discussion-group-278341](#) ▼

Women's Discussion Group — Los Angeles, CA | United ...

Apr 11, 2016 - Location: Glendale **Adventist** Academy Time: 1:30–2:15 p.m. Moderator: Sue Black Theme: Joy and the Days of Unleavened Bread Please join ...

[www.ucg.org › congregations › los-angeles-ca › posts › modified-sab...](#) ▼

Modified Sabbath Church Service — Los Angeles, CA | United ...

Jul 1, 2016 - Address. Glendale **Adventist** Academy. 700 Kimlin Drive. Glendale, CA 91206. United States. Get Directions ...

[www.ucg.org › congregations › los-angeles-ca › posts › church-bulletin...](#)

Church Bulletin ~ September 2018 — Los Angeles, CA ...

Aug 24, 2018 - Click on Downloads posted on the right to see our monthly UCG-LA announcement bulletin. Address. Glendale **Adventist** Academy. 700 Kimlin ...

[www.ucg.org › congregations › los-angeles-ca › posts › church-bulletin...](#)

Church Bulletin ~ March 2019 — Los Angeles, CA | United ...

Mar 8, 2019 - Click on Downloads posted on the right to see our monthly UCG-LA announcement bulletin. Address. Glendale **Adventist** Academy. 700 Kimlin ...

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[www.ucg.org](#) › [bible-study-tools](#) › [bible-questions-and-answers](#) › [wha...](#) ▼

What does the phrase "the testimony of Jesus" mean in ...

Jan 25, 2011 - The phrase "the testimony of Jesus" is mentioned four times in the book of Revelation; the context in which it is used makes the meaning plain.

[www.ucg.org](#) › [congregations](#) › [paducah-ky](#) › [posts](#) › [weekly-word-5...](#) ▼

Weekly Word (5-8-19) – Paducah, KY | United Church of God

May 8, 2019 - For perspective 7th Day **Adventists** are number 14. Among ALL Christian websites of ANY kind United Church of God is number 36. There are ...

[www.ucg.org](#) › [beyond-today](#) › [beyond-today-magazine](#) › [was-jesus...](#) ▼

Was Jesus Born on Christmas Day? | United Church of God

Dec 6, 2018 - The late **Adventist** historian Samuele Bacchiocchi warned in this respect in a Dec. 22, 2002, article titled "A Look at the Date and Meaning of ...

[www.ucg.org](#) › [sabbath-services](#) › [sabbath-webcast-cincinnati-pm-ma...](#) ▼

Sabbath Webcast: Cincinnati PM - May 18, 2019 | United ...

May 18, 2019 - Wishesb. Penny Britton 8 months ago. I'm a seventh day **Adventist** and wonder how we are different? Log in or register to post comments ...

[espanol.ucg.org](#) › [congregaciones](#) › [garden-grove...](#) ▼ [Translate this page](#)

Garden Grove, CA | Iglesia de Dios Unida

Sala de reuniones. Seventh Day **Adventist** Church. 12702 Ninth Street. Garden Grove, CA 92840. Estados Unidos. Obtener las direcciones ...

[www.ucg.org](#) › [user](#) › [ray-c-davis](#) › [comments](#) ▼

Ray C Davis Comments | United Church of God

The denomination you speak of is actually called Seventh Day-**Adventists**. They are heavily inspired by their prophetess Ellen G White. Sadly, they are being ...

[www.ucg.org](#) › [system](#) › [storage](#) › [serve](#) › [united-news-april-1998](#) ▼ [PDF](#)

New Beginnings - United Church of God

Apr 6, 1998 - Day **Adventist** World Headquarters in. Silver Spring, Maryland. They had heard of this "new" group of Sabbath keepers which had formed, and ...

[www.ucg.org](#) › [user](#) › [greg-thomas](#) › [comments](#) ▼

Greg Thomas Comments | United Church of God

We also have some who have returned after leaving the Worldwide Church of God over 20 years ago, and some former Seventh-day **Adventists** who discovered ...

[www.ucg.org](#) › [bible-study-course](#) › [bible-study-course-lesson-12](#) › [w...](#) ▼

What Did Paul Really Say in Colossians 2 verse 16? | United ...

The passage in Colossians 2:16, probably more than any other in the Bible, is interpreted by those who reject God's festivals as confirmation that the biblical ...

[www.ucg.org](#) › [sermons](#) › [ordinary-man-in-the-hands-of-an-extraordi...](#) ▼

Ordinary Man in the Hands of an Extraordinary God | United ...

Sep 10, 2011 - There are few stories that capture ones attention like that of a hero. The story of an ordinary person who finds themselves in a seemingly ...

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www.ucg.org › pages_2_los_angeles_map-spring_festivals_2016-2 ▾ PDF

colorado blvd - United Church of God

Location: 2322 Merton Avenue, Los Angeles, CA 90041. (Eagle Rock Seventh-Day **Adventist** Church – nonaffiliated). Pastor: Robin Webber. Phone: (951) 679- ...

www.ucg.org › members › news › uyc-camps-in-zambia ▾

UYC Camps in Zambia | United Church of God

Dec 26, 2019 - Our camp was held at the same time as the Seventh Day **Adventist's** (SDA) camp. Whenever our young people went for a road run at 4:30 a.m., ...

www.ucg.org › system › storage › serve › restaurantlist-sdachurch ▾ PDF

Restaurant List

Close to Garden Grove Seventh Day **Adventist** Church. (12702 9 th. St., Garden Grove, CA 92840). Date: 9/16. Per www.mapquest.com. Restaurant Name.

www.ucg.org › user › hope-hartman › comments ▾

Hope Hartman Comments | United Church of God

I do not fit in with the main stream religious groups, the Seventh Day **Adventist** is the only Sabbath keeping Church in my area and they do not believe in God's ...

www.ucg.org › system › storage › serve › october122016 ▾ PDF

october122016 - United Church of God

In Vero Beach at 12:00 NOON, Mike Fike will give the sermon at the Seventh Day **Adventist** Church fellowship hall,. 1644 27th Avenue, Vero Beach (32960).

www.ucg.org › beyond-today › blogs › pope-benedicts-call-for-one-... ▾

Pope Benedict's Call for One-World Authority | United Church ...

Aug 13, 2009 - "Such language seems to reflect predictions that Seventh-day **Adventists** [along with other concerned religious organizations] have made for ...

www.ucg.org › system › storage › serve › bulletin-april2019 ▾ PDF

United Church of God

Apr 18, 2019 - **Adventist** Academy, 700 Kimlin Drive, Glendale, CA 91206. Second High Day of Unleavened Bread: (April 26) There will be two services at ...

abc.ucg.org › recordings › matthew-3-continued ▾

UCG Productions - Ambassador Bible College - United ...

Seventh-Day **Adventists** and Mormons. During the 2006 class year we were able to record the Comparative Religion class taught by Gary Antion. Comparative ...

www.ucg.org › the-good-news › letters-from-our-readers-novemberdec...

Letters From Our Readers - November/December 2014 ...

Nov 5, 2014 - The Good News is published by the United Church of God and is not affiliated with the Seventh-day **Adventists**. We have some doctrines that ...

www.ucg.org › vertical-thought › greetings-from-grand-bahama-island ▾

Greetings! From Grand Bahama Island! | United Church of God

Nov 3, 2008 - Daniel: "I go to a Seventh-day **Adventist** school, so I don't face as many problems there as youth do who go to government schools. The main ...

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www.ucg.org › vertical-thought › greetings-from-grand-bahama-island ▼

Greetings! From Grand Bahama Island! | United Church of God

Nov 3, 2008 - Daniel: "I go to a Seventh-day **Adventist** school, so I don't face as many problems there as youth do who go to government schools. The main ...

www.ucg.org › the-good-news › signs-of-the-end-times-only-possible... ▼

Signs of the End Times Only Possible in Our Day | United ...

Oct 5, 2006 - In the 1800s, the **Adventist** movement in the United States formed around the belief that Jesus was returning in the year 1844. Yet here we are.

www.ucg.org › beyond-today › comments › recent ▼

Recent Comments | United Church of God

Perhaps this may be helpful: After I was a Deacon for E.G. White's church, aka, SDA - Seventh Day **Adventist**; a co-worker at a new job suggested the information ...

www.ucg.org › vertical-thought › college-professor-discusses-differen... ▼

College Professor Discusses Differences in Christianity ...

Jun 1, 2007 - Then you have the Mormons, Jehovah's Witnesses, Seventh-day **Adventists** and the Church of God groups. And then there are Pentecostal ...

www.ucg.org › beyond-today › beyond-today-magazine › letters-from-...

Letters From Our Readers: January/February 2016 | United ...

Jan 4, 2016 - My mother was a Seventh-day **Adventist**, but I am Baptist. I used to watch your program on TV Sundays but was disappointed when I tuned in ...

www.ucg.org › members › outreach › good-works › day-by-day ▼

Day By Day | United Church of God

Oct 7, 2018 - The camp itself belongs to the Seventh Day **Adventist** Church. Our being able to use it came about as part of a series of miraculous events.

coe.ucg.org › council-report › council-elders-meeting-cincinnati-ohio... ▼

Council of Elders Meeting in Cincinnati Ohio | Council of ...

May 7, 2003 - The UCG-Italy is listed in the current printing of The Encyclopedia of Religions in Italy, included in a section on the **Adventist** movement.

www.ucg.org › the-good-news › letters-from-our-readers-novemberd... ▼

Letters From Our Readers - November/December 2013 ...

Nov 5, 2013 - I want to let you know how much I appreciate your website. My background has been with the Seventh-day **Adventist** Church. But I've recently ...

www.ucg.org › beyond-today › blogs › weekly-links-of-interest-attac... ▼

Weekly Links of Interest: Attacks on Religion and Freedom ...

Feb 10, 2012 - Those stripped of official status include Seventh Day **Adventists**, Jehovah's Witness and local Church of England groups. Also no longer ...

www.ucg.org › united-news › where-did-you-get-that-name ▼

Where Did You Get That Name? | United Church of God

Jul 17, 2012 - We also use names based on events, such as the Seventh Day **Adventist** or Latter Day Saints. Then we use a chronological element such as ...

Searches related to adventist site:ucg.org

- ucg vero beach

ucg tampa

ucg ft lauderdale

ucg california
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www.ucg.org › members › news › broadcast-in-zambia-and-malawi-p... ▼

Broadcast in Zambia and Malawi Produces Fruit | United ...Jan 11, 2016 - There is a large presence of Seventh-day **Adventists** in Zambia, with a large contingent in this area. Derrick Pringle stated, "This visit came at ...

www.ucg.org › congregations › north-canton-oh › posts › announce... ▼

Announcement Bulletin for March 17, 2018 — North Canton ...Mar 17, 2018 - Services will be held at the Seventh Day **Adventist** Church in Hamburg, PA (about 30 minutes west of the Econo Lodge)http://hamburgsda.org/ .

www.ucg.org › inside-united-podcast › inside-united-podcast-051-jer... ▼

Inside United Podcast #051: Jerold Aust - Teaching at ABC ...

May 12, 2016 - Victor Kubik talks with UCG pastor Jerold Aust about teaching at Ambassador Bible College and how God called him into the Church.

www.ucg.org › beyond-today › beyond-today-television-program › s... ▼

Shocking Teachings of Jesus: The Sabbath | United Church of ...Jul 15, 2018 - The 7th day **Adventist** believe in a Trinity, 3 gods in one and they also believe that God's appointed times (or "the Holy Feast days" have been ...

www.ucg.org › congregations › north-canton-oh › posts › announce... ▼

Announcement Bulletin for March 24, 2018 — North Canton ...Mar 24, 2018 - Services will be held at the Seventh Day **Adventist** Church in Hamburg, PA (about 30 minutes west of the Econo Lodge)http://hamburgsda.org/ .

www.ucg.org › congregations › north-canton-oh › posts › announce... ▼

Announcement Bulletin for March 10, 2018 — North Canton ...Mar 10, 2018 - Services will be held at the Seventh Day **Adventist** Church in Hamburg, PA (about 30 minutes west of the Econo Lodge)http://hamburgsda.org/ .

www.ucg.org › sermons › principles-of-healthy-living-ii-health-one-... ▼

Principles of Healthy Living II: Health, One of the Most ...

Jul 21, 2018 - Health, one of the most controversial subjects to get into is, nevertheless, one that must be addressed. Today we continue with part II of what ...

www.ucg.org › members › news › update-from-the-president-novem... ▼

Update from the President: November 30, 2017 | United ...Dec 1, 2017 - We met with our account manager who told us that she also keeps the Sabbath, as she is a Seventh-day **Adventist**. She gave us a tour of the ...

www.ucg.org › members › united-news › united-news-august-2006 ▼

United News: August 2006 | United Church of GodA U.S. federal district court in Fayetteville, Arkansas, ruled for a Seventh-day **Adventist** who sought accommodation for his Sabbath-keeping beliefs.

www.ucg.org › congregations › north-canton-oh › posts › announce... ▼

Announcement Bulletin for March 3 2018 — North Canton, OH ...Mar 3, 2018 - Services will be held at the Seventh Day **Adventist** Church in Hamburg, PA (about 30 minutes west of the Econo Lodge)http://hamburgsda.org/ .

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[A Visitor's First Visit to a UCG Sabbath Services | United ...](#)

Mar 22, 2018 - In my search for local Sabbath-keeping churches, I only found two listings, and they were both Seventh Day **Adventists**. I attended one for about ...

[www.ucg.org](#) › [mmsenews-20190919-reinventingourselvesandmore](#) ▼ PDF

[eNews from Ministerial and Member Services Issue 393 ...](#)

Sep 19, 2019 - Our UYC coincided with the Seventh-day **Adventist** camp meeting, and it was wonderful to notice that whenever our youths went for road run at ...

[www.ucg.org](#) › [world-news-and-prophecy](#) › [signs-of-the-end-times](#) ▼

[Signs of the End Times | United Church of God](#)

Nov 8, 2005 - **Adventists** in the United States believed Jesus was returning in the year 1844. Yet here we are. Time goes on. Jesus' predictions. In the Olivet ...

[www.ucg.org](#) › [system](#) › [storage](#) › [serve](#) ▼ PDF

[sabbath announcement bulletin - United Church of God](#)

Mar 17, 2018 - Services will be held at the Seventh Day **Adventist** Church in Hamburg, PA (about 30 minutes west of the Econo Lodge)<http://hamburgsda.org/>.

[abc.ucg.org](#) › [courses](#) › [comparative-religion-ii](#) ▼

[Comparative Religion II | Ambassador Bible College](#)

19, Seventh-Day **Adventists** and Mormons. During the 2006 class year we were able to record the Comparative Religion class taught by Gary Antion.

[www.ucg.org](#) › [serve](#) › [world-news-and-prophecy-december-2002](#) ▼ PDF

[Praying More Than Ever, "Thy Kingdom Come" - United ...](#)

Dec 16, 2002 - **Adventist** movement was born. William Miller lectured across New England where he met Joshua V. Hines, a Baptist minister and a whiz at ...

[streaming.ucg.org](#) › [files](#) › [papers](#) › [UCG-papers-Voting-and-Involve...](#) ▼ PDF

[Voting and Involvement in Politics - United Church of God](#)

Dec 2, 2003 - would we at least not enter in as the Seventh Day **Adventists**? Then I said something without realizing . . . that changed his whole view of the ...

[www.ucg.org](#) › [world-news-and-prophecy](#) › [the-coming-world-religion](#) ▼

[The Coming World Religion | United Church of God](#)

Feb 1, 2002 - The Mormons and Seventh Day **Adventists**, both of which started as small "new religious movements," have been successful at forming close ...

[www.ucg.org](#) › [beyond-today](#) › [beyond-today-television-program](#) › [d...](#) ▼

[Dissatisfied with Church | United Church of God](#)

Jul 1, 2018 - The only churches within a 2-hour drive near me are the Seventh Day **Adventists**. After watching this program I feel as though I am committing a ...

[www.ucg.org](#) › [members](#) › [united-news](#) › [baptism-stories-members-sh...](#) ▼

[Baptism Stories: Members Share Stories of Their Calling ...](#)

May 1, 2007 - For the next several weeks I attended a local Seventh-day **Adventist** church because I had the impression that UCG was not yet established in ...

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www.ucg.org › members › united-news › baptism-stories-members-sh... ▼

Baptism Stories: Members Share Stories of Their Calling ...

May 1, 2007 - For the next several weeks I attended a local Seventh-day **Adventist** church because I had the impression that UCG was not yet established in ...

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sabbath announcement bulletin - United Church of God

Mar 3, 2018 - Services will be held at the Seventh Day **Adventist** Church in Hamburg, PA. (about 30 minutes west of the Econo Lodge)http://hamburgsda.org/.

www.ucg.org › system › storage › serve › dec12017 ▼ PDF

marriage & relationships enrichment workshop - United ...

Dec 9, 2017 - Sabbath, as she is a Seventh-day **Adventist**. She gave us a tour of the plant. This visit was most memorable and profound to me. Why?

www.ucg.org › system › storage › serve ▼ PDF

Bible Chronology - 100BC to present.indd - United Church of ...

1860's-1930's: 7th Day **Adventists**. 1546: CCoun icil fof TTre tnt AApocryphhal bbo koks dadddedtto Bibl. 1545: Council of Trent - Tradition equal with Scripture.

www.ucg.org › world-news-and-prophecy › why-the-western-world-... ▼

Why the Western World Uses an Awkward Calendar | United ...

Jul 30, 2010 - The Protestant claiming the Bible to be the only guide of faith has no warrant for observing Sunday. In this matter, the Seventh-Day **Adventist** is ...

www.ucg.org › serve › beyond-today-november-december-2018 ▼ PDF

HOW YOU CAN HAVE - United Church of God

Dec 25, 2018 - The late **Adventist** historian Samuele. Bacchiocchi warned in this respect in a. Dec. 22, 2002, article titled "A Look at the Date and Meaning of ...

www.ucg.org › storage › serve › beyond-today-july-august-2017 ▼ PDF

Prophetic End-Time Markers - United Church of God

Preparing for the return of Jesus Christ. The **Adventist** movement of 1844 wasn't a denomination, but an ecumenical movement. Methodist, Baptist, Presbyterian.

www.ucg.org › system › storage › serve › united-news-june-2003 ▼ PDF

Council Reviews Progress, Looks Ahead - United Church of God

ed in a section on the **Adventist** move- ment. The editors have apparently researched United by going to its Web site. The description is positive and includes an ...

www.ucg.org › serve › beyond-today-november-december-2017 ▼ PDF

100 years of communism - United Church of God

Dec 25, 2017 - My husband of five years introduced me to keeping the Sabbath from the Seventh-day. **Adventists**. But I noticed that no one kept the Holy Days.

www.ucg.org › storage › serve › beyond-today-january-february-2016

a warning for today - United Church of God

Feb 15, 2016 - mother was a Seventh-day **Adventist**, but I am Baptist. I used to watch your program on TV Sundays but was disappointed when I tuned in.

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[www.ucg.org › system › storage › serve › un1906_web_0](#) [PDF](#)

God's People Gather for the Feast of Tabernacles 2019

Dec 1, 2019 - time as the Seventh Day **Adventist's** (SDA) camp. Whenever our young people went for a road run at 4:30 a.m., the SDA youth came and joined ...

[www.ucg.org › sermons › repentance-foundational-doctrine-part-3](#) [▼](#)

Repentance: Foundational Doctrine - Part 3 | United Church of ...

Jul 28, 2018 - What is repentance? How do you repent? From what do you repent? How is God involved in your repentance? This is the second sermon in a ...

[www.ucg.org › system › storage › serve › united-news-december-2001](#) [PDF](#)

United News - United Church of God

Dec 10, 2001 - Two Seventh-Day **Adventist** members were present, as well as two who are members of the Seventh-Day **Adventist**. Reformed Church.

[www.ucg.org › sermons › jesus-example-of-sabbath-keeping](#) [▼](#)

Jesus' Example of Sabbath Keeping | United Church of God

Nov 3, 2012 - In this sermon, we will examine how Jesus Christ kept the Sabbath and how we are to go about observing the Sabbath and keeping it in our ...

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Beyond Today Now Airing in Asia, Middle East - United ...

Jul 8, 2012 - system, principle or ideological move- ment. We also use names based on events, such as the Seventh Day **Adventist** or Lat- ter Day Saints.

[www.ucg.org › system › storage › serve](#) [PDF](#)

The Second Commandment - United Church of God

Aug 26, 2018 - Day **Adventist** camp called Rio de Janeiro located by the small town of Pichucalco, Chiapas, and set right in the jungle. Towering almond trees ...

[www.ucg.org › files › collection › united-news-july-2004](#)

Feast Sermon Video to Feature Philippines - United Church of ...

Jul 6, 2004 - tist pastor and members of the **Adventist** church as well as former members of the Worldwide Church of God. After a four-hour meeting, ...

[www.ucg.org › system › storage › serve › united-news-august-2006](#) [PDF](#)

Middle East Sparks Interest in Literature - United Church of God

Aug 20, 2006 - Seventh-day **Adventist** congregations in. Suriname for a number of years. He came into contact with the Church of. God in the 1970s and was ...

[www.ucg.org › sermons › gather-the-people-break-the-bread-tell-the-...](#) [▼](#)

Gather the People, Break the Bread, Tell the Story | United ...

Sep 19, 2013 - The Feast of Tabernacles is like a big family reunion. It helps us in the building and bonding of all of us into the spiritual family of God. Discover ...

[www.ucg.org › system › storage › serve](#) [PDF](#)

ABC Welcome Picnic and Orientation - United Church of God

Oct 1, 2016 - Day **Adventist** meeting hall on the after- noon of July 9. Pastor Herb Teitgen gave the sermon that reviewed the history of the apostolic Church ...

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Broadcast in Zambia and Malawi Produces Fruit - AWS

presence of Seventh-day **Adventists** in. Broadcast in Zambia and Malawi Produces Fruit. Nawa Talama and Derrick Pringle in the recording studio. Please see ...

www.ucg.org › files › collection › united-news-november-2005 ▾ PDF

Beyond Today Program Videotaping to Begin - United Church ...

Nov 4, 2005 - **Adventist** who has been keeping God's. Holy Feast Days ever since I first read about them in the Bible nine years ago. However,Seventh-day ...

www.ucg.org › system › storage › serve › united-news-february-2001 ▾ PDF

United News - United Church of God

Feb 28, 2001 - the Seventh-Day **Adventists**. I must agree with you that there is much more biblical support for keeping the Sabbath than keep- ing the first day ...

www.ucg.org › system › storage › serve › united-news-july-2005 ▾ PDF

New Booklet on Marriage and Family Being Printed - United ...

Jul 16, 2005 - were Jehovah's Witnesses, Baptists,. Roman Catholics, Assembly of God,. Seventh-Day **Adventists**, United. Church of Christ in the Philippines ...

www.ucg.org › system › storage › serve › united-news-may-2001 ▾ PDF

United News - United Church of God

May 6, 2001 - there was a small **Adventist** group near Migori, which had been reading the Good News, and had asked if I would come by before leaving.

www.ucg.org › system › storage › serve ▾ PDF

Construction Underway on New Video Recording ... - AWS

Apr 1, 2018 - In my search for local Sabbath-keeping churches, I only found two listings, and they were both Seventh Day **Adventists**. I attended one for about ...

www.ucg.org › system › storage › serve › united-news-august-2010 ▾ PDF

Free Bible Study Guides Grow Quickly in First Six ... - AWS

Aug 9, 2010 - **Adventist** Church in Peoria, Illi- nois, in 1950. By 1988, they were living in Phoenix, Arizona. Virgil started attending the Church of. God, and ...

www.ucg.org › system › storage › serve › united-news-july-2002 ▾ PDF

UCG Prints 2 Millionth Booklet - AWS

Jul 19, 2002 - enth-Day **Adventist** Church. Howev- er, I get the United News and just finished the May issue, which arrived the other day. Bravo on a stel-

www.ucg.org › system › storage › serve › united-news-may-2003 ▾ PDF

GCE Chooses Council of Elders Members - AWS

May 4, 2003 - manager at **Adventist** Health, is a grad- uate of Pacific University. She is the daughter of Kay C. Bristow of Mil- waukie, Oregon, and William F.

www.ucg.org › system › storage › serve › united-news-may-2007 ▾ PDF

GCE Annual Meeting Begins United's 13th Year - AWS

May 6, 2007 - a local Seventh-day **Adventist** church because I had the impression that UCG was not yet established in Zimbabwe. I was happy to later get in ...


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www.ucg.org › files › collection › united-news-march-april-2007

Council Approves \$25 Million Budget and Plan - SlideBlast

Mar 14, 2007 - Seventh-day **Adventists**, Messianics,. Christian Educational Fellowship,. Christian Biblical Church of God, Fel- lowship in God, Worldwide ...

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EXHIBIT 9

Search Macmillan Dictionary



NerdWallet's 2019 winner for **Best Brokers for Beginners**



NerdWallet, 01/15/2019. Based on a rigorous evaluation process involving roughly three dozen writers and editors. Evaluations give the most weight to account fees, stock trading costs and trading platforms. Robinhood Financial LLC.

We customize so you could save \$782.

Get your quote

Seventh Day Adventist

DEFINITIONS AND SYNONYMS

NOUN COUNTABLE US /ˌsev(ə)nθ deɪ ˈædvəntɪst/

WORD FORMS

DEFINITIONS 1

1 a member of a Christian religious group whose members believe that Jesus Christ will come into the world again soon

Synonyms and related words

American definition and synonyms of Seventh Day Adventist from the online English dictionary from Macmillan Education. This is the American English definition of Seventh Day Adventist. View British English definition of Seventh Day Adventist. Change your default dictionary to British English. View the pronunciation for Seventh Day Adventist.

Using the dictionary



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NerdWallet's 2019 winner for **Best Brokers for Beginners**



NerdWallet, 01/15/2019. Based on a rigorous evaluation process involving roughly three dozen writers and editors. Evaluations give the most weight to account fees, stock trading costs and trading platforms. Robinhood Financial LLC.

THE SAURUS

TRENDING WORDS

SYNONYMS OF THE MONTH

Galentine's day

NEW

put off

1.7%

bring up

2.1%

pick up

0.0%

take on

-0.8%

learn



orientate

acquire

pick up

absorb

retrain

develop

Discover →

Browse more →

BLOG



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last Thursday

Do words that exist across many languages, like "anger" or "happiness", mean the same thing in every language, or do we experience emotions differently based on the culture we are brought up in? https://digest.bps.org.uk/.../the-precise-meaning-of-emotion... [via BPS Research Digest]

We customize. You could

EXHIBIT 10

The **ADVENTISTS** TRILOGY

A PRODUCTION OF JOURNEY FILMS



THREE INSPIRING FILMS SEEN ON PUBLIC TELEVISION
FROM FILMMAKER **MARTIN DOBLMEIER**

THREE DYNAMIC MULTI-STORY DOCUMENTARY FILMS
BROADCAST ON PUBLIC TELEVISION



The **ADVENTISTS**

explores Seventh-day Adventists – an American-born religion whose members are some of the healthiest people on the planet. At the heart of the Adventist approach is the Biblical belief that the body is the Temple of God.

— **Gabriel Award - Best Film on Religion**



The **ADVENTISTS 2**

is the story of how for more than a century Adventists have taken their health care message to the far reaches of the earth. Filmed on location in Haiti, the Amazon, China, Malawi, Peru and the Dominican Republic.

— **Silver - US International Film Festival**



The **BLUEPRINT** **THE STORY OF ADVENTIST EDUCATION**

takes the viewer into one of the largest faith-based school systems in the United States. Here the “whole child” approach to education – teaching body, mind and spirit – is transforming lives.

*Produced by Journey Films of Alexandria, VA.
A presentation of South Carolina ETV*

*Producer/Director: **Martin Doblmeier**
Associate Producers: **Dan Juday, Deryl Davis**
Director of Photography: **Nathan DeWild,**
Joe Anthony*

*Sound: **Jeremy Zunk, Rodrigo Salvatierra,**
Ben Park*

*Editors: **Nathan DeWild, Gayle Añonuevo,**
Tim Finkbiner, Taka Yamato*

*Production Assistant: **John Dillon***

3 Hours / Color / 2014

Additional bonus features included



www.journeyfilms.com