

## UFOs in Antiquity

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PAGE 2 **Article**

## We are Our Own Worst Enemy

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PAGE 14 **Article**

## What About the "Bema Seat Judgment?"

(Copyright 2015) by Rich Traver  
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PAGE 15 **Article**

## Search the Scriptures

(Copyright) by David Antion  
(Pasadena, California)

PAGE 20 **Article**

## How is the Devil in Halloween?

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(Farmington, Michigan)

PAGE 21 **Holy Day Article**

### Announcements

- 23 --- Need Help with Research from Laura Lee
- 23 --- AC Science Faculties from Craig White
- 23 --- Kenya Update from William P. Goff
- 23 --- Kenya Update from William P. Goff

### Other Items

- 24 --- Chinese Spy Balloon by Rich Traver & Laura Lee
- 25 --- Where's the Bathroom by Richard Markland

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## Articles

### UFOs in Antiquity

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The data for this article comes from a 2007 conference paper presented by Richard Stothers, Ph.D., “[Unidentified Flying Objects in Classical Antiquity](#).”<sup>1</sup> Dr. Stothers was a long-time mathematician and astrophysicist for the NASA Goddard Institute for Space Studies. He authored many scientific and historical papers. I reprint Stothers’ paper here to show that historically there were many instances of “signs in the skies” written about in ancient times, much more than just the “signs” in Jerusalem reported by the Jewish historian Josephus prior to the rebellion of the Jews in 66 AD.

*Introduction by David Sielaff*

The United States government through the U.S. Navy recently announced that during the month of June 2021 it intends to release a large amount of information that may greatly expand public knowledge about information the U.S. government has about the phenomena called “Unidentified Flying Objects” or UFOs.<sup>2</sup> Recently the terminology changed to call them UAPs, which stands for “Unidentified Aerial Phenomena.”

If the government does release more information, the world will suddenly be more interesting than it is now. The United States government has led the world in investigating UFO or UAP occurrences. It also tries to coerce other nations to regulate and limit their release of information, with mixed results. This latest action by the U.S. Government will perhaps motivate other nations to release even more of their information.

Dr. Ernest Martin wrote a short article on this subject, “[Are UFO's Real?](#)” where he told about a sighting he made as a meteorologist in the United States Air Force in Greenland. The object he and a colleague sighted was high in the sky and moving at a high rate of speed impossible in the 1950s. I have followed this subject since the 1960s. I wrote about this phenomena in relation to the supernatural in two articles on the ASK website: “[Magic in the Bible](#)” and “[Who Are the Nephilim](#).” The article by Dr. Stothers is an excellent introduction to the subject of UFOs.

Let me share the understanding of two experienced and knowledgeable investigators about UFOs, Director Tom Bowden and Assistant Director Keith Rowell of the [Oregon MUFON](#) (the Mutual UFO Network). They have often said

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<sup>1</sup> Dr. Stothers’ article was originally published in *The Classical Journal* 103.1 (2007) 79–92. A NASA Goddard Institute webpage, “[Publications by Richard B. Stothers](#)” shows that his professional publications began in 1963 and continued until his last paper was published posthumously in 2012. Dr. Stothers tells his inspiration for his long-time interest in the subject of this paper:

**“I acknowledge an interesting conversation with J. Allen Hynek many years ago, and record also my indebtedness to the Columbia University libraries and the New York Public Library. The final form of this paper owes much to the extensive and critical suggestions of S. Douglas Olson and two anonymous referees.”**

Dr. Stothers worked at the Goddard Institute for Space Studies (GISS) his entire 50-year career beginning in 1961. DWS

<sup>2</sup> In May 2019 the *New York Post* published: “[The Pentagon Finally Admits It Investigates UFOs](#).” The *Washington Examiner* published on March 2021 a television interview by John Radcliffe, former Director of National Intelligence under President Donald Trump, “[Former Intelligence Chief: 'Quite a Few More' UFOs Detected Than Public Knows](#).” the *International Business Times* published, “[Pentagon To Release Detailed Report On UFO Sightings From 'All Over The World'](#),” referenced April 4, 2021. DWS

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**The “New” Church of God Messenger**  
**A Newsletter for the People of God**  
**February 18, 2023 --- Issue No. 107**

that the U.S. Government **may** have serious and valid reasons to keep their knowledge of UFOs hidden from the public since the 1947 Roswell “crash” and the Kenneth Arnold sighting in the State of Washington also in 1947.<sup>3</sup> If the government has good reasons to deny and delay knowledge of UFOs up until now, what are those reasons? The reasons may be: **First**, UFOs exist, but the evidence is so bizarre and contradictory that the government cannot reasonably explain the phenomena without threatening public confidence in our leaders. **Second**, Bowden and Rowell also conclude that UFO phenomena have a strong connection with paranormal or non-rational activities and events. So, why is more information being released now?

I agree with Bowden and Rowell in what they say, but I will go further with my hypothesis. I believe the true reason information has not been made public for the past 73 years (and even before) is because the U.S. government and other governments of the world will not admit the true **origins** of the phenomena. Nor do the governments know what is the **full extent** of UFO activities when they choose to be hidden. They seem to be undetectable whenever they choose. Also, the variety of phenomena, objects, operations, shapes, and sizes change over time. Governments do not know if they are a **physical threat** to humanity and our human rulers (often appointed by God) do not like to admit ignorance.<sup>4</sup>

I agree with a summary by Tom Rogan, Commentary Writer for the *Washington Examiner* in his December 17, 2019 article “[The Real Reasons the US Government Is So Secretive About UFOs](#)”:

**“The United States government makes it very hard to figure out what and where UFO-related stuff is going on. Is that because the government is behind some great conspiracy to cover up the proof of alien visitation to Earth? Is it because the government is in cahoots with alien species to create human-alien hybrids? Perhaps, but I suspect not.**

**What I believe is really going on here is that the few individuals in the U.S. government who know about this issue believe**

- **the phenomena might be a threat. And that**
- **they don't know how to deal with it.**”

My opinion (not unique to me) is the UFO phenomena are mostly within the realm of spirits, religion, and the objects and living entities associated with them are subject to the will of God. Their interaction with the 7.4 billion people on earth will increase as we approach the Time of the End before Christ returns.

That is hard for many to accept, perhaps harder than believing such phenomena exist at all. After all, such things likely are not part of their (or your) experiences in life. In fact, phenomena of lights in the skies and other strange occurrences have been happening since creation, and strange things have been happening since ancient but historical times. For strange things, read Nebuchadnezzar's confession in Daniel 4:28–37.

In Dr. Stother's article, all notes from footnote #5 to #38 are from his article. Where possible, I tried to provide links for many of Stother's citations from the ancient sources. Words in **[brackets]** are my editorial additions and comments. A full bibliography of sources follows his article. *DWS*

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**“Unidentified Flying Objects in Classical Antiquity”**

**by Richard Stothers, Ph.D., 2007, *Classical Journal*, 103.1 79–92**

**Abstract:** *A combined historical and scientific approach is applied to ancient reports of what might today be called unidentified flying objects (UFOs). Many conventionally explicable phenomena can be weeded out, leaving a small residue of puzzling reports. These fall neatly into the same categories as modern UFO reports, suggesting that the UFO phenomenon, whatever it may be due to, has not changed much over two millennia.*

Throughout recorded history, reports of what we today might call unidentified flying objects have been made and preserved. If more information were available to us, we would perhaps find that conventional scientific hypotheses could

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<sup>3</sup> One of the best documented UFO sightings was on May 11, 1950, near McMinnville, Oregon. The photographs taken by a farmer are considered some of the strongest evidence of those years. A yearly UFO Fest with speakers and a parade has been an annual event in McMinnville, Oregon for 21 years (excluding 2020). *DWS*

<sup>4</sup> See my 2012 article, “[What Is Important](#)” to learn about priorities of human beings and human organizations such as businesses and governments. Then read Dr. Martin's 1981 article “[The Priorities of God.](#)” *DWS*

**The “New” Church of God Messenger**  
**A Newsletter for the People of God**  
**February 18, 2023 --- Issue No. 107**

explain most, if not all of these.<sup>5</sup> Certainly this has turned out to be true of most reports from better-documented periods. There nonetheless remains a small residue of puzzling accounts, and regardless of what interpretation one places on them, these constitute a phenomenon that spans centuries of time and widely different cultures.

What may surprise the serious student of the subject is that, despite the numerous articles and books published by scientists on UFOs over the past six decades, almost no scholarly studies of the very early history of the phenomenon have appeared. What little has been accomplished was initiated in 1953 by the astronomer Donald Menzel's naturalistic interpretation of reports in Pliny the Elder's *Natural History*,<sup>6</sup> Menzel's study, however, proved superficial, and had the unfortunate consequence of inducing UFO enthusiasts to compile long, uncritical lists of all kinds of phenomena seen in the ancient skies and call them UFOs.<sup>7</sup> Their methodology was roundly criticized in the 1968 *Condon Report* by Samuel Rosenberg, who did not, however, attempt a fresh start by tracking down and analyzing the primary sources themselves. Richard Wittmann, ignoring these authors, produced in 1968 a more scholarly, but also more restricted study of ancient “flying shields.” The subject has languished since 1971 and 1975, when Peter Bicknell published two cautious articles in which UFOs were treated only incidentally.<sup>8</sup>

The most liberal attitude would allow that, to an ancient observer, many aerial phenomena were mysterious and hence to some extent unidentified, despite the observer's ability to describe them in familiar subjective terms and despite ancient attempts at theorizing about their nature. Today we can filter out the most obvious cases of conventional phenomena, in spite of the archaic terminology used to describe them. The approach adopted here will be to search for aerial phenomena in the more reliable ancient reports that look like modern UFOs, but without ignoring other manifestations of “strangeness.” My working hypothesis will be that most such reports can be explained by conventional scientific ideas and that, among all the reports, only those that defy reasonable interpretation after full analysis can be said to resemble the most puzzling reports made today.<sup>9</sup>

Preliminary screening is relatively easy, thanks to a number of studies of sky phenomena reported in classical antiquity, most famously solar and lunar eclipses, whose reported times and paths can be compared with modern calculations, and comets and new stars (*novae*), which can be checked against independent observations by Chinese imperial court astronomers. Aurorae too have been inferred from Greek and Roman reports of “chasms,” “sky fire,” “night suns” and the like; statistical analyses of the times of occurrence of these phenomena during the well-documented interval 223–91 BC show agreement with the modern auroral periodicity of about 11 years, as well as with the modern clustering into two temporal peaks within auroral cycles.

Even rare phenomena such as the aerial lights that occasionally accompany earthquakes can be identified in some cases. After large volcanic eruptions, the sun for a few years appears dim, red and sometimes haloed on account of aerosols injected into the stratosphere; these optical phenomena too crop up in ancient reports and can be correlated with modern measurements of aerosol fallout in dated polar ice cores.<sup>10</sup> Mock suns and mock moons have not been systematically cataloged, but are infrequently recorded and tend to be obvious, owing to their characteristic appearance in pairs. This leaves unusual fireballs, daytime and nighttime disks and the like, and rains of various material, all of which require further analysis.

For presentation purposes, I group the ancient reports in four categories as defined by Hynek for modern UFO sightings (but omitting radar detections), although I have combined Hynek's Nocturnal Lights and Daylight Disks into a single category, which I call Distant Encounters. I have accepted as separate categories his Close Encounters of the First, Second and Third Kinds, which are differentiated according to proximity, material remains and the presence of “occupants.”<sup>11</sup>

<sup>5</sup> Mythological and biblical literature has been repeatedly ransacked for evidence of UFOs; see, e.g., Jessup (1956); Le Poer Trench (1960). Skeptical views were first expressed by the astronomer Menzel (1953) 124–34, and the psychologist Jung (1958) 79–84.

<sup>6</sup> Menzel (1953) 118–19.

<sup>7</sup> Wilkins (1954) 163–74; Drake (1977). Other popularizing authors have generally followed, directly or indirectly, Wilkins and Drake.

<sup>8</sup> Wittmann (1968); Rosenberg (1969); Bicknell (1971) and (1975).

<sup>9</sup> Modern UFO cases date from 1945–1947, when a wave of sightings triggered a media frenzy. Vallee (1965) has discussed a number of similar cases from the 19<sup>th</sup> and early 20<sup>th</sup> centuries; his collection was foreshadowed by the work of Fort (1941).

<sup>10</sup> **Eclipses:** Ginzel (1899); Boll (1909); Schöve and Fletcher (1984); Stephenson (1997). **Comets:** Gündel (1921); Barrett (1978); Ramsey (2006). **New stars:** Stothers (1977). **Aurorae:** Stothers (1979a) and (1979b); Solow (2005). **Earthquake lights:** Stothers (2004). **Volcanic effects on the atmosphere:** Hammer et al. (1980); Stothers and Rampino (1983); Stothers (2002). Scientific methods applied to the ancient prodigy lists are a relatively new weapon in the arsenal of textual controls.

<sup>11</sup> Hynek's (1972) is the only classification system having widespread familiarity, and this is just as well, since Vallee's (1965) earlier system, which he continually refined, is too elaborate for use in the case of the relatively simple ancient reports.

**The “New” Church of God Messenger**  
**A Newsletter for the People of God**  
**February 18, 2023 --- Issue No. 107**

A brief description of modern UFO sightings may be helpful at this point.<sup>12</sup> Although UFOs vary in morphology and behavior, consistent patterns have emerged. At close range, UFOs appear as disks or other extended objects, including vertical cylinders enveloped in “clouds” and associated with smaller disks. Depending on the viewing angles, their intrinsic shapes might be similar or even identical: a disk seen face-on looks circular, although edge-on it looks elliptical or oblong. Colors in the daytime are usually described as silvery or gray, and in the night as resembling red or multicolored lights. Estimated dimensions range from about one meter to hundreds of meters, with the scatter being probably intrinsic. UFOs are usually said to be noiseless. They are seen in the air or on the ground, hovering or stationary, or moving across the sky in a continuous fashion, even if erratically. Sometimes they suddenly appear or vanish.

### **A. Distant Encounters**

Ideally, ancient Distant Encounters would be separated into nighttime and daytime categories, but this is possible in only a few instances. I have instead designated two objective subgroups, depending on whether the objects are described in military language, as types of “flying armaments,” or in meteorological and astronomical language, as various kinds of “fiery globes.” Within each subgroup the incidents are treated in chronological order.

#### **Flying Armaments**

Most reports of flying armaments come from Livy’s prodigy lists [*These are lists of strange things reported around the world. DWS*], which for the years preceding ca. 123 BC were derived (perhaps indirectly) from the *Annales Maximi* published by the Pontifex Maximus of Rome. In view of the time-consuming and costly procedures required by the Roman authorities to investigate witnesses, verify claims and physical evidence, and expiate the more unusual portents, most modern scholars who have troubled to analyze the prodigy lists have come to regard them as trustworthy and accurate.<sup>13</sup> The unavoidable limitations are that the reporting area is restricted to central Italy, while the number of reports tends to mirror prevailing social conditions; regrettably, the reports are always very terse. The military terminology reflects the most advanced technology known at the time, a tendency found also in modern UFO reports, in which a witness gropes for a familiar technical vocabulary — and perhaps a rationalization — to describe an unaccountable phenomenon. That many reports were made during wartime may partially explain the military terminology.

The following three reports were made under the considerable pressure of the Second Punic War, when prodigies were most likely sought more frequently and carefully than usual. The observers are unknown, but were probably many in number, which may account for the spike in prodigy reports at this time. No compelling reason exists to infer an epidemic of mass hallucination in central Italy, although Livy did note a measure of mass hysteria, and even hysterical contagion, among the populace because of the looming Carthaginian threat.<sup>14</sup>

- At Rome in the winter of 218 BC **“a spectacle of ships (*navium*) gleamed in the sky”** ([Livy 21.62.4](#)). Franklin Krauss, for lack of an alternative explanation, speculated that the “ships” were clouds or mirages, although suggestive cloud formations had been long understood, familiar features.<sup>15</sup>
- In 217 BC **“at Arpi round shields (*parmas*) were seen in the sky”** ([Livy 22.1.9](#); [Orosius 4.15](#)). A *parma* was a small round shield made partly or wholly of iron, bronze or another metal; we do not know whether the luster of these devices (and not just their shape) was intended to be an element of the description. Mock suns are an unlikely explanation, since in the Roman prodigy lists these were routinely described as “double suns” or “triple suns” (*i.e.*, two mock suns on either side of the real one).

<sup>12</sup> My description summarizes the patterns discerned and discussed by the Valleys (1965), (1966) and (1990); Hynek (1972). A convenient summary of known luminous sky phenomena with which these puzzling cases have been compared can be found at Altschuler (1969).

<sup>13</sup> See n. 6, above [#10 in this reprint DWS]; Krauss (1930).

<sup>14</sup> It did not escape the shrewd notice of [Livy 21.62.1](#) and [24.10.6](#) that the increased number of prodigy reports generated at this time was a sociological consequence of the many reports that had already been made and publicized, as well as a psychological product of fear caused by the war with Carthage. Although Livy voiced skepticism about some of these reports, he did not specify which ones he doubted.

<sup>15</sup> Krauss (1930) 79. Cloud forms when imaginatively interpreted were generally recognized in antiquity to be psychological projections: Ar. Nu. 346–57; Lucr. 4.129–42; Cic. Div. 2.49; Theophanes Confessor AM 5870.



**The “New” Church of God Messenger**  
**A Newsletter for the People of God**  
**February 18, 2023 --- Issue No. 107**

- In 212 BC **“at Reate a huge stone (*saxum*) was seen flying about”** ([Livy 25.7.8](#)). The implication would seem to be that the object in question was a stony gray color; that it is said to have moved irregularly (*volitare*) leaves open the possibility that the object Livy describes was a bird or some kind of airborne debris.

Sporadic reports of similar objects continue to appear after this in the Roman prodigy [*phenomena*] lists. The immediate sources are again Livy and his extractors Pliny, Plutarch, Obsequens and Orosius:

- In 173 BC **“at Lanuvium a spectacle of a great fleet was said to have been seen in the sky”** ([Livy 42.2.4](#)).
- In 154 BC **“at Compsa weapons (*arma*) appeared flying in the sky”** ([Obsequens 17](#)). The term refers to defensive weapons, especially shields.
- In 104 BC **“the people of Ameria and Tuder observed weapons in the sky rushing together from east and west, those from the west being routed.”** Thus [Pliny \(Nat. 2.148\)](#) who uses the term *arma*; [Obsequens’ \(43\)](#) version is essentially the same. [Plutarch \(Marius 17.4\)](#) calls the weapons **“flaming spears and oblong shields,”** but may be merely glossing and expanding; since he noted the time as night, the phenomenon in question might be the streamers of an aurora borealis.
- In 100 BC, probably at Rome, **“a round shield (*clipeus*), burning and emitting sparks, ran across the sky from west to east, at sunset.”** Thus [Pliny \(Nat. 2.100\)](#), although [Obsequens \(45\)](#) called the phenomenon **“a circular object, like a round shield.”** The *clipeus* was a round shield similar to the *parma*, but bigger. Seneca (Nat. 1.1.15; 7.20.2), quoting Posidonius (1st century BC), referred to a class of *clipei flagrantis*, saying that they persisted longer than shooting stars.<sup>16</sup> Nothing in the ancient reports forbids that these were spectacular bolides (meteoric fireballs), which move across the sky more slowly than ordinary shooting stars, but enormously faster than genuine comets, which are seen for days or weeks.<sup>17</sup>
- In 43 BC at Rome **“a spectacle of defensive and offensive weapons (*armorum telorumque species*) was seen to rise from the earth to the sky with a clashing noise.”**<sup>18</sup> It might be possible to visualize in this report a bolide exploding while rising above the horizon.
- Historically, the most famous “sky army” appeared in the spring of ca. AD 65 over Judea. The historian Josephus reports:

**“On the 21<sup>st</sup> of the month Artemisium, there appeared a miraculous phenomenon, passing belief. Indeed, what I am about to relate would, I imagine, have been deemed a fable, were it not for the narratives of eyewitnesses and the subsequent calamities which deserved to be so signaled. For, before sunset throughout all parts of the country, chariots were seen in the air and armed battalions hurtling through the clouds and encompassing the cities.”**<sup>19</sup>

Although Josephus probably viewed this phenomenon himself and apparently did research on it, he appeals to eyewitness accounts to bolster his credibility. The phenomenon does not seem to have been an aurora, cloud patterns or meteors, but does resemble the “aerial fighting” of modern UFOs.

<sup>16</sup> Possibly related to these are the *disceus* comets, which displayed electrum-colored disks surrounded by scattered rays; see Plin. Nat. 2.89; Avienus in Serv. Aen. ad 10.272; Campestris in Scholiast to Luc. ad 1.529 and in Lyd. Ost. 15; Apuleius in Lyd. Ost. 10; Mens. 4.71; Heph. Astr. 1.24. See also Fuhr (1982) on the Typhon comet, which was twisted like a red coil (Plin. Nat. 2.91).

<sup>17</sup> For modern bolides, see Nininger (1952).

<sup>18</sup> [Obsequens 69](#); D.C. 47.2.3; possibly also Verg. Aen. 8.527–9.

<sup>19</sup> J[osephus]. BJ 6.5.3 [[Wars of the Jews 6:297–299](#)] (translation by H. Thackeray); [Tac\[itus\]. Hist. 5.13.2](#). Silverman (1998) discountenances a rare daytime aurora, which would be quite faint. Compare the military imagery with that in [2 Kings 2:11](#); [Zechariah 6:1–8](#); Verg[il]. Aen[ead] 8.528–9. Other ancient reports of celestial armies seem too vague, illusionary or likely apocryphal to merit discussion: Jason of Cyrene in [2 Maccabees 5:1–4](#) (cf. 2:21); App[ian] Mith[radates] 12.27; [Obsequens 56\[b\]](#); D.C. 51.17.4; 56.24.3–4; Hdn. 8.3.8–9; Nazarius 10.14.

**The “New” Church of God Messenger**  
**A Newsletter for the People of God**  
**February 18, 2023 --- Issue No. 107**

**Fiery Globes**

- The first cluster of reports of fiery globes falls during the Second Punic War. Livy reports that in 217 BC **“at Capena two moons rose in the daytime ... and at Capua a kind of moon fell during a rainstorm.”**<sup>20</sup> The Capuan “moon” may have been a manifestation of ball lightning, but the “two moons” at Capena most likely were not. Mock moons are seen only at night when the real moon is very bright, but a bolide seen together with the real moon in the daytime, or a bolide split in two, is a possibility.
- Seneca (Nat. 1.1.2; 7.15.1) gives two examples from the eastern Mediterranean. In 168 BC, when L. Aemilius Paullus was waging war against King Perseus of Macedon, **“a ball ... was the form of a fire that appeared, as large as the moon.”** This could have been a bolide.
- A more complicated object made its appearance sometime between 151 and 146 BC:

**“After the death of King Demetrius of Syria, ... a little before the Achaean War, a comet blazed out, not inferior to the sun. At first it was a fiery red disk,<sup>21</sup> emitting a light so bright that it dissipated the night. Then, little by little, its size dwindled and its brightness faded; at last the light died completely.”**

Since the object was seen for more than a moment (as indicated by its designation as a *cometes*), it was probably not ball lightning or a bolide; it also seems to have been too bright to have been the former, and too stationary to have been the latter. Nor could it have been an instance of “night sun” (*sol noctu*), defined by Pliny as creating diffuse light in the nighttime sky and interpreted today as an aurora.<sup>22</sup>

- Two parallel records of 91 BC preserved by Livy’s extractors Orosius and Obsequens refer to central Italy.<sup>23</sup> Over the city of Rome **“about sunrise a ball of fire shone forth from the northern region with a loud noise in the sky.”** The sonic boom indicates that this was probably a bolide, rather than ball lightning as Bicknell suggested.
- The same year, a much stranger object was noticed near Spolegium:

**“Furthermore, several Romans on a journey saw a gold-colored ball roll down from the sky to the earth; after growing larger, it was seen to rise upward again from the earth toward the rising sun and to block the sun itself by its size.”**

Bicknell proposed that this was ball lightning. But outside of high-altitude storm clouds, ball lightning averages only 23 cm. in diameter, and the description suggests something much larger than this. Although the reported vertical motion, drawn-out duration and prevailing sunny weather are not unheard-of in ball lightning observations, the combination of improbable characteristics makes this explanation unattractive. The object’s apparent trajectory appears more consistent with the approach, overhead passage and retreat of a bolide. On the other hand, an actual landing on or near the ground is strongly indicated.

- [Pliny \(Nat. 2.100\)](#) also reports an incident that at first glance looks like the preceding one, but occurred at night:

**“A spark was seen to fall from a star and to grow as it approached the earth; after it had become as large as the moon, light was diffused all around as if on a cloudy day; then, retreating to the sky, the object changed into a torch. This is recorded to have occurred only once: Silanus the proconsul with his retinue saw it, in the consulship of Gnaeus Octavius and Gaius Scribonius.”**

M. Junius Silanus was governor of the province of Asia in 76 BC, and the incident probably took place there. Silanus’ testimony receives indirect support from an allusion by Lydus (Ost. 6) to several later occurrences of the same phenomenon, although without reference to a torch. The size, brightness and transience of the object at its maximum seem to rule out a comet or a new star (nova), interpretations suggested by Barrett and Hertzog, respectively. But Bicknell’s proposal of ball lightning also founders on the object’s change into a torch. Wittmann has postulated a complex UFO encounter, but this explanation seems unnecessary. Since no landing of the object was reported, it is simplest and most natural to interpret the event as the overhead passage of a bolide leaving a luminous train.<sup>24</sup>

**The “New” Church of God Messenger**  
**A Newsletter for the People of God**  
**February 18, 2023 --- Issue No. 107**

- It is not until four centuries later that the next report in this category is found:

**“At Antioch, in the daytime, a star was seen toward the eastern part of the sky, emitting smoke copiously as if from a furnace, from the third hour to the fifth hour.”<sup>25</sup>**

This occurred ca. AD 334, and was recorded by a Byzantine annalist, Theophanes Confessor, writing five centuries after the event and using unknown sources. The one-day, two-hour duration of the phenomenon is much too short for a comet, despite the suggestions of Barrett, Mango and Scott, and Ramsey, while the smoking trail of a bolide would have appeared most unstarlike, being elongated, irregular, and gradually dissipative.<sup>26</sup>

**B. Close Encounters of the First Kind**

Hynek defined a Close Encounter of the First Kind as an observation at close range of a UFO that fails to interact with the observer and does not leave a physical trace. By this definition, the **“fiery red disk”** of ca. 150 BC and the **“gold-colored ball”** of 91 BC might be considered borderline examples.

- A more characteristic example occurred in 74 BC, when a Roman army under L. Licinius Lucullus was about to engage the forces of King Mithridates VI of Pontus. According to Plutarch:

**“But presently, ... with no apparent change of weather, but all on a sudden, the sky burst asunder, and a huge, flame-like body was seen to fall between the two armies. In shape, it was most like a wine-jar (*pithōi*), and in color, like molten silver. Both sides were astonished at the sight, and separated. This marvel, as they say, occurred in Phrygia, at a place called Otryae.”<sup>27</sup>**

The presence of thousands of witnesses, including Lucullus [the Roman general *DWS*] and Mithridates [the King of Pontus *DWS*], vouches for the incident’s occurrence. The term *pithos* was routinely applied by ancient meteorologists to any large barrelshaped, smoky celestial fire, according to Posidonius.<sup>28</sup> Could the object of 74 BC have been a meteorite? The bright silvery color might describe the incandescence of the object while falling, but freshly fallen meteorites are black, and Plutarch makes no mention of any noise, let alone an impact. The object must have measured much more than a meter across, since it was easily resolved at a distance greater than half the range of a bowshot. If it had remained on the ground, a meteorite of such size would doubtless have become a cult object in Phrygia, with its long tradition of meteorite worship,<sup>29</sup> yet later historical records referring to Phrygian meteorites are silent about it. In modern experience, an episode like this would easily fall under the rubric of a classic UFO encounter. But we cannot rule out the fall of a bolide.

<sup>20</sup> [Livy. 22.1.10–12](#); [Orosius 4.15](#). Three moons appeared simultaneously in 223 BC and in 122 BC, and probably consisted of two mock moons on either side of the real moon, although the time is not explicitly stated to have been night: Plin. Nat. 2.99; Plu. Marc. 4.1; [Orosius 4.13](#); [Obsequens 32](#); Apuleius in Lyd. Ost. 4; Zonaras 8.20.

<sup>21</sup> Contrary to Ramsey (2006) 79–81, the color indicates that it was not a genuine, white comet; see also Sen. Nat. 1.15.2.

<sup>22</sup> Plin. Nat. 2.100; Stothers (1979a) 94–5.

<sup>23</sup> [Orosius 5.18](#); [Obsequens 54](#). See also Bicknell (1971) 13–16 and (1975) 286–8. Ball lightning is described by Smirnov (1993).

<sup>24</sup> Wittmann (1968) 225; Bicknell (1971) 14–15 and (1987) 163–4; Barrett (1978) 93–4; Hertzog (1986) 114–15; Huang (1987) 216; Stothers (1987) 211–13.

<sup>25</sup> Theophanes Confessor AM 5826; Barrett (1978) 103; Mango and Scott (1997) 49–50; Ramsey (2006) 173–5. Cf. Revelation 9:1–2. This *astēr* may be the same object as the comet mentioned by Eutropius 10.8 and Aurelius Victor 41 as having appeared before the death of Constantine.

<sup>26</sup> Two other dated reports of mysterious fiery globes are not sufficiently reliable to be worth discussing here: one in 323 BC, Ps.-Callisth. 3.33 (cf. Julius Valerius 3.90); and the other in AD 363, Epitome De Caesaribus 43 (cf. Amm. Marc. 25.2.4–8). A fiery pillar appeared near Athens in 404 BC on a moonless, stormy night and was possibly a luminescent tornado: Clem. Al. Strom. 1.24 (cf. [Exodus 13:21–2](#); [14:24](#)). Other dated fiery pillars and beams were probably auroral displays: Stothers (1979a).

<sup>27</sup> Plu. Luc. 8.5–7 (trans. by B. Perrin).

<sup>28</sup> [Arist.] Mu. 395b12; Man. 1.842–3; Sen. Nat. 1.14.1; 1.15.2–4; Plin. Nat. 2.90; Ptol. Tetr. 2.9; Alex. Aphr. in Mete. ad 344a5; Origenes Cels. 1.58; Arrianus Meteorologicus in Stob. 1.28.2; Phlp. in Mete. ad 344a16; Apuleius in Lyd. Ost. 10a; Mens. 3.41; 4.71.

<sup>29</sup> Cults were associated with several reputed falls of stones in this part of the world, including Troy, Pessinus, Cyzicus, Abydus, Ephesus and Aegospotami.



**The “New” Church of God Messenger**  
**A Newsletter for the People of God**  
**February 18, 2023 --- Issue No. 107**

- A fourth incident is known from a biography of St. Anthony, probably written by Athanasius, bishop of Alexandria, following a personal interview with the witness years afterward. The date was ca. 285 AD, in or near the Fayûm in the Egyptian desert. Anthony saw on the desert floor a large silver disk that suddenly vanished like smoke.<sup>30</sup> Although the encounter is introduced into the biography in a straightforward, factual way, the biography is noted for its religious visions, and even if authentic, the apparition may have been a desert mirage.

**C. Close Encounters of the Second Kind**

In Hynek’s system, a Close Encounter of the Second Kind leaves a physical trace. Ancient literature contains no record of a UFO-like object pressing an imprint into the ground or depositing a material residue. On the other hand, rains of strange material were occasionally reported, and since analogous reports in modern UFO research are accepted when sufficiently well-documented and verified, ancient examples are cited here in the absence of more direct evidence. In modern reports, a whitish gossamer substance dubbed “angel hair” is said on rare occasions to have dropped from a UFO and sometimes to have vanished quickly on contact with the ground. In other reports, glassy fibers are left by a UFO after takeoff from the ground, or a chalky substance remains.<sup>31</sup>

- An ancient sample of “angel hair” was perhaps picked up at Rome in AD 196 by the historian Cassius Dio, who writes:

**“A fine rain resembling silver descended from a clear sky upon the Forum of Augustus. I did not, it is true, see it as it was falling, but noticed it after it had fallen, and by means of it I plated some bronze coins with silver; they retained the same appearance for three days, but by the fourth day all the substance rubbed on them had disappeared.”<sup>32</sup>**

Other falls in which a solid whitish substance was involved include two “**rains of chalk**,” one at Caes in 214 BC and another at Rome in 98 BC. No other information is offered about the physical nature of this chalk.<sup>33</sup>

**D. Close Encounters of the Third Kind**

A Close Encounter of the Third Kind involves a UFO seen in association with an occupant, usually described as human or humanoid.

- According to Livy, in 214 BC “**at Hadria an altar was seen in the sky; around it were forms of men dressed in shining white.**” The nature of the altar (*ara*) is not specified. But four years earlier, “**in the district of Amiternum, in many places, forms of men dressed in shining white were seen at a distance; they did not approach anyone.**”<sup>34</sup> Except for this report, entities unassociated with a UFO will not be a subject of investigation here [underline mine DWS], as problems of identification and verification present insurmountable obstacles even in modern cases, as Hynek and others have shown. The incident of 214 BC nonetheless strikingly recalls the classic observation of UFO occupants on a hovering, overhead craft seen by Father Gill and his companions in 1959 off Papua New Guinea.<sup>35</sup>
- The last encounter is again from the early Christian hagiographical literature [biographies of saints DWS] and took place near the Via Campana between Rome and Capua ca. AD 150. On a sunny day, a “beast” like a piece of pottery (*ceramos*) about 100 feet in size, multicolored on top and shooting out fiery rays, landed in a

<sup>30</sup> [Athanasius] Vita Antonii 11. Mirages were a familiar phenomenon to those living in the North African deserts: D.S. 3.50.4–51.5; Tert. Adversus Marcionem 3.24. A desert-dweller like Anthony would certainly have been aware of such an effect.

<sup>31</sup> See the books by the Valleys (1965), (1966) and (1990).

<sup>32</sup> [Dio Cassius 75.4.7](#). The “**rain of silver**” during Aurelian’s reign (AD 270–5), mentioned by Georgius Monachus 3.168, probably alluded to that emperor’s reform of the imperial silver coinage, although later annalists interpreted the rain literally.

<sup>33</sup> [Livy 24.10.8](#); [Obsequens 47](#); August. C.D. 3.31. Rains of “wool” were also reported: [Livy 42.2.4](#); [Pliny Nat. 2.147](#); [Obsequens 12.52](#); [Orosius 7.32](#); Jerome Chronica AA 2383; Lyd. Ost. 6.

<sup>34</sup> [Livy 21.62.5](#); [24.10.10](#). See also n. 10, above [note 14 in this reprint DWS].

<sup>35</sup> Vallee (1965) 145–8; Hynek (1972) 167–72; Herbison-Evans (1977).

**The “New” Church of God Messenger**  
**A Newsletter for the People of God**  
**February 18, 2023 --- Issue No. 107**

dust cloud, accompanied by a “maiden” clad in white.<sup>36</sup> There was only one witness to the event, probably Hermas the brother of Pope Pius I.

### Conclusions

This collection of what might be termed ancient UFO reports has been culled from a much larger number of reports of aerial objects, most of whose identifications with known phenomena are either certain or at least highly probable. Embedded in the mass of relatively explicable ancient reports, however, is a small set of unexplained (or at least not wholly explained) reports from presumably credible witnesses. If these reports are examined statistically, essential features of what I will, for argument’s sake, call the ancient UFO phenomenon can be extracted:

- *shape* — discoidal or spheroidal;
- *color* — silvery, golden or red;
- *texture* — metallic or, occasionally, glowing or cloudy;
- *size* — a meter to well over a meter;
- *sound* — usually none reported;
- *type of motion* — hovering, erratic or smooth flight, with a rapid disappearance.

In at least one instance, the presence of “occupants” covered in shiny white clothing is reported. Encounters range from distant views to possibly actual contact; the preferred place and time of observation seem to be rural areas in the daytime. Physical evidence is generally lacking.

Greek and Roman scientific thinkers, who were never at a loss for theories, usually regarded these types of aerial phenomena as stars, clouds, atmospheric fires, light reflections or moving material bodies.<sup>37</sup> Since most of the original theories hark back to Aristotle and his predecessors, with none being later than Posidonius, they generally predate the reports collected here, none of which is earlier than 218 BC. It is accordingly impossible to know whether the later observers (mostly practical Romans) interpreted the phenomena literally as they described them or were simply using the best descriptive language they were capable of, while holding back on theoretical speculation.<sup>38</sup> But any viable theory must reckon with the extraordinary persistence and consistency of the phenomena discussed here over many centuries.

Whether one prefers to think in terms of universal recurrent visions from the collective unconscious, misperceptions of ordinary objects, unusual atmospheric effects, unknown physical phenomena or extraterrestrial visitations, what we today would call UFOs possess an intrinsic interest that has transcended the passage of time and the increase of human knowledge.

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National Aeronautics and Space Administration

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<sup>36</sup> [Shepherd of Hermas, Vision 4.1–3](#). Cf. [Exodus 3:2–6](#); [Job 41:19–21](#); [Jeremiah 1:13](#); [Ezekiel 1:1–28](#); [3:12–14](#); [10:1–22](#); [11:22–4](#). Hermas’ experience resembles the Miracle of Fatima incident in 1917, which Vallee (1965) 148–51 regarded as a classic occupant case.

<sup>37</sup> Arist. Mete. 339a33–45a10; 370b3–78b6; Sen. Nat. 1, 7; Aëtius 3.2.

<sup>38</sup> At least before the 1<sup>st</sup> century BC, Greek scientific theory would not have been familiar to many Romans, and so the lack of explicit interpretation in these simple reports should not be deemed surprising.

**The “New” Church of God Messenger**  
**A Newsletter for the People of God**  
**February 18, 2023 --- Issue No. 107**

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**A Newsletter for the People of God**  
**February 18, 2023 --- Issue No. 107**

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[ End Stothers’ Article ]

**What Does This Mean? — by David Sielaff**

What is the significance of the data detailed in the study by Dr. Stothers? One thing to note is that God’s creation is wondrous and amazingly varied with all the strange things that naturally happen. It teems with more life, beauty, and wonders — as well as evils and death — than we can imagine in our life experience. Yes, strange things do happen in nature as these ancient reports tell us, and they happen in our day also. Furthermore, significant and strange coincidences occur in our lives as they occurred in the ancient past.<sup>39</sup>

Let me give one example from your life. As a believer you have been given the gift of knowledge and understanding. You have been blessed to learn about your salvation through the works of Christ. You have been given God’s Holy Spirit! You know that now you are a child of the Living God and part of the Body of Christ. Together all those things are very unusual. A tiny number of people in history have learned and experienced them. And a tiny number in the world today have been blessed as you have been.

You will be stunned to learn how “strange” our lives have been. You will learn the full significance of God’s gifts to us only after your resurrection to glory. You are special to God. You are the center of all creation. Why? Because you were saved before you were born, and even earlier. God the Father has ...

**“... blessed us with all spiritual blessings in heavenly places in Christ: According as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,”**

• **Ephesians 1:3–5**

God’s Son Christ Jesus completed His work and died for you long ago. Your confession in God and His Son’s sacrifice for sins and resurrection does not save you, it merely acknowledges that your faith came from God as His gift to you (Ephesians 2:7–10).<sup>40</sup>

So do not let “strange things” told in Stother’s article or reported in the world today unduly distress you even if they are outside your life experience. Most of the strange things listed by Livy and other ancient authors are are natural phenomena that they could not explain, but we can do so today. But many things that happen cannot be explained in the past or today. Ancient writers explained them within their cultural and religious understanding of the “gods,” and some of them were spirits. Flying shields, sounds of battle, and sights of strange objects and beings in the skies cannot be dismissed when similar things were reported over millennia, and are reported today. Some of what ancient peoples saw and what we see today are objects operated by non-human beings. Other sightings are perhaps projections, holograms, or technological marvels.

None of this should surprise us. The prophet Elijah was taken into the sky in a chariot drawn by horses that could fly (2 Kings 2:11–12, 2 Chronicles 21:12–20). Ezekiel saw a vehicle comprised of or controlled by spirit beings who had animal features (Ezekiel chapter 1). The apostles James, John and Peter witnessed Jesus’ transfiguration (Matthew 17:1–9; Mark 9:1–10). All the apostles saw Jesus ascend into heaven.<sup>41</sup>

These entities are real, they seek to “mess with” believers, and they want us dead (Romans 8:38; Ephesians 3:10, 6:12; Colossians 1:16, 2:15; Titus 3:1). Most of us are familiar with this verse:

<sup>39</sup> See the December 2020 *Jerusalem Post* article (and short video), [“Former Israeli space security chief says aliens exist, humanity not ready.”](#) DWS

<sup>40</sup> See my 2017 Commentary [“You As a Child of God”](#) and my 2009 article [“Your Resurrection.”](#) DWS

<sup>41</sup> Indeed, [“Why Does God Need an Army?”](#) He created and delegates an army to protect believers when Christ returns (all of us will be dead by that time) from what is “out there”: the principalities and powers that will oppose Christ’s return to earth. DWS

**The “New” Church of God Messenger**  
**A Newsletter for the People of God**  
**February 18, 2023 --- Issue No. 107**

**“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”**

**• Ephesians 6:12**

Read other translations about these evil beings (created by God for a purpose) of the last line of that verse:

<b>“... against the spiritual forces of evil <u>in the heavenly places.</u>”</b>	(English Standard Version)
<b>“... against the spiritual forces of wickedness <u>in the heavenly places.</u>”</b>	(New American Standard)
<b>“... against the spiritual forces of evil <u>in the heavens.</u>”</b>	(NET Bible)
<b>“... against the spiritual hosts of wickedness <u>in the heavenly places.</u>”</b>	(Revised Standard Version)
<b>“... against the spiritual forces of wickedness <u>in the heavenlies.</u>”</b>	(Rotherham Bible)
<b>“... with the spiritual things of the evil <u>in the heavenly places.</u>”</b>	(Young’s Literal Bible)

As you can see from these and many other translations, those spiritual beings rule domains off the earth, in the skies and space close to earth, but they act on and interact with humanity on the earth. These **“heavenly places”** are the sky and outer space (even to the farthest galaxies) but not in the highest **“third heaven”** (2 Corinthians 12:2) where God and Christ and their servants currently reside.

You, me, and all believers alive today can be targets of the evils these spiritual beings seek to inflict upon us. Perhaps they can identify us by the seal of God’s Holy Spirit within us.

**“That we should be to the praise of his glory, who first trusted in Christ.**

**In whom you also trusted,**

**after that you heard the word of truth, the gospel of your salvation:**

**in whom also**

**after that you believed,**

**you were sealed with that holy Spirit of promise, Which is the earnest of our [future] inheritance until the redemption of the purchased possession, unto the praise of His [Christ’s] glory.”**

**• Ephesians 1:12–14**

When the preaching of the Gospel is resumed to all the world, all mankind will go through a temporary “conversion.” Then all the world will become the target of **“spiritual wickedness in high places,”** who realize their time is very short, just like Satan’s time will be short (Revelation 12:12). Many will fall away (2 Thessalonians 2:3). Then God will bring a **“strong delusion”** (2 Thessalonians 2:11). However, our salvation is guaranteed as Paul explained in a different verse that mentions these principalities and powers.

**“For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”**

**• Romans 8:38–39**

The word “angel” is the word “messenger” in both Hebrew and Greek. It need not be a supernatural being; human beings can be messengers for God. The biblical context shows whether the messenger is human or a spirit being. Satan has **“his angels”** (Revelation 12:7–9) who are opposed by God’s angels. I believe Satan’s angels are different from the principalities and powers, who are not subject to Satan.

In an article by Dr. Ernest Martin about angels, he wrote that UFOs (and now UAPs) could be angels, or vehicles operated by angels. His words apply to any supernatural being that may try to contact you, your family, or friends. Their reason for any contact with you and them is to lead you away from God’s Word.

**“Since the apostles Paul and Peter were keen on telling people that the angels and their doctrines were definitely inferior to those of Christ, it is best for Christians to avoid all such contacts. And**



**The “New” Church of God Messenger**  
**A Newsletter for the People of God**  
**February 18, 2023 --- Issue No. 107**

that includes UFO sightings (some of which are prompted by angelic activities). In simple terms, avoid contacting any and all angels.

Much mischief has emerged in Christendom because mankind over the centuries has been prone to dabble with angels and to accept their false angelic teachings. This is wrong! Let God and Christ handle all such religious affairs for you (NOT the angels). This is because you are a member of the divine Family itself and God is jealous to protect His own Sons and Daughters. But you must know who you are.”

• *Dr. Ernest Martin, “[How God Uses Angels to Govern the Universe](#)”*

In Scripture, angels help humans with minimal communication because there is no reason to talk with them. It is better for all involved. Remember these points from the apostle Paul:

**“Do you not know that the saints shall judge the world? and if the world shall be judged by you, are you unworthy to judge the smallest matters?”**

**Know you not that we [the saints] shall judge angels? how much more things that pertain to this life?”**

• *1 Corinthians 6:2–3*<sup>42</sup>

***What Does the Government Expect to Accomplish by a Disclosure?***

It depends what information they will try to convey. If there is a public admission of contact with the entities that control the UFOs and UAPs, or if there is an announcement of contact with a “federation” of various beings, then that information will be a partial lie. It would mean that the U.S. Government and governments around the world have been doing what kings, rulers, and priests have frequently done: to be contacted by and interact with nonphysical beings that in earlier times were thought to be “gods” (with a small “g”).

These beings have been around since creation. They have always been in contact with the children of Adam. Though I doubt it, these beings might even acknowledge a Creator, but if they do it will be a different “god” than the God of the Bible.

If the government says something like, “We know strange activity is going on, but we don’t know who or what operates these objects” then there will be hope for some truth to be told. It will be interesting to find out.

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**We are Our Own Worst Enemy**  
**(Copyright) by James Steinle (Swanville, Minnesota)**

Many Americans see disaster after disaster happening. What’s the cause? Allow me to suggest it may be we ourselves.

In Deuteronomy 28, God told the Israelites if they diligently obeyed his commands he would bless them, their land, crops, and animals, making their nation the highest in all the earth. Their enemies would flee from them. He warned them not to look how other nations worshipped their false gods (Deuteronomy 12:29-32).

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<sup>42</sup> See my three articles “[Elohim and the Son of God Part 1](#),” “[Elohim and the Son of God Part 2](#),” and “[Elohim and the Son of God Part 3](#).” The articles are the print form of my June 2007 video of my PowerPoint presentation, “[Elohim and The Son of God](#)” on sale for \$9.95. DWS

See also Dr. Martin’s article, “[Idolatry - The Curse of Religion](#),” and my articles “[Idolatry and the Sons of God](#),” “[Idolatry and God's Punishment](#),” and “[Spirits Can Die](#).” DWS

**The “New” Church of God Messenger**  
**A Newsletter for the People of God**  
**February 18, 2023 --- Issue No. 107**

He also told them if they didn't obey his commands, curses would overtake them in all the areas where they had been blessed. History shows they soon started worshipping false gods from the surrounding nations all the while thinking they were still obeying the true God. They were not diligent. God had to correct them different times until finally many were destroyed, and the rest were taken into slavery and dispersed.

America for a short while was the greatest, most respected, feared and blessed nation in the whole world. But not now.

What has changed? God says he's not a respecter of persons (Acts 10:34), and he doesn't change (Numbers 23:19).

So logically, is the problem our enemies or us?

## **What About the “Bema Seat Judgment?”**

**(Copyright 2015) by Rich Traver (Clifton, Colorado)**

*The Evangelical World often makes reference to a Term which the Church of God, for the most part, is not familiar with. What IS the BEMA Seat, how does it differ from the White Throne Judgment and how does this particular “judgment” correlate with our understanding of a Christian’s Destiny?*

The Bema Seat and the Great White Throne Judgments are recognized in Protestant Evangelical / Fundamentalist views as distinct and separate ‘sentencing’ appearances. Though not a familiar term among the Church of God genre, it is a matter we should be aware of, at least for sake of holding up our end in a discussion, and to reinforce what we understand about “Judgment Day.”

### **A Believer’s Question:**

***Explain the difference between the Judgment Seat of Christ, where and when it takes place and what happens there, and the Great White Throne of Judgment.*** It is noteworthy here that the person asking recognizes the difference between these two terms. However, not being familiar with God’s PLAN of Redemption, Fundamentalists place them incorrectly, as we will see in this pastor’s response.

***Answer: The Bema Seat Judgment of Christ takes place in Heaven right after the Rapture and is to award crowns to Church Age believers for the things we’ve done while on Earth. It’s described in 1<sup>st</sup> Cor. 3:10-15 and other places.*** The timing of this, of course, is obviously incorrect, in that the “Rapture Event”, as commonly posed, actually occurs AFTER the Great Tribulation at the Second Coming in which all deceased Saints, together with those remaining alive, are raised together at one moment into their “incorruptible” form and who descend to the Mount of Olives with Christ on that same day (already in their Spirit bodies). (Zech. 14:4) Saints are exempted from “judgment” in the usual sense, (Jn. 5:24 & Rev. 20:6) having already been pre-assigned to Life beforehand.

They don't stand before Christ for sentencing, but it is logical that there will be some form of Awards or Coronation Ceremony shortly afterward in which they will receive their appropriate assignments in the Millennial Kingdom. It's interesting to note that this pastor, answering, realizes that the Bema Seat event does not occur on an ongoing basis, as each person dies (and their soul supposedly ascends to Heaven). It is correct that it will be at a particular time, with all in it standing together, but they misplace its location and timing on account of their incomplete understandings of the purposes of and timing of each of the resurrections.

### **“Great White Throne” is Later!**

***Answer continued: The Great White Throne Judgment comes at the end of the Millennium and is meant for unbelievers of all ages. They’ll be judged by their works to confirm that their behavior has not been of a high enough standard to warrant entry into the Kingdom. Then they’ll be thrown in the Lake of Fire. (Rev. 20:11-15)***

Here too, this man’s answer is partly correct (in it being after the 1000 years), but the GWT is NOT a sentencing event (that comes later – at the end of it). Most people regard judgment as a sentencing event, not in its evaluative aspect. In any judgment, there must be an evidentiary phase.

**The “New” Church of God Messenger**  
**A Newsletter for the People of God**  
**February 18, 2023 --- Issue No. 107**

The Great White Throne (being after the 1000 year millennium) involves a second resurrection (Rev. 20:5) and provides the period of opportunity for those who never had opportunity in their natural lifetimes. This is their evidentiary period, in which they establish their worthiness for inclusion into the Family of God by living by the “books” which are then opened to their understanding! Previously, they were not given understanding. (Rev. 20:12)

**An Era, Not a Day**

The Great White Throne is the term for the second resurrection era, which lasts a generation – long enough for all in it to complete a lifetime – but not so long they would again die natural deaths. The record or results of their conversion experience (or failure thereof) is when all are brought to Final Sentencing at the White Cloud harvesting / Grapes of Wrath event graphically described in Revelation 14. In this scene, ALL of the dead (and those still living) will stand alive, still physical, to receive appropriate sentencing, either LIFE or DEATH. This is the JUDGMENT spoken of in Matthew 25:31-46 and elsewhere.

**Two Separate “Judgments”**

The following, presented in bold italic, is from a discussion of the subject found on the internet:

By Fred Belcher Jr ***“The judgment seat of Christ mentioned in 2<sup>nd</sup> Corinthians 5:10 and the judgment seat of God mentioned in Romans 14:10 are both different from the Great White Throne Judgment in Revelation 20:11... and for good reason, which will be explained.*”**

***The “seat” mentioned in Romans and 2<sup>nd</sup> Corinthians comes from the Greek word “bema” and it merely denotes a raised platform. More importantly, at this particular judgment there are ONLY saved believers present! This is the time, after we saints have either been resurrected or transformed to our new bodies, that each one of us will have our works / behaviors as Christians judged. It is described further in 1<sup>st</sup> Corinthians 3:8 & 13-15 (New American Standard):***

*13. “each man’s work will become evident; for the day will show it because it is to be revealed with fire, and the fire itself will test the quality of each man’s work. 14. If any man’s work which he has built on it remains, he will receive a reward. 15. If any man’s work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire.” (End of quotation)*

***Notice that at this ‘judgment’ it is a matter of whether ‘rewards’ will be received or not ... the individual’s life and being saved are never in question; whereas, at the Great White Throne Judgment it is a question of LIFE or DEATH!***

***No acts BEFORE we were called and saved will be considered ... those previous acts were totally done away with and paid for at our conversion because of Christ’s sacrifice!***

***This is the occasion when each Christian will either be rewarded in some fashion or lose some reward(s) in some fashion. THERE IS NO CONDEMNATION FOR ANY OF US AT THIS TIME! We will be in our overwhelmingly joyous and glorified state with our Christ-like celestial bodies (Philippians 3:21) which we will inherit as being in the “first resurrection” (Revelation 20:4-6); it is just a time when we are evaluated in TOTAL LOVE by God and Christ to either lose or receive Rewards accordingly. We will wholeheartedly agree with the outcome and accept any gain or loss with gratitude.***

***Conversely, a true believer / saint will NEVER appear before the Great White Throne Judgment ... we will have already inherited our glorified bodies (Philippians 3:21; Revelation 20:4&6). Only non-believers (those who have never heard of Christ as well as infants and babies) and unbelievers appear before the White Throne.”***

**Important Distinctions**

Not being aware of Mr. Belcher’s particular religious persuasion, I find his explanations exhibit an awareness of the fact that converted Saints (those in possession of God’s Spirit) are exempted from the later Judgment – both evaluation and sentencing – which will involve all other individuals. The Saints appearance before Christ will more resemble an **“Awards Ceremony”**, (perhaps better referred to as a Rewards Ceremony) where the issue will be a review of each Christian’s life-accomplishments and the determination of an appropriate position in the New World Government. In this area, not all will be found to have accomplished equally commendable or equally profitable works.

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**The “New” Church of God Messenger**  
**A Newsletter for the People of God**  
**February 18, 2023 --- Issue No. 107**

However, it appears from his explanation that he might not comprehend the real purpose of the “White Throne Judgment”. Typically, among the Evangelical persuasions, the GWT is presented as the ultimate Sentencing Event at ‘the end of the world’. More correctly, it is that interval of time when “the rest of the dead” (Rev. 20:5) are raised and then have the books (of the Bible) opened to them.<sup>43</sup> The Book of Life is also held open for the purpose of adding their names into it, pursuant to their being added in time to the Family of God in the Sentencing Event which will take place at the end of this post-millennial era.

**The Rest are Raised After 1000 Years!**

We can see from the reference to the Book of Life that, at this point, it isn’t just to see whose names are in it to find who are converted. The purpose of opening it is to ADD their names into it, once they avail themselves of their chance for salvation, now that they are offered the opportunity to do so, which their previous lifetimes didn’t provide them.

The White Throne Judgment period is not for the purpose of sentencing, it provides them an opportunity which they were not afforded in their original lifetimes. Judgment during this era is for evaluation of the works these resurrected peoples perform. These works form the basis for their sentencing at the conclusion of this time period as Revelation 20:12 shows.

The actual Sentencing Event (Final Judgment) is graphically portrayed in Revelation 14.

So, the Bema Seat event involves converted Saints ONLY. Their works do not establish or form the basis of their conversion but are the major factor determining the particular Reward appropriate to the individual. Not all will receive the same Rewards, though the fact of their change from flesh-to-spirit form is on an equilateral basis. This is something that most Christians fail to fully realize, despite the parables of the Pounds and Talents in Matthew 25:14-30 & Luke 19:13-27.

**Unbelievers & Infants!**

This explanation offered by Mr. Belcher is also quite interesting in that he provides an answer to the question of what happens with those who died too young to ever have been realistically expected to attain salvation. He breaks from the usual, in that most denominations generously assign them to Heaven, (up to what they deem to be ‘the age of accountability’) but this man places them in the White Throne Judgement! Is he suggesting they are to be consumed in the Lake of Fire, or does he realize the opportunity denied them and that the GWT provides them the opportunity they never had? It would be interesting to know what he means.

What isn’t clear is whether he assigns them to death, or whether he realizes the opportunity that the second resurrection era allows. As he states it, he is correct. This is where the infants and younger children (along with all who died unconverted as a result of inopportunity) will then be restored to physical life for a period of time and be afforded the opportunity to come to know Christ, receive His Spirit, and pursue conversion. Such a situation would obviously involve time, as it does in our day.

**Understanding the White Cloud Event**

It should be pointed out that those who spurned the opportunity given them in this lifetime will remain in their graves, awaiting the Sentencing Event that we read of in Revelation 14; the White Cloud harvest, etc. The generations from the millennial age and the Great White Throne Judgment period will rise and stand together for Final Sentencing. Those who rejected their opportunity for salvation in this present age will remain in their graves during the second resurrection era (the GWT) and will at last arise and stand for Final Sentencing together with the millennial age generations and those referred to as “the rest of the dead” resurrected after the 1000 years. This Judgment is the sheep-from-the-goats Sentencing Event spoken of so clearly by Christ in Matthew 25:31-46.

While we have, to this point, taken time to explain what the Great White Throne actually is, the less-mentioned consideration within most of our fellowships is what some refer to as the Bema Seat.

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<sup>43</sup> Revelation 20:11-12 “*And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and **the books were opened**: and **another book was opened**, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.*” (KJV)

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**The “New” Church of God Messenger**  
**A Newsletter for the People of God**  
**February 18, 2023 --- Issue No. 107**

**Advocating Empty Worship?**

While many hard-set evangelical ministries go to extraordinary lengths to discourage believers from the idea that we should keep the Law, emphasizing a Grace which effectively abolishes the Law, the issue of accumulating a Reward is brushed aside as though it too is irrelevant. Since we cannot earn Salvation, they reason, we should do nothing by way of attempting to earn anything. “It’s all done for you,” they proclaim! You need do nothing!”

Let’s understand that this particular Bema Seat event doesn’t address the issue of Salvation or the absence thereof. It’s pre-established that a person who is brought before the Judgment Seat of Christ is a converted person. The issue here is the Reward factor that each of us should have accrued.

Let’s consider more from the internet on this subject of the Bema Seat:

***One of the prominent doctrines of the New Testament is the Doctrine of Rewards and the Judgment Seat of Christ. It is a doctrine often ignored or, when taught, it is misrepresented because of the term “judgment” that is used in translating the Greek text. Commenting on this Dr. Samuel Hoyt<sup>44</sup> writes:***

***“Within the church today there exists considerable confusion and debate regarding the exact nature of the examination at the judgment seat of Christ. The expression “the judgment seat of Christ” in the English Bible has tended to cause some to draw the wrong conclusion about the nature and purpose of this evaluation. A common misconception which arises from this English translation is that God will mete out a just retribution for sins in the believer’s life, and some measure of retributive punishment for sins will result.***

***Though it’s tremendously serious with eternal ramifications, the judgment seat of Christ is not a place and time when the Lord will mete out punishment for sins committed by the child of God. Rather, it is a place where rewards will be given or lost depending on how one has used his or her life for the Lord.***

***In 1<sup>st</sup> Thessalonians 2:19-20, the Apostle Paul drew courage and was motivated by the fact of rewards at the return of the Lord for the church which he mentions in every chapter in this epistle and becomes the primary subject of 2<sup>nd</sup> Thessalonians. The Lord’s return and what this means not only to the world but to us individually is a very prominent subject of the New Testament.”***

***It is significant that among the final words of Revelation, the last book of the Bible, we find these words of the Lord:***

*Revelation 22:12* “Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done.”

***While salvation is a gift, there are rewards given for faithfulness in the Christian life and loss of rewards for unfaithfulness. Rewards become one of the great motives of the Christian’s life or should be. But we need to understand the nature of these rewards to understand the nature of the motivation. Some people are troubled by the doctrine of rewards because this seems to suggest “merit” instead of “grace,” and because, it is pointed out, we should only serve the Lord out of love and for God’s glory.***

***Of course we should serve the Lord out of love and for God’s glory, while understanding the nature of rewards will help us do that. But the fact still remains that the Bible promises us rewards. God gives us salvation. It is a gift thru faith, but He rewards us for good works. God graciously supplies the means by which we may serve Him. Indeed, He works in us both to will and to do as we volitionally appropriate His grace (Phil. 2:12-13), but the decision to serve, and the diligence employed in doing so, are our responsibility and our contribution and God sees this as rewardable. Compare the following passages:***

*1<sup>st</sup> Corinthians 15:10* “But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me.”

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<sup>44</sup> Dr. Samuel L. Hoyt, Professor of Systematic Theology, at Liberty Baptist Theological Seminary.



**The “New” Church of God Messenger**  
**A Newsletter for the People of God**  
**February 18, 2023 --- Issue No. 107**

Is Paul alleging here that Grace, under its fullest expression, actually facilitates Works? The following verse supports the same premise.

*Colossians 1:29 “And for this purpose also I labor, striving according to His power, which mightily works within me.”*

**Reward Represents MERIT**

*Matthew 16:27 “For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.*

**Other Key Verses on Rewards:** Romans 14:10-12; 2<sup>nd</sup> Corinthians 5:9-10; 1<sup>st</sup> John 2:28.

*1<sup>st</sup> Corinthians 3:8 & 13-15 “Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. ... Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss: but **he himself shall be saved**; yet so as by fire.*

What we see in these passages emphatically affirms the premise of this article, that our Works determine our level of Reward, they are not the basis for determining Salvation itself. We can also see that a person might have ‘his accomplishments’ burned up in refining fire, while still retaining his Salvation.

***Both Romans 14:10 and 2 Corinthians 5:9 speak of the “judgment seat.” This is a translation of one Greek word, the word bema. While bema is used in the gospels and Acts of a raised platform where a Roman magistrate or ruler sat to make decisions and pass sentence (Matt. 27:19; John 19:13), its use in the epistles by Paul, because of his many allusions to the Greek athletic contests, is more in keeping with its original use among the Greeks.***

***This word was taken from Isthmian games where the contestants would compete for the prize under the careful scrutiny of judges who would make sure that every rule of the contest was obeyed (cf. 2 Timothy 2:5). The victor of a given event who participated according to the rules was led by the judge to the platform called the Bema. There the laurel wreath was placed on his head as a symbol of victory (cf. 1 Corinthians 9:24-25).***

***In all of these passages, “Paul was picturing the believer as a competitor in a spiritual contest. As the victorious Grecian athlete appeared before the Bema to receive his perishable award, so the Christian will appear before Christ’s Bema to receive his imperishable award. The judge at the Bema bestowed rewards to the victors. He did not whip the losers.” We might add, neither did he sentence them to hard labor.***

***In other words, it is a reward seat and portrays a time of rewards or loss of rewards following examination, but it is not a time of punishment where believers are judged for their sins. Such would be inconsistent with the finished work of Christ on the Cross because He totally paid the penalty for our sins. Chafer and Walvoord <sup>45</sup> have an excellent word on this view:***

**After the Last Trump!**

This event will occur immediately following the Second Coming and the resurrection of the Church after it is caught up to be with the Lord in the air as described in 1 Thessalonians 4:13-18.

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<sup>45</sup> With reference to sin, Scripture teaches that the child of God under grace shall not come into judgment (John 3:18; 5:24; 6:37; Rom. 5:1; 8:1; 1 Cor. 11:32); in his standing before God, and on the ground that the penalty for all sin —past, present, and future (Col. 2:13) — has been borne by Christ as the perfect Substitute, the believer is not only placed beyond condemnation, but being in Christ is accepted in the perfection of Christ (1 Cor. 1:30; Eph. 1:6; Col. 2:10; Heb. 10:14) and loved of God as Christ is loved (John 17:23).

Again, Chafer writes concerning the *Bema*, “It cannot be too strongly emphasized that the judgment is unrelated to the problem of sin, that it is more for the bestowing of rewards than the rejection of failure.”

**The “New” Church of God Messenger**  
**A Newsletter for the People of God**  
**February 18, 2023 --- Issue No. 107**

(1) In Luke 14:12-14, reward is associated with the resurrection and the Second Coming is when the Church is resurrected.


(2) In Revelation 19:8, when the Lord returns with His bride at the end of the Tribulation, she is seen already rewarded. Her reward is described as fine linen, the righteous acts of the saints – undoubtedly the result of Rewards.

(3) In 2<sup>nd</sup> Timothy 4:8 and 1 Corinthians 4:5, Rewards are associated with “that day” and with the Lord’s coming. Again, for the Church this means the event of 1 Thessalonians 4:13-18.

(4) In 1<sup>st</sup> John 2:28 establishes when we will first appear before the Lord.

### **Confirming the Distinction**

Our appearance before Christ’s Judgment Seat is confirmed as a separate event from the Final Sentencing of the righteous and of the wicked that we read of in other places. At issue is the appropriate Reward we will be entitled to receive based on the accomplishments we accrue by the leading and empowerment of God’s Spirit.

What is also noteworthy is that these evangelicals recognize that our appearance does not occur at the times of our individual deaths, as a “Heaven & Hell” belief system would require! 

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## **Search the Scriptures**

**(Copyright) by David Antion (Pasadena, California)**

Most people read the Apostle Paul’s writings and are thrilled to understand his deeper views into Christ’s sacrifice, atonement, resurrection, and the meaning of all of this to us as those chosen by God to receive salvation.

But most people don’t think about what is not in Paul’s writings. We might find this a little curious as to why he says nothing about Jesus’ preaching the Kingdom of God. This phrase (KOG) occurs 51 in the gospels, but only 8 times in all of Paul’s 14 letters.

Paul never mentions that Jesus cast out demons, or that He healed the sick. He does not tell about Jesus’ conflicts with the Jewish authorities or religious leaders.

Paul does not mention Mary, Joseph, Caiaphas, or Mary Magdalene. Pontus Pilate is mentioned once in 1 Timothy 6:13.

When talking about the resurrection Paul states that Jesus “...appeared to Cephas, then to the twelve. After that, He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep; then He appeared to James, then to all the apostles; 8 and last of all, as to one untimely born, He appeared to me also.” (1 Corinthians 15:5-8 NAU).

I have mentioned before that Paul does not mention the very first people who saw Jesus after He was resurrected -- the women who came to the tomb. We can explain this as Paul was interested in countering a false doctrine spreading through the church at Corinth -- that the resurrection had passed or that there was no such thing as a resurrection. So, he is using the most prominent of the apostles.

But he also doesn’t mention Stephen, the first martyr who said, “Behold, I see the heavens opened up and the Son of Man standing at the right hand of God.” (Acts 7:56 NAU). Again, Stephen was not at that time a major church leader and Paul was using the authority of the apostles and Jesus’ appearing to them.

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**The “New” Church of God Messenger**  
**A Newsletter for the People of God**  
**February 18, 2023 --- Issue No. 107**

Why doesn't he mention anything about Christ's earthly ministry?

A couple of reasons: 1) The other Apostles who had been with Jesus before His resurrection were telling about Christ's earthly life. 2) Paul never saw Jesus in the flesh but only when He appeared to him on the road to Damascus. 3) Paul focused on the spiritual life of the resurrected Christ and what the crucified and resurrected Christ means to us today.

A passage of Scripture that may bear on this: “and He died for all so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf. 16 Therefore from now on we recognize no one according to the flesh; even though we have known Christ according to the flesh, **now we know Him in this way no longer.** 17 Therefore if anyone is in Christ, *he is* a new creature; the old things passed away; behold, new things have come.” (2 Cor. 5:15-17 NAU)

Paul said that he knows about Christ's earthly times on earth. But now Paul is not concerned mainly with that but with a new creature in Christ. He is not so much concerned about the Jew vs. Gentile conflict as he is with those who believe and accept Christ versus those who do not.

Surely Paul is not saying that Christ's life in the flesh was not important. But that the new creature in Christ is more important and that the new things have come. Now we can see where Paul's focus was. Being with Jesus after the resurrection, Paul probably got instruction as to what Christ wanted him to preach.

The Gospels (Matthew, Mark, Luke, and John) were being written and all the stories about Jesus and His miracles, preaching, healings, and teachings would be presented. Several of Paul's letters are the earliest N.T. books we have.

In three different passages, Paul refers to "my gospel" -- see Romans 2:16 & 16:25; and 2 Timothy 2:8. His gospel placed more emphasis on the risen Jesus than on the earthly Jesus. Again, Paul knew and saw Jesus only AFTER Jesus' resurrection.

To me, this explains why Paul doesn't mention a lot of things contained in the four gospels.

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## Holy Day Articles

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### **How is the Devil in Halloween?** **(Copyright) by BibleStudy.org (Farmington, Michigan)**

God's adversary Satan the devil is no joke. He is real. He hates you and your kids. He makes your life miserable in countless ways. Yet every year people make a date to pay him homage on Halloween. Although he has inspired every rape, every murder, every car bombing and every war, humans around the world make the time, in the fall of the year, to worship him.

This same devil, the inspiration behind Halloween, took Jesus to a high mountain and showed him all the kingdoms of the world. He told Jesus, 'All these things I will give you if you will fall down and worship me' (Matthew 4:8 - 9). The Lord commanded the chief evil spirit to get lost and read where God alone is to be worshipped and served (verse 10).

Some may minimize the relationship between the devil and Halloween in order to ease their consciences. After all, are not all the festivities, parties and events held just "harmless fun?" This is the kind of gross deception that the devil wants you to believe so that you can feel good when indulging in celebrations like Halloween that are based on evil.

**The "New" Church of God Messenger**  
**A Newsletter for the People of God**  
**February 18, 2023 --- Issue No. 107**

**What does God think?**

What does God think when you dress up your kids in the godless outfits of Halloween and take them trick or treating? Your kids likely do not know the significance of trick or treat. So, what does it mean?

Halloween promotes a childish form of extortion. I will play a trick on you unless you pay me off with a treat. With little kids the trick, if they play one, are kid-sized. However, as those same kids grow up the tricks become property damage, kidnapping, and murder. You plant the seeds of such evil when your kids are still small. Then, ironically, when the child becomes a teenager and is arrested, you might kid yourself into thinking you had no influence over what he thinks and how he behaves.



The Genius of Evil  
Guillaume Geefs (1848)

Despite Jesus' teachings, and the Apostle Paul's admonition to not even appear to endorse evil (1Thessalonians 5:22), churches claiming to be Christian worship the devil, though they do not think so, on Halloween. They will tell you they are worshipping God by having a party in the church basement with the kids dressing up in Bible clothes. The Eternal knows the true motivation behind these actions.

Trick or treating, or having a Halloween costume party at church, it is all the same to God. The devil loves to promote deception any way he can.

**God versus the devil**

Satan's holidays like Halloween are hollow and empty. God's days, on the other hand, are filled with great enjoyment and spiritual inspiration. The devil is not welcome at God's annual holy day festivals, yet people welcome the devil into their lives on a regular basis through pagan-based celebrations and rituals.

Unlike holidays like Halloween, Christmas and Easter, God's annual feast days (Passover, Pentecost, Feast of Tabernacles, etc.) portray his wonderful plan for all mankind. This awesome plan affects all people no matter whether they are Christian or Jew, wealthy or poor, a priest or a prostitute.

**The "New" Church of God Messenger**  
**A Newsletter for the People of God**  
**February 18, 2023 --- Issue No. 107**

The world's holidays (actually, they are the devil's version of God's Holy Days) like Halloween nearly obliterate God from the picture. Jesus is not the reason for the Christmas season but instead it is a bearded fat man in a red suit. At Easter, supposedly the anniversary of Christ's resurrection, egg-laying rabbits become the center of attention. Whoever heard of a rabbit laying eggs? No wonder children are mixed up and confused about religion.

You still have time to decide who is most important in your life and in the lives of your children. Will you keep your Halloween date with the devil? On the other hand, will you choose the blessings that only God, who loves you and your kids, can give?

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## Announcements

### **Announcement from Laura Lee (January 17, 2023)**

Sometimes we get backed up on research and need help from others. This is such a time. If there is someone out there that can write up a short article explaining the following, we would greatly appreciate it.

1. Did people eat meat before the flood?
2. In Genesis did Adam and Eve wear animal skins or something else?
3. Is anyone familiar with the following book: *Lost Cities of Ancient Lemuria and the Pacific* by David Childress (If so, can we get a book report in regard to this book?)
4. Can someone explain the following scriptures? Exodus 23:20-23
5. Is anyone familiar with the following book: *He Walked the Americas* by L. Taylor Hansen (If so, can we get a book report in regard to this book?)

### **Announcement from Craig White (February 4, 2023)**

Some time ago I sent out the notes for the AC Science Faculties meeting of 22 January 1971 not realizing it was incomplete. The entire document is 100 pages and you can find it [here](#) (it is too large to attach).

It will give you some insights into the thinking and debating from 52 years ago in the Church.

Should you have similar documents, please send my way.

### **Announcement from William P. Goff (February 4, 2023)**

Greetings Brethren,

The February 4, 2023 Kenya Update is now posted at:  
[Khofh.org](http://Khofh.org)

Thank you.  
Bill Goff

### **Announcement from William P. Goff (February 10, 2023)**

Greetings Brethren,

Hope all of you are well on this Sabbath preparation day.

We are reaching out for help. Although all the school fees were paid, they have set us back, and our funds are depleted. If you could possibly help, it will be much appreciated.

Thank You,  
Bill Goff



## Other Items

(Poems, Jokes, Questions etc.)

### Chinese Spy Balloon

(Copyright 2023) by Rich Travers (Clifton, Colorado) and  
Laura Lee (Bismarck, North Dakota)

"Sometimes we print articles that seem out dated, however there are still things we can learn from such articles so we print them. When it comes to prophecy, please always remember that none of what we print in regard to prophecy is set in stone. As I write this, we have a Chinese Balloon hanging around our neighbor state of Montana. If they should bomb us at some point, they may bomb a less populated area first as a warning shot and if that is the strategy, we won't always be here to print this newsletter." (This is a quote from the February 4, 2023 newsletter commentary by Laura Lee)

*Regarding the balloon issue, things may not be as reported. All the news outlets are labelling it as Chinese, but there's another angle on this. It more likely is one of ours'. They're 'blaming' the chicoms to distract. Stay tuned! Now, as to bombing by balloon, no air balloon could carry enough weight to drop any bomb much greater than a firecracker. And there's no way to line it up over the intended target. (Rich Traver)*

Rich attached a news article which we cannot re-print, but it is found here:

<https://dainikbidyaloy.com/2023/02/04/white-hats-montana-balloon-was-deep-state-not-chinese/>

Essentially what it says is that this so called Chinese Spy Balloon may not have been Chinese at all, but instead was launched in the United States by the Deep State in order to spy on patriots. Read the article for more details. (Laura Lee)

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**I will refute Rich's statement that "no air balloon could carry enough weight to drop any bomb much greater than a firecracker."**

During World War II, the Japanese made about 9300 balloon bombs, put them on the jet stream which was intended to take them right into the United States. These were called Fu-Go Balloon Bombs and at least 300 or more of them made it into the United States, Canada, and Mexico. Some exploded in the sky before hitting earth. One was found in Canada in 2014 and one landed in Oregon killing six people of which five were children in May 1945. (By the way these balloons were made of paper which was glued together.)

For information about the Fu-Go balloon bombs in World War II:

[Fu-Go balloon bomb - Wikipedia](#)

Six People in Bly, Oregon were killed by one Fu-Go balloon bomb and here is their story:

<https://www.smithsonianmag.com/history/1945-japanese-balloon-bomb-killed-six-americansfive-them-children-oregon-180972259/>

I would also be careful about believing the article in regard to the balloon being launched by the deep state in the United States because many reports say that China has admitted it is their balloon. There are also a few reports out there claiming that three of these Chinese Spy Balloons came into the United States during the Trump administration. Trump denies that it occurred. I believe Trump on this one because you have seen the uproar this one balloon caused at this point. Do you honestly believe that having three of them come into the United States during the Trump administration would not have caused the same uproar as this one balloon caused. Be careful what you read and believe. It is not all true, you have to sort.

**Do not underestimate the EVIL in man.** (Laura Lee)

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## "Where's the Bathroom?"

(Copyright) by Richard Markland (London, Ohio)

"AAhhhh!"



"Where's the Bathroom?"

Caught on camera, Gerald is seen screaming, running at customers, and knocking over merchandise. Eyewitnesses said he was shouting over and over, "Where's the Bathroom!" Mass panic ensued, and according to officials, Gottaogo could be charged with domestic terrorism, pending an investigation.

The arrest of Gottaogo has brought increased attention to prostate problems that is common for men over 50.

*...today, tomorrow,*

*and every day due to a bad prostate*

The phrase, "Don't worry about old age, it doesn't last long," is something Ohio, Ohio, resi-Gerald Gottaogo is not able to relate to, when it comes to draining his aged pipes.

The 65-year-old retired janitor was recently visiting the local Wal-Mart to buy a new supply of Depends, after realizing he was left high and dry (no pun intended). He has been charged with assault, leaving the scene of a crime, not wearing a mask, not properly social distancing, and disturbing the peace, after knocking down three customers, injuring two, and causing mass panic.

Due to no prior offenses, Gottaogo was released on his own recognisance. A court hearing has not yet been announced. (From the Ohio Orchard Onion Gazette).

## **Holy Days 2023**

**Passover – April 6, 2023 (Observed at Sunset the Evening Before)**

**Unleavened Bread – April 6-12, 2023**

**Pentecost – May 26, 2023**

**Trumpets - September 16, 2023**

**Atonement – September 25, 2023**

**Tabernacles –September 30, 2023 to October 6, 2023**

**Last Great Day – October 7, 2023**

## **Notes**