

Memorial of Deliverance

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(Little Rock, Arkansas)

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1Co 14:26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

Memorial of Deliverance

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Introduction:

Each of the Feasts of the Lord carry much meaning for the people of God. Let me begin with a question. What is the meaning of the **Last** Day of Unleavened Bread?

We are given a pretty good understanding of the meaning of the **first** Feast Day in the very name of this day. It is the LORD'S Passover:

Leviticus 23:4-5 These are the Feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is the LORD'S **Passover**.

Likewise, we are given a pretty good understanding of the meaning of the **second** Feast of the LORD in its name. We eat unleavened bread for seven days:

Leviticus 23:6 And on the fifteenth day [the First Day of Unleavened Bread] of the same month is the Feast of Unleavened Bread unto the LORD: **seven** days ye must **eat unleavened bread**.

Strictly speaking, eating unleavened bread for seven days covers both the First Day of Unleavened Bread, and the **Last** Day of Unleavened Bread. So, why is it necessary for the Last Day of Unleavened Bread to also be a holy convocation, and what hint of its meaning do we find in Leviticus? We are simply told:

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Leviticus 23:8 ... in the seventh day [of eating unleavened bread] is an holy convocation: ye shall do no servile work therein.

That verse does not provide much for us with regard to “the meaning of the day.” Nor does the rest of Leviticus 23 help us find its meaning. And yet, the Last Day of Unleavened Bread is a Feast of the Lord, and we should know its significance.

Perhaps we can begin to find meaning for this last day by looking into the events that transpired for Israel’s exodus on that day. Israel left Egypt on the **Last** Day of Unleavened Bread.

In this sermon, we explore how Israel was **delivered** by Jesus Christ so long ago, and more importantly, what that rescue means to us today. We find that Jesus is our Savior and Deliverer.

Those men who were saved by passing through the Red Sea were to teach their children the meaning of the **Last** Day of Unleavened Bread.

Exodus 13:8 And you shalt show thy son in that day, saying, This is done because of that which the LORD did unto me when I came forth out of Egypt. Exodus 13:9 And it shall be for a sign unto thee upon thine hand, and for a **memorial** between thine eyes, that the LORD’S law may be in thy mouth: for with a strong hand has the LORD brought you out of Egypt. [God’s **deliverance**]

Exodus 3:8 And I am come down **to deliver** them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey;

We love the story of **deliverance** because it has a very special meaning for Christians today—Salvation. For us brethren, this day pictures how we are **delivered** and saved by Jesus Christ. This Feast of the Last Day of Unleavened Bread prophetically pictures the life and work of the resurrected Jesus Christ, who has ascended to the throne of God, where He is now actively working on our behalf as our High Priest, helping us, not only to put the leaven of sin out of our lives, but to put on His nature, His righteousness—and have Him live in us.

Being **truly unleavened** comes from the continuing covenant relationship with the Father and Jesus that Passover and Unleavened Bread symbolizes. Our covenant relationship with God ensures that we are being delivered.

Our Deliverance is a sacred promise when we walk with Christ and admit:

Romans 7:24-25 O wretched man that I am! Who shall **deliver me** from the body of this death? I thank God through Jesus Christ our Lord.

Last Day of Unleavened Bread
(Sermon Notes)

Offertory

The title of today’s sermon is: **Memorial of Deliverance**

Today is the Last Day of Unleavened Bread. It is a Feast of the Lord.

These Holy Days teach us about the work of Jesus Christ in bringing many sons and daughters to glory (Hebrews 2:10). That is the Plan of God.

We have just been shown during these Holy Days that Jesus is our **Passover**, and that He is also our **Unleavened Bread** of sincerity and truth (1Corinthians 5:8).

Today, we find that Jesus is our Savior and **Deliverer**.

In today’s sermon, we will look at a number of Scriptures that show how it is Jesus Christ alone who is able to **deliver us**

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from this body of death (Romans 7:24).

No matter what anyone thinks, we cannot **save** ourselves.

On the Holy Days we receive **meat in due season** (Luke 12:42), which means we address the meaning of this Holy Day.

Briefly, this day highlights man’s **deliverance** by God.

Not only deliverance from ancient Egypt – but the LDUB shows our need for deliverance today.

The bigger picture of the meaning of this Day will have to include God’s **Covenant Promise** and His willingness to **never give up** on us or **forsake** us (Hebrews 13:5).

Exodus 3:1 Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. Exodus 3:2 And the angel of the LORD [this is actually Jesus Christ] appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. Exodus 3:3 And Moses said [to himself], I will now turn aside, and see this great sight, why the bush is not burnt. Exodus 3:4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. Exodus 3:5 And [Jesus] said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon you stand is **holy ground**. [because of God’s presence making the place holy—set aside for a very special purpose.]

Jesus Reveals Himself to Moses

Exodus 3:6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. Exodus 3:7 And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have **heard their cry** by reason of their taskmasters; for I know their sorrows;

Our **title** for today’s sermon, “Memorial of Deliverance,” comes from these verses:

Exodus 3:8 And I am come down **to deliver** them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; [the Promised Land]

Those are prophetic verses picturing how Jesus Christ also hears **today** when His people cry out to Him. That is a matter of our faith.

Today is the 21st day of the first month – The Last Day of Unleavened Bread.

Leviticus 23:6 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. Leviticus 23:7 In the first day ye shall have an holy convocation: ye shall do no servile work therein. Leviticus 23:8 But ye shall offer an offering made by fire unto the LORD seven days: in the **seventh day** is an holy convocation: ye shall do no servile work therein.

There is not much meaning or direction here in Leviticus! But, the reason God gives for the Feast is to **memorialize His deliverance**. We find a little more **direction** here:

Exodus 12:17 And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance forever.

God gives us the fundamental reason for this feast. It says, “for on this same day I will have **brought your armies out** of the land of Egypt.”

In other words, it is a **memorial of God’s deliverance**.

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That’s why God commands this Feast to be observed — to continually remember His deliverance.

Today is a memorial of **Christ’s** works, and especially His **deliverance**.

He is the Passover. **He** is the Unleavened Bread.

He is the Savior. **He** is the **Deliverer**.

End: Offertory Special Music: #86 When **Israel Out of Egypt Went**

When Isr'el out of Egypt went and did his dwelling change,
When Jacob's house went out from those who were of language strange,
God, Judah made to be His own and Isr'el His domain;
At the sight of them the sea quickly fled, Jordan was driven back.
Like rams the mountains and like lambs the hills skipped to and fro.
O sea, what ails you, that you flee; O Jordan, that you turn back?
What ails you mountains, that you skip, you skip and leap like rams;
What ails you, hills, that you did leap, That you did leap like lambs?

O at the presence of the Lord, earth trembled so with fear.
O as the presence of the God of Jacob did appear;
Who from the hard and stony rock did pools of water bring;
And by His pow'r He turned the flint into a water spring.

Let’s continue with the Sermon Memorial of Deliverance

Exodus 13:1 And the LORD spoke unto Moses,

Keep in mind that at this point Moses is no spring chicken anymore. He is getting older - well into **his 80s!**

He does not yet realize it, but Moses still has 40 years of wandering in the wilderness.

Moses does not take credit for the **deliverance** – but properly gives God the credit:

Exodus 13:3 And Moses said unto the people, **Remember** this day, in which ye came out from Egypt, **out of the house of bondage**; for by strength of hand the LORD brought you out from this place:

Exodus 13:6 Seven days thou shalt eat unleavened bread, and in the seventh day shall be a Feast to the LORD. [that is **today**] Exodus 13:7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters. Exodus 13:8 And you shall show thy son in that day, saying, This is done because of that which the LORD did unto me when I **came forth out of Egypt**. [It is all about God’s **deliverance**.]

We see the title referenced here in this next verse:

Exodus 13:9 And it shall be for a sign unto thee upon thine hand, and for a **memorial** between thine eyes, that the LORD'S law may be in thy mouth: for with a strong hand has the LORD **brought you out** of Egypt. [again, God’s **deliverance**]

We love the story of deliverance because it has a very special meaning for Christians today—Salvation:

For us brethren, this day pictures how we are delivered and saved by Jesus Christ from evil.

This Feast of the Last Day of Unleavened Bread pictures the life and work of the resurrected Jesus Christ, who has ascended to the throne of God, where He is now actively working on our behalf as our High Priest, helping us, not only to put the leaven of sin out of our lives, but to put on His nature—and have Him live in us.

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The apostle Paul wrote:

1Corinthians 5:7 Purge out therefore the old leaven, that ye may be a new lump, as since you **truly are unleavened**. For even Christ our Passover is sacrificed for us:

Being truly unleavened comes from the continued covenant relationship with the Father and Jesus that Passover and Unleavened Bread symbolizes.

Our covenant relationship with God ensures that we have been delivered.

For God’s people, this Feast pictures the life and work of the resurrected Jesus Christ, who ascended to the throne of God, where He is now actively working on our behalf as our High Priest.

It only remains that we avoid **leavening** in all its **spiritual** forms—sin, and that we continue taking in the True Unleavened Bread – which is Jesus Christ, and His words, so that we walk, even as He walked.

1John 2:5-6 But whoso keeps His word, in Him verily is the love of God perfected: hereby know we that we are in Him. He that says he abides in Him ought himself also so to walk, even as He walked.

God’s **Name and reputation** were at stake with regard to Israel’s bondage.

Was God able to deliver Israel or not? Would He be able to keep His promise and deliver Israel?

We know the story, God sent plagues against Egypt to convince the Pharaoh to “Let my people go.”

Exodus 5:1 ... Moses and Aaron went in, and told Pharaoh, Thus says the LORD God of Israel, “**Let my people go.**”

We will see right here that God had raised up Pharaoh for God’s own **name’s sake**. More on God’s Name sake a little later.

Exodus 9:13 And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. Exodus 9:14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. Exodus 9:15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

God’s **Name** and reputation are of utmost importance in this matter.

Exodus 9:16 And in very deed for this cause have **I raised thee up**, for to show in thee my power; and that **my name** may be declared throughout all the earth.

God is going to make something great out of Abraham—and it is the nation of Israel—not only in the flesh, but in the world to come.

The Last Day of Unleavened Bread, today, represents the miraculous opening of the Red Sea and the Israelites’ escape from Egyptian bondage and slavery unto freedom.

For us brethren, this day pictures how **we** are **delivered** and saved by Jesus Christ from this evil world.

We love a story of deliverance:

First of all, the Israelites had to trust in God, otherwise they would not have followed Him, even after the horrific plagues on Egypt.

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Exodus 13:17 And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, [Gaza was a hot spot even back then] although that was near [a more direct route to the Promised Land]; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:

Jesus traveled as a **pillar** of the cloud by day, and a **column** of fire by night, that lit their way. Sometimes God’s presence was like a focused spotlight.

Exodus 13:18 But **God led** the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt.

Exodus 14:1 And the LORD spoke unto Moses, saying, Exodus 14:2 Speak unto the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea.

Just so you know brethren, that area was like a **box canyon** – a veritable **trap** – caught between the mountains and the deep blue sea.

There was **one** way in and **no way out**. To many, it looked like a foolish move...

Exodus 14:3 For Pharaoh will say of the children of Israel, They are **entangled** in the land, the wilderness has shut them in. Exodus 14:4 And I will harden Pharaoh's heart, that he shall follow after them; and I will be **honored** upon Pharaoh, and upon all his army; that the Egyptians may know that I am the LORD. And they did so.

Brethren, what does that mean, “I will be **honored** upon Pharaoh?”

I will explain in just a moment...

... that the Egyptians may know that I am the LORD.

The Egyptians learned that Jesus **was the LORD**—but only with their dying breath!

Exodus 14:8 The LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand. Exodus 14:10 And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were **sore afraid**: and the children of Israel cried out unto the LORD.

The Israelites thought they were **doomed to death** at the hands of Pharaoh’s army. There was no escaping.

How many of you brethren have heard of the WWII Miracle of Dunkirk?

Miracle of Dunkirk was the impossible evacuation of 338,000 British and Allied soldiers from the beaches of Dunkirk, France, across the English Channel during World War II. Read that heart-warming story when you have time. And it was a **sequel** to what we are reading here:

Trust in the LORD’s Deliverance

Exodus 14:13 And Moses said unto the people, Fear ye not, stand still, and **see the salvation of the LORD**, which He will shew to you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever.

Well, actually, Israel will see the Egyptians one more time when their dead bodies wash up on the shore (:30).

What Moses was saying was ... ye shall see them again no more forever [**alive**].

Israel was delivered alive by Jesus Christ.

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Exodus 14:14 The LORD shall fight for you, and ye shall hold your peace and hold still.

Exodus 14:16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. Exodus 14:17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honor upon Pharaoh,

God is speaking of His retribution as in punishment imposed for the wrong committed as in:

2Thessalonians 1:6 Seeing it is a righteous thing with God to **recompense tribulation** to them that trouble you;],

God will **mete out justice** correctly and decisively in His perfect judgment. Only God is able to administer proper disciplinary justice—that’s God’s **honor**.

Exodus 14:17cont. ...and upon all his host, upon his chariots, and upon his horsemen.

And, interestingly, God repeats His reprisal and vengeance here:

Exodus 14:18 And the Egyptians shall know that I am the LORD, when I have gotten me honor upon Pharaoh, upon his chariots, and upon his horsemen. Exodus 14:19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: Exodus 14:20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and **darkness** to them, but it gave light by night to these. [Israelites], so that the one came not near the other all the night.

It was like a huge spotlight directing the path of the Israelites]:

Exodus 14:21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. Exodus 14:22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a **wall** unto them on their right hand, and on their left.

God held back the walls of water until every last Israelite made it across—then ...

Exodus 14:24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire [**the dark side**] and of the cloud, and troubled the host of the Egyptians,

Pharaoh gives the order to **turn around**, stop pursuing the Israelites, and retreat back to Egypt. But it was too late.

Exodus 14:25 And took off their chariot wheels, that they drove them heavily: so that the Egyptians said, Let us flee from the face of Israel; [who are up ahead] for the LORD fights for them against the Egyptians.

Exodus 14:27 And Moses stretched forth his hand over the sea, and the sea **returned** to its strength [full depth] when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.

Not a single Egyptian or chariot made it back to Egypt’s dry land.

Exodus 14:30 Thus the LORD **saved** [read that as **delivered**] Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. Exodus 14:31 And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and His servant Moses.

Think back to Genesis 12 where Jesus had promised to make Abraham’s name great by making Israel a great nation in fulfillment of His Covenant Promise.

Genesis 12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou

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shalt be a blessing:

The Children of Israel were **delivered** from Egyptian bondage. But what is the message of the Last Day of the Feast of Unleavened Bread for today's Christians?

Christ's sacrifice confirms the New Covenant and the “eternal inheritance” promised to Abraham and his spiritual seed. We, today, are the **spiritual seed** of Abraham.

Jesus shed His blood so that a New Covenant could be made. This covenant is an outgrowth of the **Sacrificial Covenant** with Abraham (Genesis 15), making his “great nation” a reality.

It provides for our justification on the basis of faith, and that of all mankind, and promises eternal life to those who continue to the end in faith.

Let's turn over to 1Samuel 12 **where** Samuel is on his death bed. Fickle, carnal Israel sinned over and over again. Let's skip forward in time to see how God continually worked with Israel to make them a great nation in fulfillment to His Covenant Promise to Abraham.

1Samuel 12:19 And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: [they saw what befell Israel in the wilderness] for we have added unto all our sins this evil, to ask us a king. [Tall Saul] 1Samuel 12:20 And Samuel said unto the people, Fear not: ye **have done** all this wickedness: yet **turn not aside** from following the LORD, but serve the LORD with all your heart; [that is always the correct advice – to repent] 1Samuel 12:21 And turn ye not aside: for then should ye go after vain things, which cannot profit nor **deliver**; [that is still the subject] for they are vain.

Brethren, we need deliverance from this carnal flesh.

Next, as we saw in Hebrews 13:5 Jesus said, “I will *never* leave thee, **nor forsake** thee.”

1Samuel 12:22 For the LORD **will not forsake** His people for **His great name's sake**: because it hath pleased the LORD to make you his people.

God's will be done – His Plan will come to fruition for **His great name's sake**. What would it look like if God did not come through for His people after all the promises He has made to Abraham and Israel in the past? It would ruin His **good name** and reputation. For all eternity, God's Name will be praised!

1Samuel 12:24 Only fear the LORD and serve Him in truth with all your heart: for consider how great things He has done for you. 1Samuel 12:25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

We will see some of King David's thoughts...

Psalms 106:7 Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but **provoked Him** at the sea, even at the Red sea.

How was Israel provoking God at the Red Sea?

During the Passover in Egypt, Israel was still sinning with her idols. They had their idols in their pockets. They had **forsaken** our True God in Egypt. Ezekiel 20:5-10 shows that the Israelites in Egypt refused to get rid of their idols.

Joshua 24:14, and Amos 5, show that the Israelites still carried their **idols** all throughout the 40-year wilderness journey and **into** the Promised Land.

So, it was for **God's Name sake** of showing His abilities and His character, and honoring His Covenant Promise to Abraham that He did not destroy Israel in their sins.

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Israel will yet be saved because of God’s promise to father Abraham.

Psalm 106:8 Nevertheless He saved them for **His name’s sake**, that he might make His mighty power to be known. Psalm 106:9 He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness. Psalm 106:10 And He **saved** them [same word **delivered**] them from the hand of him that hated them and redeemed them from the hand of the enemy. Psalm 106:11 And the waters covered their enemies: there was not one of them left.

Psalm 106:45 And [God] remembered for them **His covenant** and **repented** [of thinking to destroy them] according to the multitude of His mercies.

Psalm 106:47 Save us, O LORD our God, [read that as **Deliver** us, O LORD our God], and gather us from among the heathen, to give thanks unto **your holy name**, and to triumph in thy praise.

David is harkening back to when shortly after coming through the Red Sea Israel worshipped the golden calf. They said that the golden calf just “appeared” out of the flames!!! That infuriated God so much He decided to wipe them out of existence.

God had good reason to wipe Israel off the face of the map. God told Moses:

Exodus 32:10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee, [Moses], a great nation. Exodus 32:11 And Moses besought the LORD his God, and said, LORD, why does thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Exodus 32:12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? [Moses pleads with God for **His Name’s sake**.] Turn from thy fierce wrath and repent of this evil against thy people.

Exodus 32:14 And the LORD **repented of the evil** which He thought to do unto His people.

The apostle Paul tells us that we are **to heed** the story of this Last Day of Unleavened Bread as it unfolded for Israel:

1Corinthians 10:1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 1Corinthians 10:2 And were all baptized unto Moses in the cloud and in the sea; 1Corinthians 10:3 And did all eat the same spiritual meat; 1Corinthians 10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. 1Corinthians 10:5 But with many of them God was not well pleased: for they were **overthrown** in the wilderness. 1Corinthians 10:6 Now these things were **our examples**, to the intent we should not lust after evil things, as they also lusted.

Brethren let’s realize that the Lord Is Our Light and Our Salvation. Are we like King David who prayed?:

Psalm 70:1 Make haste, O God, to **deliver me**; make haste to help me, O LORD.

God knows that to overcome sin and obey Him we need His Spiritual help – therefore – He wants us to know that He is there for us in times of need.

He continues to give us time to repent and draw near to Him—but how much longer?

2Corinthians 6:17-18 Wherefore **come out** from among [this corrupt world], and be ye separate, says the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, says the Lord Almighty.

Make no mistake about it, God’s people are at risk of being drawn back into that “Egypt” from which they were once delivered.

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In this present distress we must **cry out** to God as our forefathers once did.

God is faithful to hear us. He will hear us! We must be crying out to God for **deliverance**.

We are living in a corrupt world which is fast becoming exceedingly more corrupt. We are to model our lives after Jesus Christ.

This Feast of the Last Day of Unleavened Bread contains pictures for God’s people—the life and work of the resurrected Jesus Christ, who ascended to the throne of God, where He is now actively working on our behalf as our High Priest, helping us, not only to put the leaven of sin out of our lives, but to put on Christ.

We find a command here:

Deuteronomy 16:3-4 You shall eat no leavened bread with it; seven days **you shall eat unleavened bread** with it, that is, the bread of affliction (for you **came out** of the land of Egypt in haste), that you may remember the day in which you **came out** of the land of Egypt all the days of your life. And no leaven shall be seen among you in all your territory for seven days.

God continues to reinforce the purpose and meaning of this feast. Verse 3 commands the eating of unleavened bread to **remember** God’s **deliverance**.

He will deliver His people. Jesus is deliverer. Jesus means deliverer.

What greater necessity is there than that we be delivered from the bondage of sin? Than that we come completely out of sin? ...Than that we be delivered from this body of sin?

1John 1:8 If we say that we have **no sin**, we deceive ourselves, and the truth is not in us.

We cry out to God in our time of anguish and trouble to deliver us from our distresses.

I wish we had time to read all of 2Samuel 22. Please read all of this song of David when you are able to do so – it is very good.

2Samuel 22:1 And David spoke unto the LORD the words of this song in the day that the LORD had **delivered** him out of the hand of all his enemies, and out of the hand of Saul: 2Samuel 22:2 And he said, The LORD is my rock, and my fortress, and my **deliverer**; 2Samuel 22:7 In my distress I called upon the LORD, and cried to my God: and he did hear my voice out of his temple, and my cry did enter into his ears.

God delivered King David every time. (:49)

Being truly unleavened comes from the continued covenant relationship with the Father and Jesus that Passover symbolizes.

Remember how God almost destroyed Israel in Egypt, but He restrained Himself for **His own name’s sake**.

God delivers us and He does it for His own Name’s sake.

1John 2:12 I write unto you, little children, because your sins are forgiven you for **His name’s sake**.

Just as God saved the Israelites from Egyptian slavery and anguish – leading them through the Red Sea – God through the power of His Holy Spirit saves and delivers us, His People, today, from Slavery to Sin and the difficult problems we face – even the insurmountable obstacles that we think stand in the way of our Christian lives.

The Children of Israel were unable to escape from Egypt by their own power – they needed God’s help – God’s **deliverance**.

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This Last Day of Unleavened Bread shows that we desperately need God’s help. We must cry out to God – we must plead with Him to help us.

Let’s take a look at a few more inspiring verses in the Psalms and look at this concept of crying out to God for **deliverance** and being heard by God.

Psalm 4:1 Hear me when I call, [David, a man after God’s own heart is begging of God] O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me and hear my prayer.

David was a man after God’s own heart. Not just his repentance - but his constant looking to God to be saved, to be delivered, out of distressful situations. How did David know to write such eloquent prayers for our edification? The answer is that he was moved by God’s Holy Spirit to do so.

Psalm 6:4 Return, O LORD, **deliver** my soul: oh save me for thy mercies' sake.

Psalm 7:1 O LORD my God, in thee do I put my trust: save me from all them that persecute me, and **deliver** me:

Psalm 25:20 O keep my soul and **deliver** me: let me not be ashamed; for I put my trust in thee.

Psalm 31:1 ...In thee, O LORD, do I put my trust; let me never be ashamed: **deliver** me in thy righteousness.

Hurry! Tell God to hurry?

Psalm 31:2 Bow down thine ear to me; **deliver me speedily**: be thou my strong rock, for a house of defense to save me.

“Oh God, make me a fortress. Put a hedge of protection around me O LORD” (Job 1:10).

Psalm 34:15 The eyes of the LORD are upon the **righteous**, and his ears are open unto their cry.

Brethren, we are **righteous** in God’s sight – not because of our own works – but because God has declared us to be righteous in the end—so it is so. He has imputed the righteousness of Jesus Christ to us. That is a marvelous thing. God will have us know this marvelous truth for our edification and encouragement.

Psalm 34:17 The righteous cry, and the LORD hears, and **delivers** them out of all their troubles.

Psalm 34:19 Many are the afflictions of the righteous: but the LORD **delivers him out of them all**.

Psalm 37:40 And the LORD shall help them and **deliver them**: He shall **deliver them** from the wicked, and save them, because they trust in Him.

Psalm 39:8 Deliver **me from all my transgressions**: make me not the reproach of the foolish.

Hurry! Tell God to hurry again.

Psalm 40:13 Be pleased, O LORD, to **deliver** me: O LORD, make haste to help me.

Psalm 41:1 Blessed is he that considers the poor: the LORD **will deliver him in time of trouble**.

Psalm 46:1 God is our refuge and strength, a very present help in trouble.

Psalm 50:15 And call upon me in the day of trouble: I will **deliver** you, and you shalt **glorify me**.

We saw this **glorifying of God** on the First Day of Unleavened Bread. We **glorify God** when we bear much fruit, and when we let our light shine, and here, we see that we **glorify God** when we call **upon Him for deliverance**.

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Notice the depth of **pleading** that David goes into. This is God’s repetition to us – and I skipped over a lot of scriptures...

We all find ourselves in hopeless situations that are too much for us. We are powerless to bring about reconciliation. We can do nothing to restore peace and fellowship, except for a smile and a nod.

If it were not for the sure promises of God ... we would surely perish.

Psalm 56:13 For thou hast **delivered** my soul from death: wilt not thou **deliver** my feet from falling, that I may walk before God in the light of the living.

God is **glorified** when we call on Him for His Name’s sake! We praise God’s Holy Name; Hallowed be thy Name; How great Thou art; God all Glorious.

Psalm 79:9 Help us, O God of our salvation, **for the glory of thy name**: and **deliver** us, and purge away our sins, **for thy name’s sake**.

God says:

Psalm 91:14 Because he hath set his love upon me, therefore will I **deliver** him: I will set him on high, because he hath known **my name**.

We know His character and what God stands for.

Psalm 91:15 He shall call upon me, and I will answer him: I will be with him in trouble; I will **deliver** him and honor him.

Psalm 107 – Read all of this chapter when you have time.

Psalm 107:5 Hungry and thirsty, their soul fainted in them. Psalm 107:6 Then they cried unto the LORD in their trouble, and he **delivered** them out of their distresses.

Psalm 107:13 Then they cried unto the LORD in their trouble, and He saved them out of their distresses. Psalm 107:14 He brought them out of darkness and the shadow of death and brake their bands in sunder. Psalm 107:15 Oh that men would praise the LORD for His goodness, and for his wonderful works to the children of men!

Psalm 107:19 Then they cried unto the LORD in their trouble, and he saved [**delivered**] them out of their distresses. Psalm 107:20 He sent his word, and healed them, and **delivered** them from their destructions. Psalm 107:21 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

Psalm 120:1 In my distress I cried unto the LORD, and he heard me.

We certainly do not want for our pleas for **deliverance** to be unheard.

Unleavened Bread pictures coming out from under a death sentence – a death sentence that we brought on ourselves.

2Corinthians 1:9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raises the dead: 2Corinthians 1:10 Who **delivered** us from so great a death, and doth **deliver**: in whom we trust that He will yet **deliver** us;

2Timothy 4:18 And the Lord shall **deliver** me from every evil work and will preserve me unto His heavenly kingdom: to whom be **glory** forever and ever.

Brethren, here is where we find ourselves today:

Psalm 34:14 Depart from evil and do good; **seek** [the] **peace** [of God], and pursue it.

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If we are filled with our cries for God’s **deliverance**, it will be extremely difficult for the evil spirit of this world to draw us back into it once again.

The world will continue, more and more, to lose its pull on us, its appeal and allure for us, because what we have been given spiritually is worth so immeasurably more to us.

Our **deliverance** is a sacred promise when we walk with Christ and admit:

Romans 7:24-25 O wretched man that I am! Who shall **deliver** me from the body of this death? I thank God through Jesus Christ our Lord.

See Warren Zehrung’s other articles at:

[Zehrung, Warren – Church of God, Bismarck \(church-of-god-bismarck.org\)](http://church-of-god-bismarck.org)

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The Gold Lampstand (Zec. 4)
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*“Then the angel who was speaking with me returned and woke me, as a man is awakened from his sleep. “What do you see?” he asked. “I see a solid **gold lampstand**,” I replied, “with a vase at the top and seven lamps on it, with seven spouts to the lamps. There are also two olive trees beside it, one on the right side of the vase and the other on its left.” (Zec 4 :1-3).*

I - INTRODUCTION

What is the significance of the golden lampstand, and what is its prophetic significance in the events of this end time?

“For the Lord GOD does nothing without revealing his secret to his servants the prophets.” (Am 3 :7).

“And he (the angel) said unto me, Seal not the words of the prophecy of this book, for the time is at hand”. (Rev. 22 :10).

“Many will be purified, whitened, and purified.... those who have understanding will understand.” (Dan 12:10).

So, in the book of Revelation, Jesus Christ identifies the Lampstand as the Church of God (Rev 1:20). Revelation 2:1 speaks of seven (7) golden lampstands in the midst of which the resurrected Christ walks!

Only the Church in which Christ works today knows the true meaning of this candlestick, God having revealed it to his little flock who will soon take possession of His Kingdom (Luke 12:32)!

The Golden Lampstand of Zechariah 4 is therefore the Church of God in all its fullness. It describes the history of this church from Genesis to Revelation; from righteous Abel to the two Witnesses. This is the Life of the Church, as God has preserved it throughout the ages, until the end of time!

So, let's dissect the components of this lampstand to know its true meaning and its implication in current, prophesied events!

II – THE TWO (2) OLIVE TREES

Chapter 4 ends at verse 14 by giving the meaning of the two olive trees which are near the vase, we will begin with

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them:

V 14: *"And he (the angel) said: These are the two anointed ones who stand before the Lord of all the earth! "*

The two olive branches are therefore two people who have received a special anointing from God (**1 Jn 2:20,27**).

Revelation 11 tells us in detail who the two olive trees of Zechariah 4 are and their work in the events of the last hour (**1 John 2:18**):

Rev 11:3-4: *"I will give to my two witnesses power to prophesy, clothed in sackcloth (humility) for 1260 days. These are the two olive trees...which stand before the Lord of all the earth. » (Ref Zec 4:14).*

It is therefore clear that the 2 olive branches of the golden candlestick of Zechariah 4 are the 2 Witnesses of God during the Great Tribulation. But where do they come from?

Zec 4:12: *"What do the two olive branches mean, which are near pipes of gold from which gold flows? ",*

Zec 4:3: *"There are two olive trees near it (the lampstand), one on the right side of the vase, and the other on the left. »*

The two Olive Trees, therefore the two Witnesses, are connected to the Vase which is at the top of the Golden Lampstand. What does this Golden Vase represent?

III – THE VASE OF GOLD (SION)

Two parables of Christ in Matthew 13, speaking of the Kingdom of heaven, enlighten us on this Vase which is at the top of the golden candlestick and on its contents. Let us always keep in mind that the golden candlestick represents the Church of God:

Matth 13:47-48: *"The kingdom of heaven is still like a net cast into the sea...When it is full, the fishermen draw it in...They put into vases that which is good and throw away that which is bad. "*

NB: The Vase is therefore used to preserve or receive what is good!

Matth 13:37-38: *"And he said unto them, He that soweth the good seed is the Son of man; the field is the world; the good grain is the sons of the Kingdom; the tares are the sons of the evil one."*

NB: We can therefore say that the Vase which is at the top of the lampstand of Zechariah 4, will preserve or receive the good grain, that is to say, the sons of the kingdom which are a treasure hidden in the world (**Matth 13:44; Luke 17:21**), and which will soon be revealed (**Rom 8:19**).

All this shows us that the Vase which is at the top of the Golden Lampstand, is the last phase of the Church of God, from which the sons of the physical kingdom of God will be born. After the seven (7) embryonic phases, the Church of God will be born at the top as the physical Nation of God, composed of those who will overcome the Laodicean correction (**Rev 3:19-22**).

How will The Vase get to the top of the golden lampstand? Or how will the Church be born as the physical Nation of God, after the 7 embryonic eras?

(1) The Son of Man

Luke 17:30,34-37: *"In the day that the Son of Man is revealed...I tell you that on that night two people will be in the same bed, one will be taken, but the other forsaken ...", "So creation awaits with ardent desire the revelation of the sons of God. » (Rom 8:19).*

The advent (revelation) of the physical kingdom of God is closely linked to the appearance of the Son of Man (**Matth. 10:7,23; 24:23; Mk. 13:29; Luke 21:31**). But actually: who is this son of man? (**Jn 12:34**).

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- a) Jesus is no longer Son of man: Since his resurrection from the dead, He is Son of God (**Rom 1:3-4; 2 Cor 5:16; Luke 20:36; Jn 3:6**). A son of man cannot sit at the right hand of God (**1 Cor 12:50; Ex 33:20**).
- b) Another Son of Man (the second) must come in flesh and blood before the Great Tribulation and the Day of the Lord!

Through the mouths of the prophets Ezekiel and Malachi, Yehovah (who later became Jesus-**1 Cor 10:4**), said that He will send a Son of Man, a Prophet (**Ezek 2:1-5; 7:1-10**), and Elijah, the Prophet (**Mal 4:5**) to the children of Israel at the end of the age, before the Day of the Lord of the Lord, lest His coming strike the land with utter destruction (**Mal 4:6**)!

This therefore means that Elijah, the prophet, and the Son of Man, a prophet, who are sent by Christ to the Israelites (physical and spiritual), at the same time (end times), and for the same work (warning), are one and the same person, "*For God is not a God of disorder, but of peace.* » (**1 Cor 14:33**). He only uses one man as Leader, for a specific task!

- c) The Son of Man (the second), is therefore Elijah who must come in the name of the Lord (Jesus), to do preparatory work which will prevent the annihilation of the earth at the second Coming of Christ (**Mal 4:6**).

This is also why Jesus (who is no longer Son of man) must remain in heaven, at the right hand of the Father, until Elijah comes to restore and reestablish all things (**Act 3:21; Matt 17:11, Mc9:12**), in His devastated house, after the death of Moses and Zerubbabel of the end times who was **Herbert W Armstrong!**

NB: Ask on the internet for the document "*Here are the 4 Servants of God of the end time*", to better understand this son of man, who is the Elijah to come!

(2) The Two Advents

Biblical Prophecy clearly speaks of two distinct advents which will take place in this end time, these are:

- On the one hand, of the Advent of the son of man (2nd) who is Elijah and who will bring the Kingdom of God, - On the other hand, of the Advent of the Son of God who is Jesus and who will bring about the Millennial Reign or Millennium.

The confusion that has always been maintained about these two advents, taking them for a single advent, is now clarified, because the time is near (**Ps 118:27; 119:130; Rev 1:1-3; 22:10; Am 3:7**). So here are the differences:

a) Visibility

* The coming of the Kingdom of God will not be visible (**Luke 17:20; Matt 13:31,38**),

* The coming of Christ will be visible (**Matt 24:30; Rev 1:7**)

b) The Gathering

* The Angels will gather the Elect, at the birth of the physical Kingdom of God (Zion), because they are physical (**De 30:4; Jer 3:14; Matt 24:31; Luke 17:34-37**)!

* The Angels will not gather the Resurrected Saints, because they will have autonomy of movement (**1 Cor 15:51-52; 1 Thes 4:16-17; Jn 3:8; Rev 11:11-12**)!

c) The Trumpet

* The resounding Trumpet, for the gathering of the physical Elect of the Nation of God, will be sounded by ordinary Angels (several angels-**Matth 24:31**). They will then gather the elect, where there will be the body of the Son of Man (2nd), who is also a descendant of David, returned to physical life (**Luke 17:34-37; Ps 30:1-4; 40:1-3**)!

* The Trumpet of the Resurrection of the Saints, which is the last trumpet of God to be sounded (**1 Cor 15:52**), will be sounded by the voice of an Archangel (a single angel - **1 Thess4:16; Rev 10:7**)!

d) Before the 2 Advents

*Before the coming of the son of man (Elijah) which is very near and which **Precedes** the Day of the Lord (**Mal 4:5**),

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men are today carefree and suspect nothing (**Matth24:39**), they go about their usual activities which are: eating, drinking, marrying, planting, building, selling, buying, as it happened in the times of Noah and Lot, they lead in a way the “Good Life”. (**Luke 17:26-29**)!

* Before the advent of the Son of God (Jesus), who will intervene **After** the Day of the Lord, it will no longer be the Dolce Vita, because men will suffer a lot, and will "*bite their tongues in pain*", because ulcers that the plagues of the Day of God's wrath will cause them, and they will blaspheme the God of heaven (**Rev 16:8-11**). It will no longer be the “Good Life”, but Calvary!

e) At the Advent

* When Elijah, the son of man arrives on the world stage with the physical Nation of God, God will then begin to shake the world, as in the days of Noah and Lot (**Ag 2:6-7; Luke 17: 26-30**):

- The Flood did not come before Noah and his family entered the ark (**Luke 17:27**),

- The rain of fire and brimstone did not fall on Sodom before Lot and his family came out (**Luke 17:29**),

- Likewise, God will not begin to shake the world until the Son of Man appears and His nation is born and goes to the place of refuge in Galilee, on Mount Hermon (**Isa 66:7-8; Ex 15:17; Ez 34:12-14**)!

* When Jesus, the Son of God comes with His Bride, the resurrected saints, God will put an end to a shaking world, by establishing the Millennial reign (**Rev 16:17; 19:11-21; 20:4**)!

IV - THE SEVEN LAMPS

Before the birth of the Nation of God (the Vase atop the Lampstand of Zechariah 4), which will soon occur, when the United States of Europe (the Beast) will be in place (**Dan 2:44; Rev 17:12**), we are today, at the end of the 7 eras of the Church (the 7 Lamps), described in Revelation 2 and 3:

(1) Ephesian era (Rev 2:1-7)

This era which begins after Pentecost of the year 31 AD, is characterized by the work of the 12 Apostles of Christ, the last of whom was John. The highlights of this period were:

* The Flight from the Church to Pella (**Luke 21:20-21**), before,

* The Destruction in 70 AD of the Temple of Jerusalem (**Matth 24:1-2**).

* True Christians who have kept the faith and rejected the doctrine of the **Nicolaitans**, disciples of **Simon the Magician**, are called the **Nazarenes** or **Ebionites** (Poor) – (**2 Cor 11:13-15; Jude 3-4**). This era lasted about 100 years, until 135 AD, after the 2nd Jewish revolt, put down by the **Roman emperor Hadrian**!

(2) Era of Smyrna (Rev 2:8-11)

This era, which starts from the 2nd to 4th centuries AD, lasted approximately 300 years. The faithful figures of the Church who influenced this era are **Polycarp**, disciple of John, and **Polycrates**, disciple of Polycarp.

The highlights of this period were:

* **The Council of Nicaea** (325 AD) was convened by the Emperor Constantine who imposed the observance of Sunday as a day of rest in place of the Sabbath of God.

* **The Council of Laodicea** (363 AD) which prohibited the observance of the Sabbath.

* The persecution of true Christians occurs in Rome,

* They fled and dispersed throughout the regions of Asia Minor.

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* Beginning of the 1260 days (**Rev 12:6**). The Church is only visible to God!

(3) Pergamon era (Rev 2:12-17)

This era extends from the 5th to the 11th centuries; a faithful personality stood out in the 7th century in the Church of God, it was **Constantine de Mananali** (620-681).

Here are the highlights of this era:

- * Pergamum was the seat of the ancient Babylonian Mysteries religion (Rev 2:12-17).
- * True Christians living in the Balkans were known as the **Paulicians**, then the **Bogomils**. It lasted about 700 years!

(4) Thyatira era (Rev 2:18-28)

It goes from the 12th to the 16th centuries, or around 500 years. Here are the men raised up by God who marked this era: **Pierre de Brys** (1104) - **Pierre Valdo** (1180) - **Oswald Glaidt**, **Andreas Fischer**, **Andreas Eossi** (1527).

Installed in the south-east of France, the true Christians were:

- * **The Cathars** who were the remains of the Bogomils,
- * **The Waldensians** (by Pierre Valdo),
- * **The Lollards** who were German Waldensians,
- * **The Anabaptists** who were the remnants of the Waldensians, who rejected baptism by sprinkling!

(5) Era of Sardis (Rev 3:1-6)

This period goes from the 17th century to the beginning of the 20th century, around 300 years!

Here are the notable men of God of this era: **John Traske** (1618), **John James** (1661), **Stephen Mumford** (1664), **William Miller** (1844), **Jacob Brinkerhoff** (1871-1910), **G.G Ruppert** (1922), and **Andrew Dugger** (1933).

Here are the events that marked this era:

- * The Sabbath Watchers settle in the New World (Rhode Island 1664).
- * Appearance of 7th-day Baptists and Sabbatical Adventists.
- * Birth of the 7th-day Adventist Movement, by **Ellen White** (1860).
- * Publication of 'The Bible Advocate' (publication).
- * Publication of 'The Remnant of Israel' (publication).
- * Birth of the 7th Day Church of God (Final Phase of the Sardis Era)!

(6) Philadelphia Era (Rev 3:7-13)

It starts from the 3rd decade, to the last decade of the 20th century (around 70 years).

Mr. Herbert W Armstrong was, without doubt, the main architect of this period. Through him, God opened the doors for:

- * The Birth of the End-Time Church of God (**Zec 4:7-10**),
- * The Restoration of Lost Truths (**Mal 4:4**),
- * The Testimony of the Advent of the Kingdom of God on earth (**Zec 1:20-21; Matt 24:14; Rev 14:6-7; 10:10-11**)!

(7) Era of Laodicea (Rev 3:14-22)

It began just after the death of HWA (1986) and will continue until the Vase is at the top of the Golden Lampstand, that is, until the advent of the Nation of God through the son of man (the 2nd), who is Elijah (**Mk 9:11-12**).

The notable personality at the beginning of this era was undoubtedly **Joseph Tkach** (1995), Mr. Armstrong's replacement upon his death, and who led the Universal Church of God into:

- * The Apostasy (Abomination of Desolation) - (**Matt 24:15; 2 Thes 2:3; 1 Tim 4:1**),
- * The Dispersion of God's people (**Ez 34:5-6; Matt 26:31**).
- * God therefore hid His Work from the eyes of the world (**Matt 13:44,38; 7:13-14**).
- * The True sons of God, scattered and hidden in the world (**Matt. 26:31; 13:38**), will soon be revealed, through

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the one-day birth of Zion, the Physical Kingdom of God (**Luke 12:32; Rom 8:19; Isa 66:7-8**)!

V - THE REST OF THE CANDLESTICK (TRUNK)

The Dictionary defines a Trunk, speaking of the tree, as “*the part from the birth of the roots to that of the branches*”. For our Golden Candlestick, it is therefore “*the part which starts from its base, to the beginning of the vase, without the seven lamps*”.

If the Vase above the lampstand represents the Church of God which is reborn from the Laodicean Correction, to become the physical Kingdom of God, called Zion, and if the 7 lamps of the lampstand represent the 7 eras of the New Testament Church, what does the Trunk represent, that is to say the rest of the candlestick?

Hebrews 11, the chapter of faith, lists a cloud of Old Testament Servants of God, from Abel the righteous, through **Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses**, etc. ...The Bible says about them: “*By faith they all died...knowing that they were strangers and sojourners on the earth*” (**V13**) – “*All these by whose faith he was borne witness, did not obtain what was promised to them, God having in mind something better for us, so that they would not arrive at perfection without us*” (**V39-40**).

The Trunk or Remnant of the Golden Lampstand therefore represents all the Servants of God of the Old Testament. Moreover, Abraham (**AT**) is presented in the New Testament as the father of all believers, and all nations are blessed in him (**Gal 3:7-9**).

New Testament Christians were built on the Foundation of the Old Testament Prophets (**Eph 2:20**)!

VI - CONCLUSION

In summary, the Golden Candlestick of Zechariah 4 is the History of the True Church of God, from Abel the Just, to the two Witnesses:

- **The 2 Olive Trees**: are the 2 Ambassadors of the Nation of God; these are the 2 Witnesses of Revelation 11 during the Great Tribulation!

- **The Vase**: above the lampstand, it is the Church of God which is reborn from the Laodicean correction, to become the Nation of God, which will be born in one day as Zion (**Isaiah 66:7-11; Ps 87; Luke 17:34-37**)!

- **The 7 Lamps**: are the 7 eras of the Church of God of the New Testament of Revelation 2 and 3!

- **The Rest of the Lampstand**: these are all the faithful Servants of God of the Old Testament (**Hebrews 11**)!
Let's watch the prophesied events unfold before our eyes! (**Luke 21:34-36**).

In the Name of Jesus Christ!

Testimony from: Paul Janvier Mbock

The “Silent” Sin...
(Copyright 06-02-24) by Gary C. Miller (Pocahontas, Arkansas)

The “Silent” Sin Seldom Discussed, that will Keep us Out of the Kingdom

If you listed sins that block a person from entering Yahweh’s Kingdom, it would likely include obvious capital crimes such as murder, extortion, profaning Yahweh’s name and breaking Sabbaths. But maybe left off that list, is one we may not suspect belongs there. Yahweh’s tally includes that one, a major sin, and another one it causes. There is a reason why neither is talked about much; or at least not enough.

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THE MASTER DECEPTION

How does this major sin and its “sidekick” stay “hidden” when in fact they are in plain sight...if we know what to look for? A clever ploy keeps them undercover. So, what is that master deception? Simply this, just never mention them. Ignore them. Never discuss them. Talk about everything but those truths; what can be called “The Deception of Silence.”

HERE ARE THOSE TWO PARTNERS IN CRIME

Those two “silent” partner sins are *coveting* and the *love of money*. Notice how these are connected: “For the **love of money** is A root of all evil: which while some **coveted** after, have erred from the faith, and pierced themselves through with many sorrows.” (I Tim. 6:10). *Coveting* money is A root of evil! Coveting is the real culprit and its target here is money [silver]. That is why Paul uses “A root”, because love of money is just one result of covetousness. This word translated “love of money or money loving” is translated “covetous” in Lk. 16:14 and 2 Tim. 3:2 [KJV]; “lovers of money” [RSV].

Luke’s record tells a lot about the Pharisees; one of their main problems. And Paul’s advice to Timothy is a real head’s-up of *why* perilous times will come in the last days: love of money, avarice: coveting!

Lexicons often list “avarice” with love of money.¹ So what is it? Avarice is “an insatiable greed for riches; inordinate, miserly desire to gain and hoard wealth.”³ Remember avarice is a sin...coveting riches; A root of all evils, and wealth can mean lots of things.... not just money.

Why The Silence?

Would we not expect to see warnings about sins affecting our eternal destiny, like coveting and love of money, on the Internet 24-7, and heard from pulpits around the world? Of course, but they are not as often as we might think. That seems odd at first, but then you realize the popular prosperity gospel focuses on riches: “God wants you to be rich.” Coveting riches and wealth become the religious mantra so often that consciences become callused; no guilt feelings about it. Confessing it, of course, goes against our human nature, and the greater the sin, the harder we try to hide it. Just like Adam and Eve tried hiding their sins, carnal human nature tries covering up its own covetous love of money and things.

In our materialistic culture of getting more, and making good money, we may be drawn in to think the way others do “...supposing that gain is godliness...” (I Tim. 6:5; gain = acquisition, furnishings...)⁴.

But there is hope in this struggle if we successfully heed Paul’s advice, “But you, O man of Yahweh, flee these things; and follow after righteousness...” (I Tim. 6:11). When coveting appears, run the other way.

Yahshua put it in proper perspective with a caution and a basic life truth: “...Take heed and beware of covetousness: for a man’s life consists not in the abundance of things which he possesses.” (Lk. 12:15).

COVETING

New Testament (23 times)

Coveting (Sec 4123) and covetousness (Sec 4124) in the New Testament means one who is a “more haver” [Concordant NT]; “one eager to have more; greedy for gain, greedy desire to have more”²; translated “*greediness*” in Eph. 4:19.

Besides lexical definitions, the Bible tells us, “...covetousness...is idolatry.” (Col. 3:5). And knowing that idolatry is sin (Ex. 20:4,5), covetousness is so severe that “...*no... covetous* man...*has* any inheritance in the kingdom of the Messiah and of Yahweh...” (Eph. 5:5; I Cor. 6:10). Missing in normal conversation, who might have guessed coveting is as evil as idolatry, thievery, adultery, extortion, (I Cor. 5:9,10)?

Paul follows with this caution: “Let no man deceive you with vain words: for because of these things comes the wrath of Yahweh upon the children of disobedience.” (Eph. 5:8).

When discussing what we say, Yahshua informs us: “...out of the heart of men, proceed evil thoughts...murders...**covetousness**...pride... these evil things.” (Mk. 7:21-23). There it is again.

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Known by the Company You Keep

Since we are influenced by our friends, we are instructed, “...not to company...with the **covetous** or extortioners, or with idolaters...not...to keep company, if any man that is called a brother be...**covetous** or idolater, or railer...” (I Cor. 5:9-11; also 2 Thess. 3:14).

And notice: “...with such an one no not to eat.” (v. 11). Shocking. “...have no fellowship with the...works of darkness, but rather reprove them.” (Eph. 5:11). So, we use these standards, without compromise, when choosing our friends.

Subtlety of Covetousness

The love of money is the root of innumerable evils, but coveting in general is often more difficult to see and admit. Subtle and pervasive it applies to *anything*. We must constantly check for that point where we may be stepping over the line to coveting, greedy for excess, having too much; well beyond enough, to unjustified, or wasteful. Like eating, not out of hunger, but comfort-eating, or out of habit. Or getting so many “wants” they soon lose any real meaning and are tossed aside with little desire or time to take care of them.

The Most Common Has Many Branches

But by far the most common and difficult to shake, is the consuming “busy-ness” of “...the cares of this world...and lusts of other things...” (Mk.4:19). The “...cares and riches and pleasures of this life...” (Lk. 8:14; 21:34) draw us in different directions, to never being satisfied, constantly wanting, or surrounding ourselves with more. The real question becomes, “Do we own things, or do they own us?” (Lk.12:15).

One can covet [lust for] riches, revenge, power (Mk. 10:42), the limelight (Matt. 23:6), drawing away disciples from the church [Acts 20:30], food, approval, clothes, to equal or surpass others [sports; Gal. 5:20]. The list is endless.

The pages of history are filled with every imaginable human misery, all from coveting: too much, too often, not enough, ruthless ambition, seeking ways to take advantage of others.⁵

Old Testament (16 times)

The Old Testament too makes the case. The Hebrew word translated covetousness (Sec. 1215) refers to: greedy getter, robber, unjust gain, profit; BDB, p. 130). And a major prophet lays it out plainly that it is a sin: “For the iniquity of covetousness I [Yahweh] was wrath...” (Isa. 56:17).

It even affects longevity: “...he that hates covetousness shall prolong his days.” (Prv. 28:16). And Yahweh says in choosing rulers “... you shall provide...able men, such as fear Elohim, men of truth, hating covetousness...to be rulers...and let them judge the people...” (Ex. 18:21-22). Rulers can do a lot of good or if they covet, do a lot of evil. King David understood the dangers, “Incline my heart to your testimonies, and not to covetousness.” (Psa. 119:36).

Jeremiah gave Yahweh’s assessment of that day...and ours: “For from the least of them even to the greatest...every one is given to covetousness.” (Jer. 6:13)⁶. What an accurate description of this era of big government, big religion, big tech, and out-of-control egos.

Getters, Not Givers

Covetous people are *not Givers*. They are *Getters*. It is not surprising, then that a covetous person will invariably be stingy, tight, as Proverbs tells us “The stingy person [miserly, very covetous] hastens after riches ...” (Prv. 28:22-24; Prv. 23:6-8; RSV). “Hastens after riches”, not hastens to give and help others.

Solomon advised (like Paul; I Cor. 5:11), “Do not eat the bread of a man who is stingy.” (Prv. 23:6-8; RSV). Is the food tainted by one of that character...maybe makes it unclean (Mk. 7:21; defile = unclean)?

Cares and Deceitfulness of Riches

The grip of coveting riches can blind us to the fact that, “...you cannot serve Yahweh and mammon (Matt. 6:24; Sec. 3126: “riches”; “treasure”). Serving riches deceives a person to believe riches mean holiness (again, I Tim. 6:5); causing one to think they are better than others; “holier than thou” (Isa. 65:5).

In the struggle to overcome these pulls, we must push forward, growing in grace and Yahshua’s knowledge (2 Pet. 3:18),

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whose truth makes us free and productive. “He...that received seed among the thorns is he that hears the word; but the care of this world, and deceitfulness of riches, choke the word, and he becomes unfruitful.” (Matt. 13:22). We do not want to be one of those unfruitful.

When all is said and done, we cannot avoid the reality we must eventually face is, “...what is a man profited, if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?” (Matt. 16:26). There is nothing, except, thankfully, Yahshua’s sacrifice.

What is Most Important to Us?

A wealthy, successful, young man once asked Yahshua what he must do to inherit eternal life. When he learned his giving to the poor was seriously lacking, and that he must go sell all his goods and distribute to the poor, he went away sorrowful. Why? He had great possessions (Matt. 19:21-22).

Yahshua observing the man’s reaction, said, “...verily I say to you, that a rich man shall hardly enter into the kingdom of heaven.” (Matt. 19:23). Repeating, “And again I say to you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of Yahweh.” (v. 24).

“For strait [difficult] is the gate and narrow is the way, which leads to life, and few there be that find it.” (Matt. 7:14). Unrepentant covetousness makes that gate and way to life impossible to find. Who would have thought?

REFERENCES

1. Love of money is given as “fond of silver; avarice” (Sec. 5365 which is from 5366, a combination of 5384: “dear friend” and 696: “silver”; “love of money, avarice”; Thayer’s *Gr.-Eng. Lexicon of the NT*; p. 653; “fond of money, avarice, miserliness, avaricious”: Bauer-Arndt-Gingrich, *Gr.-Eng. Lexicon of the NT*; p. 866; “fond of money, literally “money loving”: Vine’s *Complete Expository Dictionary of OT and NT Words*, p. 136).
2. Thayer’s *Gr-Eng, NT Lexicon*, p. 516; Vines’s *Complete Word Study NT*, p. 136.
3. Random House Unabridged Dictionary of the English Language.
4. “gain” (Sec 4200) see Strong’s Exhaustive Concordance and Thayer’s *Gr.-Eng. Lexicon of the NT*, p. 531.
5. Coveting: Mk. 7:22; Lk. 12:15; Rom. 1:29; 2 Cor.9:5; Eph. 5:5; Col. 3:5; 1 Thes.2:5; Heb. 13:5.
6. Covetousness: see also Psa. 10:3; Jer. 8:10; Ezk. 33:31; Hab. 2:9.

NOTES

Matt. 13:22: He also that received seed among the thorns is he that hears the word; but the care of this world, and deceitfulness of riches, choke the word, and he becomes unfruitful.

Matt. 6:31: ...take no anxious thought, saying what shall we eat? ...or wherewithal shall we be clothed v. 32: For after all these things do the Gentiles seek... v. 33: But seek you first the kingdom of Yahweh, and His righteousness, and ALL these things will be added to you.

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OT: Sec. 1214: greedy (Prv. 1:11, “If sinners entice you, consent not...v. 18: they lay wait for their own blood...v. 19

COVETOUSNESS (Sec. 1215 from root 1214: “cut of, break off, gain by violence...GREEDY GETTER, robber; BDB, p. 130.

SCRIPTURES: Ex. 28:21; Ps. 119:36; Pr. 28:15; Isa. 57:17; Jer. 6:13;8;10;22;17;51;13; Ezk. 33:31; Hab. 2:9)

1215: gain made by violence, unjust gain, PROFIT; more generally unjust gain; BDB. p. 130)

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Gesenius p. 134: (1). *rapine* [rap'n: to plunder, gain by violent taking of another's property], *prey* (on); (2). *unjust gain whatever, whether acquired from bribes or by other frauds.*; (3). **ANY GAIN**;

Be not deceived: neither fornicators, nor idolaters (stubbornness is as iniquity and idolatry: ???), nor adulterers, nor effeminate, nor abusers of themselves with mankind (homosexuals: NAS), Nor thieves (have robbed me in tithes and offerings) nor **COVETOUS**, nor drunkards, or reviler, nor extortioners, shall inherit the Kings of Yahweh..

(Eph. 5:3-5,11). **MORE-HAVER: Concordant NT; COVETOUS Sec 4123: one eager to have more; greedy for gain; 4124: greedy desire to have more, covetousness, avarice; translated “GREEDINESS” in Eph. 4:19),**

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v. 5: For this you know that no whoremonger (pimp), nor unclean person, nor **COVETOUS** man, who is an idolater, **HAS ANY INHERITANCE IN THE KINGDOM OF THE MESSIAH AND OF YAHWEH.**”

v. 11: And have no fellowship with the unfruitful works of darkness, but rather reprove them.

COVETOUSNESS (Sec. 4124: “*Greedy desire to have more, covetousness, avarice;* (Mk. 7:22; Lk. 12:15; Rom. 1:29; 2 Cor.9:5; Eph. 5:5; Col. 3:5; 1 Thes.2:5; Heb. 13:5; 2 Pet. 2:3,14.

Col. 3:5: “...covetousness [“more having’; Con. NT] which is idolatry.”

I Sam. 15:23: “For rebellion is as the sin or witchcraft, and stubbornness is as iniquity and idolatry...

I COR. 5:9, 10: “...not to company with fornicators...or with the COVETOUS or extortioners, or with idolaters... v. 11: Not to keep company if any man that is called a brother be a fornicator, or COVETOUS or idolater, or railer

I COR. 6:9, 10: Know you not that the unrighteous shall not inherit the Kingdom of Yahweh Be not deceived: neither fornicators, nor idolaters (stubbornness is as iniquity and idolatry: ???), nor adulterers, nor effeminate, nor abusers of themselves with mankind (homosexuals: NAS), Nor thieves (have robbed me in tithes and offerings) nor **COVETOUS**, nor drunkards, or reviler, nor extortioners, shall inherit the Kings of Yahweh.. [hp10,11: **COVETOUS** (4123) MAN ;6:9,10)

DECEITFULNESS OF RICHES:

MAMMON: MATT. 6:24: cannot serve Yahweh and mammon (3126: “riches”; “treasure”)

MATT. 16: 26: For what is a man profited, if he shall gain the whole world and loses his own soul. or what shall a man give in exchange for his soul?”

MATT. 19:23: “...verily I say to you, that a rich man shall hardly enter into the kingdom of heaven. **v.24:** And again I say to you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of Yahweh

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What brings evil?

TIM. 6:5: Perverse disputings men of corrupt minds, destitute of the truth, supposing that gain is godliness: **from such withdraw yourself. v.6 But godliness with contentment is great gain.”**

GAIN (4200): “a. *acquisition, gain*; b. *a source of gain*; (Thayer, p. 531); MORE-HAVER... (SEC): furnishing, procuring; money-getting; acquisition (Sec 4200; Thayer, p. 531)

I Tim. 6:10-14

v. 10: “For the **LOVE OF MONEY** is A root of ALL evil: which while some **COVETED** after, have erred from the faith, and pierced themselves through with many sorrows. v. 11: But you, O man of Yahweh, **FLEE THESE THINGS**; and follow after righteousness, godliness, faith, love, patience, and meekness. v. 12: Fight the good fight of faith,, lay hold on eternal life v.13: I charge you in the sight of Yahweh,...and Messiah Yahshua...(v.14) that you keep this commandment (v. 14)

v. 16: Who only has immortality..... v. 17: ...trust not in uncertain riches

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EPH. 5:3-5,11: But fornication, all uncleanness, or **COVETOUSNESS** (**MORE-HAVER: Concordant NT; COVETOUS_Sec 4123: one eager to have more; greedy for gain; 4124: greedy desire to have more, covetousness, avarice; translated “GREEDINESS” in Eph. 4:19**), Let it not be once named among you as becomes saints;

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Learning the New Song

(Copyright 06-07-2024) by Gregory Diaz (Wayne, New Jersey)

Christians and Bible students familiar with chapters seven and fourteen of Revelation have questioned who the 144,000 will be. In a previous article called "The 144,000 Virgins," I discussed the meaning of virginity in the context of Revelation and the Bible. In this article I will present additional ideas that may help us understand the song of the 144,000 servants of God.

Let us first consider the significance of the number itself. The Bible tells us that these 144,000 servants come from "all the tribes of Israel" (Rev 7:4). The number is arrived at by multiplying the number of tribes by the number of servants from each tribe; or, in other words, twelve times 12,000. Clearly, God has a purpose for choosing certain numbers. It has been said by Herbert Armstrong, the founder of the Worldwide Church of God, that the number twelve represents organized beginnings (Autobiography of Herbert W Armstrong - Volume 2, page 58).

Concerning the number twelve, E W Bullinger wrote that it "Denotes Governmental perfection. It is the number of factor of all numbers connected with government: whether by Tribes or Apostles, or in measurements of time, or in things which have to do with government in the heavens and the earth." (The E W Bullinger Companion Bible; Appendix 10, The Spiritual Significance of Numbers.)

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God began His nation from the twelve sons of Jacob. They, in turn, grew into twelve tribes, which then became the nation of Israel. During His ministry, Jesus first chose twelve apostles. At the first Pentecost after Jesus ascended into heaven, the church began with 120.

Notice the significance of the last number. 120 is a multiple of twelve. It is significant that 144,000 is also a multiple of twelve, since the Bible itself points this out. The Bible tells us there are 12,000 from each of Israel's twelve tribes. Therefore, just as 120 members began the church, there will again be a beginning, or a return to the correct way that the church is to be organized. This must happen soon, as the bride of Jesus must make herself ready before His return (Rev 19:7, 21:2). The church must return to biblical government; the knowledge of which it had lost during the first century. According to Rev 14:3, the church will sing "as it were a NEW song before the throne."

Let us consider the verse which immediately follows the prophecy of the 144,000. Rev 14:6 says, "And I saw another angel fly in the midst of heaven, having the everlasting GOSPEL to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." In Matthew 24:14 Jesus said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Since the gospel is preached immediately AFTER the 144,000 learn the song, we understand that the song IS the true gospel.

2 Thes 2:3,7 tells us that before the day of Christ there would "come a falling away." Jesus predicted "many shall come in my name, saying, I am Christ," deceiving many (Matt 24:5). Gal 1:6 tells us that the Galatian church had quickly turned to "another gospel." Therefore, let us consider that, since the church has preached a gospel to the world, and given that the end has not yet come, the church has preached a false gospel. However, after the church learns the new song, it will then understand the true gospel. It will then be a tremendous witness to the world, not only by preaching, but also by living the gospel.

Rev 14:3 tells us it is only the 144,000 servants of God that are able to learn this song. These servants of God are the church of God and therefore must learn this song. The church must organize itself according to the government of God. In order to practice correct biblical government, it must rely solely on the supernatural power of Jesus to enforce its policies. Jesus tells us "He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev 3:22).

We know Jesus promised, and then gave the holy spirit to His church. This began His church on the first day of Pentecost following His resurrection (Acts 2:4). Ephesians 1:13 tells us that Christians are "sealed with that holy Spirit of promise." Revelation 7:3 says that the 144,000 will be "sealed." They will therefore be sealed with the holy spirit (Eph 1:13), just as the first members of the church were also sealed with the holy spirit. Therefore, it seems that the 144,000 servants of God will be the end time equivalent of the first 120 members of the church who practiced correct church government.

Let us consider why God uses the number twelve to represent organization. The Bible tells us that the holy spirit produces the "fruits of righteousness" (Phil 1:11). Christians experience a beautiful unity only made possible by the holy spirit. Psalm 133:1 says "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Galatians 5:22-23 mentions nine fruits of the spirit. However, if there are actually twelve fruits of the spirit, it would be logical for God to use that number to represent the beginning of His organization: the beginning of His government.

Jesus tells us that the holy spirit gives life (John 4:14, 6:63 and 7:38). After receiving God's spirit, Christians "put on the new man, which is renewed in knowledge after the image of him that created him" (Col 3:10). Jesus said his Father is glorified when Christians "bear much fruit" (John 15:8, Phil 1:11). In Rev 22:2 concerning the tree of life we read "In the midst of the street of it (in the new Jerusalem), and on either side of the river, was there the tree of life, which bare TWELVE manner of fruits." Now, we see that both the holy spirit and the tree of life bear fruit. It is therefore evident that the tree of life represents the holy spirit and therefore the holy spirit bears "twelve manner of fruits." If so, this reveals the reason God uses twelve to represent organized beginnings, since the fruits of the spirit will produce unity among Christians.

When the church received the holy spirit, it enabled them to communicate with each other regardless of their languages. The miracle of tongues reversed the language barrier God had imposed at the Tower of Babel. Babylon was, and continues to be, an organization that is united by man's will and power. On the other hand, God's holy spirit enables His "called out ones" to have unity through communication exemplified by the fruit it bears. The miracle of tongues restored communication. This, therefore, was a sign indicating the church had come out of Babylon.

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Let us consider that the "new song" is not an actual song. Rather, Jesus is figuratively using the expression to let us know that there is something new to learn. The knowledge of this song and the message to the Laodicean church are identical. Those that learn it will return to the Philadelphia church. At the beginning of this organization, it will be only those with "ears to hear" that will learn this song. However, after the initial 144,000 are sealed there will be a great multitude converted.

God planned that Israel would have twelve tribes. If there are twelve fruits of the spirit and twelve tribes of Israel, it would also be logical for God to designate each tribe to each represent one fruit of the spirit. Knowing which fruit each tribe represents will help us understand the "new song" of Revelation fourteen.

The Bible tells us that Israel had twelve sons. Israel additionally adopted Ephraim and Manasseh, the sons of Joseph (Gen 48:5). The sons of Israel would become the tribes of Israel. With Ephraim and Manasseh replacing Joseph their father, there then became a total of thirteen tribes. However, it is significant that when we read through the list of tribes in Revelation seven there are only twelve mentioned. We do not see the tribe of Dan. This is because Dan is the only tribe that does not represent a fruit of the spirit. The name Dan means "to judge" and therefore represents judging. Since judging is not a fruit of the spirit, the tribe is left out. It is also significant that the name Dan has a similar meaning to that of the church of Laodicea (Rev 3:14). Laodicea means "justice of the people." It is because of its organized, earthly enforced judgment that Jesus will rebuke the Laodicean church (Rev 3:19).

Although the tribe of Dan does not represent a fruit of the spirit, it does represent an important characteristic of God's nature. God requires justice. Knowing this helps us understand God's forgiveness and the need for Jesus' sacrifice as payment for our sins. Considering that Dan represents judgment rather than a fruit of the spirit also gives insight into Gen 49:16. The Douay-Rheims version translates this verse "Dan shall judge his people like another tribe in Israel." That this is specifically pointed out gives the idea that the tribe is "like" the other tribes yet different in some respect.

Let us consider the tribal names, characteristics, prophecies and other information to determine which fruit each tribe represents. Judah is the first tribe mentioned in Rev 7:5. In Hebrew, Judah means "praise," which is a word synonymous with love. Judah, therefore, represents the fruit of love. 1 John 4:16 tells us that "God is love." God chose David of the tribe of Judah, a man after His own heart (Acts 13:22), to be king. God is saving mankind because of His love for us. John 3:16 says "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jesus tells us "salvation is of the Jews" (John 4:22).

The next tribe mentioned is Reuben. Reuben means "behold a son" and represents the fruit of self-control. It is through wisdom that we exercise self-control. Reuben was the firstborn son of Israel. Likewise, wisdom was the first creation of God (Proverbs 8:23). The book of Proverbs encourages us to seek wisdom, with many of the proverbs teaching self-control. One example is Prov 29:11 (ESV) which says, "A fool gives full vent to his spirit, but a wise man quietly holds it back."

Gad means "a troop" (or fortune) and represents the fruit of goodness. Notice the prophecy of Gad in Gen 49:19. It says "Gad, a troop shall overcome him: but he shall overcome at the last." This has the idea of good triumphing over evil. Compare this verse with Romans 12:21, which says "Be not overcome of evil, but overcome evil with good." This is an important idea to understand. We must understand the difference between good and evil in order to live by this verse.

Asher means "happy." Asher therefore represents the fruit of joy, since joy is a synonym for happiness. It is a blessing to have joy. In Deut 33:24 (RSV) Moses blessed the tribe of Asher saying, "Blessed above sons be Asher; let him be the favorite of his brothers and let him dip his foot in oil."

Naphtali means "struggling" or "wrestling" and represents the fruit of patience. This is because patience is something we may struggle with. For example, when someone challenges our patience, we tend to struggle over how we will respond. God's spirit leads us to endure.

Manasseh is the next tribe. Manasseh means "forgetful." Of course, we are all familiar with the phrase forgive and forget. Therefore, since forgetting and forgiving are closely associated with each other, Manasseh represents the fruit of forgiveness. Although Gal 5:22-23 doesn't mention forgiveness as a fruit of the spirit, we understand it is an inherent part

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of God's character. Forgiveness is also mentioned in some verses along with other fruits of the spirit. Eph 4:32 and Col 3:13 are two verses that tell us to forgive one another.

As previously mentioned, Revelation seven does not mention the tribe of Dan. However, it does mention JOSEPH AND MANASSEH rather than Ephraim and Manasseh. As the father of his two sons, the tribe of Joseph usually encompasses both the tribes of Ephraim and Manasseh. For example, in Gen 49:22-26 and Deut 33:13-17 (where Joseph is named as a tribe) there is no mention of Manasseh as a separate tribe. That is to say, in Gen 49, referring to Joseph, neither Ephraim nor Manasseh are mentioned; and in Deut 33:17, also referring to Joseph, both Ephraim and Manasseh are mentioned. The significance of this is that it gives the idea that Manasseh is an additional tribe. The tribe of Manasseh seems to be replacing the tribe of Dan to symbolically show that "mercy rejoiceth against judgment" (James 2:13).

Simeon means "hearing." A willingness to listen carries the idea of being teachable and open-minded. Acts 17:11 tells us that the Bereans "received the word with all readiness of mind." Although not mentioned in Gal 5:22-23, we may consider that open-mindedness is a righteous attribute. It can therefore be seen as a fruit of the spirit. We all appreciate people that are good listeners. Listening, of course, is vital for communication. Heb 13:16 tells us "But to do good and to communicate forget not: for with such sacrifices God is well pleased."

Levi means "joined" and represents the fruit of meekness and humility (Col 3:12). With humility we draw closer to God (Isa 57:15). We become "one spirit" with Him (1 Cor 6:17). We are likewise encouraged to be "perfectly joined together" to each other (1 Cor 1:10). 1 Pet 5:5 tells us that we should "be subject one to another and be clothed with humility." Humility is also the theme of the day of atonement; a feast day that concerns uniting with God.

Issachar means "reward" and represents kindness. The idea is that there are benefits for acts of kindness. The reward for an act of kindness might only be that of giving us a good feeling, yet it is still a reward. Jesus said, "It is more blessed to give than to receive" (Acts 20:35). We also know that God will reward our good deeds (Eph 6:7-8).

Zebulun means "dwelling" and represents the fruit of peace. Of course, in order to dwell together with others, peace is a necessity. As we read previously, Psalm 133:1 says "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Rom 12:18 says "If it be possible, as much as lieth in you, live peaceably with all men."

Joseph is the next tribe mentioned in Revelation seven. Since Manasseh is already listed separately in Revelation seven, and since Joseph is also the father of Ephraim, let us consider that both Joseph and Ephraim refer to the same tribe. Let us consider the meaning of the names of BOTH Joseph and Ephraim together. Joseph means "He shall add" and Ephraim means "to be fruitful." Let us consider that Joseph and Ephraim together represent the fruit of faith and the reason that they do.

We know that Joseph was separated from his brethren. After Joseph was reunited with his brothers in Egypt, he was able to nourish them (Gen 47:12). Therefore, as Joseph nourished his brothers, through faith we are able to nourish all the fruits of the spirit. "We through the Spirit wait for the hope of righteousness by faith" (Gal 5:5). We rely on God to justify us through faith (Rom 5:1) and to "add" the "fruits of righteousness" to us (John 15:8, Phil 1:11). 2 Pet 1:5-7 urges us to "add" to our faith the other fruits of righteousness. Let us also consider that faith especially gives support for hope (Heb 11:1).

Benjamin means "son of the right hand" or "son of my strength" and represents the fruit of hope. Hope gives us the strength to persevere through difficult times. It is interesting that Benjamin was first named Benoni, meaning "son of my sorrow." Rachel first named him but died shortly after giving birth. The interesting idea is that hope can turn sorrow into strength. Certainly, Benjamin would have helped Israel endure the loss of Rachel, as well as that of Joseph, until he was reunited with him. Benjamin was Joseph's younger and only full brother. Just as "faith is the substance of things hoped for" (Heb 11:1), Joseph helped Benjamin with additional support (Gen 45:22).

The tribes of Israel help us better understand the fruits of the spirit. The fruits give us the reason God uses the number twelve to signify the beginning of His organization. It is also fascinating to consider how God has used the numbers twelve, as well as seven, in His creation.

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With that in mind, and as the topic of this article discusses the new "song," it is interesting to consider that numbers used in music are identical to those used in the Bible. In the Bible, the number twelve is mentioned 187 times, while the number seven is mentioned over 700 times. In melodic music there are twelve notes to a chromatic scale and seven notes to a natural scale. Therefore, in a sense, music is organized with the same numbers God has used to symbolize His organization and perfect plan.

It is also fascinating to consider how God organized the calendar. God created the sun, moon and rotation of the earth to "be for signs, and for seasons, and for days, and years" (Gen 1:14). Although, at first, it may not seem like it, God created the lunar months to give us a perfect lunisolar calendar. A lunisolar calendar is one that combines both the motion of the earth around the sun and the phases of the moon.

A lunar month is approximately 29.5 days. Because of this, twelve lunar months only amount to about 354 days per year, or approximately 11 days shorter than a solar year. To adjust for this discrepancy, a leap month is added to the calendar every two or three years. With the addition of leap months, there will be twelve regular years, and seven leap years, for every nineteen-year time cycle. A time cycle is a nearly precise period of nineteen years when lunar phases recur at the same time of the year. The interesting idea is that God designed the calendar to require leap months. God planned for leap years to have thirteen months, just as Manasseh was added as a thirteenth tribe. Like the thirteenth tribe, the thirteenth month represents forgiveness.

As mentioned previously, Rev 22:2 associates the months of the year with the fruits of the tree of life. The verse specifically tells us "the leaves of the tree were for the healing of the nations." Matt 9:5 teaches us that Jesus healed by forgiving sins. Therefore, healing comes through forgiveness. Jesus also taught us that God forgives our sins if we forgive the sins of others (Matt 6:14). It is interesting that this verse specifically mentions healing, and therefore forgiveness, since it seems as though God designed the calendar's leap months as a representation of this fruit.

Deut 33 tells us that Moses blessed the tribes of Israel. There is an interesting idea given in verse 13 and 14. "And of Joseph he said, Blessed of the LORD be his land, ... for the precious fruits brought forth by the sun, and for the precious things put forth by the moon." Notice, by referencing the sun and moon, this verse associates fruits with the calendar, since the sun and moon are the premise for the calendar. Being that faith supports the addition of fruit to our character, and with Joseph being the tribe representing faith, we see the reason to connect the sun and moon with the tribe.

We may not know whether the servants of God mentioned in Revelation seven will be actual physical descendants of the twelve tribes. However, we know all Christians become citizens of the "Israel of God" (Gal 6:16, 1 Pet 2:9). Therefore, genealogical ancestry may not be relevant to the intended meaning of the chapter.

Let us understand that the prophecy of the 144,000 is not only a prophecy. It is also an instruction concerning the most important concepts of the Bible. There is something NEW, the new song, that Christians must learn. We must learn the concept of virginity in the context of the book of Revelation and other biblical passages. We must beware of the leaven of the "enticing words of man's wisdom" (1 Cor 2:4) and resist the temptation to "join" to earthly government. We must enter into the fortress and place of safety that is symbolically represented by Mount Zion (Rev 14:1). Jesus tells us "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven" (Matt 18:18). We must rely on the supernatural power of Jesus (1 Cor 5:4) to enforce judgment within the church of God and protect it from evil. We must come out of the world and the Babylon of man's justice system. We WILL then receive God's blessing and protection.

See Gregory Diaz's other articles at:
[Diaz, Gregory – Church of God, Bismarck \(church-of-god-bismarck.org\)](http://church-of-god-bismarck.org)

Have a Great Sabbath!

Birth Date?

(Copyright 06-08-2024) by James Steinle (Swanville, Minnesota)

Was Jesus or Yayshua born on Christmas day, or in the Spring or the fall? Is it possible to determine? It is and I used to believe it was in the fall.

<https://www.youtube.com/watch?v=ZAY-QZIWCOI> 45.30 min. – it says 47. (However, it seems a portion of Jonathon Cahn's talk has maybe been repeated somewhere around 30 minutes, as it seems he starts repeating. But maybe he is just emphasizing or finishing a point. Just continue to listen as even if it is a review it is just so interesting).

Proof after Biblical proof along with logic and also the Dead Sea Scrolls! Brings us to.... March 20, 6 B.C.

This year, we currently believe we are in 2024 AD ("after the birth of"). If Jonathan is correct, and it seems he is, it could be concluded we may actually be in the year 2030! These are my thoughts but if I am mistaken, let me know!

Editor's Note: I must caution anyone reading this or watching this video to understand that Jonathon Cahn is a Messianic Jewish Pastor who writes and sells books. At times I believe he does have some good information and we should always look at what others have to say, but is it actually in scripture?

Some people, not necessarily Jonathan Cahn have a talent for twisting scriptures into pretzels and getting people to believe things which are just not true. Do not fall for these things, check everything very carefully against scripture. I have not watched this video yet, so I do not know what he has to say or if it is true or not. I just want to point out that you should use caution when viewing this video or any other video of this nature. Laura Lee

See James Steinle's other articles at:

[Steinle, James – Church of God, Bismarck \(church-of-god-bismarck.org\)](http://Steinle, James – Church of God, Bismarck (church-of-god-bismarck.org))

Say, 'Cheesecake!'

(Copyright 06-11-2024) by Dwight Fleming (Oroville, California)

I found out last night that observant Jews eat dairy products in celebration of Shavuot (Feast of Weeks or Pentecost). Cheesecake is one of the favorites. So, I went out and got a platter of cheesecake. And some ice cream too. If we're going to celebrate, then let's do it right!

Shavuot celebrates the giving of the law (Torah) at Mount Sinai after the children of Israel left Egypt. The reason for celebrating with dairy products is because the promised land was a land flowing with MILK and honey. And Pentecost or the Feast of Weeks or the Feast of Firstfruits was not to be observed until they came into the promised land. See Leviticus 23:9-22.

The Jews observe Pentecost on the sixth day of the third Hebrew month according to their (God's) calendar every year on Sivan 6. Some Christian churches also observe Pentecost every year on Sivan 6 as do the Jews. Other churches use a weekly Sabbath to begin their 50-day count to determine the day of Pentecost.

Whichever day is observed for Pentecost, for Christians, it represents the giving of the Holy Spirit as recorded in Acts 2:1-12. For myself and some others, it also pictures the first resurrection when Jesus will descend from heaven to gather

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His saints together for the marriage supper of the Lamb. See Revelation seven and Revelation 19:1-9. Christ and His army of saints will later return to earth on the Feast of Trumpets to fight against the rebel armies of the Beast. Read the remainder of Revelation 19.

What I want to share with this letter are some personal things that I find interesting even if I don't fully understand them. My mom's funeral and burial were delayed for about two weeks. The earliest that the mortuary could do the graveside service was on June 14th in the afternoon. That meant that the service would be in the heat of the day. They then said they could do the service in the morning on June 13th. The viewing would be in the afternoon of June 12th at the chapel.

When I searched on the internet: "Shavuot 2024" this is what came up: "Begins Tuesday, June 11 at sunset. Ends Thursday, June 13, at nightfall." During this same time period is when we will celebrate and honor my mom's life and lay her to rest. What an interesting coincidence or is it?

If Pentecost does picture the resurrection, then God, who will wipe away all tears, is always faithful in providing us great hope during our time of need. To go a little deeper, as it turned out, my mom's day of death came 49 days (7 x 7) after my dad had died on April 5th ten years prior. My mom and dad were married in '49. If you count inclusive from April 5th to May 24th, then you will count 50 days. Again, a symbol of the Resurrection.

My mom had seven children. After I had come to see the four-three pattern of the seven trumpets in the Book of Revelation, it hit me one day that my mom had her seven children according to the exact same pattern as the annual Sabbaths beginning with Trumpets (four in the autumn and three in the spring). The seventh trumpet will then occur on a future Pentecost. Glory to God!

Despite any personal grief, I find joy in looking forward to the fulfillment of this glorious time that we are now celebrating. May God provide a **Comforter** that our Joy in the Lord will be a light to others. God bless you all!

See Dwight Fleming's other articles at:
[Fleming, Dwight – Church of God, Bismarck \(church-of-god-bismarck.org\)](http://church-of-god-bismarck.org)

Iron Sharpening Iron
New American Standard Bible (Proverbs 27:17)
As iron sharpens iron, so one person sharpens another.

In regard to: Memorial of Deliverance
Article by Warren Zehrung
Comments by Laura Lee (Bismarck, North Dakota)

This is an excellent article.

Just want to clarify a couple of things. In the introduction to the article, it says the following:

Leviticus 23:4-5 These are the Feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the **first month at even is the LORD'S Passover.**

Likewise, we are given a pretty good understanding of the meaning of the **second** Feast of the LORD in its name. We eat unleavened bread for seven days:

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Leviticus 23:6 And on the fifteenth day [the First Day of Unleavened Bread] of the same month is the Feast of Unleavened Bread unto the LORD: **seven days ye must eat unleavened bread.**

In Lev. 23:4-5 stated above, the phrase "at even" is talking about "between the two evenings". Between the two evenings happens once a day and is the time period between "Noon and Sunset". In other words, it is always talking about the end of the day and refers to the Passover Sacrifice. You will recall Christ was crucified and died at about 3:00 PM on the fourteenth of Nisan. So, Christ being the Passover Sacrifice was killed at the same time as the Passover Lambs. Lev. 23:4-5 does not refer to a Day called Passover. It refers only to the time of the Passover Sacrifice. Once the lambs were killed, they were eaten on the 15th of Nisan. So, the Passover meal took place on the 15th of Nisan.

Eze 45:21 In the first *month*, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

Luk 22:1 Now the feast of unleavened bread drew nigh, which is called the Passover.

The feast of Unleavened Bread is not a second Holy Day Season. Passover and the Feast of Unleavened Bread are the same Feast which starts with a Passover Meal at sunset on the 15th of Nisan and lasts for seven days.

In regard to: The Gold Lampstand (Zec. 4)

Article by Paul Janvier Mbock
Comments by Laura Lee (Bismarck, North Dakota)

First of all, we do not teach church eras. Take note that all the churches in Revelation 2 and 3 existed at the same time. So, what can be concluded from that is that all of those different types of people described in Revelation 2 and 3 can exist today just as they existed at the same time back then.

We also do not teach a place of safety. God is fully able to protect and take care of His people no matter where they are in the world.

As for the rest of it, I believe there are major flaws in your teaching on prophecy.

Letters

Letter from M. Sir Kanth (June 12, 2024)

Dear brothers and sisters in YAHWEH.
Shalom Shabbat greetings to all.

How are you? How is your spiritual Leaders, Assemblies, staff members, believers and healthy of life? I have been sending mails, praying and sharing our Sabbath truth work update. But you did not respond. If you did not receive my introduction mail, I will resend you. I hope you are busily engaged in declaring the truth of YAHWEH by leaps and bounds. As a Sabbath elder I have a responsibility of praying for our fellow-Sabbath keepers and Torah observants. Remember we are all family of YHWH. All of our Sabbath keepers hardened their hearts. I don't know you and you don't know I. 1 CORINTHIANS 8:3. But our Living Elohim united us to praise Him in spirit and in truth. HalleluYah. we also observe appointed Holy feasts-Times (Moedim)

Passover (Pesach) Feast of unleavened bread (Matzah) Feast of first fruits (Yom Habikkurim) Feast of weeks/Pentecost (Shavout)

2.FALL MOEDIM-Feast of trumpets (Yom Teruah/Rosh Hashanah) Day of Atonement (Yom Kippur) Feast of Tabernacle

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(Sukkot/Booths/Tents)

The spring moedim have been fulfilled in the life of yeshua. The fall moedim is second coming.

PASSOVER-CROSS
UNLEAVENED BREAD-CLEANSING FROM SIN
FEAST OF FRUITS-RESURRECTION
PENTECOST -CHURCH AGE
FEAST OF TRUMPET-RAPTURE TRIBULATION GATHERING
DAY OF ATONEMENT- AWE ATONEMENT FOR ISRAEL
TABERNACLES- MILLENNIUM

If you are interested to know more, I can clearly explain about us. your comments and suggestions are greatly appreciated. Please pray for the peace and protection of Holy Land. Please make us be part of your Church/Congregation/ Synagogue/Ministry. we need to grow more under your dynamic spiritual leadership and guidance. Indeed, your fellowship will be of the greatest blessing to us. As a result of your Sabbath fellowship, one day our almighty YHWH shall bestow upon crown of righteousness in eternity.

Prayerfully expecting your loving and compassionate reply soon. I close with Numbers 6:24-27.
Your humble servant of YAHWEH
ELDER. M.SRIKANTH. INDIA

Letter from William P. Goff (June 12, 2024)

Greetings Brethren,

Hope all of you are well. As mentioned in our last update, we are completely out of funds, Sengera House, and our remote orphans and widows have no food, and are sleeping hungry. If you can possibly help, it will be very much appreciated.

Thank You.
Bill Goff

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Announcements

Announcement from William P. Goff (May 26, 2024)

Greetings Brethren,

The May 26, 2024, Kenya Update is now posted at:

<http://www.khofh.org>

Thank You.
Bill Goff

Announcement from William P. Goff (June 8, 2024)

Greetings Brethren,

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There is a new Kenya Update dated June 8, 2024, posted at:

<http://www.khofh.org>

We wish all of you a very Spiritual and Uplifting Feast of Pentecost.

Thank You.
Bill Goff

Holy Days 2024

Passover – April 23, 2024 (Observed at Sunset the Evening Before)

Passover/Unleavened Bread – April 23-29, 2024

Pentecost – June 12, 2024

Trumpets - October 3, 2024

Atonement – October 12, 2024

Tabernacles –October 17, 2024, to October 23, 2024

Last Great Day – October 24, 2024

Notes