

## **Pride, Humility, and the Day of Atonement**

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**PAGE 2**

## **Preparing for the Feast**

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**PAGE 9**

## **Countdown 469**

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**PAGE 15**

## **Countdown 470**

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**PAGE 18**

## **Regarding envy and the most brilliant thoughts of all time**

(Copyright 10-15-2024)  
by Curtis Dahlgren  
(Stephenson, Michigan)

**PAGE 20**

## **The Pilgrims' Devastating Experiment with Socialism**

(Copyright 2023) by Eddie Hyatt  
(Grapevine, Texas)

**PAGE 22**

## **A Bride Prepared (Chapter 10)**

(Copyright) by Warren Zehrung  
(Little Rock, Arkansas)

**PAGE 24**

## **Nuclear Strike!**

(Copyright 10-10-2024)  
by Dwight Fleming  
(Oroville, California)

**PAGE 25**

## **All About Mars: The Red Planet**

(Copyright 10-16-2024) by David Rives  
(Lewisburg, Tennessee)

**PAGE 26**

## **Iron Sharpening Iron In regard to: Countdown 469**

Article by Warren Zehrung  
Comments by Laura Lee  
(Bismarck, North Dakota)

**PAGE 27**

**The “New” Church of God Messenger**  
**A Newsletter for the People of God**  
**November 2, 2024 --- Issue No. 196**

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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.

## **Pride, Humility, and the Day of Atonement**

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Because four **holy days** fall in a single month's time—and the **Feast of Tabernacles** so dominates the season—Atonement frequently gets short shrift. But so important is its meaning to us that God's instruction for observing it carries

**The "New" Church of God Messenger**  
**A Newsletter for the People of God**  
**November 2, 2024 --- Issue No. 196**

what some interpret as the death penalty for not observing it properly ([Leviticus 23:29](#))! With its seriousness in mind, I hope this article will prove profitable in helping us prepare for this year's [Day of Atonement](#).

We can hardly think about Atonement without also thinking of fasting. But fasting is not the primary issue in observing Atonement! In fact, in not even one scripture does [God](#) directly command us to fast on this day. However, I am not suggesting that we do not need to fast on Atonement; indeed, I definitely believe we *should* fast then. Luke notes in [Acts 27:9](#) that "the Fast was already over," referring to the time of year this event took place. He undoubtedly meant Atonement, but, even so, fasting on this day is only strongly implied rather than directly commanded.

The basic commands and thus the fundamental guidelines from God about observing the Day of Atonement are found in [Leviticus 23:27-32](#):

Also the tenth day of this seventh month shall be the Day of Atonement. It shall be a holy convocation for you; you shall [afflict your souls](#), and offer an offering made by fire to the LORD. And you shall do no work on that same day, for it is the Day of Atonement for you before the LORD your God. For any person who is not [afflicted](#) of soul on that same day, he shall be cut off from his people. And any person who does any work on that same day, that person I will destroy from among his people. You shall do no manner of work; it shall be a statute forever throughout your generations in all your dwellings. It shall be to you a [sabbath](#) of solemn rest, and you shall afflict your souls; on the ninth day of the month at evening, from evening to evening, you shall celebrate your sabbath.

The focus in these verses is on the spirit or attitude in which we keep Atonement. Considering verse 29, doing things right on this day is a serious responsibility. For religious Jews, this is the most solemn day of the year.

### **Fasting and Afflicting Our Souls**

Three times in this short span of verses God commands us to afflict our souls or be afflicted. Many think that "fast" is derived from the same word as "afflict," but such is not the case. They are not cognate; in the Hebrew, they have no etymological connection. They are two different words with distinctly different roots. God probably uses these different words to emphasize the attitude one should have during a fast, rather than the act itself, because it is entirely possible for a person to fast for a day and not be in the [right attitude](#). However, when done properly, fasting can significantly enhance the lesson of this holy day.

"Fast" is derived from a word meaning "to cover the mouth," implying that no nourishment gets past it into the body.

"Afflict," Hebrew *anah*, is an intriguing word, giving us insight into how God intends us to use this day. According to *The Theological Wordbook of the Old Testament*, its primary meaning is "to force or try to force into submission," "to punish or inflict pain upon." When used in contexts involving attitude, it means "to find oneself in a stunted, humble, lowly position; cowed." It is used to describe what one does to an enemy ([Numbers 24:24](#)), what Sarah inflicted on Hagar ([Genesis 16:6](#)), and what the lawless do to the weak ([Exodus 22:22](#)). It is used of the pain inflicted on Joseph's ankles by his chains ([Psalm 105:18](#)). [Moses](#) describes Egypt's treatment of Israel with this word ([Exodus 1:11-12](#)), and in this case, it implies more than the emotional pain of slavery but something that hurt physically. Thus, in *Strong's Concordance*, the author uses such forceful and painful words as "browbeat," "deal hardly with," "defile," "force," "hurt," and "ravish" to describe it. *Anah* is a strong, forceful word.

### **Affliction to Humble Us**

We will take a step closer to understanding Atonement's primary focus by seeing a few more applications of this word. In [Deuteronomy 8:2-3](#), God records:

And you shall remember that the LORD your God led you all the way these forty years in the wilderness, to humble [*anah*] you and test you, to know what was in your heart, whether you would keep His commandments or not. So He humbled [*anah*] you, allowed you to hunger, and fed you with manna which you did not know nor did your fathers know, that He might make you know that man shall not live by bread alone; but man lives by every word that proceeds from the mouth of the LORD.

Israel endured many discomforts during those forty years, and they sinned a great deal too. However, God reminds them that He was with them during both good and bad times. He also makes it clear that He Himself inflicted them with much

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**The “New” Church of God Messenger**  
**A Newsletter for the People of God**  
**November 2, 2024 --- Issue No. 196**

pain, and He did this for three specific reasons: to humble them, to know what was in their hearts, and to teach them that man does not live by bread alone.

If He did these things to humble them, then the flip side is that He did it to knock the pride from them. Pride motivated many of their sins. As a recurring theme in Scripture, God's work to humble us is something to keep at the forefront of our minds. The author of Hebrews warns us, "Do not despise the chastening of the Lord" ([Hebrews 12:5](#)). He is deeply involved in our lives, and because He loves us dearly, He will correct us painfully when necessary (verse 6).

Deuteronomy 8 teaches that God humbles us to drive the pride of self-sufficiency far from us. When things go well, it is easy to forget God and ascribe success to natural abilities, learned skills, or even good luck. But when the body is not fed, it begins to weaken noticeably, and it soon begins to feel pain. The spirit, though, seems to weaken and "die" so slowly it is almost imperceptible. As we spiritually deteriorate, we may even feel blessed and prospered by God! So, He disciplines us with pain to warn us that all is not as well as our vanity is leading us to think.

[Isaiah 64:8-12](#) is a vivid and colorful example of God inflicting pain for disobedience.

But now, O LORD, You are our Father; we are the clay, and You our potter; and all we are the work of Your hand. Do not be furious, O LORD, nor remember iniquity forever; indeed, please look—we all are Your people! Your holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and beautiful temple, where our fathers praised You, is burned up with fire; and all our pleasant things are laid waste. Will You restrain Yourself because of these things, O LORD? Will You hold Your [peace](#), and afflict [*anah*] us very severely?

Isaiah asks God to restrain Himself lest the punishment exceed what they can bear. Again, the force of this word is plain in the descriptions of the cities, Zion, Jerusalem, and the Temple. Pain seems to get our attention like nothing else. It may be a last resort, but it is usually quite effective.

[Zechariah 10:2-3](#) is interesting in light of what has happened since our former association liberalized its doctrines:

For the idols speak delusion; the diviners envision lies and tell false dreams; they comfort in vain. Therefore the people wend their way like sheep; they are in trouble [*anah*] because there is no shepherd. My anger is kindled against the shepherds, and I will punish the goatherds. For the LORD of hosts will visit His flock, the house of Judah, and will make them as His royal horse in the battle.

This is speaking specifically of a time yet future, but its principle is that pain comes upon people because there is no shepherd. Both people (sheep) and leaders (goats) receive painful punishment because of their sins.

[Psalm 119:71](#) and 75 put a positive spin on the use of *anah*:

It is good for me that I have been afflicted [*anah*], that I may learn Your statutes. . . . I know, O LORD, that Your judgments are right, and that in [faithfulness](#) You have afflicted [*anah*] me.

[Lamentations 3:31-33](#) assures us there is loving purpose and compassionate consideration involved in God's affliction:

For the Lord will not cast off forever. Though He causes grief, yet He will show compassion according to the multitude of His mercies. For he does not afflict willingly, nor grieve the children of men.

This statement almost sounds like "this is going to hurt Me more than it does you." His discipline is always tempered by mercy. If He applied strict justice, He could lawfully kill us all off because that is what we deserve.

### **Self-Inflicted *Anah***

By taking another step in the Bible's use of *anah*, we will arrive right in the Day of Atonement! *Anah* also describes self-inflicted inner pain, expressing sorrow, and it is often accompanied by fasting. This is harder to see in English because the word must be amplified for English to express what the Hebrew does so easily by changing the verb's stem.

Isaiah writes, "Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God,

**The "New" Church of God Messenger**  
**A Newsletter for the People of God**  
**November 2, 2024 --- Issue No. 196**

and afflicted [*anah*]" ([Isaiah 53:4](#)). When *anah* is used in what is called the *niphal* stem, it means the pain, trouble or discomfort is reflexive and thus *self-inflicted*. In English grammar, "reflexive" means the action of the verb is directed back at the subject. One of the things [Isaiah 53:4](#) is saying, then, is that Christ voluntarily submitted Himself to this affliction.

In most cases in English translations, the interpreters chose to add more words to clarify that the action was self-imposed. Sometimes "fasting" will frequently appear in the same context if it is strongly implied:

In those days I, Daniel, was [mourning](#) three full weeks. I ate no pleasant food, no meat or wine came into my mouth, nor did I anoint myself at all, till three whole weeks were fulfilled. . . . Then he said to me, "Do not fear, Daniel, for from the first day that you set your heart to understand, and to humble [*anah*, chasten—KJV] yourself before your God, your words were heard; and I have come because of your words. ([Daniel 10:2-3](#), 12)

Whether the prophet simply eliminated these specific things from his diet during the period or abstained from food entirely is not relevant here. What is important is seeing that the chastening or humbling was self-imposed.

[Psalm 35:13](#) presents us with a clear example in which *anah* is not in the *niphal* stem, but clarity is achieved by explanation: "But as for me, when they were sick, my clothing was [sackcloth](#); I humbled [*anah*] myself with fasting." In this case the self-imposed affliction or humbling is by means of fasting. [Ezra 8:21](#) is another example: "Then I proclaimed a fast there at the river of Ahava, that we might humble [*anah*] ourselves before our God, to seek from Him the right way for us and our little ones and all our possessions." Again, *anah* is not in the *niphal* stem, but the rest of the verse explains that the humbling comes through fasting.

#### **Pride Must Be Removed**

Why does God devote an entire festival—the most solemn day of the year, the very day that foreshadows our reconciliation with Him—to commanding us to go through an exercise in self-affliction designed to promote humility? He does it to impress forcefully upon our minds—and hopefully our character—that the attitude that has produced all the division and fighting on earth is pride. At the same time, He wants to emphasize that unity and an end to fighting will never happen until we are humbled and that the humbling process may cause a great deal of pain.

[Ezekiel 28:17](#) reveals the very beginning of pride: "Your [Satan's] heart was lifted up because of your beauty." The marginal reference reads, "your heart was made proud." In [Job 41:34](#), as part of the description of [Leviathan](#), [Satan](#) is called "king over all the children of pride." God describes no mere animal but rather uses an animal as a type of the Devil.

Satan's pride led him into war with God ([Isaiah 14:12-14](#)). He has passed this proclivity on to his "children," and their pride in turn leads them to divide from each other and enter into wars against each other as their father does. Pride is a vine that produces a multitude of evil fruits—so many that some call it "the father of all [sin](#)." As long as the seed of pride is alive, it has a very good chance of springing forth in ugly conduct.

Sometimes, the Bible clearly states what pride produces. At other times, it shows this by associating pride with its fruit. It usually does this immediately within a given verse in which the word "pride" appears by showing pride to be synonymous with its fruit.

For example, [Psalm 10:4](#) says, "The wicked in his proud countenance does not [seek God](#); God is in none of his thoughts." This statement seems to catch the essence of all of pride's fruit. It causes a person to resist God rather than seek to be like Him. How can a person be one with God without seeking Him?

The last clause in verse 4 can alternately be translated, "All his thoughts are, 'There is no God.'" Pride colors all he thinks concerning morals and ethics. His thoughts are on the greatness of man. Because his thoughts are inclined to glorify man, he does not consider that there might be Someone greater to whom he is responsible.

Verse 2 shows that the proud person takes advantage of those who are weaker: "The wicked in his pride persecutes the poor." In practical terms, it means that, in pursuing personal desires, the proud person has no regard for the needs and comforts of others. He "runs over" people. He has no esteem for their interests and happiness, thinking them unworthy even to consider. Such an attitude will never bring people together.

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**The "New" Church of God Messenger**  
**A Newsletter for the People of God**  
**November 2, 2024 --- Issue No. 196**

[Psalm 59:12](#) adds another angle: "For the sin of their mouth and the words of their lips, let them even be taken in their pride, and for the cursing and lying which they speak." Proud people also possess an unruly tongue that curses, lies, and offends. This complements the previous verse in that a proud person may not have the opportunity to "run over" somebody in business, but every proud person can boldly or carelessly run over others with his tongue.

Some people are abrupt, abusive, harsh, and overbearing with their tongue. Even though they may not physically attack other people, they leave them emotionally abused. Some complain ceaselessly, spreading a pall of negativism that makes others want to avoid them. Neither harshness nor negativism promotes oneness. We need to study how God says to use the tongue, but the cause of [offenses](#) that separate us is almost invariably inconsiderate, self-centered pride producing its divisive fruit through the tongue.

[Isaiah 9:8-9](#) presents an interesting point. "The LORD sent a word against Jacob, and it has fallen on Israel. All the people will know—Ephraim and the inhabitant of Samaria—who say in pride and arrogance of heart. . . ." Here, Isaiah uses a figure of speech to make pride and its fruit synonymous. Pride is not literally arrogance but an elevated opinion of oneself. When one is proud, however, arrogance is also present. Therefore, the Bible pulls no punches, telling us that arrogance and pride are synonymous. Where pride is, arrogance will also be found in some degree. Does arrogance promote unity?

[Isaiah 16:6](#) mentions another synonymous pair: "We have heard of the pride of Moab—he is very proud—of his haughtiness and his pride and his wrath." Pride and wrath are also often present together, a major reason why pride leads to fighting. The degree of wrath is not the issue, only that it is present. In this context, the wrath of Moab is notable because it is excessive and unjustified (see [Amos 2:1](#)).

In [Isaiah 28](#), we can see that God makes a connection between the "crown of pride" (verse 1) and "the drunkards [alcoholics, drug addicts] of Ephraim" (verses 1-4, 7-8). Pride and substance abuse are companions. Pride is at the very foundation of drug addiction because it turns one away from God and godliness to focus on the self. One who is focused on himself will hardly promote unity. We can probably all relate a story of how alcoholism or drug abuse drove a family apart.

### **Fruits of Pride**

[Proverbs 21:4](#) summarizes this section well, giving a picturesque illustration of pride's ability to bear evil fruit: "A haughty look, a proud heart, and the plowing of the wicked are sin." The relationship between pride and sin is easily seen, but none seems to exist between either pride or sin and plowing. However, there is a link. Solomon is saying that, just as surely as plowing precedes the produce of the earth, so does pride prepare the way for the produce of sin.

In some Bibles "plowing" may be translated "lamp." In this case, pride is depicted as a lamp that guides or lights the way into sin. In his poem, *The Divine Comedy*, Dante Alighieri listed pride among the seven great sins. In fact, he lists it first because, he concludes, it is the father of the others. Because of what the Bible reveals of Satan and his rebellion, he is probably correct.

[Obadiah 3](#) reveals why these fruits are produced and why pride is so dangerous: "The pride of your heart has deceived you, you who dwell in the clefts of the rock, whose habitation is high; you who say in your heart, 'Who will bring me down to the ground?'" In short, pride deceives one into believing and eventually doing wrongly. What does it deceive a person into believing?

In this context, God quotes [Edom](#) as saying, "Who will bring me down to the ground?" Edom dwelt in the mountainous country southeast of Judea, and Petra was their stronghold. They thought their combination of military strength and impregnable position made them impossible to defeat. Yet notice what verse 4 adds: "'Though you exalt yourself as high as the eagle, and though you set your nest among the stars, from there I will bring you down,' says the LORD."

What had pride done? It had deceived them into believing they were secure, self-sufficient, quick-witted, intelligent, and strong enough to withstand anybody. This clearly illustrates that pride's power lies in its ability to deceive us into believing in our self-sufficiency. Even in our everyday relationships with other people, this is a serious deception, but when the deception involves our relationship with God, the level of seriousness reaches alarming proportions.



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**The "New" Church of God Messenger**  
**A Newsletter for the People of God**  
**November 2, 2024 --- Issue No. 196**

Notice Zophar's comments on the serious state of the proud in relation to God in [Job 20:4-9](#):

Do you not know this of old, since man was placed on earth, that the triumphing of the wicked is short, and the [joy](#) of the hypocrite is but for a moment? Though his haughtiness mounts up to the heavens, and his head reaches to the clouds, yet he will perish forever like his own refuse; those who have seen him will say, "Where is he?" He will fly away like a dream, and not be found; yes, he will be chased away like a vision of the night. The eye that saw him will see him no more, nor will his place behold him anymore.

[Proverbs 11:2](#) clarifies further, "When pride comes, then comes shame; but with the humble is [wisdom](#)." Thus, we can understand that the proud hypocrite deceives himself into ignoring realities in the conduct of his life that the [meek](#) and humble person quickly recognizes and takes into account. The proud person's vanity pushes him into conduct that will end in shame. The humble person's attitude, on the other hand, is a vivid contrast, for his wisdom prevents him from pursuing the same conduct. This in turn produces even more wisdom when good fruit is produced because it reinforces his right decision.

### **Pride Puffs Up**

This pride seen in [Proverbs 11:2](#) literally means "boiling up," or we might say, "puffed up." It can mean "to overstep the boundaries." The proud person has an inflated opinion of himself and his possessions, abilities, powers, and accomplishments. This exists because pride has deceived him about his importance. He is the center of [the world](#)! The day is coming soon when everyone's proud ego will be deflated, and man's haughty self-regard will be stripped away.

This is exactly what happened to Satan. He got so full of himself that his pride tricked him into believing he could defeat His Creator in battle and take His place! He ignored the reality that he was the creation of God, and He is thus superior to His creation in every way. His pride deceived him into underestimating the awesome power of God he had seen demonstrated in the creation! It made him disregard the limited nature of his own power in comparison, making him think he was stronger than was true. It actually made him think he could be God!

This attitude also resides at the foundation of [Laodiceanism](#). Of what does God accuse the Laodiceans? "[Y]ou say, 'I am rich, have become wealthy, and have need of nothing'" ([Revelation 3:17](#); emphasis ours). Their pride deceives them into believing they are self-sufficient. They have it all! They do not need anything! We should consider that in all probability the Laodicean does not say any such thing with his tongue. In fact, he is probably able to "talk the talk" very well and hypocritically put on a good show of righteousness. But God looks on the heart, seeing not only his *public* conduct but also his motivations and *private* conduct. The Laodicean is of the class that professes to know God but denies Him in works. God's judgment—the correct judgment—is that they are "wretched, miserable, poor, blind, and naked."

### **Self-Delusion**

We understand that pride is generated by Satan, "the prince of the power of the air" ([Ephesians 2:2](#)). "The [god of this world](#)" ([II Corinthians 4:4](#), KJV) finds fertile ground in a particular part of our psyche that the Bible clearly pinpoints. It is an area critical to God's purpose and to whether we will ever be able to live at one with God and others.

Jesus' teaching in [Luke 18:9](#) relates to this: "Also He spoke this parable to some who trusted in themselves that they were righteous, and despised others." This specific problem is religious egotism: The Pharisee despised others. *Despised* means "to count as nothing" or "to be contemptuous of." Can one have a good relationship with someone he despises? Pride finds fertile ground in our process of evaluation and begins to produce corrupt fruit.

This parable reveals the Pharisee to possess a misguided confidence that caused him to magnify himself by comparing himself against someone he felt to be inferior. It fed his own opinion of himself, causing separation from his fellow man. While that was happening, it also brought him into war with God! The Pharisee became separated from God because, as the parable says, he was not justified.

We need to take warning because, if we begin to feel contaminated in a brother's presence—if we begin to withdraw from him or are constantly finding fault with him and being offended by almost everything he does—we may well be in very great trouble! The sin of pride may be producing its evil fruit, and the division is strong evidence of it.

This parable features a self-applauding lawkeeper and an abased publican. One is not simply good and the other evil;

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**The “New” Church of God Messenger**  
**A Newsletter for the People of God**  
**November 2, 2024 --- Issue No. 196**

both are equally sinners but in different areas. Both had sinned, but the outward form of their sins differed. Paul taught Timothy that some men's sins precede them and others follow later (1 Timothy 5:24). The publican's sins were obvious, while the Pharisee's were generally better hidden.

The Pharisee's pride deluded him into thinking he had a righteousness he did not really possess. His prayer is full of self-congratulation, and like a circle, it keeps him firmly at its center (notice all the /'s in Luke 18:11-12). He makes no lowly expression of obligation to God, he voices no thanksgiving for what God had given him, he gives no praise to God's glory. He asks for nothing, confesses nothing, and receives nothing! But pronouncedly, he compares himself with others. He is filled with conceit and is totally unaware of it because his pride has deceived him into concentrating his judgment on the publicans—sinners who were contaminating his world!

The humble publican did not delude himself into thinking he was righteous. What made the difference? It was a true evaluation and recognition of the self in relation to God, not other men. The basis of their evaluations—pride or humility—made a startling difference in their conclusions, revealing each man's attitudes about himself and his motivations.

The one finds himself only good, the other only lacking. One flatters himself, full of self-commendation. The other seeks mercy, full of self-condemnation. Their approach and attitude toward God and self are poles apart! One stands apart because he is not the kind of man to mingle with inferiors. The other stands apart because he considers himself unworthy to associate himself with others. One haughtily lifts his eyes to heaven; the other will not even look up! How different their spirits! Anyone who, like the Pharisee, thinks he can supply anything of great worth to the salvation process is deluding himself!

Remember the Edomites of Obadiah 3-4? They looked at their stronghold and then at themselves and their enemies. They concluded they were stronger than all—they were impregnable! Their evaluation was in error because they left God out of the picture even as the Pharisee did.

Therein lies much of the problem concerning pride. Against whom do we evaluate ourselves? Pride usually chooses to evaluate the self against those considered inferior. It must do this so as not to lose its sense of worth. To preserve itself, it will search until it finds a flaw.

If it chooses to evaluate the self against a superior, its own quality diminishes because the result of the evaluation changes markedly. In such a case, pride will often drive the person to compete against—and attempt to defeat—the superior one to preserve his status (Proverbs 13:10). Pride's power is in deceit, and the ground it plows to produces evil is in faulty evaluation.

### **Humility the Key**

Psychologists tell us these days that we must have self-esteem, self-assurance, and self-respect, and indeed, some measure of these is good. However, unchecked, they easily become arrogance, insolence, presumption, egotism, and other forms of self-importance, and in turn, they produce idolatry, hatred, murder, adultery, lying, etc.

On the Day of Atonement, God commands us to afflict ourselves. Fasting is the external means God gives to assist us in this. It inflicts on us a small amount of discomfort, which is a good indicator of God's mercy. He could have commanded us to do something very painful, requiring a great deal of endurance and discipline. He has every right to do so, but instead, He chose something that also shows us how much we need what He so generously supplies, such as food and water. Without what He supplies spiritually, we would not last very long in that realm either.

God says through Isaiah:

Thus says the LORD: "Heaven is My throne, and earth is My footstool. Where is the house that you will build Me? And where is the place of My rest? For all these things My hand has made, and all those things exist," says the LORD. "But on this one will I look: on him who is poor and of a contrite spirit, and who trembles at My word." (Isaiah 66:1-2)

Humility is the key to unity with God. Consequently, it is also the key to oneness with our brethren. God's way of achieving unity is for each person to be so attuned to God that he is motivated to do everything possible to ensure that the



**The “New” Church of God Messenger**  
**A Newsletter for the People of God**  
**November 2, 2024 --- Issue No. 196**

relationship (with God or fellow man) is not only unbroken, but constantly becoming ever closer. We should do this because we are striving to become like Him and that is how He is.

Each person is responsible for cleaning up his character and humbling himself before God. Each is *not* responsible for judging his brother so critically it drives a wedge between them and separates them. Such a person does not even see his own sin! In such a case, he could not be in God's Kingdom because that manner of thinking would continue right on into it, and God will not allow it there.

In a context that most commentators believe involves the Day of Atonement, [Isaiah 58:5-6](#) directly connects fasting and afflicting the self:

Is it a fast that I have chosen, a day for a man to afflict his soul? Is it to bow down his head like a bulrush, and to spread out sackcloth and ashes? Would you call this a fast, and an acceptable day to the LORD? Is this not the fast that I have chosen: to loose the bonds of wickedness, to undo the heavy burdens, to let the oppressed go free, and that you break every yoke?

The Day of Atonement is a time of fasting in conjunction with searching out our sins and repenting of them so we might be one with God and fellow man. On this day especially, we should pursue very few of our normal daily responsibilities. Thus, as we feel the hunger and thirst pangs rise within us, we should have the time to study God's Word and meditate on our lives. God's Word, meditation, and our body's cries to be fed should work to focus our attention on our insufficiency when denied the generous and life-giving blessings of God.

Without what God supplies, we would have no life in the first place, and now that we have life, it cannot be sustained without His continued providence. Honestly facing our need should drive us to humility and humble submission in prayer. God is the *only* One who can supply what we truly desire and need to fulfill His purpose and our hope. Jesus' prayer was that we be one with the Father even as He was one with Him ([John 17:20-23](#)). Humility is a major route to that end.

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**See John W. Ritenbaugh's other articles at:**

**[Ritenbaugh, John W. – Church of God, Bismarck \(church-of-god-bismarck.org\)](http://church-of-god-bismarck.org)**

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## Preparing for the Feast

(Copyright 2020, 10-16-2024) by John W. Ritenbaugh (Lancaster, South Carolina)



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**The "New" Church of God Messenger**  
**A Newsletter for the People of God**  
**November 2, 2024 --- Issue No. 196**

All of us in God's church consider the [Feast of Tabernacles](#) as a special time of the year. It is an exhilarating climax of one year that generates a "high" to prepare us for the next, enabling us to get through many a rough spot. Few of us take the Feast for granted. In the Feast, spiritual and physical fulfillment combine, and we anticipate it with a hopeful expectation of [joy](#) exceeding that of any other time. Yet, hardly anybody in [the world](#) around us—even those who profess the Bible is the Instruction Book for their religion—has even heard of it, let alone knows anything about it.

Interestingly, "rejoice" appears for the first time in the Scriptures within the instructions for the Feast of Tabernacles:

Speak to the children of Israel, saying: "The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days to the LORD. . . . These are the feasts of the LORD which you shall proclaim to be holy convocations, to offer an offering made by fire to the LORD. . . . And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and *you shall rejoice* before the LORD your [God](#) for seven days. You shall keep it as a feast to the LORD for seven days in the year. It shall be a statute forever in your generations. You shall celebrate it in the seventh month. You shall dwell in booths for seven days. All who are native Israelites shall dwell in booths, that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt: I am the LORD your God." ([Leviticus 23:34](#), 37, 40-43; emphasis ours throughout)

[Deuteronomy 16:15](#) uses an even stronger phrase concerning rejoicing and the feasts: ". . . so that *you [shall, KJV] surely rejoice*." The wording is so strong that it might mislead us into thinking it is to be one big blast! Make no mistake, He desires us to rejoice, but *He wants us to rejoice with purpose*. If we are not rejoicing with His purpose in mind, we are merely titillating our senses.

[Isaiah 5:11-12](#) gives a vivid picture of the wrong kind of "rejoicing":

Woe to those who rise early in the morning, that they may follow intoxicating drink; who continue until night, till wine inflames them! The harp and the strings, the tambourine and flute, and wine are in their feasts; but they do not regard the work of the LORD, nor consider the operation of His hands.

In this context, "feast" does not necessarily imply a holy day. However, it shows we can have the good things of life as a blessing from God yet misuse them by removing Him and His purpose from their proper enjoyment.

Leviticus 23 places rejoicing in context with, and subordinate to, dwelling in booths. We keep the Feast not merely to rejoice but also because the Lord made the Israelites live in booths when He brought them out of Egypt. The booths served as the focal point to remind the Israelites of something God did so they could rejoice with understanding. Thus, the Bible also calls this festival "the Feast of Booths."

Numbers 29 further illustrates the serious purpose of the Feast in its list of sacrifices God commanded to be offered to Him at each festival. He required the Israelites to sacrifice 189 animals at the Feast of Tabernacles alone—more than all the other holy days combined! Remember, a sacrifice is a freely given offering and represents the giving of the self ([Romans 12:1-2](#)). So, we can conclude that God expects more sacrifice from His people at the Feast of Tabernacles than at any other time of the year.

### **More Than a Vacation**

The Feast also carries overtones of a vacation. God wants us to leave behind our normal residences and activities to travel where He has set His name. But it has a far higher and more significant purpose than a mere vacation! *Vacate* means "to surrender possession, to set aside." A vacation is "an interlude from one's customary routine; freedom from duty and responsibility." The Feast is an interlude from one's customary routine, but freedom from duty and responsibility it certainly is not!

In Jesus' day, many leading Jews observed the festival in a way God never intended. In [Mark 7:6-9](#), [Jesus](#) accused the Pharisees of rejecting the commandments of God to keep their own traditions. They had not stopped observing such things as the Feast of Tabernacles; their problem was in a different area. Paul shows in [Romans 10:1-3](#) that the Jews' zeal for God was "not according to knowledge." They were guilty of gross misinterpretation of the Scriptures.

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**The "New" Church of God Messenger**  
**A Newsletter for the People of God**  
**November 2, 2024 --- Issue No. 196**

Their worship was merely outward. To this day, many Jews observe the rituals and customs as ceremonial necessities, obscuring their God-intended purposes. It is a warning to us because we, too, can turn the Feast into little more than a perfunctory observance. We can say, "Seek first the [kingdom of God](#) and His righteousness" (Matthew 6:33), while in our hearts, we seek our own dominant position and advancement. We can say, "A day in His courts is better than a thousand" (Psalm 84:10), yet spend time with Him only when commanded. What kind of close and loving relationship is that?

From the Pharisees' example, we learn that ritualizing an event trivializes it. It deceives us into believing we are fine because we carry out our duties despite what our hearts are like. We need to view the Feast as an opportunity to grow closer to God and fellow Christians, as we immerse ourselves in eight days of intensive learning and fellowship. Otherwise, it becomes a mere exercise, a meaningless ritual.

### **The Deceitfulness of Riches**

[Mark 4:18-19](#) brings another principle to bear on proper Feast observance. Verse 19 names a destructive, unholy [trinity](#): "the cares of this world, the deceitfulness of riches, and the desires for other things." Wealth is deceitful because it can impart a false sense of security to its possessors. When we add a certain amount of anxiety and desire to money's power, the three together can keep up a constant drumming on the mind to do something with it. This distracts us from giving ourselves in true service to God. Yet, for most of us, if we have saved our second tithe faithfully, we have more wealth available to us at the Feast than at any other time of the year. God gives us the responsibility to control its use over a week or so.

Have we ever noted how Hollywood portrays the stereotypical religious person? Invariably, he is drab in dress and dull in personality—timid, fumbling, and insecure. He is rarely, if ever, shown in a position of leadership. The screenwriters and directors seem to operate on the theory that if a person has God, he will have nothing else. Life will be boring. They depict it like this because our society's religions often project it this way.

Perhaps a Christian's most persistent trial springs from this. All too often, the real Christian has the same, "Hollywood" attitudes in his mind because he came out of this world. This idea is entirely wrong!

Was the apostle Paul's life depressingly boring? His writings ring with enthusiasm, zeal, and excitement! Has anyone ever had as many adventures in the performance of his job as Paul? Were Noah, Abraham, [Moses](#), and David's lives dull? Were their relationships with God not the driving force in their lives? Were they not leaders? Were their lives not brim-full and running over with adventure? They were certainly not dull of personality!

Our most persistent, day-to-day trial is to keep this world from deflecting us from God's wonderful purpose. These men of the Bible achieved that—but not without a struggle. Just like them, the world is in us. We carry it everywhere we go; its concepts are in our minds. We cannot forget that! We must deal with it and overcome it! Booths, the Feast of Tabernacles, and rejoicing have much to do with helping us fight this problem.

### **"Seek First the Kingdom of God"**

Paul writes, "But indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ" ([Philippians 3:8](#)). Paul was committed! He did not seem to think His Christian life was boring, or he would not have suffered the loss of all his worldly wealth—and he lost more than just money. The only solution we have is to do what Paul did: Take up Jesus' challenge. We must truly seek God's Kingdom first and let Him add all these other things, as He promised.

One of this world's evangelists said, "It takes five percent effort to win a person to Christ and ninety-five percent effort to keep him in Christ and growing to maturity." There are two closely related reasons for this. First, the individual fails initially to count the cost so that he truly understands commitment to Christ ([Luke 14:26-33](#)). Second, once committed, he fails to think about events and attitudes in his life in relation to the Kingdom of God. Without this, a Christian never gets past the surface of the teachings.

This situation results in a person with so many interests in life that they crowd out the most important one. Or, conversely, a single interest other than seeking the Kingdom of God consumes him, likewise crowding out His purpose. If a Christian fails to prioritize properly, he neglects the most important thing. That is a choice.

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**The “New” Church of God Messenger**  
**A Newsletter for the People of God**  
**November 2, 2024 --- Issue No. 196**

Most of us fall into the first category, where everything is the same size and importance. We have no single great priority. Confusion results when things are poorly defined. A schoolboy once scanned a list of the chief causes of death. He could not pronounce one disease unknown to him, so he spelled it out to his parents: "M-i-s-c-e-l-l-a-n-e-o-u-s."

In the same vein, a young woman attended a lecture given by Arnold Bennett, author of *How To Live On 24 Hours a Day*. After the lecture she told him, "I am going to concentrate." "On what?" he said. "On lots of things," she replied! How many Christians have failed to grow as they should—how many will die the second death—because their commitment wanes, buried under an avalanche of miscellaneous activities? When we concentrate on many things, we concentrate on nothing.

[Deuteronomy 14:22-23](#), 26 clarifies a portion of the Feast's purpose:

You shall truly tithe all the increase of your grain that the field produces year by year. And you shall eat before the LORD your God, in the place where He chooses to make His name abide, the tithe of your grain and your new wine and your oil, of the firstborn of your herds and your flocks, *that you may learn to fear the LORD your God always*. . . . And you shall spend the money for whatever your heart desires; for oxen or sheep, for wine or similar drink, for whatever your heart desires; you shall eat there before the LORD your God, and you shall rejoice, you and your household.

God commands us to keep the Feast 1) to enjoy the fruits of our labors and His blessings and 2) to learn. This emphasis on learning is why the Feast is not a vacation, though it is a pleasant interlude in our annual calendar. Learning takes effort, and depending on our intensity, it can be wearying. It can also be fulfilling and rewarding because accomplishment produces a sense of well-being.

### **Learning to Fear God**

We are to learn to fear God. This fear covers all the ground from an anxious concern that plays around the edges of the mind; through a deep, abiding, and reverential respect of which we have a constant, comfortable awareness; to occasional sheer terror. It arises from the knowledge of being in God's presence or knowing that He is personally aware of us and what we are doing.

Fear has the power either to attract us to God or repel us from Him. Moses was attracted when he saw the Burning Bush, as was Jacob when he dreamed of the ladder at Bethel. These men must have had a sense of what was happening within the context of God's purpose. Conversely, because of his [sin](#), fear drove Adam to hide from God in the Garden.

Learning to fear God fits into a greater theme and purpose than just the Feast of Tabernacles. Perhaps we can understand the importance of learning to fear Him through the Feast by an illustration involving money.

[Deuteronomy 16:16](#) commands all males to appear before God at His feasts. [Deuteronomy 14:22](#) tells us to tithe truly, completely, in full understanding, to ensure we have the money to attend them. Consider that this tithe should equal the first tithe. Our former church organization reported that about 80 percent of its income came from members. If the annual income was about \$160 million, then \$128 million of tithes and offerings came from members. If, say, \$48 million of that \$128 million was from offerings, then around \$80 million came from members' tithes. The amount of festival tithe should have been an equal amount. Since we spent most of our festival tithe at the Feast of Tabernacles, church members worldwide spent approximately *\$80 million dollars* in about two weeks while keeping the Feast of Tabernacles!

These figures may not be exact, but they illustrate the importance God places on the Feast of Tabernacles. Consider this staggering amount of money God has us set aside to help us rejoice and learn to fear Him at the same time.

### **Strangers and Pilgrims**

When in their history did Israel dwell in booths? Israel kept the Feast in booths because their forefathers dwelt in them while in the wilderness *before* God brought them into the Promised Land ([Leviticus 23:42-43](#)). We can extract two related, vivid, purposeful, and spiritual lessons for us.

To some, living in booths may suggest privation or a lack of amenities. But we do not associate privation with rejoicing. Notice the wording in [Leviticus 23:40](#): ". . . fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and

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**The "New" Church of God Messenger**  
**A Newsletter for the People of God**  
**November 2, 2024 --- Issue No. 196**

willows of the brook." This implies, not a ramshackle hovel, but the best and most beautiful shelter that the Israelites could construct under the circumstances. Think of this in terms of hotels: We can hardly say hotels are austere, and we are in great privation. No, the first purpose of booths is to teach something else entirely: temporariness, impermanence, and vanity.

[1 Peter 2:11](#) confirms that under the New Covenant we, too, should consider ourselves aliens and pilgrims in relation to this world. While we are now co-heirs of the earth with Christ, we are to live our lives as if we are just passing through on the way to our inheritance. A pilgrim is a person out of his own country, in a foreign land. He does not intend to put down roots but is heading elsewhere toward a definite goal. Thus, his life is always in transition. He should not view himself as permanently anchored to the society in which he lives.

[Hebrews 11:13-16](#) confirms this:

These all died in [faith](#), not having received the promises, but having seen them afar off were assured of them, embraced them, and confessed that they were strangers and pilgrims on the earth. For those who say such things declare plainly that they seek a homeland. And truly if they had called to mind that country from which they had come out, they would have had opportunity to return. But now they desire a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them.

Was Abraham a pilgrim? God promised him Canaan as his home, but as far as he could physically see, it belonged to others. He never owned any of it except for a small portion in which to bury his loved ones. He could not settle down and take root within the community because of the life to which God called him. Abraham, despite receiving great material prosperity from God, lived a nomadic existence as "the Father of the Faithful."

James writes, "Pure and undefiled religion before God and the Father is this: to [visit orphans and widows in their trouble](#), and to keep oneself unspotted from the world" ([James 1:27](#)). Since we are not literally wandering, this verse is a simple statement of faith's responsibility. We are to keep this world's system and ways at arm's length by not letting it squeeze us into its mold ([Romans 12:2](#)), demonstrating a simple and sincere devotion to God through compassionate relationships with others, especially those who are weaker.

### **God's Providence**

A second spiritual lesson of booths is that, despite the Israelites' weak position while wandering the wilderness, God supplied all their needs. The booths are a memorial of God's grace, care, and protection on our pilgrimage.

A stiff wind could flatten a booth or at least blow the leaves away, exposing the interior to the elements and leaving the inhabitants at their mercy. Even as the booth *appears* to be a symbol of privation, it also *seems* to be a symbol of weakness and vulnerability. However, the opposite is true because of what God did.

"And there will be a tabernacle [booth] for shade in the daytime from the heat, for a place of refuge, and for a shelter from storm and rain" ([Isaiah 4:6](#)). The context is a prophecy that shows Zion becoming a place of refuge, a secure retreat in time of trouble. A booth's use depends on the situation. In the wilderness, the booth provided adequate shelter because God was always overseeing the protection and care of His people. The booth thus symbolizes the plenteous fullness of God's providence.

Deuteronomy 8 reveals to us the meaning of what we experience as a pilgrim.

And you shall remember that the LORD your God led you ALL THE WAY these forty years in the wilderness, to *humble* you and *test* you, to *know what was in your heart*, whether you would keep His commandments or not. So He humbled you, allowed you to hunger, and fed you with manna which you did not know nor did your fathers know, that He might make you know that man shall not live by bread alone; but man lives by every word that proceeds from the mouth of the LORD. ([Deuteronomy 8:2-3](#))

Through trials, God seeks to help us see our need and dependence on Him. We must learn that life—both physical and spiritual—depends on what God supplies. Our reaction to the trials reveals what is in our heart, that is, what really motivates us. Humiliation proves what is really there. He puts us into distress to make us realize our needs. He wants to



**The "New" Church of God Messenger**  
**A Newsletter for the People of God**  
**November 2, 2024 --- Issue No. 196**

see whether we will live by faith, depending on Him to supply those needs. He needs to know whether we will keep His commands, even when disobeying them might supply a need.

Things happen to those of faith so they might possess qualities of mind, character, and heart that would otherwise not be available to them. We can take these qualities through the grave and into the Kingdom of God. Jesus says in [John 15:5](#), "Without Me you can do nothing." The fruits of God's Spirit can be produced through faith only in cooperation with God in His purpose as we proceed on our pilgrimage.

### **Learning Discipline**

At the Feast, God commands us to show Him at least a small part of what is in our hearts. He wants us to go to services every day to confront Him personally. We are to keep the Feast "to the LORD *for seven days*" ([Leviticus 23:41](#)), not just on [the holy days](#). He wants to see our reaction to that. At home, we could easily avoid it.

Being at the Feast is the spiritual equivalent of being in the land enjoying the fruits of His blessing. God occasionally provides even a measure of hardship at the Feast, but He does not give it in wrath. He is trying to teach us discipline. He wants us to consider if we have forgotten Him or put Him in a secondary position at the Feast. Has He not supplied our need to enable us to be there? He has given us, not just the money, but all the experiences of the past year that helped to shape us into what we are now. Has He been involved in our lives in this way?

What do we emphasize at the Feast? The daily confrontation with God at services and prayer? Or the sightseeing, shopping, entertainment, or other distractions from the spiritual purpose of the Feast? These activities are not evil, but we must learn to prioritize and discipline ourselves to emphasize the spiritual.

With prosperity comes the ever-present danger of pride that begets forgetfulness. This form of pride is especially insidious because without realizing it, pride moves us to deify the self. It makes us pay an inordinate amount of attention to "Number One." So, God gives us prosperity at the Feast to see how we handle it.

We have to learn what is real and true. It may seem paradoxical, but reality lies in the realm of spiritual faith. Where are we looking for our sustenance? What is the goal of our lives? The physical is "real," but it is transitory, illusory, and vain. The spiritual is eternal and truly satisfying.

Psalms 78 gives a clear and concise history of Israel's relationship with God. The psalmist illustrates four steps that led to their rebellion:

1. They forgot God's [goodness](#) (verse 11).
2. They tested God by insisting that He satisfy their lusts (verses 18-19).
3. They played moral hide-and-seek with God, which is hypocrisy; they served Him only when they discovered for the moment they could not escape Him (verses 35-37).
4. Finally, they substituted idols for God at the center of their lives (verses 57-58).

Israel never got the true picture. Because they were walking by sight, and not by faith, they were so impressed with what they saw that they limited God's ability to create His heart and mind in them (verse 41).

### **Grasping Reality**

In a succinct form, [Ephesians 3:14-21](#) contains God's spiritual purpose. He is working toward sharing the riches of His glory with His entire Family. His primary purpose is to prepare His people for living in the inheritance—eternally. To this end, Paul prays that we might use our spiritual privileges to the full and receive strength in the inner man. He asks that "Christ may dwell in our hearts through faith" and that we be "rooted and grounded in [love](#)."

God is concerned about the inner man. That is the part in us by which we can recognize and grasp spiritual realities. By it, we make the choices that will lead to the fulfilling of God's purpose for us. It is this part of us that walks by faith. God will "exceedingly abundantly" provide for us within the context of His purpose (verse 20), even as He did for Israel in the



**The “New” Church of God Messenger**  
**A Newsletter for the People of God**  
**November 2, 2024 --- Issue No. 196**

wilderness. They appeared so vulnerable, weak, and exposed while living in the open in booths, but they had everything they needed. He promises to "provide all [our] need according to His riches in glory by Christ Jesus" ([Philippians 4:19](#)).

We often expound [II Corinthians 13:5](#) during the spring festival season, but it always applies. "Examine yourselves as to whether you are in the faith. Prove yourselves." Here, Paul uses "faith" in the sense of *the* truth. Those who are in the truth live by faith. They live according to their beliefs in God. The truth is the center of their lives, and by it, they direct and choose the course of their lives. The Feast of Tabernacles involves learning if we are [living by faith](#) or sight. It exposes whether we are led by God's Spirit or carnality. It reveals whether we can separate temporal vanity from spiritual reality.

God is very concerned, not only with *what* we do, but also *why* we do it. This makes fearing God vitally important. Doing everything in relation to Him and His purpose converts ordinary, mundane acts to ones of spiritual significance. If we have a deep and abiding respect for Him and His Word—arising from an awareness that He personally is a part of our lives and has great, awe-inspiring plans for us—we have a powerful motivation to make choices based on faith in Him.

We can easily make the acceptance of Christian faith a substitute for living it. Jesus says, "But why do you call Me 'Lord, Lord,' and do not do the things which I say?" ([Luke 6:46](#)). Each person must do his own examination. One may hear a sermon that affects him, that shows him where he is wrong, but true conviction of wrong is not reached until one sees his sin and condemns himself. The fear of God works this in us.

In [II Corinthians 13:11](#), Paul admonishes us to strive for completion. He urges a positive, steady advance in right living and attitudes. The Feast of Tabernacles is a means God created to help us be prepared and completed for His Kingdom.

Booths help us reflect on God's provision, which Israel forgot. Despite our unsettled position in this world, we can recognize that God has supplied all our needs. Booths remind us of our present position as a pilgrim without roots in this world. If we are walking by faith, this Feast helps us to orient ourselves toward the Kingdom of God. Anyone who walks with a destination in mind looks to where he is headed.

All these things work to strengthen our faith to continue to focus our attention on things important to God's purpose. A concentrated dose of God's Word at the Feast focuses our attention. As He has done in the past, He will faithfully continue to do those things in the present and future as long as we remain faithful to Him.

Keep the Feast and rejoice! But do it with purpose. Examine yourself and apply yourself this year to learning to fear God.

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**See John W. Ritenbaugh's other articles at:**

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## Countdown 469

(Copyright 10-16-2024) by Warren Zehrung (Little Rock, Arkansas)

### **Pull up Stakes**

Greetings to all our beloved brethren,

Today is the First Day of the Feast of Tabernacles. It pictures our **journey** to the Promised Land—which is ultimately the Kingdom of God.

What does the phrase "pull up stakes" mean? It means to take all the things that you own and go on a **journey**. You go

**The "New" Church of God Messenger**  
**A Newsletter for the People of God**  
**November 2, 2024 --- Issue No. 196**

somewhere else and start all over again. You leave your home, job, or country. For example, We've lived here for years, but now it's time to 'pull up stakes.' This expression alludes to the **stakes** that once held your tent in place.

### **The Calling and Promise to Abraham**

God began working with Abraham by sending him on a **journey** while he lived in **temporary dwellings**.

Genesis 12:1-2 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

Genesis 12:9 And Abram journeyed (*nâsa'* means - pulled up tent pins - **pull up stakes**), going on still toward the south.

To this day people say, "**pull up stakes**," when they are moving on.

Hebrews 11:9 By faith [Abraham] **sojourned [pulling up stakes]** in the land of promise, as in a strange country, **dwelling in tabernacles** with Isaac and Jacob, the heirs with him of the same promise:

Genesis 33:17 And **Jacob journeyed** (*nâsa'*) to **Succoth**, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth [*sûkkôth* - booths].

### **Journey to the Feast**

Brethren, God instructs **us** also to journey to the Feast of Tabernacles and dwell in temporary booths each year.

Leviticus 23:2 Speak unto the children of Israel, and say unto them, Concerning the **Feasts of the LORD**, which ye shall proclaim to be holy convocations, even these are my Feasts.

Leviticus 23:34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the **Feast of Tabernacles** for seven days unto the LORD.

Leviticus 23:42-43 Ye shall **dwelt in booths** seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to **dwelt in booths**, when I brought them out of the land of Egypt: I am the LORD your God.

Living in temporary booths is meant to commemorate the Israelites' time wandering in the wilderness after leaving Egypt, where they dwelt in temporary makeshift booths along the way to the Promised Land. It also pictures the time Jesus will establish His Father's Kingdom over all the earth coming to fruition. He taught us to pray to our Father for this day to come:

Matthew 6:10 Thy **kingdom come**. Thy will be done in earth, as it is in heaven. (Luke 11:2)

### **The Lord Will Pour Out His Spirit**

In the Millennium, God's indwelling Spirit will be upon all those who go up to Jerusalem from year to year to praise the name of the LORD our God. The prophet Joel's writings speak of an abundance of figs, grapes, wine, oil, fruit, and wheat, with appropriate rainfall in due season during the Millennium. Undoubtedly, the land will yield her fruit as it did before the curse brought on by Adam and Eve's sin (Genesis 3:17). Let's read these few verses with the expanded spiritual understanding that is called for:

Joel 2:22 ...The pastures of the wilderness do spring forth, for the tree bears her fruit, the fig tree and the vine do yield their strength. Joel 2:23 Be glad then, ye children of Zion, and rejoice in the LORD your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month. Joel 2:24 And the floors shall be full of wheat, and the vats shall overflow with wine and oil.

Joel 2:26 And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that has dealt wondrously with you: and my people shall never be ashamed. Joel 2:27 And ye shall know that I am in the midst

**The “New” Church of God Messenger**  
**A Newsletter for the People of God**  
**November 2, 2024 --- Issue No. 196**

of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed.

Most certainly, the Millennial Promised Land will be a fruitful paradise, but Joel is speaking metaphorically of a much greater **spiritual fulfillment** than God’s plentiful agricultural produce.

Joel 2:28-29 It shall come to pass afterward, that I will pour out **my Spirit** upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out **my Spirit**.

Jesus says, “I am in the midst of Israel” (:27). Yes, He will be present as King of kings and Lord of lords. All those **grains** and **vines** speak to the resurrected living and ruling, divine providential Savior who will have guided and provided for each of us as we **journeyed** in faith toward His Kingdom. There will be a universal abundance of the **fruit of His Spirit** poured out upon all flesh in the form of the love of God, and love of our fellowman, which will engender peace on earth. The inhabitants of the land will live in joyful forbearance of one another. The societal norm will be a genuine kind respect of others, in fidelity, and with self-discipline. What a wonderful world! Christ will start immediately in the Millennium to reeducate all the people of the world through His annual Feasts. The entire world will come to know that Jesus Christ is the Lord, and that God’s Master Plan pictures the way to physical blessings and **spiritual** salvation.

Deuteronomy 16:14 You shalt **rejoice** in thy Feast [of Tabernacles], You, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.

Brethren, the Feast of Tabernacles pictures the goal of our Christian journey when we will reign with Jesus Christ. We will have just become resurrected Saints! “You shalt rejoice” is an understatement. The Feast is a joyful occasion – we’ve heard that a thousand times. I believe that “Joyful” comes a little short of how we should expect our resurrection to be: Brethren, we will be **ecstatic!** There will be **overwhelming** happiness and overpowering joyful excitement. Our Christian **journey** will have been attained. God speaks of a hundredfold increase in us – but I believe the change in us will be a near infinite increase. How **joyous** will that be?

Deuteronomy 16:15 Seven days shalt thou keep a **solemn** Feast [of Tabernacles] unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

The Feast is a foretaste of the prosperity, happiness, joy and universal peace that will exist worldwide under the righteous rule of Jesus Christ. Adherence to God’s laws and way of life will make the world tomorrow a supremely happy place—a veritable spiritual utopia! The societal norm in general will be to exercise Justice, Mercifulness, Faithfulness and Godly Love, not only with the resurrected Saints, but with all the people of the earth (Matthew 23:23, John 7:24).

**A Picture of the Millennium by the Prophet Amos**

Amos 9:13 Behold, the days come, says the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that sows seed; and the mountains shall drop sweet wine, and all the hills shall melt.

More and more fruitful, viable farmland will be reclaimed from marginal acreages – and placed into bountiful production. For the Church of God brethren, please recognize that luscious presentations of the bountiful produce are literal, but also meant to represent the much greater reality of **spiritual fruit** that will abound in us.

Brethren, it is God’s desire and will that we  **dwell** with Him forever—no matter how many times we have to **pull up stakes** on our **journey** to the Kingdom.

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**November 2, 2024 --- Issue No. 196**

(667) 770-1685 and entering the Participant access code: 696903# The playback number is (667) 770-1688. The playback Reference Number for the Feast is 416#.

We wish everyone a tremendous Feast of Tabernacles.

Your brother in Christ,

*Warren M. Zehrung*

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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## Countdown 470

(Copyright 10-11-2024) by Warren Zehrung (Little Rock, Arkansas)

Greetings Brethren,  
Wishing you an inspiring Feast Day, and a pleasant Day of Atonement.

### A Matter of Life and Death

That is a well-known phrase involving decisions that will determine whether someone lives or dies—a good title for today's sermon.

The Day of Atonement is a wonderful day in the Plan of God picturing the reconciliation of God and man. It also brings thoughts of a world at peace because this day also pictures the reconciliation and brotherhood of mankind (John 13:34–35 ... love one another).

In the Garden of Eden, Adam and Eve initially shared an intimate, unbroken fellowship with God, free from sin and able to openly interact, until disobedience ruined their relationship with God. Sin entered the world.

There was a breakdown in that Godly relationship when man sinned causing a state of enmity and separation to exist between God and us—because sin cannot come into God's Holy presence.

Isaiah 59:2 Your iniquities have **separated** between you and your God, and your sins have hidden His face from you...

Because of His Holy Dignity, God the Father must remain at a distance from all the sin and corruption of mankind. The entire world; all of mankind was cut off from God.

Sin and iniquity brought the Plan of God to a standstill. Everyone was destined to **die** in sin. There could be no Children of God to expand God's eternal family (Ephesians 3:15). How could the Plan of God be put back on course? How could this travesty be remedied? It was a matter of **life** and **death**.

There was only one way to put the Plan of God back on course. And, there was only one way to save mankind from eternal death, because our sins and iniquities are too much for us to bear – they are a burden too heavy for us to carry – they bring death (Romans 6:23). Atonement means bringing about the restoration of all things to a right relationship with God the Father.

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**A Newsletter for the People of God**  
**November 2, 2024 --- Issue No. 196**

Only Jesus—the creator of the universe— was worthy and able to pay the price of man’s sin because His life is valued more than all the world. He who created all things is worth more than that which He brought into existence.

Here is a good question, “How did Christ’s redemptive act of paying for our sins with His **death** on the cross make **reconciliation** with God the Father possible?” The answer is, Jesus Christ paid our death penalty and covered our defilement – rendering us acceptable to the Father.

Galatians 1:4 [Jesus] **gave Himself for our sins**, that He might deliver us from this present evil world, according to the will of God and our Father:

After all, this Day of Atonement is about bringing about **reconciliation** with God the Father. Here is the definition of Atonement: Reconciliation/Atonement is the restoration of all things to a right relationship with God.

Here is how it works: Jesus was delivered unto **death** to pay for our offences, sins and transgressions, and He was raised to **life** again for our justification, exoneration, and acquittal. Only then are we declared to be righteous before the Father, and innocent of sin through Jesus Christ.

Jesus’ atoning sacrifice and resurrection made it as though we had never been sinners—so that our relationship with the Father might be restored.

Here is a technicality that we must not forget: Our being sinless does not earn us eternal life. Eternal life is a gift of God via Jesus Christ our Lord. Here is how it works: Jesus would have to **die** for the sins of the world—and His Father would have to restore Him to **life** and glory! Reconciliation between man and God requires a monumental **work on God’s part**:

2 Corinthians 5:18 All things are of **God**, who **has reconciled us to Himself** by Jesus Christ, and has given to us the ministry of reconciliation [not only toward God, but with all the brethren as well].

The resurrection to eternal spiritual life of Jesus was the greatest miracle ever worked by God the Father. Jesus had been dead and lifeless in His grave for three days and three nights when, as Paul wrote:

Ephesians 1:17-20 [I always pray] that the God of our Lord Jesus Christ, the **Father** of glory, enlighten your eyes to the understanding of what is the hope of His calling [which is our resurrection to life], and what the riches of His glorious inheritance in the saints, and what His mighty greatness of power **toward us**, the same power which He worked in Christ, when **He raised Him from the dead**, and seated Him at His own right hand in the heavenly places. {excerpted paraphrase}

Jesus must be the enthroned Savior for reconciliation to be entire and complete (Ephesians 1:20, Revelation 3:21). Had Jesus remained dead after dying to cover our sins—He would be no Savior at all. Paul wrote it this way:

Paul wrote about this matter of life and death this way:

Romans 5:10 For if, when we were enemies, we were reconciled to God by the **death** of His Son, much more, being reconciled, we shall be saved by His **life**.

Brethren, note that verse in your Bible, because Paul clearly says that Atonement takes both—**death** and **life**—because it is salvational!

Paul explains why Jesus Christ death and resurrection encompasses **the two** aspects of **death** and **life** as we see so clearly in Leviticus 16:

Romans 4:24-25 But for us also, to whom it shall be imputed, if we believe on Him [God the Father] that **raised up Jesus our Lord from the dead**; ... Who was delivered [unto **death**] for our offences, and was raised [to **life**] again for our justification [and exoneration].

Paul covers the process of atonement and Jesus’ resurrection beautifully:

**The "New" Church of God Messenger**  
**A Newsletter for the People of God**  
**November 2, 2024 --- Issue No. 196**

Romans 6:4 Therefore we are buried with [Jesus] by baptism into **death**: that like as **Christ was raised up from the dead** by the glory of the **Father**, even so we also should walk in newness of **life**.

Paul mentions Christ's resurrection, and **ours**, to life in a single verse:

Romans 8:11 If the Spirit of Him [God the Father] who **raised Jesus from the dead** dwells in you, He who **raised Christ from the dead** will give **life** to your mortal bodies also through His Spirit that dwells in you.

There is a preponderance of Scripture showing that God the Father **raised Jesus from the dead**. In today's sermon we will look at some of those along with the atonement aspects of **death** and **life** that are also prominent.

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We wish everyone a spiritually profitable Day of Atonement.

Your brother in Christ,

*Warren M. Zehrung*

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See Warren Zehrung's other articles at:  
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## **Regarding envy and the most brilliant thoughts of all time** (Copyright 10-15-2024) by Curtis Dahlgren (Stephenson, Michigan)

**"Man exploits man. Under Communism, it's just the opposite."** — Russian saying

THAT HISTORY REPEATS ITSELF IS NOT JUST A CLICHE. For students of history, it's a regular nightmare.

There was a 100-year span of time between the 1860s hippies in Russia and our own 1960s hippies. While the latter thought they had come up with a bright "new" idea, their whole "revolution" was a mirror-image of Russian nihilism.

Both movements came out of academe. Both used an unsuccessful war to stir up discontent among the young. Both movements used the same "uniform": long hair among the males and short hair for females, plus quirky fashions such as grannie glasses.



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**The "New" Church of God Messenger**  
**A Newsletter for the People of God**  
**November 2, 2024 --- Issue No. 196**

Both movements sold "free love" over traditional family values (the term "free love" was published at least as early as 1910 by the Encyclopedia Britannica in the article, "Nihilism"). The leaders of both movements also hid their true motivations.

I plan to fully quote the Britannica article, but before getting to the dry cold facts of *what* the Nihilists did, we need to more fully understand their underlying motives. Raw Power, of course, was their objective — only not just power for the sake of power. The leaders of the Nihilists — the pioneers of the Bolshevik movement — had evil motivations (even while preaching "reform" and "social justice" to their well-intentioned lay-followers).

Under today's professional public relations experts, politicians still exploit the same-old, same-old foibles of human nature. The Nihilists and Bolsheviks favorite boogey-man was "the rich man" — anyone making more money than AVERAGE.

A friend lent me a book entitled "The Most Brilliant Thoughts of All Time (In Two Lines or Less)" edited by John M. Shanahan, 1999. SO — as an introduction to the upcoming series on Russian Nihilism, here are some of the Most Brilliant Thoughts bearing on the subjects of envy, government power, and the History of the World:

- "Ambition drove many men to become false; to have one thought in the breast, another ready on the tongue." — Gaius Sollustius Crispus (86-34 BC)
- "Nothing is more despicable than a professional talker who uses his words as a quack uses his remedies." — Fenelon (1651-1715)
- "There is not a passion so strongly rooted in the human heart as envy." — Richard Sheridan (1751-1816)
- "Education makes people easy to lead, but difficult to drive; easy to govern, but impossible to enslave." — Baron Henry Peter Brouham (1775-1868)

[Note: America's Founders were well-educated, and Olde English thinkers and writers of the 1700s and before had a great influence on early America. The colonists who came here, for one thing, were very very tired of Europe's wars and totalitarian governments. The Founding Families hoped that a well-educated America would prosper for a very long time.]

- "Nearly all men can stand adversity, but if you want to test a man's character, give him power." — Abraham Lincoln
- "Envy slays itself by its own arrows." — anonymous
- "To know your ruling passion, examine your castles in the air." — Archbishop Richard Whately (1787-1863)
- "Pride is generally censured and decried, but mainly by those who have nothing to be proud of." — Arthur Schopenhauer (1788-1860)
- "The worst form of tyranny the world has ever known: the tyranny of the weak over the strong. It is the only tyranny that lasts." — Oscar Wilde (1854-1900)
- "It is horrible to see everything that one detested in the past coming back wearing the colors of the future." — Jean Rostand (1894-1977)
- "[The] example of the monkey: The higher it climbs, the more you see of its behind." — St. Bonaventure (1217-1274)
- "Power does not corrupt men; fools, however, if they get into a position of power, corrupt power." — George Bernard Shaw (1856-1950)

**The "New" Church of God Messenger**  
**A Newsletter for the People of God**  
**November 2, 2024 --- Issue No. 196**

- "Nothing doth more hurt in a state than [when] cunning men pass for wise." — Francis Bacon (1561-1626)
  - "No government can be long secure without a formidable opposition." — Benjamin Disraeli (1804-1881)
  - "Scoundrels are always sociable." — Schopenhauer
  - "We hang petty thieves and appoint the great ones to public office." — Aesop (550 BC)
  - "There is a demand for men today who can make wrong appear right." — Publius Terentius Aferl (190-159 BC)
  - "The formula 'two and two makes five' is not without its attractions." — Dostoevsky (1821-1881)
  - "The ultimate result of shielding men from the effects of folly is to fill the world with fools." — Herbert Spencer (1820-1903)
  - "The best of prophets of the future is the past." — Lord Byron (1788-1824)
- [and finally]
- **"The enemies of the future are always the nicest people."** — Christopher Morley (1890-1957)

**P.S.** It doesn't take much imagination to see the ramifications of the doctrine of envy on the "working man" and "the little guy," but blue collar people and minorities are catching on to the scam.

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See Curtis Dahlgren's other articles at:

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

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## **The Pilgrims' Devastating Experiment with Socialism** (Copyright 2023) by Eddie Hyatt (Grapevine, Texas)



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**A Newsletter for the People of God**  
**November 2, 2024 --- Issue No. 196**

Before Marx, the Soviet Union, Cuba, and Venezuela, socialism was tried here on American soil by the Pilgrims, and it miserably failed.

The Pilgrims were funded in their journey by a group of English businessmen, who required them to live communally for seven years until their debt was repaid with interest. This meant that there was no private ownership and there were no rewards for individual labor.

Instead, everyone worked fields owned by the plantation. The harvest went into a common fund from which each family received an equal portion for their sustenance. The remainder was used to pay their debt. The same was true of goods and money obtained by fishing and trapping furs. The wealth was spread around and evenly distributed. **THEY WERE ALL EQUAL!**

#### **The Pain of Socialism**

William Bradford, who served as Governor of Plymouth for over thirty years, told of the challenges of this socialist system. Young men, he said, resented getting paid the same as older men when they did so much more of the work. As a result, they tended to slouch and give only a half-hearted effort since they knew they would receive the same, no matter how hard they worked.

The older men felt they deserved more honor and recompense because of their age and resented getting paid the same as the youngsters in their midst. Bradford said that the women often refused to go to the fields to work, complaining of headaches, and to have compelled them to go would have been considered tyranny and oppression.

This socialist system discouraged work and innovation. It also produced strife and dissension, which further robbed the inhabitants of energy and output. The system almost destroyed the colony.

When it became obvious that lack and, perhaps, starvation would be their lot, Bradford and the leaders of the colony decided to make a change. After much prayer and discussion, they decided to dispense with that part of the agreement that required them to live communally and to replace it with a free enterprise system.

#### **The Gain of Free Enterprise**

According to Bradford, they then divided the land around them, allotting to each family a certain portion that would be theirs to work and use for their own needs. Bradford said there was an immediate change. The young men began to work much harder because they knew they would enjoy the fruit of their own labors. There were no more complaints from the older men for the same reason. And now the women were seen going into the fields to work, taking the children with them, because they knew that they and their families would benefit personally.

Instead of lacking food, each family now grew more food and corn than they needed, and they began to trade with one another for furnishings, clothes, and other goods.

They also had enough excess to trade with the Indians for furs and other items. In short, the colony began to prosper when it got rid of its socialist form of government and implemented a free, entrepreneurial system. Of their experience with socialism, Bradford wrote,

This [socialist] community was found to breed much confusion and discontent and retard much employment that would have been to their benefit and comfort . . . and showed the vanity of that conceit of Plato's, and applauded by some of later times, that the taking away of property and bringing in community into a commonwealth would make them happy and flourishing; as if they were wiser than God.

#### **We Must Learn from History**

Bradford believed that socialism did not work because it runs counter to human nature as created by God. In Scripture, God rewards individuals for their labor and good works. Capitalism works because it is compatible with the reality of human nature and the world in which we live.

Whether the Soviet Union, Cuba, Venezuela, or New England, socialism has failed wherever it has been tried. We should, therefore, remember the words of Winston Churchill, “Those who do not learn from history, are doomed to repeat it.”

See Eddie Hyatt's other articles at:

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

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## A Bride Prepared (Chapter 10) (Copyright) by Warren Zehrung (Little Rock, Arkansas)

### Chapter 10: Christ's Expectation for His Bride

#### *A Bride Prepared*

#### **Christ's Expectation for His Bride**

At the time that we should see peace, harmony, and unity among the brethren – look at what we find within God's Church. We see major contentions in the ministry; we see ministers closing their eyes to wrong dating practices; we see unlawful marriages of members; and we can hardly find any movement toward reconciliation of the various church groups to one another. This evil conduct is transparent to God, and it is clearly not loving God's instructions, nor acting on them. *"Take fast hold of instruction; let her not go: keep her; for she is thy life. Enter not into the path of the wicked and go not in the way of evil men."* (Proverbs 4:13-14)

We are fast running out of time that the Bride will need in order to become pleasing in God's sight. The day will soon come when it will be too late to accomplish anything more than a death-bed repentance – and that is not God's will. His will is that we are blameless in His sight at all times. *"[God] shall also establish you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."* (1 Corinthians 1:8)

In the same way that our nation's elected officials simply stand by while our Constitutional rights are trampled underfoot – our long-time church leaders simply stood by and did nothing while a false apostle supplanted Church doctrine with heresy – introducing terrible apostasy to God's people. What should the evangelists and leading pastors have done? They should have had the courage to stand for the Truth and protect the flock – but they had fallen into a trap – a trap of their own making. They should have previously learned to cope with errant ministers in the same way that they dealt with wayward members – but all too often, they turned a blind eye – they gave a pass to the excesses of some ministers. The result is that the evangelists and leading pastors are complicit in the scattering of the brethren. Christ's **expectations are higher** than that.

The evangelists and leading pastors should have pulled together in defense of our faith. They should have descended on the office of the impostor and barred the door – putting him out on the street. There were ample grounds for banishment – for starters, he was an admitted Sabbath breaker! None had the courage to take a stand to disfellowship that despicable heretic. Let us pray that those ministers, who were negligent in protecting the Church brethren and defending true doctrine, repent of their shortcomings so that an error such as this does not occur again. The ministers who have continued in this vein are **not prepared to teach** in the world tomorrow.

#### **What Does the Lord Require of His Bride?**

That is our sad history. What about today? The tests and trials of God's people are not over. Now the Church is weak and scattered. This is a time of final testing. What would Christ have us do? What does the Lord require of His Bride? That is the question we must answer correctly. Jesus Christ is doing His part. Thank God for His infinite wisdom in dealing with each of His called-out children on an individual basis. Our relationship with God the Father, putting on the faith of Jesus Christ, and our love for our brothers and sisters in Christ must be our ultimate priority. Our Spirit-driven relationship with God is the very basis for our *servicing* the brethren. It is in *servicing* that we prepare to be the Bride.

See Warren Zehring's other articles at:

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## Nuclear Strike!

(Copyright 10-10-2024) by Dwight Fleming (Oroville, California)

The world is waiting to see how Israel will retaliate against Iran for their missile strike against Israel on the first of October. Israel claims that it will be a devastating and unexpected blow against Iran. News commentators are all speculating on the possible targets that Israel may hit. Iran's nuclear facilities, oil infrastructure, or Iran's missile launching infrastructure are some possibilities.

Israel's retaliatory strike may happen any day soon just like the long anticipated "rapture." America and other G7 nations are worried that if Israel should destroy Iran's oil infrastructure, the repercussions of that could very well cause oil prices to spike affecting the world economy. This is particularly true if Iran should attack the oil infrastructure of other oil producing nations in the Persian Gulf in retaliation.

Iran has deep underground bunkers to protect their military weapons and nuclear facilities that are believed to be Iran's ticket for producing nuclear weapons. Does Israel have the capability for effectively striking any deep underground bunkers which are also shielded by rugged mountains?

The first video linked below demonstrates the various bunker busting bombs in the U.S. military arsenal. We know that Israel used several heavy bombs to bust down over 60 feet deep to take out Hezbollah leadership recently in Beirut, Lebanon. This tactic would probably not be successful against the deep Iranian bunkers, especially when Israeli aircraft would need to fly long distances to reach their targets in Iran.

Near the end of the bunker buster bomb video, it mentions the use of nuclear warheads for reaching the deepest and better fortified bunkers. Does Israel possess nuclear warheads for hitting Iran's underground bunkers?

Israel has remained silent on whether or not it possesses nuclear weapons. Fearing the unknown can be a helpful deterrent to use against your enemies. As in playing poker, you don't allow the other players to know what cards you are holding in your hand until all bets are final. There are those who are betting against Israel and want to call its bluff. The second video is an example. I gave it a thumbs down.

Well, we will soon see if Israel is bluffing. While watching that second video it caused me to realize that Israel may at long last reveal its hand to put the "fear of God" in the Iranian leadership which seeks Israel's destruction.

Is a potential nuclear strike by Israel against Iran found in Bible prophecy?

This may be what Zechariah five is showing us. I thought it was depicting a nuclear attack against Israel as I have discussed in previous articles. But with current developments, it may be depicting a nuclear attack against Israel's enemies.

Verses 5 through 11 of Zechariah 5 mention a "woman" in a basket with a **lead** cover. As I have noted in other articles, the Hebrew word for "woman" could be translated as "fire." That's because Hebrew is written without vowels. Depending on which vowel is added determines whether the verses should mean "fire" or "woman."

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**A Newsletter for the People of God**  
**November 2, 2024 --- Issue No. 196**

Zechariah five may be describing a nuclear weapon. This basket or weapon is carried away on "wings," which could be depicting aircraft. Time will tell if any of these interpretations have any merit. Regardless, we are entering uncertain times which demand our attention and spiritual readiness for we do not know what tomorrow may bring.

**Video links:**

**Bunker Buster Bombs:** [https://youtu.be/CN\\_1dVuO33I?si=kGAotlCsQDhmAEIc](https://youtu.be/CN_1dVuO33I?si=kGAotlCsQDhmAEIc)

**Israel's Nuke Bluff:** [https://youtu.be/q-ujm3\\_ol-M?si=5pT5OnglYZ8W\\_GOb](https://youtu.be/q-ujm3_ol-M?si=5pT5OnglYZ8W_GOb)

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**See Dwight Fleming’s other articles at:**

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**All About Mars: The Red Planet**  
**(Copyright 10-16-2024) by David Rives (Lewisburg, Tennessee)**

Mars, known as the red planet, is the outermost of the rocky planets. It has a diameter of approximately 4 thousand miles — about half the size of the Earth.

Even though it is so much smaller, Mars — a terrestrial planet — has about the same total land area as the Earth because it does not have oceans.

The atmosphere there is extremely thin and is composed of almost 95% carbon dioxide. The temperature there?...

While it is thought that during the summer months on Mars the temperature in certain locations might rise to as high as 70 degrees Fahrenheit, the average temperature there is 81 degrees below zero.

Mars has two small moons. One is named Phobos, which in the Greek language means “fear.” and the other is named Deimos or “terror.” Many astronomers believe that the moons were asteroids that have been pulled into orbit by the gravity of Mars.

Rising 88,000 feet above the surface of the Martian planet is a massive mountain, Mount Olympus, almost three times the height of Mount Everest, here on Earth. That makes Olympus the tallest known mountain in the entire solar system.

Given its relatively close proximity to Earth, and its terrestrial structure, scientists have chosen the planet Mars as one of the primary destinations for exploration. Technologically advanced Martian rovers have traversed the face of the desolate planet, exploring its rocky terrain and searching for clues that might point to life.

No traces of life have been found to date... which confirms that Earth is a pretty special place!

I’m David Rives...

Truly, The Heavens Declare the Glory of God.

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## **Iron Sharpening Iron** **In regard to: Countdown 469**

**Article by Warren Zehrung**  
**Comments by Laura Lee (Bismarck, North Dakota)**

This was a great overview of the Feast of Tabernacles; however, we do not believe the elect of God will be resurrected on the Feast of Trumpets as many people do per the teaching of the Worldwide Church of God.

Pentecost is called the Feast of First Fruits for a reason. The reason is that it will be the harvest of the elect of God. It is right in the name of the Feast.

Christ is only coming partway to earth at the Feast of First Fruits (Pentecost) and He comes with His angels to gather the elect of God both dead and alive from the four winds (four quarters) of the earth. Christ and the angels of God will accompany the elect to heaven for the marriage supper of the Lamb.

In the meantime, the bowls of wrath will be poured out on the earth. On Trumpets is when Christ and the elect will come to earth to start setting up the Kingdom of God.

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

### **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**

## Notes