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(Lancaster, South Carolina)

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Articles

After Pentecost, Then What? by John W. Ritenbaugh (Lancaster, South Carolina)



Moses writes the story of the Israelites making the Old Covenant with God in Exodus 19-24. Most of the text of those six chapters is devoted to listing the terms of their agreement. The way the ratification of the covenant is presented in Exodus 24:1-8 can give the impression that the Israelites' acceptance of the terms was almost casual. Perhaps they felt overwhelmed by God's presence, and under the circumstances, they could only agree to it.

They would have been truly inhuman not to be impressed with God's overpowering presence on the mount. Moses, however, shows that they were so overwhelmed and fearful that they refused to hear any more of God's voice beyond His presentation of the Ten Commandments. The remainder of the terms were given solely to Moses as their representative.

When Moses returned to Israel's camp from the mount, they very quickly accepted the covenant's full terms. It is difficult to tell in the text how much time passed until it was ratified, but our impression is that it was indeed a short time. The people's quick acceptance seems to indicate that they were largely oblivious to what they were binding themselves.

This is not to say that their agreement was not in their best interests. The covenant was a terrifically good deal for them—they could hardly lose! It was a wonderful agreement with benefits for them at every turn. Because they stood to gain so much, they must have been grinning from ear to ear!

In the previous few months, they had witnessed many awesome demonstrations of God's power in freeing them from bondage in Egypt. Now, this same loving Personality had promised to bless them individually and as a nation with every physical thing they needed to be prosperous, powerful, and dominant in this world. Surely, they must have thought, He will do it!

However, subsequent history reveals that they greatly overestimated *their own* ability to live by the terms of the covenant. The flip side is that they vastly underestimated the difficulty of the way.

The Difficult Transition from Slave to Free

God states His purpose for them in proposing the covenant in Exodus 19:5-6:

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"Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. And you shall be to Me a kingdom of priests and a holy nation." These are the words which you shall speak to the children of Israel.

Except for Moses, every Israelite had spent his entire lifetime in slavery. Though the intensity of the pressure of that bondage would have varied from person to person, the broad spectrum of Israelites had little idea of the responsibility's liberty imposes. Despite the fact that they were human, they were a people who were little more than tools, beasts of burden, things to be used by their owner. Their master provided for them just as he would an animal, regulating their lives so that he would get the most from them. When they wore out, he cast them aside. So, someone else determined the purpose and direction of their lives. They had few opportunities to use their God-intended, free-moral agency.

They could dream of and yearn for the freedoms and powers God desired all to have. They must have spent hours talking of it among themselves and crying out to God for His deliverance. But if deliverance came, how would they use it? Would they spend it in self-centered dissipation or in responsible obedience to the great Creator's law of liberty?

There is another very important factor of which the Israelites were unaware when they made the covenant: The Bible indicates that they never considered the nature that was driving them to make their choices. God knew, of course, for He laments in Deuteronomy 5:29, "Oh, that they had such a heart in them that they would fear Me and always keep all My commandments, that it might be well with them and with their children forever!"

The children of Israel grew into a nation during their stay in Egypt, yet they had never had their own land. Though they had lived in their inheritance, even the fathers, Abraham, Isaac, and Jacob, were never able to put down roots and settle into it. Thus, the generation of the Exodus was ill-prepared to administer a nation.

The administration of a country involves more than the ability of the government to control and maintain it. In addition, a truly successful nation needs every citizen to function within its laws for the good of the community. As the artisans of Egypt, the Israelites undoubtedly had mechanical skills. From the top to the bottom of the labor force, they were largely responsible for much of Egypt's grandeur. But for the purpose God had in mind for them under the covenant, such skills do not a nation make.

Into the Wilderness

In Exodus 13:17, as the Israelites were marching out of Egypt, God suddenly led the Israelites south, at a right angle from the most direct route to the Promised Land. God was concerned that they were not ready to fight a war. As the books of Exodus, Numbers, and Deuteronomy show, they were not ready for many other experiences they were soon to face. This turn south is the first indication that God had much more in mind than merely taking them to Canaan.

The journey of the children of Israel through the wilderness has been termed "wandering." However, it is wandering only in the sense that they crisscrossed through the Sinai Peninsula following the cloud rather than heading straight to Palestine. Their route was not a whimsical meandering because God was purposefully leading them in the cloud and the pillar of fire (Exodus 13:21).

The journey might have lasted "only" two years had the Israelites been willing to obey as they had promised when they made the covenant. But indications of serious flaws in the people's character began to surface almost immediately, even before they reached Mount Sinai. Before the crossing of the Red Sea, they accused Moses of leading them out to die in the wilderness (Exodus 14:10-12). This was followed by bitter complaining at Marah (Exodus 15:22-26). Then, one month to the day after leaving Egypt, they complained about the variety and quantity of food God provided (Exodus 16:1-12). Within a few more weeks, they were at it again, tempting God about His provision of water (Exodus 17:2-7). Chapter 18 shows that there were so many disputes between individual Israelites that Moses was wearing himself out judging their controversies.

This is hardly an auspicious beginning to the covenant relationship God proposed in chapter 19! It becomes obvious that God would have to use the time between Mount Sinai and crossing the Jordan River to prepare them for living in their inheritance.

So ingrained was their Egyptian slave mentality, though, that they never gave God a real chance to work with them. Two

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years after leaving Egypt, God pronounced the death penalty on those 20 years old and above. Because they would not allow Him to prepare them, the wilderness became strewn with their corpses. It is estimated that they died at the rate of about 90 people per day over the next 38 years! Each was a victim of his lack of faith, vision, and yieldedness to God. Rather than trusting God to lead them for their good (Hebrews 3:16-19), they consistently and impatiently second-guessed Him right into their graves!

Our Own Wilderness

Understanding this process is of critical and practical importance to us because the pattern established by God through these people is intended for our edification (I Corinthians 10:11). Tradition places the giving of the law on Pentecost. About 1,500 years later on the same holy day, God gave His people the Holy Spirit. But after we have received it, then what? Like the Israelites at Mount Sinai, we have only just begun.

We have been the unwitting slaves of an invisible, perversely intelligent, deceitful, powerful, and heartless master who is the ruler of this world. He has created cultures with ways of life appealing to our self-centered natures. He stimulates our spirit through corrupt music, literature, art, and religion. He diverts our attention from more important concerns of life by means of entertainment with erotic visual and auditory impact. Almost from the time we were born, he has enslaved our minds by appealing to the desires of the flesh, of the eyes, and the pride of life (I John 2:16). He confuses us by hiding or shading the truth, denying absolutes, distorting reality, emphasizing vanity, and making available such a spectrum of opinions that disagreement is the standard operational feature of life. He pits us in competition against each other and makes us feel defensive, insecure, and untrusting.

By the time we are adults and God calls us, it takes a miracle mightier than God ever worked liberating the Israelites to even begin to free us from the demonic clutches of the pharaoh of this world, Satan the Devil!

But God—by His calling, granting us repentance, giving us His Spirit, and helping us understand the gospel of the Kingdom of God, the revelation of Jesus Christ, and His sacrifice—has brought us to a place spiritually identical to that of the Israelites after they confirmed the Old Covenant. Thus, Deuteronomy 30:15-20 cries out to us with great forcefulness:

See, I have set before you today life and good, death and evil, in that I command you today to love the LORD your God, to walk in His ways, and to keep His commandments, His statutes, and His judgments, that you may live and multiply; and the LORD your God will bless you in the land which you go to possess. But if your heart turns away so that you do not hear, and are drawn away, and worship other gods and serve them, I announce to you today that you shall surely perish; you shall not prolong your days in the land which you cross over the Jordan to go in and possess. I call heaven and earth as witnesses today against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live; that you may love the LORD your God, that you may obey His voice, and that you may cling to Him, for He is your life and the length of your days; and that you may dwell in the land which the LORD swore to your fathers, to Abraham, Isaac, and Jacob, to give them.

The world and even some who claim membership in the church of God tell us that salvation is secure once God has justified us by His grace. They say that salvation from that point is unconditional. If salvation is unconditional from justification on, why does God admonish us to choose between life and death? Why does He command us to choose to keep His law so that we may live and inherit the land? Why does God threaten us, His children, with the Lake of Fire (Revelation 20:15)? Are His threats hollow? Are they lies because there really is no Lake of Fire?

If salvation is unconditional after we receive God's Holy Spirit, then the death of an entire generation (except for Joshua and Caleb), lost because of faithlessness, is nothing but a misleading waste. God, then, expended over a million lives for no good reason. But Paul writes in I Corinthians 10:11, "Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come."

Notice what Paul writes on this subject: For if we [Christians] sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins [Christ's sacrifice no longer applies], but a *certain* fearful expectation of judgment, and *fiery* indignation which will *devour* the adversaries. Anyone who has rejected Moses' law dies without mercy on the testimony of two or three witnesses. Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a

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common thing, and insulted the Spirit of grace? (Hebrews 10:26-29; emphasis ours throughout)

These verses can be speaking only of Christians because we are the only ones under the blood of Jesus Christ. In John 15:2, this same Jesus Christ adds that branches (symbolic of Christians) who do not bear fruit are cut from the vine. He adds in verse 6 that those who do not abide in the Son—and certainly a branch cut from the vine no longer abides in it—will be cast out as a branch and thrown into the fire.

Hebrews 6:4-6 gives great difficulty to those who believe in unconditional salvation: For it is impossible for those who were once enlightened, and have tasted the heavenly gift [forgiveness], and have become partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame.

Clearly, anyone who fits this description will not be in God's Kingdom.

If it were not possible for us to fall away, why would Paul even write as he did in I Corinthians 9:27? "But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified [*castaway*, KJV]." He also warns in Colossians 1:22-23:

. . . in the body of His flesh through death, to present you holy, and blameless, and irreproachable in His sight—if *indeed you continue in the faith*, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister.

We Have Responsibilities

This understanding does not deny that God is merciful or that He will not supply our needs in overcoming, just as He so clearly supplied Israel's physical needs in the wilderness. However, it should help us see that we cannot take God's mercy for granted. Responsibilities have devolved upon us as a result of entering into the New Covenant with God. We must make choices, grow, and overcome our sins, the world, and Satan.

We must:

- » Choose whom we will serve in our journey toward the Kingdom of God.
- » Make efforts toward completing the wonderful salvation that has begun in us.
- » Continue steadfast in Bible study and prayer.
- » Be willing to sacrifice the desires of our human nature, which wants to be disobedient to God.
- » Use our faith even though the "old man" frequently revives and attempts to dominate us as it did in sinful Egypt.

The Bible clearly reveals God's salvation to be a process consisting of His calling, justification, sanctification, and glorification. In the Exodus account, justification is exemplified by Israel being called out of slavery, coming under the blood of the lamb on Passover, and passing through the Red Sea in a type of baptism. Like us under the New Covenant, the Israelites were then prepared to make the Old Covenant with God.

Their crossing the Jordan River and entering into possession of their inheritance pictures glorification. If we measure the time required for their justification and glorification, we can see they were very short periods. But sanctification, the in-between period during which God was preparing the Israelites to possess their inheritance, took a long forty years.

Becoming Sanctified

Sanctification is a crucial biblical doctrine concerning the way we live our lives before God. As early as Abraham, God's charge is, "I am Almighty God; walk before Me, and be blameless" (Genesis 17:1). This shows that God demands holiness to be essential to any relationship with Him. We who are in Christ are Abraham's seed (Galatians 3:29), and as his children, things required of him are also required of us.

The Greek word *hagiamos*, translated "sanctification," "holiness" and "consecration," indicates the process of being made, remaining, and progressing in holiness. Just as the Israelites could not free themselves from Egypt, save themselves from the Death Angel, and part the Red Sea to be ready to make the covenant with God, neither can any man make himself holy. Sanctification is the result of God making someone holy. Notice II Thessalonians 2:13: "But we are bound to give thanks to God always for you, brethren beloved by the Lord, because *God* from the beginning *chose*

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you for salvation through sanctification by the Spirit and belief in the truth." I Peter 1:2 adds, "Elect according to the foreknowledge of God the Father, in *sanctification of the Spirit*, for obedience and sprinkling of the blood of Jesus Christ."

Though we cannot make ourselves holy, once God has made us holy, we become important players in whether we remain holy and progress in holiness. Once we are consecrated as holy by God, our pilgrimage to the Kingdom of God truly begins in earnest. We are at that critical point that Deuteronomy 30:15-20 describes.

Peter commands us, "But as He who called you is holy, *you also be holy in all your conduct*, because it is written, 'Be holy, for I am holy'" (I Peter 1:15-16). John adds:

Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore, the world does not know us, because it did not know Him. Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. And *everyone who has this hope in Him purifies himself*, just as He is pure. (I John 3:1-3)

Similarly, Paul enjoins us in Philippians 2:12-15: Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who works in you both to will and to do for His good pleasure. Do all things without murmuring and disputing [remember Israel in the wilderness], that you may *become* blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world.

Later, in Philippians 3:12-16, he urges us to strive for perfection, a perfection that he says he did not yet have (verse 12). He did not mean the divine perfection of absolute purity that we can never possess in the flesh, but rather, a maturity to which we can attain. He gives the definite impression of progressing toward a goal set for us by God.

A Joint Effort

Sanctification is thus shown to be a joint work of both God and the Christian. God begins the process and continues with us throughout our entire pilgrimage, supplying our need for grace. Indeed, God says in Philippians 1:6, "Being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ." Again, Paul adds in I Thessalonians 5:23-24:

Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ. He who calls you is faithful, who also will do it.

Our efforts involve growing and overcoming, motivated by faith and guided by the Spirit of God. This cooperative effort is also illustrated by Israel in the wilderness. God led the Israelites, but they would never have reached the Promised Land if they had not followed the cloud and walked.

After making the covenant with God, we must shift our focus to striving for sinlessness. Sinlessness expressed with beauty is the highest, greatest glory a human can attain. Its purpose is not to save us but 1) to give witness to the glory of God as shown in our lives, and 2) to add our small part in working with God to build godly character in us.

We cannot justify ourselves, and salvation is by grace. We cannot make ourselves righteous, but we can, with the help of God continue to change the direction and conduct of our lives which He began with His calling. This is why Peter writes:

Therefore, gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; as obedient children, not conforming yourselves to the former lusts, as in your ignorance; but as He who called you is holy, you also be holy in all your conduct. (I Peter 1:13-15)

Paul adds in Titus 2:11-14:

For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present age, looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, who gave Himself for us, that He might redeem us from every

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lawless deed and purify for Himself His own special people, zealous for good works.

The Long Summer Months

After Pentecost, after receiving the Holy Spirit and entering into the New Covenant, there yet remains a long, sometimes arduous, and sometimes spiritually dangerous pilgrimage to our inheritance. Pentecost signals the approach of the long summer months before the fall festivals. Interestingly, a commentator once wrote that it is thought that most of Israel's problems in the wilderness occurred during the summer.

Perhaps most of their problems cropped up in summer because it is the season when people are most easily distracted from their goals. The colder, more rainy seasons have a way of confining human activities, especially those outside the home. But summer opens possibilities to do many more things, which, though they may not be evil in any way, grab attention and consume time. People can lose their focus and their spiritual discipline. God becomes a secondary priority. As spiritual strength wanes because of a lack of contact with God, problems that may have been held in check surface and intensify.

The same commentator also noted that there was only one lengthy stretch of time when few serious problems occurred. This period fell during the building of the Tabernacle, the time when Israel's focus was on God's work. Moses writes of wonderful displays of God's gifts given to ensure the beauty of His dwelling place. Everybody cooperated rather than fight each other, Moses, or God. It stands as a powerful witness of the direction our lives ought to take.

All of us need to make personal efforts to ensure that we take advantage of all the time God affords us in completing our pilgrimage. Considering what we are in comparison to Him, we need all the time it takes to be sanctified completely and become holy as He is. May your summer months be spiritually focused and fruitful!

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Iron Sharpening Iron

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

The TRUTH About the Origin of Modern Languages by Dwayne McDevitt (Bismarck, North Dakota)

Good article! 😊

Response to: [The TRUTH About the Origin of Modern Languages](#) by Nathaniel Burson (Issue #12)

Are You Sure Leaven Is Symbolic of Sin? by John Leitch (Canada) and by Laura Lee (Bismarck, North Dakota)

John Leitch writes:

It's good to see your newsletter is back and I hope you and Darwin are in good health and doing fine.

I was looking at your summary of my article and think you missed the point I was making. There is nowhere in my article that I suggest leavened bread could be eaten with the "Passover lamb". That would be a transgression of the covenant that is to last throughout all of Israel's generations.

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Laura Lee writes:

Then your article is misleading as first you say: “In summary, just as there are two ways to mark the death of the Messiah (the first way is the biblical Passover and the second, the traditional Good Friday), there also seems to be two ways to partake of the bread and wine.”

And then you go into people having to choose leavened bread or unleavened bread when they partake of the bread, the wine, and the foot washing. You are certainly making it sound like you are either talking about Passover or Good Friday and we all know they don't do bread, wine and foot washing on Good Friday.

John Leitch writes:

Laura, you correctly state that the "Feast of Unleavened bread" is only for 7 days, and it begins with the "Passover meal". Christ's last supper was many hours before this meal and it did contain leavened bread. Has anyone attempted to make a sop out of unleavened bread? The liquid it soaks up is very limited (John 13:26).

Laura Lee writes:

I totally agreed with you in my response that the bread used at “The Last Supper” was leavened bread. However, The Lord's Supper was a onetime event and Christ was not dead yet.

John Leitch writes:

A second point I would like to make is, my Father has given Israel a calendar for them to observe His appointed times (Leviticus chapter 23). If the Passover meal can be moved to a different date on that calendar to suit a person's personal preference, then there was nothing wrong with Jeroboam moving Tabernacles to the eighth month (1 Kings 12:32). Also, there would be nothing wrong with delaying my Father's rest day (Sabbath) one day to the first day of the week as Rome has done. Laura, with all due respect, my Father does not allow anyone to mess with His calendar unless written permission is given beforehand as it is in Numbers 9:11. Permission is given here to move the Passover meal & sacrifice one month. It is not a license to shuffle the appointed times to whatever date on the calendar suits us.

Laura Lee writes:

As far as the calendar goes, I am using the exact same Hebrew Calendar that has been used for centuries. The same calendar that was used at the time of Christ and was calculated by the Sanhedrin. We keep the original Holy Day dates on that calendar. If you want to accuse someone of changing the calendar and then teaching the wrong dates to several thousand people, please look to Herbert Armstrong and The Worldwide Church of God for that problem. Herbert Armstrong taught many true and correct things to thousands of people, but he did not have everything right. He also taught some things that were wrong.

The Hebrew Calendar we use here is the exact same calendar that Herbert Armstrong used and taught, but he taught Passover and Pentecost on different dates than the original calendar.

We keep Passover on the early part of Nisan 15, with the bread, the wine, the foot washing and a meal. We do not keep a Lord's Supper on the early part of Nisan 14 because we are not commanded in scripture to do so.

John Leitch writes:

The Passover season is an 8-day celebration with preparation day (the day the lamb is sacrificed) being the **1st** day in that celebration (Deuteronomy 16:4). Preparation day is followed by the 7-day celebration of Unleavened bread. What was Christ doing on this His last "preparation day supper" on this earth? To be simply put, Christ was preparing His disciples for what was to happen later on this same day.

Laura Lee writes:

Deuteronomy 16:4 tells us about the Feast of Passover being kept for seven days and that the lamb that was killed on the latter part of the 14th of Nisan “between the two evenings” (Noon to Sunset) should not be left until morning or in other words the morning after the Passover kept on the 15th of Nisan at Sunset.

Deu 16:4 And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *anything* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

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Exo 34:25 Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.

Since the bread symbolically represents Christ's body and the wine symbolically represents Christ's blood, then what does Exo. 34:25 say? "Thou shalt not offer the blood of my sacrifice with leaven."

That should clear up your argument that it is okay to have leavened bread with the wine and the foot washing on the early 14th or any other time. The Lord's Supper was a one-time event and Christ wasn't dead yet. Once Christ was killed with the Passover Lambs there was no longer a need to sacrifice Lambs and the symbols of Passover were changed from the Lamb to the bread, the wine, and the foot washing.

What was Christ doing at His last supper on the early part of the 14th of Nisan? He was telling all of us that because He was the Passover Lamb, that sacrifice was no longer needed and to replace the Lamb with the bread, the wine, and the foot washing and to do it with a meal. The "Last Supper" was not the Passover, but it was symbolic of what we are to do on the night of the Passover. Again, there is no command anywhere in the Bible for us to keep the "Lord's Supper" on one day and the Passover the next day. That teaching came from Herbert Armstrong and the Worldwide Church of God.

John Leitch writes:

The "last supper" and the "Passover meal" cannot be combined because one contains leavened bread and the other unleavened bread, also they have different lessons to be taught.

--The "last supper" (14th) is a somber meal that is a memorial of Christ's sacrifice (1 Corinthians 11:21) and if a person looks into a mirror, they will see who is responsible for that death. The bread & wine memorial is so important that if it is not given the respect it deserves, sickness or death could be the result (1 Corinthians 11:29-30).

--The "Passover meal" (15th) on the other hand, is a very joyous celebration of freedom. The best dishes & food comes out, and the story of Moses and Pharaoh is retold. It celebrates our forefathers being broken free from Egypt but more importantly us today, being broken free from the bondage of this modern world.

Laura Lee writes:

The bread, the wine, the foot washing and the meal were all meant to be kept on Passover. The splitting of these two events was the invention of Herbert Armstrong and the Worldwide Church of God because of their misunderstanding of scripture.

The Passover is still a somber occasion and what follows is a joyous time. The Passover is the memorial of Christ's Sacrifice.

You cannot have a memorial of something before it has died or been sacrificed. A memorial is always something that is done after the fact. So, claiming that "The Lord's Supper" is a memorial of Christ's death is FALSE. "The Lord's Supper" took place before Christ and the Passover Lambs were killed. The Passover Lambs were not killed until the end of the 14th "Between the two Evenings" or between Noon and Sunset. The Passover on the early part of the 15th is what is the Memorial of Christ's death. It is on a Holy Day. The following scripture is talking about Passover being a Memorial.

Exo 12:14 And this day shall be to you for a memorial; and ye shall keep it a feast to the LORD throughout your generations: ye shall keep it a feast by an ordinance forever.

John Leitch writes:

It appears this misunderstanding is coming from the common idea of some people that the "last supper" was an early "Passover Meal". To start with, could a person have an official "Passover meal" without a Passover lamb (while the temple was still standing)??? Why would the disciples think Judas was leaving the "last Supper" to go buy supplies (John 13:29)? Does any person leave the very important and commanded "Passover meal", to go shopping?

The focus of the article was to point out that leaven was an influence (whether it be bad or good) and both our enemy (Satan) and our Messiah (Christ) have influence. The whole idea is to throw out the former and embrace Christ. It is

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unsettling to think that anyone thought my aim was to persuade people to transgress the covenant by eating leaven with the Passover Sacrifice.

Laura Lee writes:

There is no misunderstanding John, you are teaching that "The Lord's Supper" (or for those that call this Passover) is to be kept on the early part of the 14th of Nisan. There is no Biblical command to do this. You are also teaching that the bread that represents Christ's body be leavened bread and it is okay to eat it with the wine which represents Christ's blood.

Exo 34:25 Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.

Response to: [Are You Sure Leaven Is Symbolic of Sin?](#) by John Leitch (Issue #17)

First Love

by Ray Daly (Lincoln, North Dakota)

Darwin has a good response to the "First Love" article. Just one thing. He mentions that Jesus, when he returns, will sit on his "throne in Jerusalem". Actually, he will sit on his "throne in Zion". Few seem to know that Solomon built "two temples". One using the blueprints of his father David, which he built for him into the side of the hill/mount of Zion. It took seven years. Then he spent thirteen years building his own temple in Jerusalem.

The point is, that Zion is in the territory of Judah, and borders on the territory of Jerusalem, which is within the tribe of Benjamin. It's a long story. But in 585 BC, Solomon's temple in Jerusalem was totally destroyed. But David's temple in Zion was not. Only it was "robbed" of its gold vessels. Which included the table of bread and the lampstand. As well, he totally took the gold and silver vessels from Jerusalem's temple. Later all were returned. As it reads, they were told to put those of Zion in the temple which is "at" Jerusalem, while those of Solomon's temple it is said to put them into the (new) temple "in" Jerusalem.

People will not accept it readily, but the fact is that the Zion Temple was there until the time of Jesus death. When there was an earthquake and the "house" built around the Zion Temple fell down covering up said temple. (It was built on the measurements of the Tent of Meeting Israel had in the wilderness. And had two 45' walls on either side, which protected it when the 1st century earthquake happened. Prophecy shows that in the future, before the Son of Man returns, another earthquake in Jerusalem will take place, in which said temple will be uncovered. This is shown by the "man of sin sitting in the temple of God saying that he is God." (para.) It also says that when the Son of Man comes, the temple will be cleaned, and then he shall "sit on his throne". Take note. Only the Ten Commandment Law is in that room. Not the book of the law, which was kept in the outer room.

The above may be hard to accept???

Editor's Note: Does anyone have more information in regard to Solomon building two temples. If so, please send it.
Laura Lee

Response to: [First Love](#) by Arlan Weight (Issue #17)

Why Do You Observe Saturday?

by Ray Daly (Lincoln, North Dakota)

Would like to comment on some aspects of John Currier's "Why Do You Observe Saturday". He did a good job on reporting on Sunday observers admitting that Sunday has no support. But how does one go about getting that info out to the "memberships" of those churches. Even though the leaders admit that Sunday isn't shown as needing to be observed, I doubt very much that this means they are telling their memberships as much.

John goes on to mention Constantine making Sunday the official day of observance. Up to that time, he had been observing the Sabbath. As well, he was keeping much of Moses' law. At least as it refers to the "animal offerings". The Sabbath was kept by the Babylonian Empire beginning in the early 600's, as a result of the ministry of the Judahite Immanuel. Later, when Persia defeated Babylon, the same Immanuel worship spread throughout said Persian empire. Which included many Israelites, and most Judahite's.

A final point. John seems to be showing that Jesus was resurrected at the beginning of the daylight part of Sunday. Perhaps I misread it. But the point is, in Scripture, when it says that "it began to DAWN toward the first day of the week", it is not speaking of the rising of the sun, but rather the rising of the MOON. Perhaps he knows that. For that matter, perhaps most know that????

Editor's Note: I think in that part of John's article, he was talking about what most Sunday Keeping Churches teach as far as the resurrection being on Sunday. I don't think he was saying that he believed the resurrection was on Sunday. Laura Lee

Response to: [Why Do You Observe Saturday?](#) by John Currier (Issue #18)

The Hebrew Calendar And its Postponements

by Laura Lee (Bismarck, North Dakota)

Jamie did an excellent job with this calendar article. One problem I had with it; all three parts was the conclusion that the full moon shows up on "The Night to be Much Remembered". All throughout the Bible you see months like Sivan, Adar, Nisan etc. You never see months like January, February etc. in the Bible. So what calendar were they using? Of course, it was the Hebrew Calendar as preserved by the Tribe of Judah.

We are also commanded in the Bible to keep God's Appointed Times. We are never told to keep OUR appointed times. If the Tribe of Judah was given the job by God to preserve the Hebrew Calendar, why would God not have told them when the Holy Days/Appointed Times were to be kept?

Perhaps someone will dispute this with me, but I believe that keeping the right appointed times are part of the law of God and keeping them on the right dates is a salvation issue. So, the point is that each and every one of us should be studying this issue to make sure we have it right.

Within the pages of the bible, you can prove what date on the Hebrew Calendar each and every Holy Day was kept on. There will be more information coming in regard to this in upcoming newsletters.

The Tribe of Judah was not keeping a night called "The Night to be Much Remembered" on the 15th of Nisan. No, the Tribe of Judah was keeping the "Passover" and they were calling it the "Passover".

Herbert Armstrong was a man, a person just like each and every one of us are men or women and people. In other words, we can all make mistakes and one of the biggest mistakes Herbert Armstrong made was to change two Holy Days on the Hebrew Calendar, those being Passover and Pentecost. I think he did it out of ignorance in regard to how he

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interpreted the scriptures at the time. I am asking that those who were taught by him not to follow his directive blindly because that would be following a man. You need to study this subject from scripture.

The following scriptures are all talking about Passover:

- **Exo 12:42** It *is* a night to be much observed unto the LORD for bringing them out from the land of Egypt: this *is* that night of the LORD to be observed of all the children of Israel in their generations.
- **Exo 12:14** And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance forever.

Passover

- **Deu 16:1** Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.
- **Deu 16:2** Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there.
- **Deu 16:3** Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.
- **Deu 16:4** And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *anything* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.
- **Deu 16:5** Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:
- **Deu 16:6** But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

Passover Lambs were Killed	14 of Abib around 3:00 PM (Between the Two Evenings Noon to Sunset)
They Ate the Passover	At Sunset as the 14 th of Abib changed to the 15 th of Abib
The Death Angel Passed Over	Around Midnight (Our Time) on the 15 th of Abib
They were not allowed to leave	Until the morning of the 15 th of Abib or the morrow after the Passover
They left Egypt	On the last day of unleavened bread at night (The Sinai Peninsula was part of Egypt, and they crossed the Red Sea on the other side of the Sinai Peninsula)

What we all need to do is hang on to the truth, but please make sure that what you are hanging onto is the truth and nothing but the truth. I care about each and every one of you and that we all make it into the Kingdom of God.

Response to: [The Hebrew Calendar And its Postponements](#) by Jamie McNab (Issue #20)

Holy Days 2021

Passover - March 28, 2021 (Observed at Sunset the Evening Before)

Unleavened Bread - March 28, 2021 to April 3, 2021

Pentecost - May 17, 2021

Trumpets - September 7, 2021

Atonement - September 16, 2021

Tabernacles - September 21 to 27, 2021

Last Great Day - September 28, 2021