

The Story of God: Women in the Early Church

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Publisher: Church of God, Bismarck, Darwin & Laura Lee, **Editor:** Laura Lee, **Assistant Editor:** Darwin Lee We do not necessarily agree with all contributors, or their works submitted and printed in this newsletter. It is up to you to get out your Bible and see whether these things are true. Iron sharpens Iron

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Articles

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In less than 400 years following the deaths of the last apostles, the early Christian church yielded to the influence of the Greco-Roman culture in which it was immersed and relinquished the egalitarianism that had been established by Jesus; thereby setting the stage for the subjugation and silencing of women that spanned more than two millennia and continues to detrimentally impact the lives of women today.

While history shows that all social classes were impacted by the influence of Greco-Roman culture on the church, the discussion in this paper will be confined to women and how the first four centuries of the Christian church were pivotal in the consequences they generated for women.

There is ample evidence in Scripture that Jesus had an inclusive attitude toward women in ministry and had initiated their emancipation from the confinement of their culture. He defended the adulterous woman brought to Him by the Pharisees (John 8:1-11) and affirmed the unclean woman who dared to touch Him (Matt. 9:20-22). He validated Mary's abdication of domesticity and encouraged her sister Martha to also make following Him her priority (Luke 10:38-42). He had several women disciples (Mark 15:40-41, Luke 8:1-3). He sent the Samaritan woman as a missionary to her people (John 4:1-42). He appeared first to women at His resurrection and sent them as His first missionaries to His church (John 20:15-18, Luke 24:9, Matt. 28:9-10), and He baptized women with His Holy Spirit at Pentecost at the same time as the men (Acts 1:14, 2:1).

Furthermore, Jesus' emancipating call to women to step out of their culturally gendered roles and into ministry was entirely in keeping with the Old Testament. When God called women in the past, their obedience continually required their having to move beyond the boundaries of their culture's customary roles for women, but it also consistently facilitated Israel's rescue and altered the course of Biblical history.

Jochebed deceived Pharaoh's daughter and preserved Moses' life (Exod. 2:1-10), Rahab sheltered Israelite spies and as a result her Gentile family was brought into the nation of Israel and into the genealogy of Christ (Josh. 2). Jael murdered her husband's ally and saved Israel (Judges 4:17-21). Tamar deceived Judah and preserved Christ's birth line (Gen. 38:1-30). Abigail defied her husband's stupidity and kept David from sin (1 Sam. 25:14-35). And, Mary, the Lord's mother, transgressed the taboos of her culture by her pre-nuptial pregnancy and gave birth to our Savior (Luke 1:26-38).

According to Acts and other New Testament letters, women did fulfill Jesus' mandate to serve in ministry alongside their Christian brothers. The criteria for being considered an apostle was having seen the risen Lord (1 Cor. 9:1), which Joanna certainly had (Luke 24:10), and who Paul considered an apostle who had been significantly helpful to him (Rom. 16:7).¹ Priscilla was not only Paul's colleague but was the teacher of Apollos as well (Rom 16:3-5, Acts 18:24-28). Phoebe was a church leader as were Syntyche, Euodia (Phil. 4:2-3) and Lydia (Acts. 16-14-15, 40). In addition, there is well-argued speculation that the anonymous author of the Book of Hebrews is none other than Paul's beloved friend, Priscilla.²

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“What went wrong?” female students of Christian history inevitably ask themselves, because once we leave Scripture and move on to extra-Biblical reading, Christian history reads in such a way as to imply that women were completely uninvolved in the formation of the church. The last of the apostles would have not lived much beyond the beginning of the 2nd Century A.D., and women in church leadership seem to have disappeared along with them.³ How did it come to pass that women ceased to function as church leaders, and why so early in the church’s development?

Fortunately, with the 20th Century advent of feminist historians and theologians, church history has been revisited, but the answers to these questions are not easily discerned and must be teased out from a historical framework that records the passage of time solely from a male perspective and reports the history of women only as it pertains to men.⁴ Although, there is a scarcity of documents written by women about the lives of members of their own gender, upper class women in the Roman Empire were highly educated and historians surmise that women likely wrote a great many more works than what has survived.⁵ Among the few surviving works believed to have been written by women is the *Passion of Perpetua and Felicitas*, most of which Perpetua is believed to have written herself and the Apocryphal Acts, which is essentially a series of lively stories about women who, upon encountering a male apostle, reject secular life in favor of ascetic Christianity.⁶ And, of course there is the controversial, Gospel of Mary Magdalene, which, despite its much debated historicity and theology, suggests that she had a ministry that was significant enough to warrant a gospel account.⁷

The little else that is known about women in the early church has been gleaned from epitaphs on tombstones, artwork and from what the church “fathers” wrote about them, and the evidence suggests that women held positions of authority in the church and were also exegetes. An ancient mosaic in Rome names a Bishop Theodora. There were women Bishops in Egypt and women presbyters in Sicily and Greece.⁸ A woman named Paula, was the most intimate friend of the church “father”, Jerome, with who he enjoyed challenging debates over Scripture.⁹ Another woman, Melania the Elder, was dubbed a “female man of God” by her Christian brothers on account of her learnedness.¹⁰

While a few select women as mentioned above received accolades from church “fathers”, most often when writing about women, they denounced them for performing certain ecclesiastical tasks, or they penned diatribes on woman’s intrinsically sinful nature. Feminists deduce from these writings that if the “fathers” deemed it necessary to speak against women functioning in specific ecclesiastical roles, women must have been in fact participating in them. “The fact of laws forbidding women to preach indicates that there were preaching women who needed to be silenced.”¹¹ Condemnation of women prophets can only mean that women were prophesying. If the 2nd Century Statutes of the Apostles lambasted women presiding over the Eucharist, the assumption must be that they were presiding over it and likewise regarding women baptizing.¹² If the Didascalia, a manual on church organization, castigated the “order of widows” for evangelizing, discipling believers, hearing confessions and performing baptisms, then it stands to reason that the widows were doing all of these things.¹³

Women apparently also exercised authority and leadership through their influence as patrons. Lucilla of Carthage held considerable sway as a patron of Donatus and was instrumental in the rise of the Donatist movement that plagued the “orthodox” church for several centuries. Origen was also assisted by a woman patron as was Chrysostom.¹⁴

With a clearly extensive female presence in church leadership and the support of Scripture behind them, it seems inconceivable that the church devolved so rapidly into an institution that viewed itself as an exclusively male domain that eventually came to consider the creation of women as almost a misguided afterthought on God’s part. Egalitarian historians, both male and female, generally attribute it to the pressure applied by the pervasive influence of Greco-Roman culture.¹⁵ However, this explanation does not adequately convey the manner in which this influence was visited on women in the quest to prohibit them from church leadership. What began as the relatively soft-sell of persuasion in the form of written attacks and ecclesiastical legislation eventually transcended the church and escalated into violent acts of force that sought to subdue women across the spectrum of society.

Attitudes toward women in the Roman Empire were inherited from the Greeks. Greek mythology taught that women were created by Zeus as a curse against the human race, which prior to offending the gods, was strictly male.¹⁶ The Greeks defined masculinity, which in their minds equaled humanity, through the male genitalia. They associated honor with sexual prowess to the degree that orgies were rampant and homosexual relations with young boys were highly regarded.¹⁷

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On the other hand, women were associated with shame and were viewed strictly as male possessions for usage that had to be endured as the unfortunately necessary means of procreation. Since men were honorable, they could be separated from their sexuality and carry on public business and political activity, whereas women were sexual in any sphere because of their being the curse of men. To be a woman meant to carry shame everywhere, and private life was the only sphere in which her taint could be endured. From this philosophy evolved the assumption that public life was male, and private life was female. Any woman who held a public office was deemed unchaste and was seen as attempting to establish sexual independence. A woman's sexuality was a male possession, and a sexually independent woman was a threat to every man's authority.¹⁸

Prior to the conversion of Emperor Constantine, persecution and the fact that Christians “conceived themselves explicitly as an alternative family or household,” meant that the church functioned as a private institution. Christians confined worship primarily to meeting in homes where women in leadership was not an issue.¹⁹

However, due in great part to the rising veneration of celibacy, not all Christians in the pre-Constantinian church embraced female leadership. With the deaths of the apostles, the church lost the authority of its first-hand witnesses to the teachings of Jesus, and as Greco-Roman converts continued to be brought in the church, their secular culture had increasing impact. Celibacy was the combined birth child of Greek disdain for women and Christianity's desire to distance itself from the appalling sexual promiscuity of the Roman pagans.

In some churches, female virgins were part of the clergy and were greatly revered. They sat in special places during worship, and as a sign of having dedicated their lives to God, they did not wear the veils normally worn by women. Tertullian, a 3rd Century theologian with a robust Greco-Roman contempt for women, opposed all manifestation of female leadership and insisted that virgins should not be bestowed any measure of honor and accordingly, should wear their veils in church despite it being “private” space.²⁰

Emperor Constantine's conversion and the subsequent legalization of Christianity with the Edict of Milan in 313 A.D. catapulted Christianity into the public realm for which it was unfortunately unprepared.²¹ Many of Constantine's subjects converted to Christianity motivated more by a desire to curry his favor than by religious fervor. Established Christians also desired his goodwill more than they desired God's. This, when coupled with Constantine's own faith being of a questionable degree, made for a situation in which Biblical authority took a back seat to the will of the emperor and the ambitions of undiscerning Christians.²² A natural consequence of a more secular, Greco-Roman influenced and less Spirit-led church was the widespread consensus that women ecclesiastical leaders were absolutely unacceptable.²³

The campaign to eject women from ministry that began with the quills of the church “fathers” in the 3rd Century transitioned into ecclesiastical legislation during the 4th Century when the Council of Nicea in 325 A.D. banned women from the clergy.²⁴ Nevertheless, history shows that women did not universally or easily accept their banishment because over the ensuing centuries the church had to repeatedly enact legislation against women leaders and enforce it with their customary disciplinary measures of excommunication and burning at the stake.²⁵ The continued persistence of women in fulfilling their call from God kept the attack on women alive. The pens of the “fathers” marched on relentlessly, but their ranting had one significant difference; rather than being merely unfit for leadership, woman became sin personified. Whereas for the Greeks, woman would not have been created if man had not sinned, the church “fathers” determined that if woman had not sinned, faultless man would still be enjoying himself in the Garden of Eden in perfect harmony with God.

Writing in 375 C.E., Ambrose of Milan's attitude toward woman may have been one of the more affirming ones among the church “fathers” in that he conceded that God had deemed woman good despite her being the very source of sin. Augustine, on the other hand was not so kind. In 401 A.D., he agreed that God had made woman to be man's helper, but the issue was what kind of helper she was supposed to be. Any man could outwork a woman; therefore, it could not have been for the purpose of physical labor. “One could also posit,” he argued, “that the reason for her creation as a helper had to do with the companionship she could provide for man, if perhaps he got bored with his solitude. Yet for company and conversation, how much more agreeable it is for two male friends to dwell together than for a man and a woman, nor could it have been for the purpose of companionship ... I cannot think of any reason for a woman's being made as man's helper, if we dismiss the reason of procreation.” His contemporary, John Chrysostom, magnanimously chimed that as a helper to man, woman was far superior to an animal because God had made a clear distinction between woman and beast in the Genesis creation story.²⁶

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Sadly, to make the situation for women worse, the evolving all-male, church leadership came to believe the “fathers” had so thoroughly summarized Christian theology that their writings superseded the authority of Scripture. This negated the necessity of reading Scripture altogether and granted the church the license to do whatever it wanted. In time, the “fathers” authority was conferred on the Pope as infallibility.²⁷

By the end of the 5th Century, the only option for formal ecclesiastical service for women was celibate life as a nun or a masochistic ascetic. Undaunted, women were determined to follow the call to ministry and flocked to monasteries and convents, often defying their families. Unfortunately, becoming a nun was available almost exclusively to wealthy women since life in a monastery required a substantial dowry. The remaining masses of lower-class women had to be content with life within the confines of marriage; an institution the church increasingly denounced as an unfortunate necessity for individuals too weak and too sinful to embrace the higher calling of celibacy.²⁸

Without the ascendancy of Scripture, the denigration of woman continued unabated, and of which canonized Peter Damian’s following harangue was typically representative. “I speak to you, O charmers of the clergy, appetizing flesh of the devil, that castaway from Paradise, poison of minds, death of souls, companions of the very stuff of sin, the cause of our ruin. You, I say, I exhort women of the ancient enemy, you bitches, sows, screech-owls, night-owls, blood-suckers, she-wolves, ... come now, hear me harlots, prostitutes, with your lascivious kisses, you wallowing places for fat pigs, couches for unclean spirits.”²⁹

In the face of such spiraling hatred it is no surprise that the church’s misogyny eventually culminated in the witch-craze that began in the 12th Century and did not end until the 17th Century. Often, the proof that a woman was a witch was the crime of being an impoverished middle-aged widow, but the real root of the problem was, as always, female sexuality. Impotency, infertility, disease, death and above all, male lust, were all the fault of women who were supposedly sleeping with Satan. Women were tortured until they confessed to night-flying, killing babies, stealing penises, impregnation by the devil and so on. The witch-craze reached its pinnacle in 1492 when the European town of Langendorf declared that only two women in its entire village were not witches.³⁰ It is estimated upwards from one million women were burned at the stake as witches and often after first suffering other public atrocities such as having their breasts hacked off.³¹

Another far less gruesome but equally un-biblical by-product of the church’s spiteful sexism was the Vatican’s 1854 A.D. declaration on the sinlessness of the Virgin Mary. It was impossible for the Roman church to fathom God having debased himself by birthing his son through a woman, the very source of all sin. They concluded that Mary had to have been a super-woman, born without the taint of her sisters.³²

The plight of women finally began to turn around with the Reformation. Martin Luther and his colleagues dug the Bible out of the cellar and blew off a thousand years of dust. They reinstated salvation by faith and resurrected the blessing of marriage. Unfortunately, Protestant women were still not quite as equal as Protestant men, but they were expected to read the Bible alongside their brothers.³³ And, with the Scriptures once again in their hands, women began the slow process of reclaiming their freedom in Christ, a process which continues to this day.

Naturally, there are detractors who argue that although Greco-Roman culture undeniably held sway, the only women leaders in the early church were those in heretical sects like the Gnostics. They contend these sects endangered the orthodoxy of the church and justify the “fathers” strong stand against women.³⁴

On the surface this evidence would appear to be true, but the argument does not hold up against Scripture, and it must be remembered that only male writings survived the censure of a male-dominated church. We do not know if orthodox women wrote in defense of their leadership. We do know there were orthodox male voices such as Helvidius and Jovinian, who affirmed marriage and gender equality. Furthermore, the ascetism many church “fathers” followed was itself a derivative of the Gnostic view that the body was inherently evil and needed to be deprived of comfort to facilitate holiness.³⁵

More likely, the real issue was not heresies or female sin but male sexuality. As much of their writing suggests, the various “fathers” struggled with their sexuality. This sheds much needed light on their susceptibility to a culturally influenced repugnance of women. Ascetism and celibacy are not natural human states. We are not androgynous. We are sexual beings, male and female, and we were created to care for our bodies and for each other, physically, emotionally

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and sexually.

In the Gnostic gospels of Mary Magdalene and Phillip, Jesus is fully human and fully male. This was a problem for the Greco-Roman ascetic “fathers.”³⁶ Their desire to live fully dedicated to God as celibates was not inherently wrong. The problem was that for them sex was inherently sinful and inherently female. They believed that were it not for women they would not have had to struggle with their lust. They did not know how to reconcile their sexuality with the redemptive plan of Christ without rejecting woman. In their minds, Jesus was holy and as such was not sexual. Scripture affirms Jesus as being fully human and also affirms his sinlessness (Heb. 4:15). If the “fathers” had divorced their culturally informed understanding of sex and sin from their interpretation of Scripture, they would have understood that, because Jesus never sinned and never married, He had been celibate by virtue of premarital sex being sin. Jesus had rejected sin, not his sexuality. To think otherwise is to believe that sexuality was never redeemed by Christ. Unfortunately, this is exactly what the “fathers” believed, and the repercussions reverberated far into the future.

Since the days of the Reformation much headway has been made in the way of feminist exegesis of Scripture, but there remain many women who mistrust Scripture as the Spirit inspired inerrant Word of God because (with the possible exception of the Book of Hebrews) its human authors were men and because the Canon was compiled by the “fathers.” With so much hurt in women’s history, they will continue to struggle with their view of God unless the church attempts to answer their demand to know where God was while women were beaten into silence by the church and why he took so long to release them.

An answer might be found if we revisit Christian history once again and this time remember that God’s involvement in history did not end with the closing of the canon. History is not the story of humanity; it is the story of God. It is the story of His redemptive work in His creation, male and female, who image Him together as one. It is the only way to make sense of all the sin and hurt we humans have inflicted on each other.

Since creation, God has ceaselessly moved humanity toward eternal redemptive reconciliation with Him and just as ceaselessly, humanity has rejected His offer of mercy and heaped sin upon sin instead. Adam and Eve rejected Him. The early human race of Noah’s day rejected Him. Israel, his chosen people rejected Him in the desert, in the Promised Land and when their Messiah came. Would His church be any different than the rest of humanity or His chosen Jewish people? The first humans rejected God and the last humans will reject Him (Rev. 19:11-21)

Mercifully, despite our sin, God remains steadfast in His plan to bring into eternity with Him, those who accept the reconciliation He offers through Jesus Christ. He promised that those who sought Him with all their heart would find Him (Jer. 29:13) and that He would preserve them. He saved Noah and his small family. He preserved Israel through a faithful remnant (Isa. 6:13), and He preserves His church through a faithful remnant like the early monastics, who objected to the church’s alliance with the Roman Empire, and the Reformers who restored His Word, and the countless marginalized women who persevered through the centuries, and the millions of ordinary people who strive to know God in a church that persistently rejects Him (Rev. 2, 3, 18:4-5).

The Bible tells us that in the last days the church will be an apostate prostitute that has made an alliance with the world and is drunk with the blood of the saints. However, as we have seen, the church has already long been an apostate prostitute who befriends the world and murders the saints. Much has been lost through what women were denied to bring to Christianity, but it was not women who were imprisoned for a thousand years; it was God’s image that was in bondage to sin. Male and female were equally made in the image of God (Gen. 1:27), and men lost as much as women when they rejected the very thing God had said it was not good for them to be without (Gen. 3:18). What they were without was not just a “helper” but the female face of God.

Furthermore, while sin has played a significant role in the failures of the church, the grace of God has played an even greater role in its successes. It has never stopped being His church and though humans have perpetually attempted to wrest it from his control, He has remained faithful and has preserved it in one form or another. He has taken his sinful creation and guided them toward an ever increasing awareness of Himself, and by his Spirit, continues to transform the body of Christ, individually and corporately, into the image of His son. “All of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit. Therefore, since it is by God’s mercy that we are engaged in this ministry, we do not lose heart” (NRSV 2 Cor. 3:18). One wonderful day in eternity we will see Christ as He is, and we will be free from

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sin at last and be perfect like He is (1 John 3:2). Sin removed women from the church leadership but the Holy Spirit brings them back to their rightful place beside their brothers.

Why did He allow women to be silenced in the first place? Why did He wait so long to release them? Why the Holocaust of World War II? Why the genocide in Sudan? Why did he wait 400 years to rescue Israel from Egypt? Why did he wait so long before sending His son? Why must we suffer so long before His return?

We cannot answer those questions; we can only look at God and remember that “for now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. (NRSV 1 Cor. 13:12). The Bible tells us not to be impatient with God’s patience with sin and to trust that He is always good and His decisions are always just (2 Peter 3:9, Rom 12:2). Somehow, everything is working out according to His plan and is for the good of those who love Him (Rom. 8:28). Perhaps what women bring to the church now is much better than what we would have brought before because we have been purified by the Refiner’s fire (Mal. 3:3-4). The more women are restored, the more the church resembles Christ, and the more the church resembles Him, the closer we are to eternity. This is all we can say.

Even as God was giving Moses the law on Mount Sinai, the Israelites were down below dancing around a golden calf. The Lord struck those who had sinned against him, but he did not remove his promise to dwell with Israel. Instead, He restored their hope and redeemed them. He moved their eyes to the future and commanded them to build His tabernacle. Jesus did likewise with Peter. After Peter denied him, Jesus restored him by asking three times if Peter loved Him, and each time Peter said yes, Jesus commanded Peter to care for His flock (John 21). What has been lost cannot be regained, it can only be redeemed. We are not to look back on history unless it is to reflect on God’s mercy (Isa. 43:18-19) and to remember that for now faith, hope, and love abide, and that “the greatest of these is love” (NRSV 1 Cor. 13:13).

Women do not need to bang down the church doors and demand equality from what is all too often an apostate prostitute. They simply need to follow Jesus by forgiving their brothers and lovingly obeying Him, even if it means walking outside the norms of their culture, just as their sisters before them have done. In so doing, they will show their brothers the other side of the face of God that all of humanity lost 1500 years ago.

After the days of purification were completed, Joseph and Mary brought Jesus to the Temple to present Him to the Lord. He was greeted by the prophets Simeon and Anna. Anna was of the tribe of Asher and was representative of the northern tribes while Simeon was representative of the southern tribes.⁴³ In that brief moment when Anna and Simeon prophesied over the infant Jesus, who is both the son of God and the son of his Gentile ancestral grandmothers, Rahab and Ruth (Matt. 1:1-11), all the tribes of Israel, all the nations of the earth, and male and female, were represented in a symbolic reconciliation with their Creator and Redeemer, Immanuel, “God With Us,” in His Holy Temple (Luke 2:25-37).

We need to look ahead to our eternal future (Luke 21:28), not behind at our appalling past. Unless we wed our perspectives as male and female and retell the history of God together, not avoiding our sins or piling new ones on top of the old, but confessing them and forgiving each other and rejoicing in His unfailing mercy. We need to ask God to bring about the fullness of the restoration He began with Anna and Simeon and Jesus in the Temple, and then we need to say, “Amen. Come, Lord Jesus!” (NRSV Rev. 22:20).

Notes

1. Richard Bauckham, *Gospel Women: Studies of the Named Women in the Gospels*. (Grand Rapids: Wm. B. Eerdmans, 2002), 166-169. Junia is the Greek equivalent to Joanna. During the Middle Ages, copyists changed the female name to the male name, Junias.
2. Ruth Hoppin, “We are Witnesses to a Mystery” (www.godstowomen.org/studies/articles/hoppin.htm, 2005).
3. Mary T. Malone, *Women and Christianity, Volume I: The First Thousand Years* (Maryknoll: Orbis Books, 2000), 101.
4. Ibid., 35.

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5. Ibid., 245.
6. Elizabeth A. Clark, *Women in the Early Church* (Collegeville: Liturgical Press, 1983), 78, 89, 97-98.
7. Jean-Yves Leloup and Joseph Rowe, Translator. *The Gospel of Mary Magdalene: Translation from the Coptic and Commentary* (Rochester: Inner Traditions, 2002), 7.
8. Karen Jo. Torjesen, *When Women Were Priests: Women’s Leadership in the Early Church and the Scandal of their Subordination in the Rise of Christianity*. (San Francisco: Harper, 1993), 9-10.
9. Clark, “Women in the Early Church,” 163-168.
10. Malone, “Women and Christianity, Volume I,” 148.
11. Ibid., 33.
12. Torjesen, “When Women Were Priests,” 42-44, 148.
13. Ibid., 146-149.
14. Ibid., 90-92, 100, 113.
15. Mary Stewart Van Leeuwen, et al., *After Eden: Facing the Challenge of Gender Reconciliation* (Grand Rapids: Wm. B. Eerdmans, 1993), 22. Contributors to this book from the Calvin Center for Christian Scholarship jointly determined that, “A feminist is a person of either sex who works to restore social, economic, and political justice between women and men in a given society. This work is motivated by the conviction that the devaluation of women and their activities as compared with the valuation of men and their activities is wrong, and that the systematic disempowering of women in relation to men is unjust.”
16. Loren Cunningham and David Joel Hamilton, with Janice Rogers, *Why Not Women: A Fresh Look at Scripture on Women in Missions, Ministry, and Leadership* (Seattle: Youth With A Mission, 2000) 72-75.
17. Torjesen, “When Women Were Priests,” 180-188.
18. Ibid., 12, 40, 113-115.
19. Ibid., 126-127.
20. Ibid., 158-172.
21. Justo L. Gonzalez, *The Story of Christianity: Volume 1, The Early Church to the Dawn of the Reformation* (New York: Harper-Collins, 1984) 107-108.
22. Eric de Bruyn, “HI 260 Christian History to the Reformation.” Lecture, Alliance University College, 2005.
23. Torjesen, “When Women Were Priests,” 155-158.
24. Malone, “Women in Christianity, Volume I,” 125.
25. Ibid., 126-127, 149.
26. Clark, “Women in the Early Church,” 28-34.
27. Malone

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28. Ibid., 172, 187.

29. Ibid., 18.

30. Mary T. Malone, *Women and Christianity, Volume II: From 1000 to the Reformation*, (Ottawa: Novalis, 2002), 216-219.

31. Torjesen, “When Women Were Priests,” 228-233.

32. Mary T. Malone, *Women and Christianity, Volume III: From the Reformation to the 21st Century*, (Ottawa: Novalis, 2003), 184.

33. Malone, “Women in Christianity, Volume III,” 56

34. Clark, “Women in the Early Church,” 20-21.

35. Malone, “Women in Christianity, Volume I,” 163-166.

36. Jean-Yves Leloup and Joseph Rowe, Translator, “The Gospel of Mary Magdalene,” 9-12.

37. Bauckham, Richard, “Gospel Women,” 98-99.

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Reprinted with permission from: God’s Word to Women
<http://www.godstowomen.org/>

Our Common Holy Day Origin

Sent by Craig White in 2010 (Australia)
Notes by Dr. Tom Roberts, PhD

The Beginnings of the Seventh Month Movement

In modern times the annual festival days have been a constant source of debate. In the 1840’s, during the Millerite Period, the Seventh Month Movement appeared. Studies surrounding the Day of Atonement and the controversies about how to interpret Daniel 8:14 which lead to the Great Disappointment of October 22, 1843, and October 22, 1844, lie at the foundations of this movement. Portions grew into the Midnight Cry subcategory but, as we shall see, the Holy Days were adopted by other related Sabbatarian groups. The Millerite Period has been called by some “The Movement of the Great Awakening”. L.E. Froom reports in his Movement of Destiny that over seventy denominations fed the Millerite Movement. But just how large the Seventh Month Movement actually became and the leaders it impacted is a matter of conjecture. Some have estimated that, at its peak, it may have had as many as 300,000 adherents. If this is true, it would not be surprising for other groups to be impacted by its teachings. (for more information see the Seventh Day Adventist Encyclopedia, Commentary Reference Series, Vol 10, pg. 1337-1338)

Mormonism and Holy Days

During the same time period, a movement within Mormonism emerged in 1848 led by James Strang who founded the Hebrew Mormonism Movement. They believed in One God, the annual Holy Days, the weekly Sabbath and the teachings of the Book of Mormon. Later, in the 1970’s, David L Roberts would lead a breakaway group of over 11,000 Sabbatarian and Holy Day followers. (Latter Day Saints and the Sabbath, Russell J. Thomsen, pg. 24-33, Divergent Paths of the Restoration, Steven L. Shields, pp. 177-178)

The Church of God Seventh Day Connection

In 1858, Gilbert Cramer from the Marion Party, founded eight churches which would ultimately become the Church of God Seventh Day. Out of this ministry arose the Remnant of Israel under the leadership of G. G. Rupert who definitely advocated the meaning of Holy Day observance. (“Remnant of Israel”, G. G. Rupert, Vol 10, No. 11, September 1929) Some today are suggesting that G. G. Rupert was a delegate at the 1888 Seventh Day Adventist Conference which began the change of direction of the SDA Church from its founders with the departure of Wagner and Jones. This conference was very significant because its theme was “Righteousness by Faith” and was needed to free Sabbatarians from legalism. Unfortunately, as the years passed, many of the founding voices of Adventism who once gave support to the Seventh Month Movement were no longer influential. Ellen White even stated that the Adventist camp meetings should replicate the Feast of Tabernacles. (see booklet Ellen White Speaks Out on the Work of the Jewish People, Sanford Howard) Wagner and Jones argued that the Holy Days were not the subject of the “weak and beggarly elements” described in the writings of Paul but the “weak and beggarly elements” were indeed forms of fallen Judaism mixed with pagan observances. Today, a growing number of scholars such as Troy Martin, Mark Nanas and Paul Torazi support this view. It should be noted, that in 1870, D. T. Niles and other scholars would begin to see the meaning of the Holy Days contained in the Book of Revelation. This would later be enlarged by Frank Holbrook and expanded further by Lewis F Were in the 1980’s. However, in the early 1900’s, many Adventist writers such as F. C. Gilbert (The Jewish Problem and Daniel and the Sanctuary) tied Adventist prophecy to the Day of Atonement and other festival days. He intended to establish Jewish missions in the city of New York but the \$1500 in contributions to this work were never forwarded to him from the General Conference of the SDA Church.

The Methodist Influence Upon Sabbatarianism

From the 1840’s until 1917, Methodism in the United States had three major Sabbatarian outgrowths. Teachings from Methodism which were adopted by the founders of these groups were the doctrine of man as soul-ish being, the free agency of man, the eschatological Kingdom of God which will heal creation at the end of time and the doctrine of holiness and sanctification, vegetarianism and emphasis on healing through herbs and natural practices. Gilbert Cramer who

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founded the Church of God Seventh Day in 1858 had been a Methodist. Ellen G White grew up in the Methodist Church until she was a teenager. Then, in 1917, a former Methodist bishop named Johnson founded with two Adventist leaders the denomination called the House of God. He advocated the Kingdom of God on earth and the keeping of the annual festivals. This history of his ministry reaches back into the 1890's with missions to Africa and today, has approximately 10 million members worldwide.

Non-Adventist writers such as Larkin with his book *Dispensational Truths* were also very influential in bringing the Holy Day concept to Christian readers in the 1930's. Thus Herbert Armstrong would have had many sources from within the Church of God 7th Day tradition such as A. N. Duggar and Dodd and G. G. Rupert on which to base his Holy Day theology.

Adventism's Attempts to Whitewash Their Beginnings

By the 1950's, Adventism was undergoing many changes. The church was attempting to be more evangelical in its emphasis on Christ with a grace orientation. L. E. Froom, a fantastic historian, who problematically, downplayed the role of the Seventh Month Movement as well as Ellen White's fallen nature of Christ, met with Walter Martin and Donald Gray Barnhouse. These meetings resulted in the 1957 publication, Questions on Doctrine. Not all Adventists scholars were pleased with this publication. Even Zondervan, the evangelical publisher, questioned Walter Martin on the lack of follow up in several areas such as Froom's statements about 70 trinitarian denominations being in the formation of Adventist theology and the non-trinitarian leanings of Uriah Smith, Wagner and Jones in the beginning of Adventist history. Walter Martin simply touted his credentials as proof of the excellent scholarship for his part of this publication as a defense of its legitimacy. (The Word Was Made Flesh - One Hundred Years of Seventh-day Adventist Christology 1852-1952, Ralph Larson, pp. 292-300)

As the years progressed, Adventist scholars such as N. L. Andreason, Raymond Cottrell, Ken Richards, Desmond Ford, and many others began to question the classical Adventist positions taught about the history of their beginnings and the direction the church was taking. There were those who wanted to go back to the non-trinitarian, Holy Day, Kingdom of God on earth positions of the church. Others such as Desmond Ford, wanted the church to move in an evangelical direction while some at La Sierra University have tried to place the church on a more progressive path. Once again, the church is beginning to denounce all feast day keepers. Angel Rodriguez, PhD, and others have denounced the entire feast day movement. In spite of this, the ethos of feast day movements are still behind the thinking of much of Seventh Day Adventist theology. One such example is Leslie Hardinge's In the Shadow of His Sacrifice. He does an absolutely brilliant job of teaching Christianity the meaning of the Holy Days and the lessons that should impact their thinking about the Messiah.

Today there is a growing but small number of small groups of Adventist Holy Day Keepers who are attempting to resurrect the Seventh Month Movement in the Adventist Church. Dr. John Vandenberg is leading the charge along with a few other scholars and pastors by showing the Seventh Month Movement should never have been buried in Adventist history but instead modified to exclude its theological errors. It should have retained the spirit of Holy Day keeping in the worship and the life of the church.

Let us all pray and support this movement and fellowship with them as offer our love and service.

The Greatest Victory of Liberty in Our Lifetime **(Copyright 2023) by Jeffrey A. Tucker (Brownstone Institute)**

Here we are on the Fourth of July 2023 wondering what has become of American liberty.

On this very day, a federal judge in Louisiana has shown us that the cause is not hopeless. In a tremendous victory for free speech, the Bill of Rights, and freedom generally, Judge Terry A. Doughty has issued a memorandum (with 172 footnotes) on “the most massive attack against free speech in United States' history.”

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“The evidence produced thus far depicts an almost dystopian scenario,” writes the Judge. “During the COVID-19 pandemic, a period perhaps best characterized by widespread doubt and uncertainty, the United States Government seems to have assumed a role similar to an Orwellian ‘Ministry of Truth.’”

It includes an injunction against the following government agencies immediately to stop all routine contact with social media companies and media generally:

The Department of Justice
The Centers for Disease Control and Prevention
The Department of State
The Cybersecurity Infrastructure Security Agency
The Federal Bureau of Investigation
The National Institutes of Health
The Department of Homeland Security
The Department of Health and Human Services
The White House
The Surgeon General
The Census Bureau

By social media companies, the order specifies: “Facebook/Meta, Twitter, YouTube/Google, WhatsApp, Instagram, WeChat, TikTok, Sina Weibo, QQ, Telegram, Snapchat, Kuaishou, Qzone, Pinterest, Reddit, LinkedIn, Quora, Discord, Twitch, Tumblr, Mastodon, and like companies.”

Specifically, the injunction forbids the following:

- (1) meeting with social-media companies for the purpose of urging, encouraging, pressuring, or inducing in any manner the removal, deletion, suppression, or reduction of content containing protected free speech posted on social-media platforms;
- (2) specifically flagging content or posts on social-media platforms and/or forwarding such to social-media companies urging, encouraging, pressuring, or inducing in any manner for removal, deletion, suppression, or reduction of content containing protected free speech;
- (3) urging, encouraging, pressuring, or inducing in any manner social-media companies to change their guidelines for removing, deleting, suppressing, or reducing content containing protected free speech;
- (4) emailing, calling, sending letters, texting, or engaging in any communication of any kind with social-media companies urging, encouraging, pressuring, or inducing in any manner for removal, deletion, suppression, or reduction of content containing protected free speech;
- (5) collaborating, coordinating, partnering, switchboarding, and/or jointly working with the Election Integrity Partnership, the Virality Project, the Stanford Internet Observatory, or any like project or group for the purpose of urging, encouraging, pressuring, or inducing in any manner removal, deletion, suppression, or reduction of content posted with social-media companies containing protected free speech;
- (6) threatening, pressuring, or coercing social-media companies in any manner to remove, delete, suppress, or reduce posted content of postings containing protected free speech;

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(7) taking any action such as urging, encouraging, pressuring, or inducing in any manner social-media companies to remove, delete, suppress, or reduce posted content protected by the Free Speech Clause of the First Amendment to the United States Constitution;

(8) following up with social-media companies to determine whether the social-media companies removed, deleted, suppressed, or reduced previous social-media postings containing protected free speech;

(9) requesting content reports from social-media companies detailing actions taken to remove, delete, suppress, or reduce content containing protected free speech; and

(10) notifying social-media companies to Be on The Lookout (“BOLO”) for postings containing protected free speech.

The case in question is Missouri v. Biden (NO. 3:22-CV-01213) and it involves many plaintiffs who had been blocked or otherwise censored for years. Indeed millions could have joined this lawsuit.

This case is important because it pushes back on the coup d’état of March 2020 that put the administrative state in place of elected republican forms of government. The government used this power to merge tech, media, government, and pharma into a hegemon that flew in the face of the Bill of Rights. At least one judge sees this as a problem and has acted to stop it, on the 4th of July of all times!

Will this work? Maybe. It certainly sets up a huge drama. The Supreme Court might be hearing this case sooner rather than later. Indeed, that seems to be the whole point of the injunction. It is a massive embarrassment to the Biden regime and the Trump regime too under which this disaster for freedom began. The Supreme Court is very likely to uphold the injunction and issue a decision in light of the thousands of pages of supporting documents found in discovery.

Censorship has become a routine part of life in government and tech. Everyone knew it was going on but no one knew how to stop it. The order is preliminary but very dramatic and far-reaching. At least it names names and lays down the law: they cannot censor via private companies in ways they would otherwise be forbidden to do directly. Nor can they employ third parties such as “fact-checkers” to do the same.

The Judge further explains that the censorship of the past three years blocked:

“Opposition to COVID-19 vaccines; opposition to COVID-19 masking and lockdowns; opposition to the lab-leak theory of COVID-19; opposition to the validity of the 2020 election; opposition to President Biden’s policies; statements that the Hunter Biden laptop story was true; and opposition to policies of the government officials in power. All were suppressed. It is quite telling that each example or category of suppressed speech was conservative in nature. This targeted suppression of conservative ideas is a perfect example of viewpoint discrimination of political speech. American citizens have the right to engage in free debate about the significant issues affecting the country.”

This order truly makes history and suggests to every American that not all is lost. As the Washington Post complains: “The Trump-appointed judge’s move could upend years of efforts to enhance coordination between the government and social media companies.”

At least some aspect of the court system still works. Massive congratulations to everyone involved and they are many. It’s been a long and dark road but at least the light is visible on the horizon.

Much more to do but this is a great beginning. American liberty will not be lost. Don’t lose faith, my friends, and don’t stop working for the cause of freedom. May justice prevail.

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<https://brownstone.org/>

Men Are Just Happier People!

Sent by James Steinle (Swanville, Minnesota)
Original Author Unknown

Men Are Just Happier People!

What do you expect from such simple creatures? Your last name stays put. The garage is all yours. Wedding plans take care of themselves. Chocolate is just another snack. You can never be pregnant. You can wear a white T-shirt to a water park. You can wear NO shirt to a water park.

Car mechanics tell you the truth. The world is your urinal. You never have to drive to another gas station restroom because this one is just too icky. You don't have to stop and think of which way to turn a nut on a bolt. Wrinkles add character. Wedding dress - \$5,000. Tux rental - \$100. People never stare at your chest when you're talking to them. New shoes don't cut, blister, or mangle your feet. One mood all the time. Phone conversations are over in 30 seconds flat. You know stuff about tanks.

A five-day vacation requires only one suitcase. You can open all your own jars. You get extra credit for the slightest act of thoughtfulness. If someone forgets to invite you, he or she can still be your friend. Your underwear is \$8.95 for a three-pack. Two pairs of shoes are more than enough. You almost never have strap problems in public. You are unable to see wrinkles in your clothes. Everything on your face stays its original color. The same hairstyle lasts for years, maybe decades. You only have to shave your face and neck.

You can play with toys all your life. One wallet and one pair of shoes - one color for all seasons. You can wear shorts no matter how your legs look. You can 'do' your nails with a pocket knife. You have freedom of choice concerning growing a mustache... You can do Christmas shopping for 25 relatives on December 24 in 25 minutes.

No wonder men are happier!

NICKNAMES

- If Laura, Kate and Sarah go out for lunch, they will call each other Laura, Kate and Sarah.
- If Mike, Dave and John go out, they will affectionately refer to each other as Fat Boy, Bubba and Wildman.

EATING OUT

- When the bill arrives, Mike, Dave and John will each throw in \$20, even though it's only for \$32.50. None of them will have anything smaller and none will actually admit they want change back.

When the girls get their bill, outcome the pocket calculators.

MONEY

- A man will pay \$2 for a \$1 item he needs.
- A woman will pay \$1 for a \$2 item that she doesn't need but it's on sale.

BATHROOMS

- A man has six items in his bathroom: toothbrush and toothpaste, shaving cream, razor, a bar of soap, and a towel.
- The average number of items in the typical woman's bathroom is 337. A man would not be able to identify more than 20 of these items.

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ARGUMENTS

- A woman has the last word in any argument.
- Anything a man says after that is the beginning of a new argument.

DRESSING UP

- A woman will dress up to go shopping, water the plants, empty the trash, answer the phone, read a book, and get the mail.
- A man will dress up for weddings and funerals.

NATURAL

- Men wake up as good-looking as they went to bed.
- Women somehow deteriorate during the night.

OFFSPRING

- Ah, children. A woman knows all about her children. She knows about dentist appointments and romances, best friends, favorite foods, secret fears and hopes and dreams.
- A man is vaguely aware of some short people living in the house.

THOUGHT FOR THE DAY

A married man should forget his mistakes. There's no use in two people remembering the same thing!

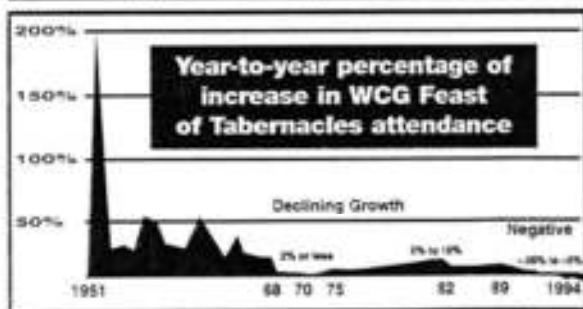
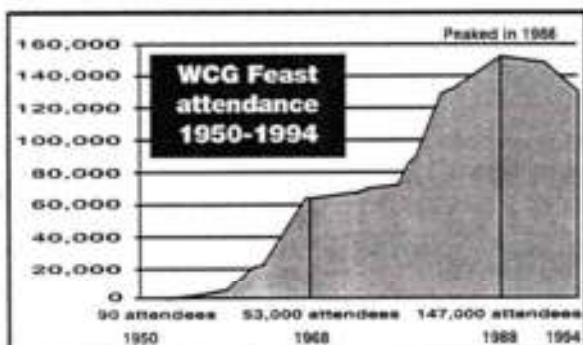
An extra thought: A woman may forgive and forget, but she will never forget what she forgave.

Notes

Historical Facts about the Church of God Movement

Presented by Wesley White
 September 23, 2000

- 1831-44 William Miller promotes the doctrine of the second advent of Jesus Christ.
- 1843 Gilbert Cranmer accepts the Advent theory of William Miller.
- 1844 William Miller's followers experience great disappointment when Christ does not return on October 22, as Miller predicted.
- 1845 Gilbert Cranmer learns the Sabbath truth.
- 1846 Ellen G. Harmon marries James White. Later that year, the Whites begin to observe the Sabbath.
- 1849 William Miller dies.
- 1857 The Whites deny Gilbert Cranmer a license to preach for the Adventists.
- 1858 Gilbert Cranmer begins to preach independently and establishes several congregations in Michigan.
- 1860 Gilbert Cranmer organizes his congregations into a state conference in Michigan.
- 1860 James and Ellen White persuade their followers to adopt the name Seventh-day Adventist for their denomination.
- 1863 Gilbert Cranmer's churches publish the first issue of *The Hope of Israel* which later becomes *The Bible Advocate*.
- 1899 The Church of God is incorporated in Missouri.
- 1903 Gilbert Cranmer dies.
- 1906 Andrew N. Dugger, son of Andrew F. Dugger, begins his ministry.
- 1914 Andrew N. Dugger becomes editor for *The Bible Advocate* and president of the conference.
- 1917 Andrew N. Dugger publishes 40 points of doctrine.
- 1920 *The Bible Home Instructor* is published.
- 1922 Andrew N. Dugger implements a Conference-wide financial reform.
- 1925 Andrew N. Dugger starts a new editorial policy for *The Bible Advocate*. It ceases to be an open forum in which debatable questions are aired.
- 1927 HWA is baptized.
- 1927 The Conference passes a resolution calling for doctrinal conformity among the membership.
- 1929 The Conference calls for further unity and conformity in its ministerial ranks.
- 1931 HWA is ordained by the Oregon state conference of CG7.
- 1932 Dugger becomes spokesman for a move to restore "Bible organization" using the numbers 12, 7, and 70.
- 1933 The Conference elects A. S. Christenson as president. Later, Dugger divides the General Conference by holding a meeting in Salem, WV.
- 1933 Radio Church of God airs first broadcast.
- 1934 *The Plain Truth* is first published.
- 1934 HWA is credentialed by Salem.
- 1937 HWA is defrocked by Salem.
- 1939 HWA publishes article against centralized church government.
- 1947 Ambassador College opens.
- 1949 Reunification of the Stanberry



Graphs by Wesley White and The Campaign

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— 2 —

- and Salem conferences.
- 1949 Beginning of Bible Sabbath Association and The Sabbath Sentinel.
- 1950 CG7 General Conference offices are moved to Denver.
- 1950 First baptizing tours from AC-trained men.
- 1950 Beginning of CG7 Meridian.
- 1950 Dugger re-establishes CG7 Salem.
- 1951 CG7 begins Midwest Theological Seminary in Stanberry.
- 1952 Beginning of CG7 Caldwell, Idaho.
- 1953 CG7 begins national radio work called *Faith For Our Time*.
- 1953 HWA goes on national radio (ABC).
- 1954 Ambassador College begins 58-lesson Bible Correspondence Course.
- 1955 Radio COG sponsors first television programs.
- 1955 GTA ordained.
- 1956 CG7 begins the *Searchlight Bible Correspondence Course*.
- 1957 HWA declares that God's HQ is in Pasadena and that God binds the decisions of his ministers on the membership.
- 1959 CG7 begins Free Literature Distribution Program. Previously, tracts were not free.
- 1961 CG7 goes on record as opposing the formulation of any self-appointed organization within the church that circulates to the members derogatory and demoralizing documents—under any circumstances—without official support of the General Conference.
- 1963 Robert Coulter is selected as chairman of the General Conference.
- 1963 *Faith For Our Time* is broadcast on 24 radio stations.
- 1963 Faithful Youth Challengers (national youth organization) manual is published.
- 1969 WCG publishes *Tomorrow's World*.
- 1973 WCG starts personal appearance campaigns.
- 1974 CG7 Ministerial Council adopts a revised doctrinal statement on D&R.
- 1974 Youth Opportunities United is formed by WCG.
- 1974 WCG changes doctrines of makeup, D&R, and date of Pentecost.
- 1974 Resignations by Ernest Martin, Ken Westby, and George Kemnitz. Formation of FBR and Associated Churches of God.
- 1975 CG7 gives autonomy to other national conferences.
- 1975 Dugger dies in Jerusalem.
- 1978 GTA is disfellowshipped from WCG and forms CGI.
- 1979 Denver adopts a resolution which makes CG7 a member of the International Ministerial Congress.
- 1979 WCG receivership crisis.
- 1986 HWA dies.
- 1987 The Denver conference approves with two-thirds majority the bylaw to merge with Meridian. While the Meridian conference gives a majority vote to the bylaw, it fails to reach a two-thirds majority. So the merger fails.
- 1987 Robert Coulter retires as president.
- 1989 Philadelphia COG is organized by Gerald Flurry.
- 1992 Global COG is organized by Rod Meredith.
- 1994 The North American Ministerial Council (CG7) approves major rewording of the church's doctrinal statements. The statement is now "Trinity friendly," that is, the Holy Spirit is no longer referred to as "it."
- 1994 Joe Tkach Sr. preaches sermon on law being done away.
- 1995 United COG is formed by coalition of WCG ministers.
- 1995 Most Spanish-speaking churches in U.S. leave Denver CG7 and form new Hispanic Conference.
- 1995 Whaid Rose is selected as chairman of the Board of Directors of CG7.
- 1998 CG7 Board of Directors approves appointment of a President's Commission on Diversity.
- 2000 CG7 Hispanic Conference in U.S. begins preaching the trinity.

Sources

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| <p>1) "Our History—Years of Change" by the Denver Conference of the Church of God (Seventh Day).</p> <p>2) "A True History of the True Church" by Herman Hoeh.</p> <p>3) "The Story of the Church of God</p> | <p>(Seventh Day)" by Robert Coulter.</p> <p>4) "The Autobiography of Herbert W. Armstrong.</p> <p>5) Good News Magazine, 1950-1969.</p> | <p>6) "Armstrongism" by Marion McNeil.</p> <p>7) "Ambassador Report."</p> <p>8) "History of the Seventh Day Church of God" by Richard Nickels.</p> |
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Other Items

Principles of Warfare

(Copyright 2023) by Dwight Fleming (Oroville, California)

Lance Wallnau delivers a powerful message on **Spiritual Warfare** at a recent Perry Stone prophecy conference. Lance brings out the importance of the "ecclesia." He explains that it is a small group of fellow believers working in unison through prayer and spiritual support. Daniel had his "ecclesia" in Babylon with his three fellow captives mentioned in Daniel 1:17-20.

Jesus did not commission His church to just sit around and wait for His return. We have been called to preach the gospel to all nations and to make disciples for Jesus Christ. Yes, there is much confusion and deception that has also been infused into the world to blind the masses. Satan is a powerful enemy. The world has become ever more under Satanic influence.

Are we to lose faith by the odds against us as did the Israelites in the wilderness? Jesus Christ warned: "And because iniquity shall abound, the love of many shall wax cold. But he who endures to the end shall be saved" (Matthew 24:12-13). Despite the strength of the enemy, God can give us the victory if we trust in Him and act according to the faith of Jesus Christ as did the apostles. We have a great work to do if we hold fast and let no one take our crown!

Here is the link to Lance's message: [God Is Giving You Proximity To Power \(rumble.com\)](https://www.rumble.com)

"Sound of Freedom" and a Clinton-Podesta Connection?

(Copyright 2023) by David Sielaff (Portland, Oregon)

Greg Reese is an extremely reliable short-video producer, presenting very interesting connections. 6 minutes ...

"Angel Studios Directing People to Clinton-Podesta NGOs"

<https://www.rumble.com/v2zzvuu-angel-studios-directing-people-to-clinton-podesta-ngos.html>

Angel Studios is the production company that made the movie "Sound of Freedom." Originally Disney Studios had some rights to the film which delayed it for several years.

As I have written and said before, "*There is no limit to human depravity.*" I hope there are good answers to the questions Greg Reese raises.

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<https://www.askelm.com/>

Announcements

Announcement from William P. Goff (July 14, 2023)

Greetings Brethren,

The July 15, 2023, Update is posted at: <http://www.khofh.org>

Thank You
Bill Goff

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Announcement from Institute for Creation Research (July 14, 2023)

JOIN US NEXT MONTH FOR THE BEREAN CALL CONFERENCE!

ICR president Dr. Randy Guliuzza will be a featured speaker at The Berean Call Conference in Bend, Oregon! Join us August 24–26 for this biblically-based, faith-building event.

Register now to attend!

[LEARN MORE](#)

Holy Days 2023

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

Passover/Unleavened Bread – April 6-12, 2023

Pentecost – May 26, 2023

Trumpets - September 16, 2023

Atonement – September 25, 2023

Tabernacles –September 30, 2023 to October 6, 2023

Last Great Day – October 7, 2023

Notes

Notes