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The "New" Church of God Messenger
A Newsletter for the People of God
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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

Contributors: Curtis Dahlgren, Dwight Fleming, Mike Ford, William P. Goff, Eddie Hyatt, Rod Reynolds, David Rives

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<https://the-new-church-of-god-messenger.com/>

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

Freedom Fighters

(Copyright 03-09-2025) by Dwight Fleming (Oroville, California)

I've heard the music, "Freedom Fighters," by **Two Steps From Hell** before with other videos. But this particular video outdoes them all. You may recognize the music from a later Star Trek movie with Chris Pine.

However, this video put out by "Seven7Lives" is so rich in symbolism. The white blindfold put on the woman to be shot turns blood red. It then becomes a symbol of freedom. There is much symbolism of historical oppression, such as that which occurred during the Nazi era and some allusions to oppression taking place today by terrorists.

Notice the bombed out remains of a building in the background resembles the steel skeleton of the Twin Towers from 9-11-2001. The prisoner on his knees has his head covered with a hood followed by the guard making a slashing motion with his baton as if to behead him.

The red blindfold may also allude to the red or scarlet thread that Rahab hung in her window during the conquering of Jericho when **Freedom Fighters** came to liberate the land of Canaan during the time of Joshua. See Joshua 2:1-21. Her faith in the God of Israel and His mercy allowed her and her family to be saved. Their lives literally hung by a thread. "Hold fast to that which you have" even if it is only by a small thread (Revelation 3:11).

This video may also be prophetic of a future time of oppression. Was there not much oppression and trampling on our Constitutional rights just a few years ago? In the name of the public good, our rights were trampled on and anyone who questioned the abuse of power was considered a "rebel" or enemy of the state.

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"What has been will be again, and what has been done will be done again; there is nothing new under the sun" Solomon (Ecclesiastes 1:9).

The only government that can assure us of true freedom is the government of God under Jesus Christ. I have personally experienced the oppression of man's government because those in power are not immune to their own human frailties. And it is too often in man's nature to use any form of power to enslave others as history has repeatedly shown.

This video will give you chills or goosebumps as the music and images portrayed are a perfect match.

Video link:

Freedom Fighters: <https://www.youtube.com/watch?v=kfFuckTgnc4>

Spiritual Significance of Washings and Sacrifices

(Copyright 03-09-2025) by Rod Reynolds (Wentzville, Missouri)

We are told in Scripture that the “law,” which often in the New Testament refers to not just a law code but to the Old Covenant system, “was our tutor to bring us unto Christ” ([Galatians 3:24](#), NKJV). In the King James Version is “schoolmaster” in place of tutor. The Greek word is “*paidagōgós*,” and the role includes not only instruction, but “guardianship,” both training of and constant attendance to the conduct and safety of a child.

As Paul goes on to point out, those who are faithful to Christ are no longer under the law as our guardian. We are no longer under the Levitical system of animal sacrifices and frequent ritual baths to clear us of the guilt of sins. But this does not mean we cannot learn lessons intended to be taught by these things. With the help of further instruction from the New Testament, as well as Old Testament scriptures, we can learn lessons that are relevant, indeed, essential for our eternal salvation.

Why was a woman who had given birth to a child required under the Levitical law to go through ritual cleansing and offering of sacrifices as a consequence of childbirth? Was giving birth to a child a sin in God's sight? And if not, what was the import of the washings and sacrifices not only in that circumstance, but in other circumstances as well? Are there insights we can gain from these examples that will help us see more clearly matters involving our relationship with God and ultimate salvation?

In this message lessons are explained that are taught by some of the requirements of the Levitical system, which was based on the pattern of “heavenly things” ([Hebrews 8:5](#)), i.e., on spiritual realities, lessons that can strengthen our understanding of and commitment to God's requirements.

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Sermon Link: [Spiritual Significance of Washings and Sacrifices | COGMessenger](#)

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Donor Letter – March 9, 2025

(Copyright 03-09-2025) by William P. Goff (Tuckerton, New Jersey)

Greetings Brethren,

First, let us thank our Heavenly Father for creating us. Yes, let us thank Him for giving us a chance to learn of Him and all of His wonderful ways. He gives us physical life so we can learn and see by experience how wonderful His ways are, and how evil the ways of this world can be.

Second: let us pray and ask Him to give us the power that it takes to come out of this untoward world (Scripturally known as Babylon) in which we live. And that Brethren takes a Lot of Power because many (too many) in this world continue to take pleasure in its temporary riches. (Revelation 18:4)

We thank our God for you, you who have such compassion and love for the orphans, the widows, and our other suffering poor brethren. I'm sure all of our brethren living in 3rd world countries live very difficult lives. I know they do in Kenya. And they appreciate your help so very much, as they struggle to survive.

As you probably know, thanks to you they recently began two more 1 acre gardens which are growing well. God has blessed us with rain, and as you can see in the picture below, the large field of sweet potatoes is looking good. (That's Bernard in the garden.)



Church Garden At Bernards.

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The potatoes are now in need of more care and cultivating. But currently food supplies are low, and a little more help is needed by our brethren. How can one dig without physical nourishment?

At the same time, the orphans who attend school (whether local or boarding) have now returned to school as the midterm break ends. Again, thanks to you donors we were able to pay for their transport back to school, plus other school needs including some additional books, and other various school demands. So, we thank God for you donors, what a blessing you are to these orphans. It's a wonderful work we are involved in helping them and the widows. It's a good work that continues to glorify our wonderful Heavenly Father.

But once again we are in need of help. Today we were visited by the authorities, and their complaint concerned the need to replace some of the current orphan's bedding. Their mattresses and blankets are worn out. And there is a repair needed to one of the walls that encompass the perimeter of the compound.

The problem is that when the authorities request something, it needs to be addressed quickly, or you go to jail. But our funds are now depleted. So, we are praying for additional help so that Nehemiah isn't arrested.

These poor brethren of ours don't live in countries like the USA where one is innocent until proven guilty. Over there one is guilty until proven innocent. (If you do not comply with their demands, they're quick to arrest you, and put you in jail. And jail over there always includes a beating and the need for hospitalization upon release.

Please pray for God to continue protecting Nehemiah. Father please don't let Nehemiah be arrested like deceased Haron so often was. And please pray for others to join us in helping these impoverished brethren of ours. The need "afflictions" of our orphans and widows is great, but the laborers (donors) are few.

We have also posted a new message by Mark Ruskin, addressed to our impoverished Brethren to encourage them in their suffering, titled: "Caught in the Eye of the Storm". We can all relate to this message. The link is below. Mark's Message <https://khofh.com/caught-in-the-eye-of-the-storm/>

Also, our Myrtle Beach, South Carolina mailing address is still good. We will notify you soon concerning our new address which will be in New Jersey. Yes, khofh will be relocating to New Jersey. Door after door has opened up for us to move back to the "Garden State" of New Jersey.

So, for now if you can, please continue helping our orphans and widows using the Myrtle Beach address, or "PayPal".

Thank You.

Your brother in Christ.
Bill Goff

PS I just received word from Dauglas, it's very sad news. Another orphan, Brian from the Getionko congregation has now died from starvation. The need is great over there; we need to make others aware of the suffering. If others only knew of the suffering they would help.

Website: <https://khofh.com/>
E-mail: goffb50@aol.com
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Kenya Hands of Hope, a 5013c charity founded in 2006 by William P. Goff
Website: [KHOFH – Kenya Hands of Hope](https://www.khofh.com/)

Send Donations to:
Kenya Hands of Hope, 334 E. Main Street, Bldg. B Unit A-3, Tuckerton, NJ 08087
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Please consider donating monthly by PayPal or e-checks scheduled through your bank.

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For More Information:
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Our Brethren Continue to Die of Starvation

(Copyright 03-10-2025) by William P. Goff (Tuckerton, New Jersey)

The Donor letter dated March 9, 2025, is now posted at:

<https://khofh.com/donor-letter-march-9-2025/>

Our Brethren continue to die from starvation. I revised the last paragraph in that letter to say the following:

"I just received word from Dauglas, it's very sad news. Another orphan, Brian from the Getionko congregation has now died from starvation. And a few widows are too weak to get out of bed, they too are starving to death. God Help Us. The need is great over there; we need to make others aware of the suffering. If others only knew of the suffering they would help."

Website: <https://khofh.com/>
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Darwin's Darkest Lie

(Copyright 03-10-2025) by David Rives (Lewisburg, Tennessee)

Let's talk about Darwin's darkest lie. *"Degraded views of humanity—particularly in denying that the human being is made*

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in the image of God—inevitably [lead to] human misery.” This quote, from David Casas of Luther Rice University, points us to some of the darkest events in modern history. Since Charles Darwin penned his influential works, the world has experienced tragedies that are beyond words.

First, Communism and Marxism. Darwinism and Marxism are philosophically joined at the hip, and according to *The Black Book of Communism*, it is Marxism and Communism that have led to over 100 million deaths worldwide in the 20th century alone.

In other words, the lies that grew from Darwin’s poisonous garden in nations like Soviet Russia, Communist China, and the Khmer Rouge’s (or the Red Khmers) Cambodia resulted in the needless and tragic deaths of men, women, and children. All this is the result of a distorted view of where we came from. It is the dark result of “*Darwin’s Darkest Lie*” ... that we are here as a result of chance, and that there is no true meaning in life.

The secrets of the universe and the meaning of life could start with a single question: “*Why are we here?*” But the answer lies in a truth as old as time and as new as the latest science textbook: the idea that humans were created in the image of God — the *Imago Dei*. This reality shaped the foundations of science. Johannes Kepler, a 16th-century mathematician and astronomer, spent his life gazing at the stars. He wasn’t just calculating orbits; he believed he was thinking God’s thoughts after Him. “God has let man take part in the knowledge of these things,” Kepler wrote, reflecting on how studying the universe mirrored God’s own creativity. Kepler wasn’t alone in seeing a connection between science and faith.

Many pioneers of modern science — Isaac Newton, Galileo Galilei, and Robert Boyle — were devout believers who saw no conflict between their work and their faith. They operated on the assumption that the universe was not random but intelligible, designed by a rational Creator who gave humans the ability to understand it. That ability was from the fact that we’re Created in God’s image—a teaching from the book of Genesis that many dub *Imago Dei* or “*The Image of God*”.

Add to this that *Imago Dei* was foundational to the scientific method itself for so many years. As Cambridge historian Joseph Needham put it, modern science arose in the Christian West because of its belief in an orderly, comprehensible world.

Without this presupposition, science as we know it might not exist. Think about it: if the universe were chaotic, why would anyone expect to find patterns, laws, or equations? Yet here we are, cracking the codes of gravity, relativity, and quantum mechanics. Here’s where it gets interesting. The scientific revolution wasn’t just about believing in an orderly universe. It was also about understanding human limitations.

Early scientists, drawing from the Bible, held a nuanced view of human reasoning. On one hand, we’re capable of great intellectual feats because we’re made in God’s image. On the other hand, we’re prone to error because of our fallibility — I’m talking about that whole “original sin” thing! Kepler himself emphasized the need for careful observation and testing, famously breaking with Greek philosophers who assumed planets moved in perfect circles because it “*felt logical*.” Instead, Kepler’s empirical data revealed elliptical orbits. He understood that even brilliant humans couldn’t rely on intuition alone.

This humility became a cornerstone of scientific progress: Test everything, Trust little... and always double-check your math. Instead of the darkness that has come from Darwin’s Darkest Lie, you can confidently believe God’s Brightest Truth — the fact that we were born for a reason, we have purpose, and divine design. That humankind was created in the image and likeness of God. And when we believe that we also see the value of others that are created in His image. That truth, that not only were we created in God’s image, but also that Christ came to die for us while we were yet in sin is the powerful truth of redemption.

Marxism and Communism can’t survive when we build our lives on the truth of the Christian faith. And that’s good news. Because when dark lies spread through countries and cultures, they lead to millions of deaths, both physical and spiritual.

But when goodness and the light of God’s truth is preached, people experience life and redemption.

I’m David Rives,
Truly, the heavens declare the glory of God.

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Moses’ Sin at Kadesh

(Copyright 03-12-2025) by Mike Ford (Oxford, Georgia)



How often have you wanted **God** to speak directly to you and tell you His will? Most Christians have likely wished this at certain times. Would it not be great, we think, if God would just send us an e-mail, call us, or simply respond out loud to us as we pray?

What if He did? What if God spoke to us and told us what to do? And what if, after telling us what to do, we failed to do it? This very thing happened to **Moses**. The story is recorded in Numbers 20, which we will consider to extract a few lessons from it.

Angry Israelites 2.0

At this point, the children of Israel had been wandering for almost forty years, and the original generation of slaves who left Egypt had mostly died off. The people that remain, the second generation, anticipate entering the Promised Land very soon. In **Numbers 20:1**, the Israelites, “the whole congregation,” came into the Wilderness of Zin where there was no water, “so they gathered together against Moses and Aaron” (verse 2), and “the people contended with Moses” (verse

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3).

The crowd they faced was an angry one. Moses and Aaron are old men, 120 and 123, respectively, facing a vast multitude of irate youth, relatively speaking. Remember that, other than Moses, Aaron, Joshua, and Caleb and their families, no one is over sixty years of age. Thus, tens of thousands, perhaps hundreds of thousands, of people, none over sixty, are whipped into a frenzy against two very elderly gentlemen! The Hebrew word under “contended,” *yā’rēb*, comes from a root meaning “to toss or grapple,” as in wrestling, and it means “to strive, quarrel, attack, complain, and contend.”

A contentious crowd faced God’s servants and decried Moses’ poor leadership, as they saw it. So, Moses and Aaron “went from the presence of the assembly to the door of the tabernacle of meeting, and they fell on their faces. And the glory of the LORD appeared to them” (verse 6).

Their immediate reaction, when faced with this angry mob, was to appeal to God. This near-riot likely scared them, and they sought sanctuary in the Tabernacle. So, in verse 7, “the LORD spoke to Moses.” This phrase returns us to the opening question: What if you appealed to God for direction, and He answered you, telling you in a straightforward way what to do? Is that not what we often hope for: clear, unambiguous direction?

That is exactly what happened to Moses. God tells Moses in verse 8:

Take the rod; you and your brother Aaron gather the assembly together. Speak to the rock before their eyes and it will yield its water; thus you shall bring water for them out of the rock and give drink to the congregation and their animals.

He gives Moses and Aaron specific orders, starting with taking the rod, the same rod or staff that Moses had in his hand when he met God at the Burning Bush almost forty years earlier. It was the very staff he used to do signs and wonders before the Egyptians. He had held that rod over the Red Sea when it parted. God instructs Moses to take this quite famous rod and “speak to the rock before their eyes, and it will yield its water.” These instructions are very plain.

Angry Israelites 1.0

Interestingly, this rock is not called by name in verse 8. The reason is because it was a familiar landmark to the Israelites. Almost forty years earlier, Moses and Aaron had been in this same spot, at this same rock, facing another enraged and thirsty crowd. Same place, same problem, same leaders, even the same rock. The only difference was that they faced a different generation.

It will help to review the earlier episode in Exodus 17. We find them camped at Rephidim in the Wilderness of [Sin](#), where there is no water (verse 1), and “the people contended with Moses, and said, ‘Give us water, that we may drink’” (verse 2). In the next verse, the text informs us that “the people murmured against Moses.” “So Moses cried out to the LORD, saying, ‘What shall I do with this people? They are almost ready to stone me!’” (verse 4). It is interesting how little the Israelites changed: One generation is as faithless as the next.

God then tells Moses in verses 5-6:

Go on before the people and take with you some of the elders of Israel. Also take in your hand your rod with which you struck the river, and go. Behold, I will stand before you there on the rock in Horeb; and you shall strike the rock, and water will come out of it, that the people may drink.

Close to forty years pass, during which millions of Israelites wander over vast areas of wilderness, miracles happen daily, and several hundred funerals occur daily as the original generation dies off. After all this roving, they find themselves coming full circle. Moses and Aaron are right back in the same quandary.

Permission Denied

Returning to the later story in [Numbers 20:10-13](#):

And Moses and Aaron gathered the assembly together before the rock; and he said to them, “Hear now, you rebels! Must we bring water for you out of the rock?” Then Moses lifted his hand and struck the rock twice with

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his rod; and water came out abundantly, and the congregation and their animals drank.

Then the LORD spoke to Moses and Aaron, “Because you did not believe Me, to hallow Me in the eyes of the children of Israel, therefore you shall not bring this congregation into the land which I have given them.”

Several details here are immediately noticeable. First, Moses calls the congregation “rebels” and says to them, “Must we bring water for you out of the rock?” Then, instead of speaking to the rock, as instructed, he struck it with the rod—twice. Aaron appears to have agreed with these actions and words, as he did nothing to check them. Perhaps Aaron spoke the words, and Moses struck the rock.

For his whole life, Moses has been preparing for this upcoming moment, leading the children of Israel into the Promised Land. He spent forty years in Egypt learning to be a leader, forty years herding sheep, learning humility, and then forty years dealing with millions of thankless, faithless Israelites. And then God denies him entry into the Promised Land.

Does the sentence God handed down seem a bit harsh? Was not Moses provoked, justifying his losing his temper? Moses seems to have thought so. Whereas Aaron appears to take his punishment without comment, Moses does not.

Before Numbers 20 is finished, Aaron has climbed to the top of Mount Hor, endowed his priestly garments upon his son, Eleazar, and died. The Bible is silent about him saying anything about his punishment. Despite being only Moses’ accomplice in failing to follow God’s directions, Aaron received the same sentence. He appears to have accepted it without public complaint.

Time passes, and the Israelites prepare to enter Canaan. In Numbers 21, they defeat the Canaanites in battle. Chapters 22-24 tell the story of Balaam, and chapter 25 recounts Israel’s Balaam-inspired harlotry with Moab, because of which 24,000 Israelites died. Numbers 26 contains a census. These are serious events for the Israelites, requiring steady leadership, and through it all, Moses runs the show, apparently quite competently. Surely, God has not forgotten Moses’ punishment, has He?

The Verdict Stands

He brings it up in [Numbers 27:12-14](#):

Now the LORD said to Moses: “Go up into this Mount Abarim and see the land which I have given to the children of Israel. And when you have seen it, you also shall be gathered to your people, as Aaron your brother was gathered. For in the Wilderness of Zin, during the strife of the congregation, you rebelled against My command to hallow Me at the waters before their eyes.”

The Good News Translation (GNT), as well as several other translations, reads, “. . . because both of you rebelled [or, disobeyed].” No, God had not forgotten the penalty. He was quite serious about it and followed through.

Joshua is installed as Moses’ successor, but Moses still desperately wants to cross the Jordan River and enter the Promised Land. But, he writes in [Deuteronomy 1:37-38](#): “The LORD was also angry with me for your sakes, saying, ‘Even you shall not go in there. Joshua the son of Nun, who stands before you, he shall go in there.’”

In [Deuteronomy 3:23-26](#), Moses writes:

Then I pleaded with the LORD at that time, saying; “O Lord GOD, You have begun to show Your servant Your greatness and Your mighty hand, for what god is there in heaven or on earth who can do anything like Your works and Your mighty deeds? I pray, let me cross over and see the good land beyond the Jordan, those pleasant mountains, and Lebanon.”

This sounds like a bit of flattery, attempting to change God’s mind, but to no avail.

But the LORD was angry with me on your account and would not listen to me. So the LORD said to me: “Enough of that! Speak no more to Me of this matter.”

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The Contemporary English Version (CEV) reads, “That’s enough!” he said. ‘I don’t want to hear any more.’” God was firm, even heated, at this point. He was not going to change His mind.

What is impressive is that Moses himself penned these words, telling the story without sugarcoating his carnal, human emotions. He blames the people, and certainly, they incited him to sin, but God held *him* accountable. It could be that Moses was the accomplice, the bystander, as his spokesman, Aaron, lost his temper with the people. It does not matter. God held Moses accountable. In any case, it appears that Moses thought the punishment was too harsh, and God told him essentially, “Shut up and take your lumps.”

Some Lessons

What can we take from this account? Here are a few possible lessons:

1. We must control our anger lest it cause us to sin. [Psalm 106:33](#) (CEV) reads, “Moses got into trouble for speaking in anger.” If anyone ever had cause to be angry with others, it was Moses and Aaron with the Israelites. Yet, despite a lifetime of [patience](#) and service to these people, God’s chosen leaders let their emotions cause them to sin.
2. We must not think too highly of ourselves. God does not like pride at all. Moses shouted, “Hear now, you rebels! Must we bring water out of this rock?” But Moses had nothing to do with this miracle other than as God’s conduit. His anger and frustration caused an eruption of pride.
3. We must not fail to hallow, sanctify, or show God as holy. Moses and Aaron failed to honor God, to set Him apart as the Holy One of Israel. In today’s parlance, they “disrespected” Him by failing to act as instructed and by Moses striking the rock! Scripture shows that Christ is the Rock ([Deuteronomy 32:4](#), 15; [Psalm 18:2](#), 31; [42:9](#); [144:1](#); [Isaiah 30:20](#); [Habakkuk 1:12](#); I Corinthians 10:4; etc.). In Moses’ anger, frustration, and human pride, he struck God, as it were! Twice! These acts should make it abundantly clear why God’s punishment was so severe.
4. We must not show a lack of [faith](#), even if it is just momentary unbelief. After all He had done, these men were unsure if God could pull the miracle off. “All I have to do is speak to the rock, and water will come out? Last time, I had to strike the rock.” Did Moses and Aaron discuss this as they left the Tabernacle? “Maybe God forgot to tell us about using the rod. Talking to a rock doesn’t seem to be enough. Plus, I feel like knocking some heads with this stick. We’d better help God out here.” In [Numbers 20:12](#), quoted earlier, *The Amplified Bible, Classic Edition* reads, “Because you did not believe in (rely on, cling to) me to sanctify Me . . .” The GNT reads, “Because you did not have enough faith to acknowledge my holy power before the people of Israel . . .”
5. We must remember that God is not a respecter of persons. If we break a law, we pay a penalty. Sin has consequences!

If the man Moses, the meekest of men ([Numbers 12:3](#)), army general, leader of a nation, and confidant of God, can be punished for sin, even sin that could be rationalized as justifiable, where does that put us?

God may not speak to us directly, as He did with Moses, but we still know right from wrong. Granted, we do not always have a clear idea of which way to proceed when trials strike, but we are very much aware of the Ten Commandments, the [Sermon on the Mount](#), the [fruit of the Spirit](#), the [Sabbath](#) and [holy days](#), prayer, Bible study, and so on. In other words, God *has* spoken to us, and He *is* speaking to us. We have access to His answers.

We should never allow complacency to get a grip on our lives. [Satan](#) sets many traps for us, hoping to lure us into sin, so we must be constantly vigilant to avoid falling prey to any of his tricks. What happened to Moses and Aaron should capture our attention and give us pause, lest we find ourselves on our own Mount Abarim, looking over the Jordan into the Promised Land, unable to enter.

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Greatest quotations by the greatest liberals (of all time?) (Copyright 03-12-2025) by Curtis Dahlgren (Stephenson, Michigan)

"Sometimes I think the world is going crazy. The rest of the time I KNOW it." – BT magazine

CHOOSING THE BEST NIHILIST QUOTATIONS OF ALL TIME ISN'T EASY, but here goes nothing:

"The era of big government is over." – Wm. Jefferson Blythe Clinton

"No more deficits; no more debt." – Nancy Pelosi (2006?)

"We have beaten the business cycle." – WJBC

"We have to pass it so we can find out what's in it." – Nancy Pelosi (2009)

"Fox News is worse than al Qaeda. It's as dangerous as the Ku Klux Klan." – Keith Olbermann

"This is the moment the earth began to heal." – Barack Obama

"We're serious about this." – Joe Biden

"I am not naïve." – B.O.

"Did you know that we are the only people in the United States who have to have their voting rights okayed every couple of years?" – Whoopi Goldberg

"The border is as secure as it's ever been." – Janet Napolitano

"We are defined not by our borders but by our bonds." – B. Obama

"Mr. Bush, at long last has it not dawned on you that the America you have now created includes cold-blooded killers who will kill people to achieve their political objectives?" – Keith Olbermann

"If I hear one more Republican talk about balancing the budget, I'm going to strangle him." – Joe Biden

"We never said it was going to be free." – B. Obama

"We're [really] serious about [that]." – J. Biden

"There comes a time when you've made enough money." – B. Obama

"You [Geo. Bush] are a fascist." – K. Olbermann

"We're not going to have you burdening the health system." – B. Obama

"We're serious about this." – J. Biden

"It might be smarter just to take a pain pill." – B. Obama

"I've visited all 57 states." – B. Obama

"We're serious about this!" – J. Biden

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"What began as a whisper has now swelled to a chorus that cannot be ignored – that will ring out across this land as a **hymn that will heal this nation, repair this world, and make this time different than all the rest.**" – B. Obama (February 5, 2008)

"From the streets to the Senate chamber, I've never had to prove my manhood to anyone." – Harry Reid

"If the GOP wins, it's going to be man-to-man combat." – B. Obama

"[Michelle Malkin] has been supporting a party which includes most of the idiots in this country who would judge her entirely and exclusively on her [Filipino] appearance." – Keith Olbermann

We are the ones we've been waiting for." – B. Obama

"Tell me who[m] you walk with, and I'll tell you who[m] you are." – B. Obama

"Not God bless America, but G. D. America!" – Jeremiah Wright

"You can keep your plan." – B.O.

"That's between him and his – y'know – psychiatrist." – NPR (on a liberal flirting who was with reality in 2009)

CONCLUSIONS?

George Orwell – who was NOT a liberal – said: "Freedom is the freedom to say that two and two make four. If that is granted, all else follows."

When people begin to say that $2 + 2$ equals five, it's scary, but it would be wrong to make them shut up, as John Stuart Mill would put it. Now when the people who say that $2 + 2 = \text{FOUR}$ are silenced, that's *really* scary! AND IT'S STARTING TO HAPPEN.

PS. This column was adapted from a column I wrote about nine years ago. It is even more relevant now because some people in Big Education, Academia, are starting to say that math is white supremacy and "What is truth?"

That question, remember, was by Pontius Pilate. Nihilism is as old as mankind. Nihilists believe in *nothing for sure*. They are very non-judgmental (except when it comes to "impeaching" a President over NIL – "nothing").

PPS: In 2008, Obama said that it was very important to secure the border, but during his third term, well you know the thing . . .

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Where Was the Passover Sacrificed?

(Copyright 03-13-2025) by Rod Reynolds (Wentzville, Missouri)

Was the Temple in Jerusalem the only Jewish temple in ancient times? Was it acceptable to sacrifice the Passover lambs just anywhere? Was the Passover a "home sacrifice," as some contend? Correct answers to these questions can help us have a more complete understanding of the history of the Passover institution and how it was administered under the Old Covenant.

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The Temple in Samaria

During the latter days of Solomon’s reign, the kingdom of Israel was led into idolatry, as Solomon built “high places” (places of worship) for foreign gods of his wives, and his heart was turned from faith in the true Creator God of Israel, to the worship of false gods. As a result God pronounced that the kingdom would be divided, with ten of the tribes of Israel being given to Solomon’s servant Jeroboam, who became the first king of the northern kingdom ([I Kings 11:1-39](#)). The division occurred shortly after the death of Solomon (c. 930 B.C.). Its capital was eventually established in the city of Samaria, built by a later king, Omri (c. 879 B.C.; [I Kings 16:23-24](#)). The northern kingdom established under Jeroboam retained the name “kingdom of Israel.” The southern tribes of Judah and Benjamin, and most of the Levites, remained as the kingdom of Judah, under Solomon’s son Rehoboam, and his successors, with its capital in Jerusalem.

The religion of the northern tribes remained an apostate, syncretized religion blending the name of Yahweh with idol worship ([I Kings 11:26-36](#); [12:25-33](#); [II Kings 17:7-22](#)). This continued after most of the Israelites of the northern kingdom had been deported and replaced by peoples of other nations by around 721 B.C. ([II Kings 17:24-41](#)). Afterward, most of the inhabitants of the area were Gentiles, and the district became known as “Samaria,” and its inhabitants were called Samaritans.

According to Josephus the Samaritan temple at mount Gerizim was built about 332 B.C., though some scholars think it was built earlier (*Antiquities*, XI.VIII.4; see *Jerusalem in the Time of Jesus*, Joachim Jeremias, Fortress Press, 1969, p. 352 n.). It was initially presided over by the son of a Jewish high-priest who had been cast out because of intermarriage with a Samaritan woman. “...the rival worship was now established at Samaria and attracted a great number of priests and other Jews from the distracted capital of Judea” (*Angus-Green Bible Handbook*, p. 598).

The Samaritan temple was destroyed about 128 B.C. by the Hasmonean ruler John Hyrcanus (c. 135-106). Nevertheless, the Samaritan Passover tradition is believed to have continued unbroken from the time of the building of the Gerizim temple and is said to be “probably the oldest religious rite that has been continuously kept up” (*Encyclopedia Britannica*, 11th edition, “Passover”). The mountain (Gerizim) itself is believed by Samaritans to be “holy,” and they don’t regard a temple as being necessary for sacrifice (cf. [John 4:20](#)). It’s not clear how they maintained their Passover tradition during historical periods when they were excluded from access to the mountain.

The infusion of Jewish influence is evident in the Samaritan religion as it existed in the time of Christ and later, but it retained many falsehoods. Jewish attitudes toward the Samaritans varied with the times. Leading up to and during the time of Christ, Jews scorned the Samaritans as a mixed race of apostates. Jesus did not recognize the validity of the Samaritan religion ([John 4:22](#)).

The Temple at Elephantine

Near the time of Jerusalem’s fall to the Babylonian kingdom of Nebuchadnezzar (c. 586 B.C.), long before the temple in Samaria was built, “Jewish refugees flocked to Egypt, where Pharaoh...settled them in colonies extending as far upstream as Elephantine” (*Ancient Egypt*, J. E. Manchip White, Dover, 1970, pp. 199-200). There Jewish settlers built a temple. Its existence is known from papyri found at Elephantine and written in Aramaic. According to the letters, it had been built before the Persian conquest, “in the days of the kings of Egypt” (*Archaeology and the Old Testament World*, John Gray, Harper Torchbooks, pp. 195, 196). It most likely was built sometime between the destruction of Jerusalem and its temple and the conquest of Egypt by the Persian ruler Cambyses (525 B.C.).

The preponderance of evidence indicates that the Passover was not sacrificed at the Elephantine temple. One of the letters, dating from the fifth year of Darius II (c. 419 B.C.), instructs the Jews there how and when to keep Passover and the Feast of Unleavened Bread. Nothing is mentioned in the letter about sacrificing a lamb, but instructions are given about remaining ritually clean and avoiding leavening. Had the colony been in the habit of keeping Passover and Unleavened Bread it seems unlikely it would have been necessary to send such instructions under the king’s authority. Hence, the comment, “It would appear that the Elephantine colony had not observed this spring festival hitherto, and the reason for this can only be surmised” (*Documents from Old Testament Times*, D. Winton Thomas, ed., Harper Torchbooks, p. 258).

After the Elephantine temple was destroyed in 410 B.C. by the Egyptians, the leaders there appealed to the Persian governor and the priestly authorities in Jerusalem for permission to rebuild. They were ignored and hence appealed for help again to the Persian governor in Jerusalem and simultaneously to the Persian authorities in Samaria. The contributor

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comments, “It is perhaps significant that his appeal was no longer addressed to the priestly authorities in Jerusalem, and it may be that the Elephantine Jews had reason to think that they were not sympathetic” (*ibid.*, p. 260). In their appeal the Elephantine Jews proposed rebuilding the temple, “as it was built before, and let meal-offering, incense and burnt-offering be offered.” Eventually the Persian authorities gave permission to rebuild, “that meal-offering and incense be offered upon that altar as was formerly done.” Note that “burnt-offering” is conspicuously absent in the reply. In another letter referring to the rebuilding of this temple it is stated, “sheep and oxen and goats are [no]t offered there, but incense and meal-offering” (*ibid.*, pp. 263, 266, 268).

Papyri texts from the area confirm that the Jews in Elephantine continued the apostate, syncretistic religious practices that had resulted in the destruction of their homeland. Alongside Yahu (a variation of Yahweh), the texts indicate other deities were worshiped. Bethel (God’s house) is found hyphenated with the names of pagan deities, including Anath. And Anath, the name of a Canaanite goddess, is also found hyphenated with Yahu (*ibid.*, p. 257). Anath was “the most active goddess in the fertility-cult, in Palestine, and at Bethshan [about 25 miles northeast of Samaria, in the Jordan valley] in one of the five Late Bronze Age temples a basalt panel was found with a dedication in Egyptian hieroglyphics to ‘Antit, Queen of Heaven and Mistress of the Gods’” (Gray, p. 118). “Antit” is a variation of Anath.

God had warned the people of Judah not to flee from the Babylonians to Egypt (Jeremiah 42-44). God pronounced punishment on the Jews who fled to Egypt, saying, “...you provoke Me to wrath with the works of your hands, burning incense to other gods in the land of Egypt where you have gone to dwell...” ([Jeremiah 44:8](#)). Notably those who dwelt in “Pathros,” derived from Egyptian and meaning *region of the south*, refused to give up their syncretistic worship, including the worship of the “queen of heaven” ([Jeremiah 44:15-19](#)). Elephantine was a city in the southern region, Upper Egypt. In partial fulfillment of the prophecy of [Jeremiah 44:26-28](#), the Jewish colony there disappeared from the pages of history soon after the destruction of their temple.

The Temple at Leontopolis

The hereditary High Priest Onias III was forced to flee to Egypt in 169 B.C., when the Seleucid ruler Antiochus recaptured Jerusalem. In Egypt Onias obtained permission from the government (Ptolemy VI Philometor and Cleopatra) to build a temple in Leontopolis in the district of Heliopolis on a scaled down pattern of the Temple in Jerusalem. There the Zadokite line continued to exercise the priestly functions until their temple was destroyed in 73 A.D. by order of the Roman Emperor, Vespasian.

Onias used [Isaiah 19:19](#) as justification for building a rival Jewish temple in Egypt (Josephus, *Antiquities*, XIII.III.1). But at best the Leontopolis temple was only a typical fulfillment of the prophecy of Isaiah. This prophecy is given in the context of Egypt turning to God (Yahweh) as a nation, and that has certainly never happened yet.

Apparently, the Passover was sacrificed in Leontopolis, yet, “The temple of Onias at Leontopolis in Egypt (c. 170 BC-AD 73) was totally unimportant; the Temple of Jerusalem in fact remained the single holy place in the world for Jews” (Jeremias, p. 29). The *Encyclopedia Britannica* comments further that the temple at Leontopolis “never really offered a challenge to the one in Jerusalem.” It “made little impact upon Egyptian Jewry” (15th edition, 1978, vol. 10, “Judaism, History Of,” p. 313).

Where God’s Law Says the Passover was to be Sacrificed

The priesthood had not been formally established at the time of the Exodus. Perhaps for that and other reasons the first Passover lambs may not have been sacrificed at a central location. Indeed, inasmuch as blood from the sacrificial lambs was to be smeared on the doorposts and on the lintel of each house ([Exodus 12:7](#)), each lamb must have been slain in close proximity to the house where the blood was to be applied. However, when God gave the law to Moses at Mt. Sinai he clearly indicated that henceforth the Passover was to be sacrificed at a central location ([Exodus 23:14-19](#); [34:18, 24-25](#)). The Passover was the first of three times in the year Israelite males were to “go up to appear before the Lord your God.”

After the Tabernacle was built the Israelites were commanded to take all oxen, goats and lambs that were killed to the door of the Tabernacle and offer an offering to ensure against offering sacrifices to idols ([Leviticus 17:2-9](#)). When Israel went into the land of promise the law was amended to permit the slaughter of such animals “within your gates,” but sacrifices were to be taken to the central place of worship ([Deuteronomy 12:11-15, 21, 26-27](#)). The Israelites were specifically commanded, “You may not sacrifice the Passover within any of your gates which the Lord your God gives you; but at the place where the Lord your God chooses to make His name abide, there you shall sacrifice the Passover

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at twilight, at the going down of the sun, at the time [KJV: “season”] you came out of Egypt” ([Deuteronomy 16:5-6](#)). The blood of the Passover lambs slain at the sanctuary was sprinkled on the altar of sacrifice or tossed at its base at the central place of worship, i.e., the Tabernacle or Temple ([II Chronicles 30:15-17](#); [35:10-13](#); cf. *The Temple: Its Ministry and Services*, Alfred Edersheim, Ages Digital Library edition, 1997, p. 147).

When the Temple in Jerusalem was built God said, “I...have chosen this place for Myself as a house of sacrifice” ([2 Chronicles 7:12](#)). After this time we read in Scripture of no other place that God approved for the regular offering of physical sacrifices. Samaritans, the Leontopolis priests, and the Galilean zealots sacrificed apart. The Essenes did not offer animal sacrifices. Other than these, Jews who were able journeyed to Jerusalem for Passover. Those who could not go to Jerusalem observed Passover without the sacrifice, as Jews do worldwide today.

The idea advanced by some that many Jews killed the Passover at their homes instead of the Temple is complete fiction, there is no truth to it. Neither Philo nor Josephus nor any other authoritative source states that the Jews killed the Passover in their homes.

In three places Philo mentions that the Passover sacrifice is killed by the celebrants, “...every separate individual on this occasion bringing forward and offering up with his own hands the sacrifice due on his own behalf” (*On the Life of Moses*, II, 224; cf. *The Decalogue*, 159; *The Special Laws*, II, 146). This has been used as “proof” of the imaginary “domestic sacrifice” by some misguided individuals. However, these passages say nothing about the Passover being sacrificed at home but only tell us who killed the sacrifice. Under ordinary circumstances each offerer (representing his company), and not the priest, killed the sacrifice (cf. *The Temple*, Alfred Edersheim, p. 175; [Exodus 12:6, 21](#); [II Chronicles 30:17-19](#)). In the context of the above quotation, Philo discussed certain ones who could not offer the Passover, because being unclean they were “repelled from the sacred precincts [of the Tabernacle]” (*On the Life of Moses*, II, 231; cf. [Numbers 9:6-7](#)). Moreover, Philo specifically states, “...he [God] does not permit those who desire to perform sacrifices in their own houses to do so, but he orders all men to rise up, even from the furthest boundaries of the earth, and to come to his temple...” (*The Special Laws*, I, 68).

Another abused passage of Philo states, “And each house is at that [Passover] time invested with the character and dignity of a temple...” (*The Special Laws*, II, 148). This passage does not say the Passover was sacrificed in the houses, and it does not mean that. It refers instead to where the Passover sacrifice was eaten. God’s law required all sacrifices to be slain at the altar at the door of the Temple ([Leviticus 1:2-3, 11](#); [17:3-4](#); [Deuteronomy 12:20-28](#)). Those portions of sacrifices eaten by priests had to be consumed within the Temple courts ([Leviticus 6:26](#); [7:6](#)). However, “...because of the large number of participants, the paschal animal was killed at the Temple place but boiled [sic] and eaten in the houses of Jerusalem (e.g., [Pes. 5:10](#); [7:12](#))” (*Encyclopedia Judaica*, Vol. 13, “Passover,” p. 170; cf. *The Hebrew Passover from the Earliest Times to A.D. 70*, J.B. Segal, pp. 133-134; *Jeremias*, pp. 57, 78-79, 101 n.; Edersheim, p. 16).

Josephus states that the priests reported to the Roman government 256,500 sacrifices at a Passover during the reign of Nero (54-68 A.D.; *Wars*, VI.IX.3). This would have been more than enough to provide for the typical 3,000,000 celebrants gathered at Jerusalem, as each lamb could be divided by a company of up to 100, though more typical were groups of ten to twenty. Edersheim remarks, “These computations, being derived from official documents, can scarcely have been much exaggerated” (*The Temple*, p. 168 n.).

The Temple courts could accommodate more than 200,000 people at once, and likely thousands of priests were on hand to facilitate the killing of the sacrifices. Similar numbers were faced on other occasions, such as the fifteenth, when most celebrants would have followed the Pharisaic tradition of offering an obligatory peace offering (Edersheim, pp. 170-171, 199; cf. [I Kings 8:62-64](#); [II Kings 23:21-23](#); [II Chronicles 35:1-19](#); the obligatory peace offerings mandated by Pharisaic tradition was imposed as an addition to the requirements of Scripture, although it was customary to offer peace offerings during the festivals, cf. p. 11, *When is the Biblical Passover?*, available at cogmessenger.org).

As Jesus grew up, “His parents went to Jerusalem every year at the Feast of the Passover. ...according to the custom of the feast” ([Luke 2:41-42](#)). Jesus, like his parents and most of the Jews of Palestine, and as many of the diaspora as were able, kept the Passover every year — or almost every year — in Jerusalem. For each of the four Passovers of his public ministry, except for the third, Jesus went to Jerusalem ([John 2:13](#); [5:1](#); [Luke 22:7-10](#)). The third Passover (mentioned in [John 6:4](#)), Jesus remained in Galilee, because Jewish leaders in Jerusalem wanted to kill him ([John 7:1](#)).

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Editor's Note:

Joh 6:4 And the passover, a feast of the Jews, was nigh.

Joh 7:1 After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. Joh 7:2 Now the Jews' feast of tabernacles was at hand.

In context this would be a stretch to connect John 6:4 with John 7:1 because John 6:4 does not say anything about Christ keeping a Passover in Galilee and John 7:1 is followed by John 7:2 which indicates that John 7:1 is talking about the Feast of Tabernacles and not about Passover. Laura Lee

The details of Jesus last Passover meal accord with the Jewish custom based on [Deuteronomy 16:5-6](#).

Editor's Note:

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.

In Deuteronomy 16:5-6 it says the passover sacrifice is to be at even, at the going down of the sun. In other words the sacrifice is at even which is defined as “at the going down of the sun”. The sun starts to go down at noon. Christ was killed with the Passover Lambs at the going down of the sun, between the two evenings which includes the time between 12:00 Noon and Sunset when you can no longer see the sun in the sky or at 3:00 PM.

There were never any sacrifices made in the temple between when the sun went down and dark or dusk.

Deuteronomy 16:6 backs up exactly how the Orthodox Jewish people still understand the Passover sacrifice and the Passover meal today. The lambs were killed on the afternoon of the fourteenth of Nisan and eaten on the fifteenth of Nisan. The Jewish people did not change this, the Church of God under Herbert Armstrong changed this. Laura Lee

Jesus, though staying at Bethany, went into Jerusalem with his disciples to eat the Passover meal ([John 12:1](#); [Luke 22:7-11](#)). This is one of several indications pointing to the fact that the last Passover meal of Jesus included the paschal sacrifice.

Editor's Note:

There is nothing in the gospel accounts indicating or stating that a lamb was sacrificed and eaten on the early part of Nisan fourteen. They were preparing for the Passover meal which was to be eaten on the fourteenth of Nisan as it turned into the fifteenth of Nisan.

On the early part of the fourteenth of Nisan Christ ate a meal with His disciples. Though it was the last meal He ate, it was not a Passover meal and there was no lamb mentioned as being eaten at that meal. Christ used that meal to introduce the bread, wine and foot washing which would soon replace the sacrifice of the lambs. Christ was going to be dead on Passover so He could not eat the Passover meal that year.

Joh 19:14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

Joh 19:31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

The Bible clearly tells us that Christ died on the Preparation Day for the Passover. Not only did Christ die on the preparation day but they also started eating unleavened bread before the sacrifices started as all leavened bread had to be gone before the sacrifices started. So, they used the preparation day to get rid of all the leavened bread.

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Antiquities 3.10.5 248-251 (Lev. 23)

The Law on the Celebration of the Passover

Summary: Josephus relates the laws of celebration specified in Leviticus. Details of the celebration. The Passover sacrifice is on the 14th of the first month of the year, Nisan, "when the sun is in Aries," and is celebrated "in companies, leaving nothing of what we sacrifice to the following day." The Feast of Unleavened Bread starts on the fifteenth of Nisan and lasts for seven days; on each day two bulls are killed, one ram, and seven lambs, as offerings. The second day of the feast is for the offering of first fruits, when a selection from the first harvest of grain is offered to the Lord, "after which they may publicly or privately reap their harvest."

Right here Josephus is telling us that the lambs were sacrificed on the fourteenth and nothing of the sacrifice was to be left for the next day. Meaning the order of first sacrificing the Passover lambs and then eating them after that or in other words the night of the fifteenth of Nisan.

From Alfred Edersheim: The Temple: Its Ministry and Service

Here we mark again the significance of seven as the sacred or covenant number. On the other hand, the Feast of Tabernacles, which closed the festive cycle, took place on the 15th of the seventh month of the sacred, which was also the first in the civil, year. Nor is it less significant that both the **Passover and the Feast of Tabernacles fell upon the 15th day of the month; that is, at full moon, or when the month had, so to speak, attained its full strength.**

Many people like to quote Josephus and Alfred Edersheim but most people ignore not only what scripture says about Passover but also what these two men say about Passover. All three sources agree that Passover (the meal and the day) was on the 15th of Nisan with the sacrifice of the lambs being on the 14th of Nisan between the two evenings. Laura Lee

After the death of Jesus Christ, who is our Passover ([1 Corinthians 5:7](#)), the Levitical priesthood with its physical Temple and animal sacrifices was superseded by the reality of which those were only a figure ([Hebrews 8:1-6](#); [9:23-24](#)). Now "we have no continuing city, but we seek the one to come" ([Hebrews 13:14](#)). For the Passover of the New Covenant Jesus placed renewed meaning in the symbols of unleavened bread and wine ([Matthew 26:26-28](#)). For these symbols there was never any requirement that they had to be partaken of only in a particular physical location. Hence, the example of the apostolic Church is that local churches come together to partake of the Passover symbols ([1 Corinthians 11:17-33](#)). This is the example that we follow today in the Messenger Church of God.

Baptized members of the Church who cannot assemble with a congregation for the Passover service may take the Passover at home. We offer instructions for guidance on how to take the Passover at home by request. Also, more information about the Passover is available from cogmessenger.org in related articles and a book you may download or request, [When Is the Biblical Passover?](#) cogmessenger.org

Editor's Note:

We do not agree with Rod Reynold's rendition of the Passover. There are many scriptures throughout the Bible which clearly show that the Passover Lambs were sacrificed between the two evenings (Noon to Sunset) and that the meal was eaten on the late part of the fourteenth of Nisan as it turned into the fifteenth of Nisan.

There was a condition for the stranger in the land to be circumcised before taking the Passover, that is found in Exodus 12:48 but I know of no scriptures that say only Baptized members can assemble for the Passover Service (Meal). Passover in Exodus was a family meal and I know of no prohibition in the scripture saying that children cannot attend the Passover Service (Meal).

One thing that most people who keep the Passover on the early part of the fourteenth use to justify this practice is that the Samaritans, Karaites, and Sadducees all keep an early fourteen Passover. The Karaites did not exist until about the eighth century. The Samaritans today are almost nonexistent. The Bible tells you exactly what the Sadducees believed or rather did not believe: Act 23:8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

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Under these conditions, why do you believe these three groups are right about Passover but not much else. Here is what Christ says about the Pharisees who are today the Orthodox Jews:

Mat 23:1 Then spake Jesus to the multitude, and to his disciples, Mat 23:2 Saying, The scribes and the Pharisees sit in Moses' seat: Mat 23:3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

In Mathew 23:1-3 Christ is endorsing the Pharisees. The Pharisees were the only group that taught the law of God. While Christ endorsed them as teaching the law He also warned us not to do their works, the works they made up and added to the law of God. Laura Lee

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Please Pray for Menley
(Copyright 04-09-2025) by William P. Goff (Tuckerton, New Jersey)

Greetings Brethren,

Menley Machoma needs our prayers right now. Menley is one of our Sengera House orphans who came to us quite a number of years ago, along with his sister Jemima. Menley graduated High School with good grades, and with the help of a few brethren who sponsor him, he has been attending University to become a pilot and is about half way through the course.

But a few years back when he was in High School, he helped one of his school mates and his Grandfather with some food and medication. Apparently, the Grandfather at some point was Hospitalized, and gave them Menley's name, that he had helped them at some time. So, they been holding Menley responsible for the elderly man, and the police have been looking for Menley for a long time. Now they have found him and are looking to arrest him. They say he owes a fine of \$1,500. or he will go to jail.

Please pray with us for our Creator to put Menley under His wing and protect him. All of our Kenyan Brethren know what it is like in Kenya jails. It is horrible. And you always get beat up and beat up bad.

Please Pray with us for Menley. And most of all let us pray "Thy Kingdom Come" Because many are suffering all around this world, and many horrendously.

Thank You
Bill Goff

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The Prayers of George Washington

(Copyright 2022) by Eddie Hyatt (Grapevine, Texas)



As he was preparing to leave home as a young soldier, George Washington's mother, Mary Ball Washington, exhorted him, "Remember that God is our only sure trust." She also urged him, "My son, neglect not the duty of secret prayer" (Hyatt, **1726: The Year that Defined America**, 131).

The evidence is overwhelming that Washington remembered and carried out his mother's exhortations. It is obvious that prayer played a prominent role in his life and in the birthing of the United States of America.

Prayer As a Young Man

In April of 1891, several of Washington's descendants, including Lawrence Washington, Bushrod Washington, and Thomas B. Washington, sold a collection of his personal items at auction in Philadelphia. Among the items was a little book filled with daily prayers in Washington's own handwriting when he was in his twenties.

Entitled, *Daily Sacrifice*, these prayers are deeply devotional and evangelical in nature. For example, the first entry reads, in part,

Let my heart, therefore, gracious God, be so affected with the glory and majesty of Thine honor that I may not do my own works, but wait on Thee, and discharge those duties which Thou requirest of me.

The following Monday morning, his prayer reads,

Direct my thoughts, words and work, wash away my sins in the immaculate blood of the Lamb, and purge my heart by Thy Holy Spirit . . . daily frame me more and more in the likeness of Thy Son Jesus Christ.

Also, of note is his prayer:

Bless, O Lord, the whole race of mankind, and let the world be filled with the knowledge of Thee and Thy Son, Jesus Christ (Hyatt, **1726: The Year that Defined America**, 132).

Prayer in Time of War

It is obvious that Washington continued to be a person of prayer. For example, after accepting the call of the Continental Congress to serve as Commander-in-Chief of the Colonial army, one of his first actions was to issue an order that each day was to begin with prayer led by the officers of each unit. He also ordered that each soldier, unless their duties required them to be elsewhere, was to observe "a punctual attendance of Divine services, to implore the blessing of heaven upon the means used for our safety and public defense."

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That Washington himself was a person of prayer in his private life was confirmed by Isaac Potts, who lived near Valley Forge, Pennsylvania where the American Army was quartering under much duress during the winter of 1774-75. Potts was a Quaker and a pacifist who opposed the war until he had a life-changing experiencing while riding through the woods one day during, perhaps, the bleakest period of the war. He said,

I heard a plaintive sound as, of a man at prayer. I tied my horse to a sapling and went quietly into the woods and to my astonishment I saw the great George Washington on his knees alone, with his sword on one side and his cocked hat on the other. He was at Prayer to the God of the Armies, beseeching to interpose with his Divine aid, as it was ye Crisis, and the cause of the country, of humanity and of the world. Such a prayer I never heard from the lips of man. I left him alone praying. I went home and told my wife I saw a sight and heard today what I never saw or heard before, and just related to her what I had seen and heard and observed. We never thought a man could be a soldier and a Christian, but if there is one in the world, it is Washington (Hyatt, **1726: The Year that Defined America**, 115-16).

Washington’s Earnest Prayer for the New Nation

Washington prevailed in prayer. Against overwhelming odds, the ragtag Colonial army defeated the mighty British war machine. The British general, Cornwallis, surrendered his entire army to Washington on October 19, 1781.

Having completed his mission, Washington issued a letter of resignation as commander-in-chief to the Continental Congress. He then wrote what could be described as a pastoral letter, dated June 14, 1783, to the governors of the various states. This letter included his “earnest prayer” that is here quoted in part. He wrote,

I now make it my earnest prayer that God would have you, and the State over which you preside, in his holy protection; that he would incline the hearts of the citizens . . . to entertain a brotherly affection and love for one another . . . and to demean ourselves with that charity, humility, and pacific temper of mind, which were the characteristics of the Divine Author of our blessed religion, and without a humble imitation of His example in these things, we can never hope to be a happy nation (Hyatt, **1726: The Year that Defined America**, 120).

President Washington Prays

After being sworn in as the nation’s first president with his hand on a Bible, Washington presented his first inaugural address, which was filled with references to God. After the ceremony, held in New York City, Washington and Congress proceeded to St. Paul’s chapel where they participated in a prayer and worship service. Shortly after assuming the presidency, Washington proclaimed a National Day of Prayer and Thanksgiving. In the proclamation, he gave the reason for the Day of Prayer, saying,

That we may unite in most humbly offering our prayers and supplications to the Great Lord and Ruler of Nations and beseech him to pardon our national sins and other transgressions, to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually, to render our national government a blessing to all people, by constantly being a government of wise, just and constitutional laws, discreetly and faithfully executed and obeyed (Hyatt, **1726: The Year that Defined America**, 134).

Praying to the Very End

That Washington continued to be devout in his latter years is confirmed by his nephew Robert Lewis, who lived with Washington and served as his private secretary during the first part of his presidency. Lewis said he had accidentally witnessed Washington’s private devotions in his library both morning and evening. On those occasions he saw Washington kneeling with a Bible open before him. Lewis understood this to be Washington’s daily practice.

Mason Locke Weems (1759-1825), who wrote the first biography of Washington after his death, says that he died with a prayer on his lips. Describing Washington’s passing, Weems says, "He closes his eyes with his own hands, folds his arms decently on his breast, and then breathing out, 'Father of mercies, take me to Thyself,' he falls asleep."

An Example to Follow

Yes, our first president was unashamedly a devout person of prayer. Modern presidents and politicians would be wise to follow his example.

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

Holy Days 2025

Passover – April 13, 2025 (Observed at Sunset the Evening Before)
Passover/Unleavened Bread – April 13-19, 2025
Pentecost – June 2, 2025
Trumpets – September 23, 2025
Atonement – October 2, 2025
Tabernacles –October 7, 2025, to October 13, 2025
Last Great Day – October 14, 2025

Notes

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