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## Articles

### 1 Peter 4:14-15

by David Antion (Pasadena, California)

This particular one is a little technical. I don't enjoy being technical but sometimes I have to do so in order to dig out and uncover the truth of the Scriptures.

One of our obstacles, as you probably know, is that the Bible was not originally written in English. The Old Testament was written in Hebrew and Aramaic and the New Testament was written in Greek. We have a task of uncovering not only what the Greek words meant, but also what were the customs and understandings of that time and in that culture. In addition, we must consider the context of the passage of the Scripture.

I hope it excites you to understand the Scriptures. It does me. What a wonderful treasure we have preserved for us and translated by able scholars using the latest discoveries about these Biblical languages!

#### 1 PETER 4:14 - 15

Verse 14 tells us that if we are denounced because of the name of Christ, we are blessed because the Spirit of God and glory will rest upon us. Then in verse 15 Peter wrote that we are not to suffer as a murderer, thief, criminal (wrong doer) or "a troublesome meddler" (NAS) or a "busybody" (KJV).

When I first looked at this verse, it seemed that there had to be more to it than was evident from the English translations. To place "meddler" or "busybody" in the same sentence with major criminal offences like murder and thievery seemed out of place.

By checking the Greek word translated "busybody" or "troublesome meddler," I found that it was the Greek word "allotriepiskopos." This word is only used in this verse and no other place in the New Testament. It is a combination of two Greek words: allotrios – a word that means "someone else's" or "another's" and the Greek word, "episkopos" – a word that is translated "bishop" and means a supervisor over a church or organization. "Allotriepiskopos" could also mean a controller or supervisor over what is another's.

The Greek lexicon gives these meanings for the word "allotriepiskopos": 1) "an infringer on the rights of others"; and 2) "one who meddles in things alien to his calling."

If we check in the context of chapter 5 just a few verses ahead, we read that Peter is exhorting the elders not to lord it over the flock but to be examples (v. 3). However, he does say to "take the oversight" and here he uses the Greek word, "episkoepo," which is the work of the "episkopos" or supervisor.

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So, what we can glean from the use of these words is this: While the church supervisor may function over the affairs of the church, he may not control what belongs to others or meddle in things alien to his calling.

In the Old Testament prophets and “shepherds” are sternly warned and condemned for abusing their authority over God’s people. There are phrases like; “with force and cruelty” you have ruled them: (Ezek. 34:1-4). The prophets and shepherds are condemned for not tending to the flock of God but rather devouring them and scattering them – the very opposite of a shepherd’s job. Ezekiel condemns the prophets saying they have devoured lives and taken the precious things (chap. 22:25). They also did “violence” to God’s law (22:27).

Over the years I have witnessed a number of examples of some ministers overreaching their authority. Some have gone so far as to have rebuked a member for buying a car without asking for advice first or getting the minister’s permission. Others have told members to marry or not to marry a certain person. Some ministers have made their own rules for members such as don’t wear high heels or don’t drink coffee. And some have invaded members’ private lives.

A minister’s (overseer=episkopos) authority is limited to making decisions for the benefit of the church group or organization. That authority does not extend into the personal or private lives of the Brethren unless a member’s actions or teachings are hurting the church.

I don’t believe it is proper for a minister to ask, “How much time do you spend on your knees?” Or “Have you looked at pornography?” Or “Have you and your wife conformed to the church’s (minister’s) approved sexual conduct in your bedroom?”

There have been instances where the supervising minister has made rules for members based on their own ideas and values and not on Biblical truth. Some have forbidden women to wear make-up or forbidden couples to adopt a child or said it a sin to go to a physician when sick.

In some cults the head ministers had members physically punished for disobedience, not to God but to them! Jim Jones and David Koresh subjected their members to much abuse even going so far as taking other men’s wives for themselves. Then they led the people to destruction! Such things are an abomination to God.

In the end they themselves suffered but not as a Christian but as an “allotriepiskopos” because they took unlawful control over members’ lives. They made a mockery of Christianity!

Members have the right to be properly assertive and insist on their God-given rights.

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## **5 Reasons Genesis 3:16 is Not a Model for Christian Marriage** by Eddie Hyatt (Tulsa, Oklahoma)

I was driving along listening to a Christian radio station on the car radio. A well-known pastor came on and announced that he would be speaking about God’s plan for marriage. I was shocked to hear him read Genesis 3:16b as his text. This passage, in our English Bible, reads, *Your desire shall be for your husband and he shall rule over you* (KJV).

I could hardly believe what I was hearing. I found myself exclaiming aloud, “No! No! This passage is not about Christian marriage. This passage is describing the distortion of marriage as a result of sin coming into the world.”

Here are 5 reasons Genesis 3:16 should never be used as a basis for Christian marriage.

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**Reason #1**

**Genesis 3:16 Describes Conditions in a Fallen World**

This verse has its setting in the fall of our first parents and the entry of sin into the world. It is part of a list of the negative ramifications of humanity's sin because of that fall. It is not a *prescription* of how things ought to be, but a *description* of how things will be because of sin coming into the world.

This verse is not about redeeming grace and salvation. It is part of a narrative describing the curse coming into the world because of sin. It is a portrayal of human conditions in a fallen world and should never be applied to a redeemed child of God.

**Reason #2**

**The Verse Describes a Destructive Turning from God**

In addition to the historical setting of this verse, the words themselves demonstrate that this verse portrays a sinful and ungodly situation. For example, the word “desire” in this verse is a poor translation of the Hebrew word *teshuqua*, which means “to turn.” That this is a destructive turning from God is confirmed by the Septuagint (LXX) translators who translated *teshuqua* with *apostrophe*.

The Septuagint is a Greek translation of the Old Testament Hebrew produced around 275 B.C. by 70 Jewish scholars in Alexandria, Egypt. It became very popular, especially with the Jews of the diaspora, and is the text almost always quoted by New Testament writers.

*The Analytical Greek Lexicon* defines *apostrophe* as “to turn away,” “to desert,” “to turn a people from allegiance to their sovereign” and to “incite to revolt.” Paul uses this word in II Timothy 1:15 where he says to Timothy, *For you know that all those in Asia have **turned away** from me . . .*

This meaning of “turning away” is also borne out in its use in the Old Testament. Although it is used of a spatial turning or moving from one location to another, it is also used of a spiritual turning away from God, *i.e.*, an apostasy.

For example, in Numbers 14:43, Moses said to Israel, *Because you have **turned away** from the LORD, the LORD will not be with you.* In Deuteronomy 31:18, God said through Moses, *And I will surely hide My face in that day because of all the evil which they have done, in that they have **turned to other gods.***

In each of these passages, the Greek translators used the word *apostrophe*, the same word that is used of the woman in Genesis 3:16. The point is that the “turning away” of the woman predicted in Genesis 3:16 is not a good thing. It is a “turning away” from God. It is a form of apostasy.

In addition to the Septuagint, other ancient translations such as the Syriac, the Coptic and the Old Latin all translate *teshuqua* with a word that means “to turn.” Ancient church fathers such as Clement of Rome, Irenaeus, Tertullian, Origen, and Jerome also understood the word to refer to a turning.

The point seems to be that, feeling vulnerable in a fallen world, the woman will turn from her God and put her trust in a man. In a fallen world, she will tend to seek security, identity, and meaning in a man rather than in the Almighty who created her.

**Reason #3**

**The Word “Rule” is a Description, Not a Prescription**

The man, in turn, will be a willing participant in this fallen situation. He will take advantage of the situation and “rule” over her. The word “rule” is translated from the Hebrew word *mashal*, which the LXX translators translated with the Greek word *kurieusei*.

*Kurieusei* is the future indicative form of *kurios*, which is a word for Deity in both the Old and New Testaments. The LXX translators used *Kurios* to translate *Yahweh*, the personal name of God in the Old Testament. *Kurios* is translated “Lord” in the New Testament and used as a designation for Jesus Christ—the Lord Jesus Christ.

*The Analytical Greek Lexicon* defines *kurieusei* as meaning “to be lord over,” “to be possessed of mastery over,” and “to

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exercise sway over.” This flies in the face over everything Jesus taught about humility and servanthood and obviously describes conditions in a fallen world.

The passage seems to be saying that in a fallen world the woman will turn to the man for security and identity and the man will take advantage of her need and play God in her life, lording it over her. The man ruling the woman is not a *prescription* of how things ought to be, but a *description* of how things are going to be in a fallen, sinful world. It is not a model for Christian marriage.

In America, we have seen this played out in the “MeToo” movement which emerged because of certain men abusing women and lording it over them. In many cases women have been willing participants thinking the man would help them find success and fulfillment in life. The #MeToo movement is a product of the conditions described in Genesis 3:16.

#### **Reason #4**

##### **Not So in the Beginning**

Genesis 3:16 is the first sign of hierarchy in the Bible. In the account of creation in Genesis 1 and 2 there is perfect mutuality and partnership between the sexes. Both the original Hebrew and the LXX translation make it clear that Genesis 1:26 is about the creation of the human species, not the creation of the first man.

The word “man” in Genesis 1:26 (KJV) is a poor translation of the Hebrew word *adam*. *Adam* is gender-inclusive, carrying the meaning of “people” or “humanity.” This meaning was confirmed by the LXX translators who chose *anthropoi* to translate *adam*. *Anthropoi* is also gender-inclusive meaning “people” or “humanity.” The NIV and NRSV thus got it right by translating *adam* as “mankind” and “humanity.” The NLT also got it right by translating *adam* as “people.”

Confirming that Genesis 1:26-28 is about the creation of the human species, the plural “they” and “them” is used throughout this account. Both man and woman are given the same blessing and the same authority. Genesis 1:26-28 says,

*Then God said, Let us make mankind in our image and in our likeness, so that **they** may rule over the fish in the sea and the birds in the air . . . God blessed **them**, and said to **them**, “Be fruitful and increase in number, fill the earth and subdue it” (NIV).*

The word “helpmeet” (KJV) or “helper” (NKJV) in Genesis 2:18 cannot be used as a basis for female subservience, for these are poor translations. The Hebrew word translated “helper” is *ezer* and it has no connotations of a secondary status as does the English word “helper.” The word *ezer* is found 21 times in the Old Testament and 17 of those times it is used of God being the helper of humanity. In Psalm 54:4, for example, David says, *Behold God is my helper (ezer).*

The word following *ezer* is *neged*, which means “like” or “corresponding to.” In other words, God said He would make an *ezer neged*, which has all the feel of a mutual partner.

Genesis 3:16 is completely out of sync with the equality and mutuality described in Genesis 1-2. That is because it is rooted in conditions related to the fall of humanity and the entrance of sin into the world.

#### **Reason #5**

##### **Jesus Confirmed Genesis 1 as the Model for Christian Marriage**

In Matthew 19:3-8 the Pharisees ask Jesus a question about the relationship of husband and wife, particularly about divorce. In response to their inquiry, Jesus pointed them to marriage as it existed before the Fall, *i.e.*, before Genesis 3:16. He replied,

*Have you not read that He who made them **at the beginning** made them male and female, and said, “For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh?”*

Jesus thus points them to how it was *in the beginning* as the model for male-female relationships. The Pharisees respond with their own Scripture. *Why then, they ask, Did Moses command to give a certificate of divorce and put her away, referring to Deuteronomy 24:1-4. Jesus replied, Moses, because of the hardness of your hearts, permitted you to divorce your wives but **from the beginning** it was not so.*

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The model Jesus presents for marriage is not based on Genesis 3:16. How could it be? Genesis 3:16 is a model based on sin and the fall. Jesus came to reverse the cursed effects of the fall. He came to destroy the works of the devil.

Jesus, instead, points them to how it was *in the beginning* before sin entered the world. In the creation story in Genesis 1-2, there is perfect equality and mutuality between the sexes. Both are given the same authority and the same blessing, and neither is given authority or priority over the other.

#### **What About Paul?**

Many Christians have based their view of marriage solely on Paul's words in Ephesians 5:21-33. This is poor hermeneutics for anything Paul says must be interpreted in the light of what Jesus and Genesis have already said. Too many pastors and teachers begin with Paul and then squeeze Genesis and Jesus into the narrow confines of their skewed understanding of Paul.

That being said, in our book, [\*Who's the Boss?\*](#), we have shown that when we look at Paul's words in the original language and in the cultural context of the day, it is obvious that he is not setting up a marriage hierarchy. Paul, properly interpreted, fits perfectly with Genesis and Jesus.

#### **Conclusion**

I am convinced that marriage based on equal partnership is both the Biblical and common-sense approach. It is the only approach that requires such Christian virtues as service and humility in both partners. It is the only approach that facilitates the synergism and multiplication of power Jesus promised in Matthew 18:19 when *any two on earth will agree*.

“Agree” in this passage is a translation of the Greek word *sumphonesosin* from which we get “symphony.” A symphony orchestra is made up of different musical instruments with different sounds. But when they all play the same melody in the same key, something beautiful comes forth. Jesus said that if any two of his followers would make a symphony about anything, it would be done.

Christian marriage is the place, more than any other, where such a symphony should be occurring. But such a symphony can only occur when there is equality and partnership in the marriage relationship. Making Genesis 3:16 the model for Christian marriage destroys such partnership and synergism.

If we want to see our marriages healed and flourishing, we must follow the admonition of Jesus and look at how it was *in the beginning* for our model for marriage and male/female relationships.

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## **Explanation of Creation**

**by Ray Daly (Lincoln, North Dakota)**

**Gen. 1:1.** “In the beginning, GOD created the heaven and the earth. **V.3.** “And GOD SAID, Let there be light.” Obviously, the topic of this study centers on the word “God”. Which word is likely the most misunderstood of all the words in Scripture. Perhaps also, it is also one of the most misused words. You know the questions. “Who is God. What is God”, and related statements. For many, when they read the words “God created”, they believe and teach that, God Almighty simply “spoke” the words, and it came to pass.

But is that what Scripture really teaches us? The answer is no. But, how does one go about explaining the answers, if the readers will not “Search, Study, Prove, and Try” the Scriptures for themselves? I could begin from several starting points, but I think I will go to the Hebrew, to let you see what the word “God” can and does mean. And, since all of the lessons that I am putting forth rely on the King James Version of the Bible, then finding the Hebrew words that relate to a proper understanding, means we must go to Strong's Concordance.

Throughout Genesis One, the usage of God comes from #430, Elohim. Let's now go into Strong's and see the meanings that can be applied. And I will simply give the meanings that will best help us to understand the Truths.

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First, Elohim is a PLURAL word. And it refers to Spiritual beings. Most notably the ANGELS. Though the Angelic realm is separated by several categories. But one could best describe the Angelic realm as a "family". However, note a second definition of the plural God. "The ONE SUPREME GOD". One shows singularity. And, it has to be referring to the Creator God (Shadday), who made the Angelic realm in the first place. But how do we fit a singular being into a plural family. Well, it is simple. The Almighty (Shadday) is also a "Spirit being". As the Creator of the Spirit realm, he is thus also a part of the Spirit realm!

A second usage for God comes from #433, Eloah(h). This too is plural, but clearly identified in singular meanings. For, it can mean "A" Deity, or "THE" Deity. The "A" showing that more than one Elohim can be of this title. Perhaps such when Scripture says that "all nations will walk in the name of their God". Or their specific Deity/Angel. However, the word "THE", shows singularity. Or, referring to the "ONE Supreme God" of the Elohim realm. Again, speaking of Shadday.

A third usage is #410, El. This is a "singular" word. But it can have two meanings. The one is the word "Mighty". Again, some of those of the Elohim realm. For example, both Michael and Gabriel would fit into this category. And others perhaps as well. But the second definition of El is "Almighty". Or "The ONE, THE Deity, SHADDAY".

How does the above help us in understanding the differences between "God created, and "God said"? As used in Genesis One and Three. For, such usage is throughout the first chapter of Genesis. Well, look at it this way. When it says, "God created", think of the plural Elohim. The Angelic realm. And view them as being the "workers". Thus, the earth was created by the Angels, prior to the time of a new, added segment to said creation.

I will take some time to show the origins of the earth as we find it in [Gen. 1:1](#). The first stage of the earth's creation centered on a "fireball". One of tremendous heat and power. Then, this fire was covered over with a layer of "granite" (a simple word). Then above this layer was a deep layer of water. Of which our present oceans originated. Above this water was another layer of "granite". Then was created the stratus beneath our present earth. That which has/had within it "oil, coal, minerals, gems, salt, etc/etal". And, at the time of its creation, there were living things on the top of it. Dinosaurs, flying creatures, likely humanoid beings of the ape family, and many such. All of this layer was "laid out" specifically for the coming time of man's creation. When all of this layer was finished, another layer of "fresh" water covered it up.

Thus, we find the created earth to this point. There is no limit of time, as far as how long it took to bring the earth to this point. So, there is no need to "estimate". But it would have been a "long" time. However, we are interested in coming to understand the usage of the word God, and how to separate the "plural" angelic realm, from the "singular" Shadday realm. Both being of the Elohim.

Let's go back to [Gen. 1:3](#), and the words "God SAID". To put it simply, when it says, "God said", it is referring to the Creator God, Shadday. Shadday "spoke", and his workers did all the labor. The reader can go through Genesis One and find this theme several times. However, I will only cover one example. One in which, again, there is much confusion.

[Gen. 1:26-7](#). "God [Shadday] SAID. Let US make man in OUR image, after OUR likeness, and let them have dominion.... So, GOD created man in HIS [Angels] image. In the image of God [different looking Angels, such as giants, blacks, and yellows, etc]. Male and female created HE them."

What this above is telling us is, that Shadday, he who SAID, told the Angels to create humans in "their" image. And they did. And, in Peter, it tells us that "To the Lord, each day is as a thousand years". Thus giving, perhaps, a time period of a thousand years that the Angelic created human beings were upon the earth before Shadday created Adam and Eve. We see evidence of this when Cain stated (when he was kicked out of Eden), "All who find me will kill me". Meaning the Angelic created humans, that were upon all of the earth at that time.

I don't want to get too lengthy, so will conclude with the following. That being, how to identify whom it was that "SAID" in Genesis One. [John. 1:1](#). "In the beginning was the WORD..."! Or Shadday, the one that created the Angelic realm, and he who "said" to them "do" and they did.

## Climate-Hoax

by Richard Frates, Easley, South Carolina)

Climate change, being a problem, that mankind must solve, to prevent the climate, from killing us all: is a HOAX. Climate change is spring, summer, fall and winter. And God promises "climate change", spring, summer, fall and winter, will - NEVER - change. Genesis 8:22 "As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, will never cease."

Climate alarmist, and our ruling elites, are just looking for an excuse to place shackles, in the form of expensive and

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burdensome regulations, on the masses, to restrict and control their lives. They are insanely arrogant and intent on presenting themselves as our saviors, while enslaving us.

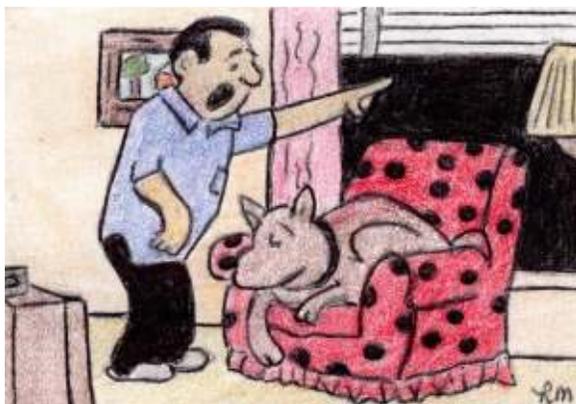
These deceitful devils know that they are selling a hoax; and do not believe it themselves. But they dearly love, posing as, know it all and more experts, to intimidate and control the hearts and minds of others.

Educated elitist, wake up; there is no such thing as fossil-fuels. God put the oil, natural-gas, and coal in the ground; so, mankind can drive pickup trucks, SUVs, and fly in jet Planes.

## Other Items

### When You Know Your Pet is Spoiled

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When you know your pet is spoiled,  
"Look, I warmed up your two  
hamburgers and turned on the  
air conditioning in your dog  
house. Now Get!

## A Blast from the Past

### "Unless You Change..."

by Royce Mitchell, Jr. (Manvel, Texas)

What is the lesson that Christ was trying to teach us about ourselves when He took up a little child in his arms and proclaimed that the disciples needed to become like little children? Was Christ trying to proclaim a message to us? If so, *what* could that message have been? Perhaps a look into the scripture in question would be a good place to discover an answer!

In Matthew 18, we find that the disciples had come to Christ with a question that had bothered them on more than one occasion. It was, "Who is the greatest in the kingdom of heaven?" On more than one occasion, one or more of the disciples had been concerned about position or rank in the coming kingdom. But on this occasion, Christ called a "little child" to Him, and used that child to demonstrate an important principle to them. What was that principle?

Matthew 18:3-5 states, And he said: "I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven. Therefore, whoever humbles himself like this child is the *greatest* in the kingdom of heaven. And whoever welcomes a little child like this in my name *welcomes me*." (NIV, emphasis mine throughout).

Christ had placed the importance of becoming like a child in context with the question of greatness! Further, He had made the startling statement that unless one becomes like a child, that they would *never* enter the kingdom! Finally, Christ equated the humility of a child with the answer to the disciples' question of who would be greatest! These are eye-opening statements indeed, especially in light of Christ's warning of being left out of the kingdom.

So, it would behoove us to find out exactly what Christ was trying to teach us with that example. What is it about a child that God finds so endearing? Being concerned about having lived a life in conformance to the law of God, and then not being found with the childlike qualities that Christ demanded we exhibit, I wondered, "How could anyone ever understand what needed to be done?" Then, it happened, I became a grandfather, for the second time! But this grandbaby I was to see frequently, and was able to observe, and learn from her!

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Her name is Felicity, and she has been an education. As I have been privileged to watch her grow up, and now also her two younger sisters, Elayne, and Emily, the lessons have been driven home clearly. So, what are the lessons that we can learn from little children? It is my hope that I can clearly illustrate the answers to that question in this article.

Obviously, the first quality was referred to by Christ Himself. That quality is humility. Some will say that pride is a part of the makeup of a child. To that I say, "True!" but what form does that pride take? When is a little child the proudest? It is when they have humbled themselves to please their parent! They have pride, but in a humble kind of way! It was this dichotomy that Christ was attempting to illustrate to the disciples, and by extension, to us. There are many warnings to avoid pride in scripture, yet here Christ pointed out how being like a child, and the pride that comes from pleasing God, was a thing to be sought!

When we stop to consider it, when are we happiest? When we are pleasing God, of course! There is a joy that comes from knowing that we are doing that which is pleasing in the sight of God, our Father. For too many years the Churches of God have focused on the fact that we cannot please the Father without the Spirit. There is no argument with that statement on my part. However, the joy that comes when we can go to the Father and say, "Daddy, I did it!" only comes when we actually resist that overpowering sin for the first time. It is that pride which is really humility! We did not seek our own, but the desire of "Daddy."

Beyond that, what other qualities can we find exhibited by children that our God finds acceptable in His sight? By observing my grandchildren, I have found other traits that God discusses in His Word as being traits that are pleasing to Him. One of them is trust. Anyone who has children or grandchildren knows that they are very trusting, even to the point that we have to warn them to be careful. As a part of trust, children are very willing to forgive a breach of trust.

I remember when Elayne first started walking, she got in the habit of following me around our house on her visits. On one occasion, she had come up behind me, and when I turned to walk, I knocked her down, bumping her head on the floor. Of course, tears flowed freely on her part. Yet, she willingly allowed me, the one who had been so careless as to not look out for her, to soothe her pains, and calm her. After several minutes of hugging and kissing (and the offer of a cookie), she was all smiles, and back to following me around the house. What an attitude!

Does God want us to be as forgiving, and trusting as that? Let's see what He has to say: "Who is a God like you, who *pardons sin and forgives the transgression* of the remnant of his inheritance? You do not stay angry forever but *delight to show mercy*." (Micah 7:18 NIV). That willingness to forgive is a quality of God Himself! It is no wonder God finds children to be worthy of the example that Christ gave!

There are other qualities that children have that are clearly delineated as profitable for us to adopt. One of them is the attitude of being willing to learn. One of the things that one notices about children, when they spend much time around them, is that they want to know about everything. How many of us have been worried almost to distraction over the constant, universal question of all children, "Why ...?"

Does God find that questioning, searching, longing for understanding to be a good thing? In preparing for this article, there was found that there are at least 35 references to studying or learning in God's word. One obvious one is that we should study to show ourselves approved, rightly dividing the word of truth (2 Tim 2:15). Another is, "*Learn to do good; seek justice, reprove the ruthless; defend the orphan, plead for the widow.*" Isa 1:17 (NAS). Learn to do good! Little children naturally want to do good, to please their parents! They have not yet learned that there is another way! Indeed, that constant craving for understanding that is a part of the makeup of little children is also what God wants to see in us.

Another quality, and one that I have found is of great importance to our God is that little children are in awe of their parents. In the eyes of little children, the parents *are* God! That very attitude is how God desires us to see Him. Notice the following verse" Ps 72:18, "Praise be to the LORD God, the God of Israel, who alone does marvelous deeds." (NIV). The implication here is that only God does marvelous deeds, and the only thing He does is marvelous deeds! Should we hold the One in awe who created our marvelous bodies from the dust of the ground? King David did. In Ps 139:14, King David stated, "I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well." (NIV). King David was said to be a man after God's own heart! Throughout the psalms we see how much in awe he held our Creator God.

Being able to observe my granddaughters has been an education in the principles that God desires to see in us. He wants to see that we are humbled by His presence in our lives, yet proud to have overcome sin, always acknowledging His power in doing so! In Ps 31:23, David wrote, "O love the LORD, all ye his saints: for the LORD preserveth the faithful, and plentifully rewardeth the proud doer." (KJV). There is a Godly pride, and that Godly pride is in our going to God in joy at having overcome the world, at least for the moment!

Our God also wants to see that we are trusting. That trust is one that encompasses the virtues of mercy toward others, and repentance, seeking mercy, for ourselves. He wants to see that we are eager to learn more about His Way. This is not to say that we are blown about by every wind of doctrine, but instead that we are willing to diligently seek the truth through His word when confronted by such winds. Beyond that, God wants to see that we are hungry for more of

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His truth.

And finally, God wants to see that we are in awe of Him, that we recognize that His glory is far beyond our understanding. He wants us to see Him as "Daddy!" He wants us to adopt the same attitude toward Him that Christ did, when He said, "Abba, Father, ... everything is possible for you. Take this cup from me. Yet not what I will, but what you will." Mark 14:36 (NIV). That was what Christ was doing when He prayed those words. He was saying, "Daddy, save me from this!" Yet, He was willing to endure whatever it took to move the plan of God to end-game.

These are all attitudes of children which God finds pleasing. They are hard attitudes to adopt as adults. Yet, it is vital to our salvation to adopt them. Christ warned us, unless we do adopt them, we will not enter the kingdom of God! It is a vital concept to learn.

How do we adopt those attitudes which have become so foreign to us as adults? That is the subject for another article. As God's children, we should understand that our keeping the commandments is equated with understanding the milk of God's Word. True enough, even the commandments cannot be fully understood without God's intervention in our lives. But that understanding is but the beginning of the understanding of the mysteries of God. We must move on to those things which will make us profitable servants of the Most High God.

If we have not already begun to adopt the attitudes and attributes of a child that are pleasing to God, let us begin. Today is not too late!

**(This article has been updated and re-printed from "The Church of God Messenger" November/December 2001—Issue No. 6.)**

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## **Iron Sharpening Iron**

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

## **First Love**

**by Ray Daly (Lincoln, North Dakota)**

Thanks for printing the comments on there being two temples built by Solomon. The one point to be sure to consider is, that the temple in Jerusalem which Jesus spent time in teaching, was very large. But the temple built in Zion was "very small". Only the size of the Tent of Meeting. 30' Wide, by 90' Long, by 30' High.

**Editor's Note:** Does anyone besides Ray know anything about Solomon having built two temples? If so, please send evidence. Thank you, Laura Lee

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

[https://church-of-god-bismarck.org/articles/linked/first\\_love.pdf](https://church-of-god-bismarck.org/articles/linked/first_love.pdf)

## **Why Do You Observe Saturday?**

**by James Steinle (Swanville, Minnesota)**

I read Ray Daly's thoughts (issue #21) about John Currier's original article (issue #18) on Why do you observe Sabbath? Ray was wondering about how does one get that information out to the 'membership' of those churches who keep Sunday? In my county of Morrison, Minnesota a person can write one Letter with a maximum of 200 words to the Editor of the local paper once every 5 weeks, which I do. I do not know what effect my letters may have, but here is the one I plan on putting in on the weekly July 24th issue. Letters to the editor can be done in probably most counties of this nation.

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**WHAT ABOUT A MARK OR SEAL FOR BELIEVERS?**

We read about the mark of *the beast* in Revelation, but is there a mark or seal that sets believers aside for our Heavenly Father? There is. Ephesians 4:30 says we are sealed by His Holy Spirit, but we are not to grieve it. The Father became grieved with the Israelites and then fought against them to correct them (Isaiah 63:10; Hebrews 3:17). He wants us to follow His ways and His teachings are forever (Matthew 5:17-20).

What is a major teaching? Keeping the true sabbaths (Leviticus 23) are a “sign between me and the children of Israel forever...” (Exodus 31:12-18) Verse 16 says the sabbath (7th day, not Sunday) is a perpetual covenant. The Saturday sabbath was kept for many years until 321 AD when the Roman Emperor Constantine officially proclaimed the venerable day of the Sun (Sunday) to be the day of rest.

Much of Christianity has followed that edict to this day and in doing so, abandoned the mark or sign of Exodus 20:8-11, chapter 31, and Leviticus 23; something that grieves our Father yet.

The apostle John in 1 John 5:1-3 says that we show our love by keeping His Commandments. Seventh day Sabbath anyone?

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

[https://church-of-god-bismarck.org/articles/linked/why\\_do\\_you\\_observe\\_saturday.pdf](https://church-of-god-bismarck.org/articles/linked/why_do_you_observe_saturday.pdf)

## Explanation of Creation

by Laura Lee (Bismarck, North Dakota)

**Strong’s #H430-**

אלהים  
'ēlōhîym  
*el-o-heem'*

Plural of H433; *gods* in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme *God*; occasionally applied by way of deference to *magistrates*; and sometimes as a superlative: - angels, X exceeding, God (gods) (-dess, -ly), X (very) great, judges, X mighty. **Total KJV occurrences: 2601**

**Strong’s #H433 –**

אלהי אלהים  
'ēlōahh 'ēlōahh  
*el-o'-ah, el-o'-ah*

(The second form is rare); probably prolonged (emphatically) from H410; a *deity* or the *deity*: - God, god. See H430. **Total KJV occurrences: 57**

**Strong’s #H410-**

אל  
'ēl  
*ale*

Shortened from H352; *strength*; as adjective *mighty*; especially the *Almighty* (but used also of any *deity*): - God (god), X goodly, X great, idol, might (-y one), power, strong. Compare names in “-el.” **Total KJV occurrences: 242**

What you seem to be saying is that God first created through the Angels an entire world before He created Adam and Eve. Why would God do that? And where are you finding this in the Bible?

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- Gen 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
- Gen 1:27 So God created man in his *own* image, in the image of God created he him; male and female created he them.

Many people in the Worldwide Church of God were taught that at least the dinosaurs lived in the first world that God created but is that so? They are using these two scriptures to prove that this is so:

- **Gen 1:1** In the beginning God created the heaven and the earth.
- Gen 1:2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

They use the words “without form, and void” to prove there was a world before Adam and Eve.

**Strong’s #H8414 “without form”**

תֹהוּ  
tôhû  
to'-hoo

From an unused root meaning to lie *waste*; a *desolation* (of surface), that is, *desert*; figuratively a *worthless* thing; adverbially in *vain*: - confusion, empty place, without form, nothing, (thing of) nought, vain, vanity, waste, wilderness.

**Total KJV occurrences: 20**

**Strong’s #H922 “void”**

בוֹהוּ  
bôhû  
bo'-hoo

From an unused root (meaning to *be empty*); a *vacuity*, that is, (superficially) an undistinguishable *ruin*: - emptiness, void.

**Total KJV occurrences: 3**

Eph 3:9 And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

All things were created by Jesus Christ. Did He make a mistake when He created the first world? Or did He only create the one world? The one world that Adam and Eve lived in? Do any of you out there create things, like craft items that you make for yourself or to sell to others?

Well let’s pretend we are going to make a bowl out of clay. So, we get a lump of clay, and it is without form and void. It is just a lump that can’t be used for anything in its present form. And it is void because it is sort of useless as a lump of clay. Once we take this lump of clay and make it into a bowl it is no longer without form and void. We made a bowl that we can now eat soup out of. That is how Christ started, he started with the material which was without form and void, and he created the earth and everything on it. The materials he started with were useless until he used them to form the earth.

Granted a bowl is a small undertaking as compared to making a huge earth that billions of people live on, but the principal is the same. The same principal applies to anything you make. One day you take a drive downtown and you see a hole on a vacant lot, a couple days later you drive by the same place and there is a pile of wood and steel. Later you drive by, and it is starting to look like a building. Then at last one day you drive by and there is the completed project. Think back, this building started out without form, and it was void (useless, empty).

You cannot build an entire doctrine or first world out of two scriptures that don’t even say that there was a first world before the one that Adam and Eve lived in. You have to have proof from scripture and there is no proof for this doctrine. It is a false doctrine, and it took a lot of twisting to get to the conclusion. If anyone has any proof that this doctrine is true, we will definitely look at it and change in accordance with the scriptural proof.