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Articles

Sin is Crouching at the Door by Alfio La Spina (Victoria British Columbia)

6 Then the Lord said to Cain, "Why are you angry? Why is your face downcast? 7 If you do what is right, will you not be accepted? But if you do not do what is right, **sin is crouching at your door**; it desires to have you, but you must rule over it." (Genesis 4:6-7 NIV)

We are faced with choices every day whether it be what we think about, say, or do. We get thoughts and many times these thoughts are not good ones, so we are faced with a decision whether to allow them to continue in our minds or cast them down.

13 When tempted, no one should say, "God is tempting me." For God cannot be tempted by evil, nor does he tempt anyone; 14 but each person is tempted when they are dragged away by their own evil desire and enticed. 15 Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death. **James 1:13-15 (NIV)**

If we allow bad thoughts to continue, we will find ourselves being quickly consumed by these thoughts then acting on them. **This is sin crouching at the door.** The slightest opening and it will pounce on us. This is part of the process of overcoming. Jesus said to the brethren of churches in Revelation if they would overcome, they would enter the Kingdom of God. (We individually must overcome.)

Apostle Peter says: "Be alert and of sober mind. Your enemy the devil prowls around like a roaring lion looking for someone to devour. 9 Resist him, standing firm in the faith, because you know that the family of believers throughout the world is undergoing the same kind of sufferings." (1 Peter 5:8-9 NIV)

Paul says: "The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. 5 We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ." (2 Corinthians 10:4-5 NIV)

Paul also says: "For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. extinguish all the flaming arrows of the evil one." (Ephesians 6:12 NIV)

David made the mistake of allowing an evil thought to mingle in his mind and acted on it. Nothing good came of it. We read this in 2nd Samuel: "In the spring, at the time when kings go off to war, David sent Joab out with the king's men and the whole Israelite army. They destroyed the Ammonites and besieged Rabbah. But David remained in Jerusalem.

2 One evening David got up from his bed and walked around on the roof of the palace. From the roof he saw a woman bathing. The woman was very beautiful, 3 and David sent someone to find out about her. The man said, "She is Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite." 4 Then David sent messengers to get her. She came to him, and he slept with her." (2 Samuel 11:1-4 NIV)

This is a good example of how easily this can happen if we are not on guard. Cain did not resist, and he killed his brother. David fell into the snare of sin also. So, what can we do not to fall into sin?

First of all, we must pray daily that God shows us if there is anything in our hearts that must be removed. We need our Fathers help with this because the heart is deceitful above all things. We also need our brethren to help us.

The book of Jeremiah says: "The heart is deceitful above all things and beyond cure. Who can understand it? 10 "I the Lord search the heart and examine the mind, to reward each person according to their conduct, according to what their deeds deserve." (Jeremiah 17:9-10 NIV)

Also, we must apply this formula daily that Peter gave us so that we will be productive and be strong. "His divine power

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has given us everything we need for a godly life through our knowledge of him who called us by his own glory and goodness. 4 Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature, having escaped the corruption in the world caused by evil desires.

5 For this very reason, make every effort to add to your faith **goodness**; and to **goodness, knowledge**; 6 and to **knowledge, self-control**; and to **self-control, perseverance**; and to **perseverance, godliness**; 7 and to **godliness, mutual affection**; and to **mutual affection, love**. 8 For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ.
(2 Peter 1:3-8 NIV)

Now in 2nd Peter 3 it says: “Therefore, dear friends, since you have been forewarned, be on your guard so that you may not be carried away by the error of the lawless and fall from your secure position. 18 But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever! Amen.” **(2 Peter 3:17-18 NIV)**

We must be mindful that our God is always near, and He hears and sees everything we do. Think of Him as being in the same room with you and be on your best behavior. Strive to always do what is right in every situation.

Proverbs 4 says: “My son, pay attention to what I say; turn your ear to my words. 21 Do not let them out of your sight, keep them within your heart; 22 for they are life to those who find them and health to one’s whole body. 23 Above all else, guard your heart, for everything you do flows from it. 24 Keep your mouth free of perversity; keep corrupt talk far from your lips. 25 Let your eyes look straight ahead; fix your gaze directly before you. 26 Give careful thought to the paths for your feet and be steadfast in all your ways. 27 Do not turn to the right or the left; keep your foot from evil.” **(Proverbs 4:20-27 NIV)**

Who was Jesus Christ?

by Keith Slough (Kannapolis, North Carolina)

The world does not understand. The billions of Earth’s population *have not heard*. Even many Americans simply don’t know the truth about who Jesus of Nazareth *really* was. Surprisingly, even some church goers do not know the true identity of Jesus of Nazareth.

While most professing Christians do understand that Jesus is the promised Messiah whom we read about in the Old Testament (such as Daniel 9), there are those who cannot identify who Jesus actually was!

It’s time you knew.

More than One Person in the Godhead

We are told in the inspired scriptures of the New Testament that “He that built all things is God”! (Hebrews 3:4). But then we are also told in the Gospel account of John, written many years later that: “In the beginning was the Word, and the Word was with God, and *the Word* was God” (John 1:1). The “Word” here as all theologians agree, is Jesus Himself. He is the personal “Word” of God.

Jesus was with God the Father from the very beginning (John 1:2). He was the one that God the Father addressed in Genesis 1:26 where God said, “let us make man....” and Jesus carried out those orders. *He* was the one who became Jesus of Nazareth whom Adam and Eve called “God” in the Garden of Eden.

Genesis 3:8 says that Adam and Eve “heard the voice of the Lord God” who was walking in the garden.

Why is that scripture important? Because Jesus said no one *had ever heard* the voice of God! (John 5:37). Obviously, He was talking about God the Father. So, who was “the Lord” of the Old Testament whose voice was heard by Adam and Eve and later by the prophets such as Noah and Moses?

Remember all Israel heard the actual voice of God speaking to them from Mount Sinai (see Exodus 20:1 and

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Deuteronomy 4:12+15). Jesus said no one had heard God’s voice. So, whose voice did they hear?

Moses said they heard God’s voice, yet it had to be the second member of the Godhead. Now do you, see? There is more than one person who makes up the Godhead. There is the Father who is God. But there is also Jesus who is God the Son.

The Hebrew word is “*Elohim*” which means a God who is more than one. One God Family — but more than one in that God family — or “Godhead.”

Yes, Paul writes in Hebrews that “He that made all things is God.” But it was God the Father creating all things “by Jesus Christ” (see Ephesians 3:9). We also read in John 1:3 about Jesus, that “All things were made by him; and *without him* was not anything made that was made”!

All things were created by God — God the Son — and nothing was ever made that was not made (or created) by Him — **JESUS CHRIST!**

Who was Jesus?

GOD Came in the Flesh

The apostle Paul was inspired to write that “*GOD* was manifest in the flesh justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory” (I Timothy 3:16). *There can be no doubt.* The God of the Old Testament became human, and *it was He who died* for you as the Passover Lamb! Why?

The Creator of the entire universe also took the time to make mankind on this Earth nearly 6,000 years ago. And He *knew* that man would eventually sin. From the very beginning this great God being — who became the one we know as Jesus Christ — took human flesh for the express purpose of dying. But why?

He died for us. He came here to pay our penalty for sin. This is what the Passover is all about.

Sure, the Jews who don’t understand who the Messiah is also *observe* this Passover festival, but they do not know its true significance, its true meaning.

This Passover festival pictures the fact that the very God of Heaven, the one who made heaven and earth took on human flesh, became one of us, to speak to us face to face and then to pay our own penalty!

Notice: “Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, *but a body hast thou prepared me*” (Hebrews 10:5).

The reason God prepared Him a human mortal body was so He could die. The wages of sin is death (Romans 6:23). The “wages” are the rewards — what we have earned — for doing wrong.

Which one of us can honestly say we have never ever done anything wrong? Never, even by mistake?

Many times, we learn we can sin simply through ignorance. We just didn’t know what God’s Law was. Indeed, many today do not know the Biblical definition of sin. Sin is the transgression — the breaking and disobedience to — the Law of God (I John 3:4).

ALL Have Transgressed God’s Law

We also learn from Romans 3:23 that all of us, at some point in our lives, have sinned. We have all come short of the perfect glory of God. The wages or penalty for sin is death — and it is eternal death — the opposite of eternal life (Romans 3:26).

The second member of the Godhead became a mortal human for the express purpose of dying in our place — taking our punishment for us so we do not have to.

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The true meaning of Passover is that Christ became the “Lamb of God” which we need to die in *our* place.

Do you now understand why all Christians should celebrate Passover?

The apostle Paul spent 18 months in Corinth — a decidedly Gentile city who knew little about God. So, the entire time Paul was there, he never got into anything minor but stayed with the Gospel message itself.

Notice what Paul later wrote to them after leaving Corinth. Writing from Ephesus, he *reminds* them of what he preached to them the whole time he was among them: “For I determined not to know anything among you, save *Jesus Christ, and him crucified* (I Corinthians 2:2).

The only thing Paul “knew” — at least among them when they heard him preach — was *Christ and His vicarious death on the cross!*

Indeed, this is what God called him to preach!

Christ Sent Paul to Preach the Gospel

“For Christ sent me not to baptize, but *to preach the gospel*: not with wisdom of words, lest the cross of Christ should be made of none effect” (I Corinthians 1:17).

Christ and Him crucified — the basic Gospel — is the basis for the Passover.

He continued about the message Christ called him to preach: “For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God” (verse 18).

This is what God’s true ministers should be preaching today. For this is the Gospel Paul preached.

To explain the meaning of this Feast of Passover, we must understand that Christ is *OUR PASSOVER* — meaning, our Passover lamb (I Corinthians 5:7).

Paul added: “But we preach Christ crucified” (verse 23) — the death of the lamb — the message of the Passover. For this feast begins with the sacrifice of the Passover lamb. And approximately 14 centuries after this was instituted, God sent His Son to be His perfect Passover Lamb (John 1:36).

Your God so loved you that He — the Creator of heaven and earth — came here in the flesh to *DIE IN YOUR PLACE*. This message must be preached in all the world before the End comes! We must tell people about how much God loves them.

The Passover can be summed up as the Love of God. Imagine what the Father went through emotionally when His perfect Son asked to be relieved of having to die in this fashion, by way of the cross (Luke 22:42). Yet God asked Him to do it. And Jesus willingly did.

Why did God ask Jesus to pay our penalty? It was Jesus who made mankind. He was willing to lay down His life for us all. But when He got right to the very end, He was human after all. So, in agony in His fervent prayers that night, “in strong crying and tears” (Hebrews 5:7) He asked God to remove this horrible suffering from Him.

But the Father answered no. God’s perfect will was that He pay your penalty for sins committed. Why? “For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” (John 3:16).

Our Sins Imputed to Christ

God imputed all of our sins to Christ. He had to die for it. God then imputed Christ’s righteousness *to us*. We get to live in eternity because Christ earned our eternal life for us (II Corinthians 5:21). Do you see?

Now do you understand what this Passover *really* signifies? And yet the whole church world has traded the lamb of God

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for an Easter *bunny!* How totally abominable — and all in the name of Christianity.

And yes, Christ then rose from the dead three days and three nights later, approximately 72 hours after being entombed. God raised Him from the dead because He had earned the right.

This April, determine you will honor your God who created you, who lives for you, and 1990 years ago, died for you. Your God died for you. Do you understand this?

Not just academically. Can you grasp this wonderful truth in your heart? Do you really “get” it?

So, *who was* Jesus Christ?

He is the one who made you, gave His very life for you, even risked His own eternity for you. How can we possibly grasp just *how much* He loves us?

Clouds (Part One): A Really Special Cloud

by Charles Whitaker (Charlotte, North Carolina)



“God’s cloud led them on by day when they broke camp and set out.” (Numbers 10:34, The Voice)

One of the most nuanced yet telling dichotomies in God’s Word is that of concealment and revelation. Keeping something under one’s hat is the opposite of bringing it out into the open. The gambler who plays close to the vest is not likely to tip his hand. Anyone who is characteristically tight-lipped is not wont to spill the beans.

The tension between God’s keeping a secret and sharing it with others mirrors another basic dichotomy, His presence, and His absence. God’s presence (or His messengers’) is revelatory, while His absence perpetuates the “mystery of godliness,” which the apostle Paul speaks about in I Timothy 3:16.ⁱ

This same apostle pointedly tells us one of the ways God reveals Himself. Anglican clergyman J.B. Phillips captures the spirit of Paul’s comments nicely:

Now the holy anger of God is disclosed from Heaven against the godlessness and evil of those men who render truth dumb and impotent by their wickedness. It is not that they do not know the truth about God; indeed, he has made it quite

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plain to them. For since the beginning of the world the invisible attributes of God, e.g., his eternal power and deity, have been plainly discernible through things which he has made and which are commonly seen and known, thus leaving these men without a rag of excuse. They knew all the time that there is a God, yet they refused to acknowledge him as such, or to thank him for what he is or does. Thus, they became fatuous in their argumentations, and plunged their silly minds still further into the dark. (Romans 1:19-21, *The New Testament in Modern English*)

One of the design-characteristics of God’s creation is its ability to reveal the power and divinity of its Creator. It does that so clearly, Paul emphasizes, that mankind has no excuse whatsoever to deny His existence. Whether these wicked individuals instruct about astronomy in an Ivy League university’s lecture hall or write a book about theology, their arguments, Paul says, are fatuous—mindless and silly.

As part of God’s creation, clouds teach us something about God’s nature and His power. We can go as far as to call them a bespoke emblem—that is, a made-to-order symbol—for God’s characteristic of hiding information from some and revealing it to others, according to His sovereign purpose. In these articles, we will look at clouds from both sides to see what they teach us about the presence and absence of God—His gracious willingness to reveal and His sovereign determination to conceal.

Not Your Everyday Cloud

Of his Salvation, that is, of his God, David writes:

He rode on a cherub and flew;
he came swiftly on the wings of the wind.
He made darkness his covering, his canopy around him,
thick clouds dark with water.
Out of the brightness before him
hailstones and coals of fire broke through his clouds. (Psalm 18:10-12, *English Standard Version*)

Note David’s mention of “[H]is clouds.” Numbers 10:34 refers to “the cloud of the LORD.” The clouds God rides (compare Psalm 68:4) are unique for at least two awe-inspiring reasons.

First, unlike the rainy-day clouds we experience so often (scientifically, the colloidal aerosol made up predominately of water vapor), God’s clouds issue “coals of fire” as well as moisture. God’s clouds are supernatural. They are in some ways *like* the clouds we know so well—the clouds that testify to God’s power and divinity—but in other ways astonishingly different.

Second and more importantly, God’s clouds reflect His glory. We might say God’s clouds are a lens focusing His glory. When God’s clouds are around, He is around! His clouds signal His presence.

One of the purposes to which God puts His clouds is to protect His people. The prophet Isaiah provides a good example. The setting of this place-of-safety prophecy is Jerusalem in the last days.

Then whoever is left in Zion and whoever remains in Jerusalem will be called holy, everyone who is recorded among the living in Jerusalem. The Lord will wash away the filth of Zion’s people. He will clean bloodstains from Jerusalem with a spirit of judgment and a spirit of burning. The Lord will create a cloud of smoke during the day and a glowing flame of fire during the night over the whole area of Mount Zion and over the assembly. His glory will cover everything. It will be a shelter from the heat during the day as well as a refuge and hiding place from storms and rain. (Isaiah 4:3-6, *GOD’S WORD Translation*)

What provides shelter, refuge, and a hiding place is not so much the “cloud of smoke” itself as it is the presence of God inside the cloud. The linkage of God’s glory to the cloud evidences His presence in it: The translators of the *Contemporary English Version* render verse 5, “God’s own glory will be like a huge tent that covers everything.” The *Good News Translation* has it, “God’s glory will cover and protect the whole city.”ⁱⁱ

Now, of course, there is no question about it: The phrase “a cloud of smoke during the day and a glowing flame of fire during the night” echoes the cloud and pillar of fire of the Exodus and the prolonged wilderness wanderings. Here is one of Scripture’s first referencesⁱⁱⁱ to them:^{iv}

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And the LORD went before them by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light, so as to go by day and night. He did not take away the pillar of cloud by day or the pillar of fire by night from before the people. (Exodus 13:21-22)

The meaning of this introductory passage about the pillar and cloud is clear: As He led the children of Israel, God was present in both pillar and cloud. The cloud supplied shade during the day, while the pillar provided light at night. The saga of the pillar and cloud continues in the next chapter. The context is the defeat of the Egyptians at the Red Sea.

And the Angel of God, who went before the camp of Israel, moved, and went behind them; and the pillar of cloud went from before them and stood behind them. So, it came between the camp of the Egyptians and the camp of Israel. Thus, it was a cloud and darkness to the one, and it gave light by night to the other, so that the one did not come near the other all that night. . . . Now it came to pass, in the morning watch, that the LORD looked down upon the army of the Egyptians through the pillar of fire and cloud, and He troubled the army of the Egyptians. (Exodus 14:19-20, 24)

The description of God looking down from the cloud clearly indicates His presence in it. In this case, His cloud expedites protection for His people and terrifies His enemies. God’s cloud discomforts the Egyptians.

In Exodus 19, though, the idea of revelation through the cloud becomes explicit; God’s cloud facilitates His revelation. He makes clear His intent: God tells Moses that He is coming in a cloud so that the children of Israel may *hear* when He speaks:

And the LORD said to Moses, “Behold, I come to you in the thick cloud, that the people may hear when I speak with you and believe you forever.” (Exodus 19:9)

A few verses later, Moses leads the people to God, that is, to meet Him. They come to be in His presence: Then it came to pass on the third day, in the morning, that there were thunderings and lightnings, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who were in the camp trembled. And Moses brought the people out of the camp to meet with God, and they stood at the foot of the mountain. Now Mount Sinai was completely in smoke because the LORD descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly. (Exodus 19:16-18)

Revealing and Concealing

God’s cloud, then, embodies a paradox. It can be a facility through which God reveals Himself, that is, a vehicle through which He communicates to mankind. Shortly before the Israelites entered the Promised Land, Moses reminds the people of the cloud’s revelatory nature. It was God, he says, who for decades “went in the way before you to search out a place for you to pitch your tents, to show you the way you should go, in the fire by night and in the cloud by day” (Deuteronomy 1:33).

God’s use of His cloud regarding the Tabernacle of Meeting provides another good example: Moses took his tent and pitched it outside the camp, far from the camp, and called it the tabernacle of meeting. And it came to pass that everyone who sought the LORD went out to the tabernacle of meeting which was outside the camp. So it was, whenever Moses went out to the tabernacle, that all the people rose, and each man stood at his tent door and watched Moses until he had gone into the tabernacle. And it came to pass, when Moses entered the tabernacle, that the pillar of cloud descended and stood at the door of the tabernacle, and the LORD talked with Moses. All the people saw the pillar of cloud standing at the tabernacle door, and all the people rose and worshiped, each man in his tent door. So, the LORD spoke to Moses face to face, as a man speaks to his friend.... (Exodus 33:7-11)

At the same time, however, the cloud allows God to cloak Himself—lest He let some cat or the other out of the bag. If we have eyes to understand it, God’s refusing to reveal is actually a manifestation of His graciousness since information revealed too early would be harmful, even fatal. Keeping information to Himself is an act of love on God’s part. For instance, God uses the cloud to hide Himself from Moses, lest he see His face and die. Then [God] said [to Moses], “I will make all My goodness pass before you, and I will proclaim the name of the LORD before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion.” But He said, “You cannot see My face; for no man shall see Me, and live.” (Exodus 33:19-20)

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The apostle John mentions a time, yet future when God will reveal Himself to us, uncloaked: Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore, the world does not know us, because it did not know Him. Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. (I John 3:1-2)

It is God’s choice as to how He uses His cloud. He is sovereign over the knowledge He reveals—and hides. Christ explained this divine prerogative to His disciples in Matthew 13:11, “He answered and said to them, “Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given.” He again mentions the tension between revelation and concealment in Matthew 11:25, where He thanks His Father that He has “hidden these things from the wise and prudent and [has] revealed them to babes.”

We learn of Him at His pleasure—through His grace. Paul alludes to this fact in II Timothy 3:7, mentioning there those who are “always learning and never able to come to the knowledge of the truth.” Study as we might, even with the best of intentions and the best of “learning aids,” we come to understand only what God wills us to understand at the time.

Next time, we will focus on God’s cloud as His means of transport over the face of the earth.

End Notes

i Unless otherwise noted, all scriptural citations are from the *New King James Version*.

ii The *Message* is a bit coy, saying that the cloud and fire will “mark Mount Zion and everyone in it with His glorious presence . . .” The *New English Translation* is more direct: “. . . indeed a canopy will accompany the Lord’s glorious presence.” *Wycliffe* says, “. . . for His glory shall be a covering, or a defense [*sic*], for all.” Most other translations are mere obfuscations.

iii See also Exodus 10:21-23. The ninth plague, that of the terrible, tangible darkness experienced by the Egyptians (but not the children of Israel), may be a manifestation of God’s cloud, in this case to punish the Egyptians. God blinded them, sinners that they were, to His truth; they could not see Him even though He was present.

iv Other references to “the cloud of the LORD” (Numbers 10:34) appear in Numbers 9:15-23 and chapters 12, 14, and 16. For Deuteronomic references to the pillar and cloud, see Deuteronomy 1:33; 4:11; 5:22; and 31:15. Leviticus 16:2 refers to God’s appearing in a cloud above the Mercy Seat (in the Holy of Holies). Exodus 40:34-38 addresses the cloud’s filling the Tabernacle with God’s glory. For parallel references to the cloud at the time of the dedication of Solomon’s Temple, see I Kings 8:11-11 and II Chronicles 5:13-14. In all, there are about forty-two references to God’s cloud in the Pentateuch alone.

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Iron Sharpening Iron

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

**In regard to: 5 Reasons Genesis 3:16
is Not a Model for Christian Marriage**

Article by Eddie Hyatt

Comments by Ray Daly (Lincoln, North Dakota) and Laura Lee (Bismarck, North Dakota)

Ray writes:

In Counselors for Research, there is a question regarding whether "men are supposed to rule over women". (para) I've responded to a few of said "Research" questions, and none have been specifically addressed by those that put forth the

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question, I thought I'd answer one of them, via the main source of your work.

Laura writes:

Sorry for the confusion. Under “Counselors for Research” the question is: **#0003 – Should a Husband Rule Over His Wife? (Genesis 3:16)**. The question was posted by me based on the article 5 Reasons Genesis 3:16 is Not a Model for Christian Marriage by Eddie Hyatt. Specifically addressing Genesis 3:16.

Some questions listed under “Counselors for Research” were posted there by us and some by others. It doesn't really matter who asks the question. More to the point what are the responses used for? This is a very fast-moving newsletter with basically only two of us running the show. We just do not have time to do all the research that is needed. And besides I am sure most people don't want us to be the disseminators of all truth. That is not how things should work. Everyone should participate in this newsletter in some capacity. When only one or two people are talking and no one else, it can derail the truth real fast. If many people give their perspective based on scripture or some other proof, then we can probably look at that and find a middle ground that most everyone can agree on. And if not, we will wait for new evidence to make it clear.

With that said, anyone can answer the questions either by writing an “Iron Sharpening Iron” piece or in the form of an article. What ever you write, we will hook the “Iron Sharpening Iron” ones to the article that best fits it, either current or future. And any that are articles will go through the approval process as all articles do. We do print most articles now days even the ones we disagree with as we feel they should be discussed and not hidden.

Ray writes:

There is one major point that should be put forth. Men have no control of other "men's women". Unless it is a "law breaking offense". However, note what follows, as it pertains to what Scripture tells us. if we accept Scripture as our source of Truth and knowledge.

Please note in the following Scripture, that it is referring to when the church is meeting together. And there are no Scriptures commanding believers to having to assemble on the Sabbath. Though Paul says it is a good thing to do if it is feasible.

Laura writes:

We are commanded to assemble on the Saturday Sabbaths and the High Holy Days. See the entire chapter of Leviticus 23. In the following verse and many others, it is clear that it is commanded in the law of God: “**Lev 23:2** Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, *even* these *are* my feasts.” Convocation means meeting. Christ's example in the New Testament was to go to the Temple and teach on Sabbaths and Holy Days.

Ray writes:

1 Tim. 2:11. “Let the woman learn in silence with all subjection. V.12. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. V.13. For Adam was first formed, then Eve. V.14. Adam was not deceived, but the woman being deceived was in the transgression.” Again, this seems to be when the church assembled. Which is supported by 1 Cor. 14:35. By let her ask her husband at home”. IOW's, if she had questions during "services", then she was to hold her peace, and let her husband know what she was wondering about. And it would be his duty to check it out for her. And every bit as much as a man, she could be right. Still, it has to do with her standing when it comes to "assembling". But there is more. You and all women can judge for yourselves.

Laura writes:

The church has always assembled on the Sabbath and High Holy Days, they never stopped. Some of this has already been covered under the same article this will be posted under. As far as 1 Tim. 2:11, Dianne D. McDonnell covered this in her article titled: **Paul and Women Teachers: Understanding 1 Timothy, Chapters 1 & 2**, found in Issue #24 of this same newsletter.

Ray writes:

1 Pet. 3:1. “Likewise, you wives. Be in subjection to your own husbands. That if any obey not the word, they also may without the word be won by the conversation of the wives.” Obviously referring to believing wives, whose husbands do

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not believe. As long as the subjection is not against God's will. At the same time, would it be any different if their husbands are like believers. Does it mean that a wife "does not" have to be in subjection to likeminded husbands? V.5. "...In old times also, who trusted in God [think Esther for example], adorned themselves, being in subjection to their own husbands." V.6. Even as Sarah obeyed Abraham, calling him lord." Much as saying yes sir, or similar.

A woman does not have to submit to any man, husband, boss, or other, if it would be against God's will in Scripture.

Note a Scripture that is so very True today. I won't look up the exact verse. But it says, speaking of Israel in general. "As for my people (all men and women), children are their oppressors, and women rule over them. They that lead you cause you to err". Children are obvious. Women ruling is obvious. Thus, is it not the duty of believers to teach such?

Laura writes:

Again, much of this has been covered in the comments to the above article. However please also read: **Junia, a Woman Apostle by Dianne D. McDonnell** found in Issue #27 and **A Church Without Women by Dianne D. McDonnell** found in Issue #19. And please note that Deborah was a Judge and men listened to and followed what she told them to do.

Holy Days 2022

Passover – April 16, 2022 (Observed at Sunset the Evening Before)

Unleavened Bread – April 16-22, 2022

Pentecost – June 5, 2022

Trumpets - September 26, 2022

Atonement – October 5, 2022

Tabernacles – October 10-16, 2022

Last Great Day – October 17, 2022

Other Items

A Puzzle Joke

Sent by Ted & Joanne Saunders (Renton, Washington)

A girl calls her boyfriend and says, "please come over here and help me. I have a really hard jigsaw puzzle, and I can't figure out how to get started.

Her boyfriend asks, "What is it supposed to be when it is finished?"

The girl says, "According to the picture on the box, it's a rooster."

Her boyfriend decides to go over and help with the puzzle.

She lets him in and shows him where she has the puzzle spread all over the table.

He studies the pieces for a moment, then looks at the box, then turns to her and says, "First of all, no matter what we do, we're not going to be able to assemble these pieces into anything resembling a rooster."

He takes her hand and says, "Second, I want you to relax. Let's have a nice cup of tea, and then..."

He said with a deep sigh...

"Let's put all the Corn Flakes back in the box."

Comparison of Psalm 83 with Daniel 11 (Copyright) by Craig White (Australia)

(information extracted from In Search of ... the Origin of Nations and the article Europe, the King of the South and the Middle East by C White)

Below are a list of prophecies on the nations of northern Africa and the Middle East. Look up each one of them and see what God's Word reveals about which will initially be allied to the US of Europe/King of the North and which will comprise the King of the South.

Psalm 83	Daniel 11	Other Prophecies	Comment
Assur	King of the North		German-led Europe
---	King of the South		North & East Africa
---	Egypt	Isa 20:1-6; Ezek 29:1-12; 30:1-5, 6-26; 31:2-3, 10-12; 32:1-16; Jer 46:1-24; Nah 3:8-10 and Isa 19:1-25; Jer 25:19; Hos 7:16; 9:6; 12:1; Joel 3:19; Amos 2:10; 3:1; Nah 3:9; Zech 10:11; Ps 68:31; Jer 44:1; Ezek 29:14; Deut 2:43; Amos 9:7	Egyptians
---	Phut	Ezek. 27:10; 30:5; 38:5; Dan 11:43; Jer 46:9	Black Africans
---	Cush	Psa. 68:31; 72:10; 87:4; Isa. 11:11. See also Is. 20:3-5; 43:3; 45:14; Ezek. 29:10; 30:4-5, 9; 38:5; Jer. 46:9; Dan 11:43; Amos 9:7; Hab. 3:7; Nah. 3:9; Zeph. 2:12.	East Africans
Edom	Edom		Turkey
Moab	Moab		Jordan, some in Syria & Iraq
Ammon	Ammon	Is 11:14; 16:1-5, 13-14; Jer 9:26; 12:5; 25:21; 27:3; 48:9-11; 49:1-3, 6-9; 50:44; Ezek 25:1-10; 21:30; Zeph 2:8-11; Zech 11:3; Amos 2:1-3	Jordan
Ishmael	---	Jer 2:10; 3:2; 25:23-24; 49:28; Ezek 29:21; Is 42:11; 60:7	Saudi Arabia
Hagarenes	---		Saudi Arabia
Gebal	---	Lebanon; Is 10:34; 14:18; 29:17; 33:9; 37:24; 40:16; 60:13; Ezek 26:5; Jer 47:4; Hab 2:17; Zech 11:1-6	Lebanon
Amalek	---		Central Asiatics
Philistines	---		Berbers (possibly also the Palestinians)
Tyre	---		Southern Italy & southern Europe