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Article

The Stakes Couldn't Be Higher For America's Survival

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Anger, frustration, uncertainty, and fear are just a few of the words that describes America's emotional state today. It is a fragile condition and one in which the future of the country is being determined.

The nation is aimlessly drifting without a sense of direction. Problems are insurmountable but denied as such by far too many people. There are no concrete answers offered, but only personal opinions. Solutions are as elusive as people trying to hold air in the palm of their hand.

How can the nation survive if Americans are turning on one another? How can people look to their leaders when those elected live in self-made bubbles and are completely out of touch with reality? An elitist attitude is a recipe for disaster and the invasion of the nation's capital on January 6, 2021 was a wake-up call not recognized as only the beginning of a coming revolution. Washington has become an enemy of the people; people have become enemies of one another and the nations enemies from abroad are watching very closely.

Not only do most of today's politicians abuse the power of their office, but the American people allow the abuse. Is it any wonder the nation is held hostage and at the mercy of Washington? A disfigured oppressive demonic presence hangs over the country and is the reason why Washington is a cesspool of corruption. Ephesians 6:12- “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Why Answers Are Elusive

This is a decisive and critical moment for the country. Wisdom is of paramount importance but because the nation's moral compass is spinning out of control, the lack of required knowledge, astute insight and sound judgment is a testimony of the nation's spiritual bankruptcy. Isaiah 28:7- “...they err in vision; they stumble in judgments.” The American people and the nation's leaders could not be more wrong in how the future is viewed. There is a complete lack of clarity in how to

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prevent problems. The nation blunders its way through difficulties due to its deadly mistakes because America insists on learning the hard way.

Where are the individuals who have a clear and intensely vivid picture of what the nation needs to do in order to survive? Where are the individuals who can explain what is going to happen in the future if America does not change course? There are such people, but they are not acknowledged and recognized because the answers they give are not what people want to hear. Isaiah 30:9-10- "This is a rebellious people, lying children, children that will not hear the law of the Lord. Verse 10- Which say to the seers (those who foresee and predict the future), see not; and to the prophets (those who foretell future events based on what the bible says will take place). Prophecy not unto us right things (the truth), speak unto us smooth things (say reassuring words) prophesy deceits (lies)."

Are the Darkest Days Ahead?

President Biden has stated a number of times that "the darkest days are ahead" for the country. Although it is said in reference to Covid-19, the reality of what the Biden administration has planned for the nation is the true definition of the darkness that is going to overtake the country.

A time is coming soon when America will be rescued and freed from the political rancor, hate and division. Tragically, the darkest days in the history of the country will first take hold before the American people and leaders in Washington come to see that the only true answers to the nation's problems are spiritual not physical. Luke 21:28- "And when these things begin to come to pass, then look up and lift up your hands; for your redemption (true freedom from the consequences for disobedience to God) draws near."

Understanding 1 Timothy 6:16
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It is better understood in context. I've put the context below from the BBE bible:

1Ti 6:13 I give you orders before God, the giver of life, and Christ Jesus, who before Pontius Pilate gave witness to the faith,

1Ti 6:14 To keep the word untouched by evil, clear from all shame, till the revelation of our Lord Jesus Christ:

1Ti 6:15 Which at the right time he will make clear, who is the eternal and only Ruler, King of kings, and Lord of lords;

1Ti 6:16 Who only has life for ever, living in light to which no man may come near; whom no man has seen or is able to see: to whom be honour and power for ever. So be it.

Paul is giving orders as if he is standing before the Father and Jesus. Those orders are to "keep the word untouched by evil, clear from all shame, till the revelation of our Lord Jesus Christ:" Keep these orders until Jesus is again revealed, when He comes as King of Kings, which is when He will make everything clear.

The rest of the sentence is referring back to Christ who will make everything clear, and who is, among other things, King of Kings and Lord of Lords who has life forever. He, Jesus, is living in the light no man can approach, who no man has seen, which is the Father, who Jesus Himself said that no man has ever seen.

These verses give no support for the idea that Jesus is a created being. He is not created except that He divested Himself of Godhood and took on the form of a mortal man through the impregnation and parturition process of Mary. However, that process is not under discussion by Paul here.

Those who want to claim that by there being only one God person don't grasp the concept that God is not His Name, but it is what He is. That's like saying that there is only one Mitchell when we know that we all came from Adam and Eve and are one family some of whom are named Mitchell, what we ARE. The one God movement doesn't deal with Genesis 1

where Elohim, a plural word, said "Let US create..." There are Gods, but they are still One, as Jesus said, "I and my Father ARE one."

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The Financial Policy of Jesus and The Apostles (Copyright) by Zac Poonen (Bangalore, India)

Jesus has given us an example in money-matters that all who serve Him, and all churches must follow.

When Jesus worked as a carpenter, up to the age of 30, He earned His living – honestly, without ever cheating anyone and without ever getting into debt.

“Every servant of the Lord must ensure that he manifests the attitude of Christ in relation to money.”

Thereafter, He was in full-time ministry for the next 3½ years. During this period, He had some strict principles in financial matters. His apostles followed those principles exactly and rigidly. The church is the Body of Christ and therefore it must follow the same principles that the first Body of Christ (Jesus Himself) followed. All churches and all who are engaged in Christian work must follow those same principles.

What were those principles?

First and foremost, since Jesus was a servant of His Father, He trusted His Father alone to provide all His earthly needs – just like anyone working for a company would expect that company to take care of his financial needs. So, Jesus **never ever** told anyone other than His Father about His financial needs. He **never** advertised His ministry anywhere and He never gave any reports about His work to anyone to get their support. God Himself directly prompted some people to give gifts to Jesus – and He **accepted such gifts**. Jesus appointed a treasurer (Judas) to keep the money that He thus received.

See Luke 8:2-3: *“Mary Magdalene and Joanna (the wife of Chuza, Herod’s palace-manager), and Susanna, and many others contributed to the support of Jesus and the 12 disciples, out of their private means”*. And Jesus accepted their gifts.

Secondly, Jesus was very careful about how He **spent** the money He received. John 13:29 gives us an indication of how Jesus spent His money. When Jesus gave some instructions to Judas there, the other apostles thought that He was directing Judas to spend the money **as Jesus had always spent His money**. That is: **(1) To buy what was needed;** and **(2) To give to the poor**. This must be our guideline always; in the way we spend our money.

The apostles followed Jesus’ example exactly. They also trusted their heavenly Father to provide all their needs. So, they **never** told anyone about their personal needs or the needs of their ministry – either verbally or by letter (for that would have amounted to indirectly hinting about their need for money). Whenever the apostles urged the churches to take a collection of money, it was **always** for distribution to the poor believers – and never for any other purpose (See 2 Cor. 8 and 9 and 1 Cor. 16:1-3).

Some people misquote 1 Timothy 5:17-18 and teach that pastors and Christian workers must be paid a good salary. But what do those verses actually say?

*“The elders who rule well are to be considered worthy of **DOUBLE HONOUR**, especially those who work hard at preaching and teaching. For the Scripture says, ‘You shall not muzzle the ox while he is threshing’, and ‘The laborer is worthy of his wages’”*.

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Those verses **do not say anything about money at all**. They only teach that elders who work hard at preaching must be given **double honour** by their flock. If this verse were referring to money, then it would mean that God was commanding churches to pay their leaders **double the salary** that others in the church get!! That is ridiculous! Paul was actually teaching believers here to appreciate and respect the elders of their churches. He was saying, “Give them due honor, just like you allow your ox to eat the grain that it is threshing”. So, we see that an elder’s primary wages are **honour (appreciation and gratitude)** from his flock – **and not money**.

This is similar to the exhortation Paul gave in *1 Thessalonians 5:12-13* “Honor your leaders who work so hard for you.... overwhelm them with appreciation and love” (Message Paraphrase).

Paul does however speak about the financial support of Christian workers in *1 Corinthians 9:7-18*. There he says: “Who at any time serves as a soldier at his own expense? Who plants a vineyard and does not eat the fruit of it? Who tends a flock and does not use the milk of the flock? If we sowed spiritual things in you, is it too much if we reap **material things** from you?”

But Paul then continues, to say, “**Nevertheless, we did not use this right, but we endure all things so that we will cause no hindrance to the gospel of Christ. It is true that the Lord has directed that those who proclaim the gospel should get their living from the gospel. But I have used none of these things. It would be better for me to die than to have any man make my boast an empty one. For if I preach the gospel, I have nothing to boast of, for I am under compulsion. Woe is me if I do not preach the gospel. For if I do this voluntarily, I have a reward; but if against my will, I still have a stewardship entrusted to me. What then is my reward (my salary)? Just this, that, when I preach the gospel, I can offer it without charge to everyone. So, I do not make use of my rights as a preacher of the gospel.**”

So, Paul never preached for a salary or for gifts, but because he was “*compelled by his love for Christ*” and because “*God had committed the stewardship of the gospel to him*”. He wanted to give the gospel freely to others, without any charge, lest it appear as though God were charging people money for hearing the gospel. And he asked others to follow his example (See *1 Cor.11:1* and *Phil.3:17*).

So, we see that the New Testament does teach that a servant of the Lord can receive gifts for his support (as Jesus Himself did). But at the same time, we also see that:

1. **No Christian worker was ever paid a monthly salary.** Jesus never promised His disciples a salary. The apostles never received a salary. They trusted their heavenly Father to move people’s hearts to support them financially (just as in Jesus’ case). Such a life of faith was essential for them if they were to have power in their ministry. It also protected them from covetousness.
2. **In situations where Paul saw that this provision of support was being abused by preachers,** he decided not to take any money from anyone but to support himself, so as to protect the testimony of the gospel that he was preaching. He says in *2 Cor.11:7-13* (Living): “*I preached God's Good News to you without charging you anything. I didn't ask you for anything, for the Christians from Macedonia brought me another gift. I have never yet asked you for one cent, and I never will. And I will tell everyone about it! I do this because I want to cut out the ground from under the feet of those who boast that they are doing God's work in just the same way we are. God never sent those men at all; they are "phonies" who have fooled you into thinking they are Christ's apostles.*”

We see here that Paul did receive gifts occasionally – when the Christians in Macedonia (**Philippi**) voluntarily sent him some money. But he never took any money from the **Corinthian Christians** (as we see above), because he wanted to show them that he was different from the fake Christian preachers in that place. Paul never ever asked anyone for financial support at any time – and he never hinted about his financial needs either.

Paul did **not** take any money from the **Thessalonian Christians either**. He says in *2 Thess.3:8-10*: “*We never accepted food from anyone of you without paying for it; we worked hard day and night for the money we needed to live on, in order that we would not be a burden to any of you. It wasn't that we didn't have the right to ask you to feed us, but we wanted to show you firsthand how you should work for your living*”.

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Paul did **not** take any money from the **Ephesian Christians** either. He says in Acts 20:31-35: “All these three years I was with you, **I did not seek for anyone’s money or clothes**. You know how I worked with my own hands to support myself and the men who were with me. I showed you by working hard in this way, that we must help the weak, remembering the words of the Lord Jesus that, ‘It is more blessed to give than to receive.’ ”

Every servant of the Lord must ensure that he manifests the attitude of Christ in relation to money, as Paul did.

In every one of our CFC churches that God has planted, all the (more than) 150 leaders/elders support themselves. **None of them has ever received a salary**. This new-covenant pattern has worked perfectly for us for 47 years now (from 1975 when the first CFC church was started, and right up to now – 2022) – both in large cities around the world as well as in the poorest villages in India. This stand of ours has saved us from being infiltrated by covetous preachers who quote Scripture and exploit people for their money.

The above is the stand that all of the Lord’s servants took in New Testament times. But Christendom has drifted away from this standard through the centuries. Today, many pastors and preachers keep urging people to give them money and write moving letters to their sponsors (often with false statistics about conversions) expecting more and more financial support.

Because of this wrong attitude to money found among Christian leaders, God’s anointing is missing from most of Christian ministry today and there is no **revelation from heaven** in the ministry of most preachers. No-one can serve God **and** money (Luke 16:13).

The Lord said that only those who are *faithful in money-matters* would be given the **true** riches (Luke 16:11) – the riches of divine revelation and the anointing of the Spirit.

There is yet another important principle that we must bear in mind: **A servant of the Lord must never receive money as a gift from unbelievers or from anyone who is poorer than him**. Any gift given by a poorer person must always be put into the church’s offering box and never used for oneself.

Here is a checklist that we have placed on top of our offering boxes in CFC Bangalore:
Before you give your money, please check:

1. *Are you a born-again child of God?*
2. *Do you have enough for your family’s needs?*
3. *Are you free from debt (other than house-loans)?*
4. *Are you reconciled with all people?*
5. *Are you giving cheerfully?*

You can go to the following link to see the Scriptural basis for the above standards:
<http://www.cfcindia.com/our-financial-policy>

We don’t judge other churches or preachers who do things differently from us, in this area. That would make us Pharisees. But we ourselves seek to strictly preserve the standards that we see in the life of Jesus and in the lives of the apostles.

He who has ears to hear, let him hear. Amen.

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Thank You!

Let Your Women KEEP SILENCE

(Copyright) by Rich Traver (Clifton, Colorado)

Long-Standing Tradition, in Churches of nearly Every Persuasion Generally Excludes Women from serving in Pastoral Capacities. What is the Source of Our ongoing Prohibition Against Women Speakers?

The Apostle Paul addressed a growing question that was beginning to raise concerns in the early New Testament Church. In synagogues of that generation the issue would not have come to the fore, as women were strictly prohibited from participating in any speaking capacity.

The focal scripture is the passage found in 1st Corinthians 14, verses 34 and 35, which reads: *"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church."*

Another pointed passage that factors into this issue is found in 1st Timothy, chapter 2, verses 11-12: *"Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."* In any male dominated entity, this apparently clear prohibition settles the matter rather conclusively.

But that doesn't put the matter to rest fully with all people in our generation. There are a number of questions that this issue raises, and it can pose certain objections, in light of more modern considerations, not the least of which involves the elevation of the status of women in modern societies, as opposed to their status in antiquity.

How it Has Been Understood

Traditionally, over the centuries, Paul's admonition has been understood to be prohibiting any form of public speaking by women. But there are a number of interesting aspects to Paul's apparent prohibition that casual readers haven't taken under consideration. Granted, at face value, such conclusions, as have been drawn over the centuries, are logical. But shouldn't we plumb the full scope of his instruction? There IS more to this matter than might meet the eye of the casual reader.

Was it Paul Alone?

First, we should ask why it is that no other New Testament writer saw need to address this consideration. Paul was primarily the "apostle to the Gentiles" and saw need to bring the matter to the fore in Corinth, and later with Timothy who was serving in eastern Anatolia (Turkey). Did the situation that was occurring in Corinth (Greece) differ from that in other congregations, say those with a more Jewish heritage?

Secondly, the instruction given to Corinth wasn't addressing exactly the same issue as Timothy was encountering in Ephesus. When we blend the two passages together, we are prone to let one color the other, causing us to overlook essential aspects that Paul was addressing in the Corinthian situation.

What WAS Happening?

When we pull the verses in question out of their general context, we can lose some of the relevant considerations. The context of 1st Corinthians 14 deals basically with orderliness in Services. Paul encourages the expressions of the spiritual gift of prophecy, to the benefit of the congregation. (e.g., v. 12) As it might involve speaking in tongues, it must be with an interpreter, otherwise there is no edification. (vs. 17 & 27) Comprehension on the part of the hearer is the overriding consideration. (v. 24) Paul was concerned that Services do not devolve into raucous confusion, rather that all things should be done in a decent and in an orderly manner. (v. 40, concluding the chapter). So, we can see that his underlying concern was a proper and respectful decorum in the conduct of Services.

In the middle of this narrative, Paul addresses something else that was going on. It was how the women were conducting themselves. It is when he gets to the point of speaking of "confusion" (v. 33) that he addresses what certain women were doing. This is not a point made without direct relevance, it was in response to what was taking place. Paul makes reference to the heretofore prohibition of women speaking (the word is better translated "*speaking out*") in a group setting

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such as during the Church Service.

Did this include tongues-speaking or prophesying as is the major subject of the chapter? Perhaps, but his wording suggests that it involved either questioning the speakers openly or attempting to prophesy on their own, and in doing so exposing their obvious ignorance in certain areas of understanding. Not so much a simple question that could be answered quickly and easily, but things that needed more involved instruction. It's with that in mind that Paul admonishes them to discuss the matters in private, “at home” with their husbands. Women were apparently taking the liberty of interrupting the Service with “questions” or questionable assertions that were disrupting the “order” that Paul was attempting to interject into their formal gatherings.

Just as a consideration, would it be inappropriate for a woman to lean over and ask her husband a question during a Service, not in a voice that anyone else would hear? Taking Paul's words very literally, some might say, yes, it would be!

Was It Just Married Women?

Some might note that Paul was referring primarily to married women, those who HAD husbands. What of younger unmarried women or widows? He doesn't say. His admonition revolves around those with husbands who are themselves indirectly admonished to attend to their responsibilities “at home” in making sure their wives' questions are answered. Paul draws-in the marital relationship as one reason for what he was saying. When a woman (a married woman) speaks out in Services, she reflects upon her husband, she reflects upon her married state and her being in subjection to him. That is the law that Paul made reference to.

Part of the “confusion” then would be her independent outspokenness. It would reflect upon him, and badly, if she spoke out with a matter that revealed her ignorance in any important doctrinal area. Not only the disruptive aspect of interrupting the speaker, but also exposing her disregard of her husband's authority by publicly challenging a man before the congregation. (Think what the situation would be if the speaker WAS her husband!) Thus, the question: If she was in full agreement with the inspired speaker, why would she speak out? The reaction itself suggests what was really happening.

Let's realize that the point of Paul's statement in 1st Corinthians was not speaking in the sense of a woman prophesying or teaching. That is more the point of Paul's later admonition to Timothy.

Conduct of Services

Most of us in this day and age are not familiar with how a Church Service was conducted in the first century. The format used in our present day was **not** how they did things. We see a glimpse of their order of Services (in the synagogue) that persons from the audience were called upon to come up and read a passage of Scripture and then expound upon its meaning. (Luke 4:16-21) The synagogue service was more “interactive” than we are accustomed to today. Even the opening verses of 1st Corinthians 14 reveal a less structured format. Various ones sought to spontaneously add what they were given by prophesying or speaking in tongues! That could be a cause of confusion!

Another aspect of early day Services was its open interactivity: Likely much more than we would be comfortable with today. Men at times might interrupt a speaker with a point of doctrine or a question. That's why Paul saw need to admonish caution against their gatherings becoming too disorderly. Add into that the factor of women doing the same, it injected another area of consideration: a non-submissive demeanor and the impropriety of publicly challenging a man.

We should also realize that open interactivity created an argumentative atmosphere at times. When men argue publicly, they take rebuke differently than would a more emotional person. If a woman was rebuked by another person, she would likely react to that differently than a man would. Men are known to insult the snot out of each other, and then end the day still as good friends. But a woman so rebuffed or rebuked, especially before the congregation would likely react differently. The risk of her being offended would be very high. Paul likely realized what could occur and for this reason also, recommended her silence, except perhaps speaking to or through her husband.

Also, if a woman were insulted so publicly, wouldn't the husband be obligated to come to her defense? His not doing so could be interpreted as reflecting obvious disrespect toward her. We can see in this the potential of the “discord and confusion” that Paul sought to avoid, both in the Service and in their marital situations.

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But, before going further, let's realize that the prohibition against women speaking (better rendered: speaking out) was more in the context of being disruptive in a Service, not so much speaking in an official capacity.

Before continuing, we should consider this very revealing expose found in the Adam Clarke Commentary regarding 1st Corinthians 14:34:

“Let your women keep silence in the churches - This was a Jewish ordinance; women were not permitted to teach in the assemblies, or even to ask questions. The rabbins taught that “a woman should know nothing but the use of her distaff.” And the sayings of Rabbi Eliezer, as delivered, Bammidbar Rabba, sec. 9, fol. 204, are both worthy of remark and of execration; they are these: **ישרפו דברי תורה ואל ימסרו לנשים** (yisrephu dibrey torah veal yimsaru lenashim), “Let the words of the law be burned, rather than that they should be delivered to women.”

Now, this is interesting in that it shows a general attitude toward women, where they regarded them as unworthy of being given the word of the law so that they might teach. Is this something else that Paul was suggesting they change by encouraging the husbands TO instruct them nevertheless?

“This was their condition till the time of the Gospel, when, according to the prediction of Joel, the Spirit of God was to be poured out on the women as well as the men, that they might prophesy, i.e., teach. And that they did prophesy or teach is evident from what the apostle says, 1 Corinthians 11:5, where he lays down rules to regulate this part of their conduct while ministering in the church.

“But does not what the apostle says here contradict that statement, and show that the words in chapter 11 should be understood in another sense? For, here it is expressly said that they should keep silence in the church; for it was not permitted to a woman to speak. Both places seem perfectly consistent. It is evident from the context that the apostle refers here to asking questions, and what we call dictating in the assemblies. It was permitted to any man to ask questions, to object, altercate, attempt to refute, etc., in the synagogue; but this liberty was not allowed to any woman. St. Paul confirms this in reference also to the Christian Church; he orders them to keep silence; and, if they wished to learn any thing, let them inquire of their husbands at home; because it was perfectly indecorous for women to be contending with men in public assemblies, on points of doctrine, cases of conscience, etc. But this by no means intimated that when a woman received any particular influence from God to enable her to teach, that she was not to obey that influence; on the contrary, she was to obey it, and the apostle lays down directions in chapter 11 for regulating her personal appearance when thus employed. All that the apostle opposes here is their questioning, finding fault, disputing, etc., in the Christian Church, as the Jewish men were permitted to do in their synagogues; together with the attempts to usurp any authority over the man, by setting up their judgment in opposition to them; for the apostle has in view, especially, acts of disobedience, arrogance, etc., of which no woman would be guilty who was under the influence of the Spirit of God.

“But - to be under obedience, as also saith the law - This is a reference to Genesis 3:16: Thy desire shall be to thy husband, and he shall rule over thee. From this it is evident that it was the disorderly and disobedient that the apostle had in view; and not any of those on whom God had poured out his Spirit.”

This in mind, we can better understand Paul's background position on women speaking out in Church. But this commentary explains the REAL issue, being disruptive and contentious, not so much speaking, such as in praying or prophesying, as we read of in 1st Corinthians 11:5, which apparently was permitted. Paul himself lays down the guidelines for that in the same chapter.

In Authority Over a Man!

It is when we consider the instruction given to Timothy that Paul specifically brings out the second consideration. In 1st Timothy 2, the matter of a woman serving in a formal teaching capacity is addressed. There he makes the point that serving in an instructive capacity puts the speaker in effective “authority” over the men in attendance. Now we know that this prohibition would not include instructing other women or children. It involves those situations where a woman would be teaching in a congregational setting that included adult men. In other words, she herself being the primary speaker.

In our day and age, this is perhaps the major consideration. But in Paul's time, there was the added consideration of the propriety within the husband / wife relationship. Paul makes frequent reference to it, bringing in the wife's submission to her husband, both in her praying and prophesying activities, but also in any verbal engagement with the speakers during

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a congregational Service. When praying or prophesying, she was to have her head covered in reflection of her marital status, but also was to refrain from open outspokenness when it came to challenging a point of doctrine.

What is Meant by SILENCE?

Today, we might interpret these admonitions by Paul with a different take than was originally intended. In fact, there can be significant differences as to the full meaning of what Paul said, depending on where a reader chooses to draw the line.

Does “not speaking” apply to just during a formal Service or does it involve the time when she is on the premises? May the wife sing, as that would involve her voice being heard? Is she permitted to give a prayer request? Would it be inappropriate for her to update others in the audience as to the status of someone who is experiencing health issues? To what degree must she remain silent? Then again, Paul lays down proper decorum for when a wife might pray or prophesy (with her head covered) in public. Would sign language be the preferable method of communication? Different interpreters might give differing answers to each question.

Often there are inadequacies when translating from one language into another or in transposing one cultural norm into another. The word Paul uses for “speak” is not a simple uttering of ones’ voice. The English word choice might suggest that. The original Greek is “*laleo*”, which might be better translated “be outspoken”. The Adam Clark Commentary given above would support that meaning, where it says: “It was permitted to any man to **ask questions, to object, altercate, attempt to refute, etc.**, in the synagogue; but this liberty was not allowed to any woman. St. Paul confirms this in reference also to the Christian Church; he orders them to keep silence; and, if they wished to learn any thing, let them inquire of their husbands at home; because **it was perfectly indecorous for women to be contending with men in public assemblies, on points of doctrine, cases of conscience, etc.**”

Here we can see that this commentator realized the more comprehensive meaning of the term Paul chose to use. Not all religious persuasions are found to be that astute.

Two Different Considerations

So, while Paul in 1st Corinthians 14 addressed the propriety of a woman being outspoken in a congregational setting, interrupting and / or publicly disputing a matter, he did so under a secondary consideration of the marital relationship and a woman’s need to remain submissive to her husband’s authority in their relationship. Paul does not state the same thing as it might involve a widow or spinster, though it could be said the same carries over by implication.

Also, let’s not forget the underlying context of Paul’s admonition in 1st Corinthians 14, that of not creating “discord or confusion”. That would involve not only disruptions in a Service but could also create stresses within a marital relationship.

But in 1st **Timothy 2**, a different consideration is brought into the picture. Under that consideration he addresses the matter of a woman being in a teaching position, those which would effectively place her in authority over men. To some degree that could be deduced from the 1st Corinthians passage, but not so obviously. 1st Timothy 2 relates more to a woman assuming the role of teacher over an assembly, not so much her indecorous interruption of Services or apparent impropriety with her marital relationship. Now such a thing as a woman speaker, though perhaps not common, was known, as can be seen in places such as Revelation 2:20. The problem there wasn’t so much Jezebel’s gender (and must we presume she was married?) it was her corrupted teachings. Again, would Paul have addressed the matter to the Ephesian congregation where Timothy was serving, as he did, if such things weren’t even happening?

That situation where a woman was teaching was perhaps just one generation later than when Timothy was in Ephesus. Thyatira was literally just down the road!

Now, this second consideration expands on the questions that might be asked. Would it be inappropriate for a woman to be a choir director? May she lead congregational singing? May she serve as an usher? What about special music or playing the piano? Would just reading a scripture to the congregation be pushing the envelope? May she perform clerical duties? These would reflect more on the “being in authority” matter.

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Ask Her Husband at Home

Why does Paul advocate a wife refrain from questioning and instead ask her husband at home? Would it be inappropriate to ever ask a question in a congregational setting? Would it be indecorous to lean over and quietly ask something of her husband there in Services?

The preferability of asking at home reflects the responsibility of the husband to be the spiritual leader in the home. Asking a question, of and by itself, was not the entire issue. A widow or young person might ask a question in an informal gathering, such as at a Bible Study or Fellowship Gathering. But Paul, in stating what he did, puts more of the responsibility for the husband to become better informed and to be able to reflect the spiritual leadership appropriate to his role in his family. In this too, Paul is showing the same consideration to the husband's role that he is expecting their wives to show.

How Commentaries Weigh-In

Expositors Bible Commentary: Has this to say regarding 1st Timothy 2:11-12: “The teaching of these two verses is similar to that found in 1 Corinthians 14:33-35. There Paul tells the women that they are not allowed to talk out loud in the public services; here he says that they are to “learn in quietness and full submission.” Titus 2:5 suggests that he means a wife is to be submissive to her husband. But it may well have the wider application of “submission to constituted authority, i.e., the officials and regulations of the Church” (*Ramsay*, quoted in *Lock*, p. 32).

The attitude of the Greeks toward a women's place in society was not altogether uniform. Plato gave them practical equality with men. But Aristotle thought their activities should be severely limited, and his views generally prevailed. Plutarch (*Moral Essays*, p. 785) sounds much the same note as Paul does here. (It may be some of this independent attitude, common in their Hellenistic culture, that saw need for Paul to dampen with clearest admonition.)

The expression “full submission” needs to be treated intelligently. Vine offers this helpful comment: “The injunction is not directed towards a surrender of mind and conscience, or the abandonment of the duty of private judgment; the phrase “with all subjection” is a warning against the usurpation of authority, as, e.g., in the next verse” (p. 45).

Specifically, Paul says, “I do not permit a woman to teach or to have authority over a man.” Some have even said that the apostle's prohibition excludes women from teaching Sunday school classes. But he is talking about the public assemblies of the church. Paul speaks appreciatively of the fact that Timothy himself had been taught the right way by his godly mother and grandmother (2Tim 1:5; 3:15). The apostle also writes to Titus that the older women are to train the younger (Titus 2:3-4). Women have always carried the major responsibility for teaching small children, in both home and church school. And what could we have done without them!

The word *silent* translates *en hesychia*, exactly the same phrase that is rendered “in quietness” in v. 11. Quietness is an important Christian virtue. Paul was especially opposed to confusion in the public services of the church (1Cor 14:33).¹ And in 1st Corinthians 14, that was his major point.

JF&B Commentary² says: “... for a woman to speak in public would be an act of independence, as if they were not subject to their husbands...” They also suggest: “... shame would be better translated: indecorous”

A.T. Robertson Commentary: “silence” comparable to disorders caused by speaking in tongues. ... women were creating disturbances by their dress (v.28) and now by their speech. ... (i.e., outspokenness) Daughters of Philip were prophetesses.” (Acts 21:8-9)

Matthew Henry: “women did pray and prophesy in assemblies... (1Cor. 11:5) ...learning at home puts the onus on the man to remain superior to his wife in spiritual understanding... (it shames the man if she appears superior to him in this area...)”

¹ *Expositor's Bible Commentary, The*, Pradis CD-ROM:1 Timothy/Exposition of 1 Timothy/V. Worship and Conduct (2:1-3:16)/C. Women (2:9-15), Book Version: 4.0.2

² *Jamieson, Fausset and Brown Bible Commentary*

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So, In Summary

When we examine Paul’s overall narrative as it regards the role of women in the Church, we are acquainted with three primary considerations: 1) The disruptiveness of a woman being outspoken, interrupting or taking exception to what a speaker was presenting, 2) the impropriety of a woman in a way discrediting her marital relationship and the obligations to reflect an appropriate submissiveness, and perhaps most importantly, 3) the impropriety of taking a leadership role over men. When these three considerations have been appropriately factored-in, can we say we have complied with the criteria Paul laid down?

The problem is, when religious institutions develop a culture where women are basically allowed no role at all in the congregation. (For that matter, in the WCG culture, and many of the groups developed from that heritage, even the men are compelled into a silence, being allowed no say or service function. It’s all limited to a selected few whose choice for service, typically, will enhance the prestige of the resident overlord.)

Now, Paul’s position doesn’t exclude women from any and all important roles within the Church. What those permissible roles might be are subject to varying opinions, which can prove divisive. Not all agree on what roles are appropriate. But Paul laid a foundation. Taking into account his above three prime considerations, we should be provided with sufficient underlying basis upon which determinations are made as to what service roles are proper.

A Contempt for Women?

Paul has been labelled as a ‘woman hater’ by some who chafe at such restrictions. It can be taken either of two ways from there. Some can take the position that women ought to be allowed more latitude in serving the congregation while others may use Paul’s admonitions as justification for suppressing women to an even greater degree than was ever intended.

It is clear that Paul worked with and appreciated the services of many women in the Church. Consider these passages from Romans chapter 16:

“I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. Greet Priscilla and Aquila my helpers in Christ Jesus: Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise greet the church that is in their house. Salute my wellbeloved Epaphroditus, who is the firstfruits of Achaia unto Christ. Greet Mary, who bestowed much labour on us. Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me...”

Obviously, there were noteworthy individuals, women, who were of great value in the Church. Regarding Phebe, for her to be attending to Church business, and for Paul to instruct those in Rome to assist her, suggests she was in charge of some activity essential to the Church there. She was obviously very involved also in the personal lives of many, succoring them in some manner. How many like that do we see today? Mary also is commended as a fellow laborer.

Then there were husband / wife teams who at times carried congregations and educated even the ministry.³ Paul gives special mention to Priscilla (mentioning her first here and in later references) with Aquila her husband.


Orderliness: Next to Godliness!

What Paul has to say regarding the role of women is not to put down women nor to discredit them or exclude them from any service. His admonitions were intended to create an **order** in the Church, which is consistent with the context in 1st Corinthians 14: **All things being done decently and in order!** (v. 40) He advocates a consistent decorum that promotes order in a Services format. He advocates a woman’s deference toward her husband that promotes order in the marital relationship, (which incidentally illustrates the Church’s relationship with Christ).⁴ Thirdly, he advocates a proper role within the congregations’ political structure that promotes order within its educational operations. None of this should be regarded as intending to degrade anyone, nor should any man use it as justification for a contemptuous attitude of others.

³ 1st Cor. 4:6-9 Apollos, an eloquent speaker, later alluded to as an apostle, was instructed more adequately in the Faith by this couple. Acts 18:24-26.

⁴ Ephesians 5:22-33.

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May the Spirit of God guide us all in our acceptance of the assignments of women to various appropriate service functions in the Church, recognizing that not all see things identically. We all can carry ‘baggage’ as did the first century Jewish contingent. As we seek to comply with Paul’s admonitions, we should do so without creating confusion or discord of a different sort, nor create any divisive spirit within the congregations. When the Spirit of God inspires genuine enthusiasm in anyone, man, woman, or youth,⁵ woe be to that individual who would in any way suppress that enthusiasm! 

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Prophecy Article

I Am So Excited!

(Copyright) by James Steinle (Swanville, Minnesota)

Editor’s Note: Please use the link provided below to read the “Infowars” article by Paul Joseph Watson first. We would have printed it but we were unable to obtain permission to re-print the article in a timely manner. Laura Lee

“The President of Serbia has warned that the planet is entering into a “great world conflict” that could take place within the next two months.”

by Paul Joseph Watson
September 21st 2022, 4:52 am

INFOWARS

<https://www.infowars.com/posts/serbian-president-warns-of-great-world-conflict-within-two-months/>

James Steinle’s thoughts in regard to the article at Infowars:

“You idiot!” someone might say, “Why did you put in the subject line, “I am so excited.”? “Are you crazy!?”

I say, well hopefully not. Here is why.

When we see all these indications, like in the article above, that the world is in turmoil and mass extinction is a great possibility, then here is what a believer is to do: [both the destruction of Jerusalem by the Roman army which ended in 70AD, and the end of mankind trying to rule and govern themselves is being discussed by the Savior below]

Luke 21:7 And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? 8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them. 9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. 10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: 11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

Luke 21:12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name’s sake. 13 And it shall turn to you for a testimony. 14 Settle it therefore in your hearts, not to meditate before what ye shall answer: Luke 21:15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. 16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. 17 And ye shall

⁵ Acts 2:17

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be hated of all men for my name's sake. Luke 21:18 But there shall not an hair of your head perish. 19 In your patience possess ye your souls.

Luke 21:20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. 21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter there into. 22 For these be the days of vengeance, that all things which are written may be fulfilled. 23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. 24 And they shall fall by the edge of the sword and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. 25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; 26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

Luke 21:27 **And then shall they see** the Son of man coming in a cloud with power and great glory. 28 **And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.**

THAT is why I am so excited! We just read what Luke recorded what our Savior said; that when we see these things begin to happen, we should *look up* and *lift up* our heads (to heaven) with the implication that we should *have faith and joy and peace!* He is coming back to this earth very soon to resurrect those who have died in the faith and also change those of us still living who also have faith, to become spirit beings! Our Savior, who has overcome the world, will then establish His throne in the land of Israel and will set things straight. Satan, the Adversary and his minions will be imprisoned and no longer able to influence this world. We, who have been changed to spirit like he and the Father, will be with our Elder Brother and Savior and will help him in bringing this world back to the true worship of Yehovah the Father and the commandment to truly love our neighbor as ourselves. (See also Jeremiah 31)

BUT IN THE MEANTIME, WHAT SHOULD WE DO?

Repent of our sinful way of life, be baptized and receive His Holy Spirit (Acts 2:38-39) (Being baptized does not include infant baptism.). If we have already done what Acts 2:38-39 says, we can certainly *ask* the Father to put faith into us to help us to worship Him *the way He wants us to*. Many of mankind's traditions *try* to worship Him in ways that He actually detests and He will not accept it as it has ties to paganism (Deuteronomy 12:29-32). This includes some aspects of Christianity.

Here is *how* He wants us to worship Him: John 4:20-24, [A Samaritan woman responding to our Savior] “Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. 21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. 23 But the hour cometh, and now is, when the true worshippers shall worship the Father **in spirit and in truth**: for the Father seeketh such to worship him. 24 God is a Spirit: and they that worship him **must worship him in spirit and in truth.**”

Notice there were **Two things** that we must do. **To worship “in spirit”** means with no hypocrisy in our intentions. i.e., not with any ulterior motive but just with the same love that our Father and Jesus (Yayshua phonetically in Hebrew) loves us; *if* we obey Him and love our neighbor as ourselves (the two great commandments in Matthew 22:36-40). (Matthew 7:21-23; 1 John 2:3-6; 5:1-3; Psalm 103:17-18) Loving our Creator *in spirit* means that **by our actions, not just in our heart**, we desire to show our respect, appreciation and love to our Father and to His Son. That is done *by our obedience*. That is how our Father and our Elder Brother know we truly love them in Spirit. A *disobedient* child is *not showing love and respect* to his or her parents. Obedience does this.

To worship “in truth”, is done *by examining* what our Creator had recorded for us to do and not do, in what is called – somewhat inaccurately – the Old Testament (Matthew 5:17-20). Then we are to try to follow the principles of that way of living *to the best we are able in this day and age*. Our Savior became the reality of all the sacrifices that were done back then to cover sins or trespasses, so for the here and now, he is our High Priest, and we can go directly to our Father because he sits on the very right side of Him. We start the process of *growing* in (or into) perfection (Hebrews 6:1). Growing up into adulthood from a young child normally takes time. Mistakes and wrong choices do happen, but eventually we learn what is required to become a responsible adult and start living our life as would be expected of us.

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So, the lesson is don't give up, but strive to overcome both our own carnality and the world that lives in carnality and tries to get us to live the same way. How can we be successful in resisting carnality? *Ask for help* from our Father and His Son. “You have not because you ask not.” (James 4:2) Ask for the power of His Spirit to help us. Zechariah 4:6 “Then he answered and spake unto me, saying, This is the word of Yehovah [the LORD] unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith Yehovah of armies [the LORD of hosts].”

We also examine what our Savior had to say in what is called the New Testament or Covenant *how* to do those things, not just physically, if at all possible, but with the spiritual meaning and application of those laws (which is where the original Israelites especially fell short)! All those laws come under one heading: *How* to love our God and *how* to love our neighbor. (Matthew 22:37-40). When we fall short, we now have a *living* High Priest, His Son, who gave up his life and *now lives* as our Atonement for the Sacrifice that is applied for our falling short or sinning. Upon being sorry for falling short and sinning, our Father sees our repentance. How many times will He forgive us? 70 times 7 (Matthew 18:21-22). In other words, if we truly are repentant for falling short again (and again, and again) and humbly ask for forgiveness because we truly want to do what is right, He applies his Son's sacrifice of *undeserved* death, to us. We may die physically, but we can have a sure hope of being in the first resurrection when our Savior comes to take over the earth and we have been resurrected to *eternal* life.

So again, I say THAT is why I am so excited, even though the world is going through turmoil seeing no hope, as that article above shows. *But there is hope* for those that believe in Yayshua or Jesus and the perfect sacrifice that he gave. That is the good news that we can share with those who have no hope.

Letters

Letter from Pollycap Ogalo (October 31, 2022)

To whom it may concern,

I am very impressed with your website, and you teach good news and as well as your commitment to our Lord Jesus Christ. Thanks for making this resource available to share the gospel with others. Do you have a church affiliation in Kenya?

I hope the short mail will open up room for further communication. I'm looking forward to hearing from you.

Delighting in God.
Pollycap Ogalo
Eldoret, Kenya

Editor's Note:

We only do this newsletter which is sent out once a week. I will put you on our mailing list for that. And thank you for your kind comments.

We do not have a church affiliation in Kenya, but I know that some people reading this newsletter do. If they would like to contact you, I will send you their email address. (Laura Lee)

Letter from Duncan Nyozeni (November 5, 2022)

Calvary greetings to you from Malawi.

We are a bible believing church here in Malawi - Africa looking for partnership with your ministry.

We are very happy to come across your contact on your website, and we are interested in your ministry. We would like to learn a lot from you and serve together in spreading the gospel of our Lord Jesus Christ.

Therefore, we invite you to come to Malawi to minister to our churches through preaching, teachings, training, or conference.

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Your visit will be a great blessing to many souls here. People are hungry for the Word of God, we are praying that the Lord God will lead you in this matter.

Looking forward to hearing from you.
God bless you,
Duncan Nyozani

Editor’s Note:

Thank you for your kind invitation to Malawi, however, we are not that kind of a ministry. We print a newsletter once a week and we would be glad to put you on our mailing list. If someone on our mailing list wants to come and visit you in Malawi we will send you their email address. (Laura Lee)

Letter from Richard Frates (November 5, 2022)

Laura Lee,
Thank you for the newsletter. I will send you some articles, share them if you wish.

Your brother in Christ Jesus.
Richard Frates

Editor’s Note:

Thank you Richard, we appreciate it so much.

Iron Sharpening Iron
(Agree or Disagree with Something Printed)
New American Standard Bible (Proverbs 27:17)
As iron sharpens iron, so one person sharpens another.

In regard to: Gossip
Article by Rich Traver & Laura Lee
Comments by Rich Traver (Clifton, Colorado)

Ray Daly writes:

In the article about women and gossip. Actually, it goes beyond just gossip, as far as what Scripture tells us about women in general.

Rich Traver writes:

This reveals the writer’s intent here. I don’t recall if my article addressed gossip. In one I did comment that some take the position that relating what’s going on in the world and in government is gossip, which it is not.

Ray Daly writes:

The answer, and it is quite evident today in politics, false religions, sports, etc/etal, is found in the inspired words of God Almighty, as he saw fit to tell it in Isa. 3:12.

The above Scripture can be seen even in the families of those that The Almighty calls his people. For example, Sarah, when she nagged (?) Abraham into having a child for her through her maid. That is only one aspect of it. Note how she treated her maid and her son when she forced them away. A picnic basket, and a canteen of water.

Rich Traver writes:

This shows both the accepted custom of that day as well as basic human competitiveness and insecurity. It wasn’t a gossip issue.

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Ray Daly writes:

And then note especially how Isaac's wife reacted when she went against her son Esau, in favor of Jacob. She lied and deceived Isaac and caused continued enmity between both of her sons. Also, as a result of her bad actions, she basically forced Jacob to have to flee, and live virtually in slavery for some 20+ years.

Rich Traver writes:

Again, a human proclivity, but it reflected God's underlying intent that the birthright be awarded to the younger, and perhaps, the one with better character of the two sons.

Ray Daly writes:

Then there is Jacob himself. He wanted to marry Rachel, but her father wanted him to marry the elder Leah.

Rich Traver writes:

Custom again. Jacob got 'swindled', but then what state was he in to get in the sack with his new wife and not know who she really was?

Ray Daly writes:

You know the story, as he had "two wives". And consider how those two wives treated Jacob and separated themselves from one another. Recall how Rachel said to Jacob. "Give me children or I perish". (para) My, he had already sired 5 or six children, and Rachel was blaming him for her not getting pregnant.

Rich Traver writes:

Who did she say that to? Only Jacob, or indirectly to God also?

Not sure what any of these examples have to do with the issue of gossip. Seems more to the matter of manipulation.

I do have an article that addresses the issue of women speaking out in church. The real issue wasn't what our male contingent in a wide spectrum of religions have posed it as having been.

The article mentioned is "Let Your Women KEEP SILENCE" and can be found in this issue.

Let's factor Malachi 3:16 into this discussion. "Speaking often to one another"... to be of value, needs to be salted with relevant and useful information.

In regard to: The Return of Christ

Article by Ray Daly
Comments by Ray Daly (Lincoln, North Dakota)

Relating to "your" assessments on a couple of my comments in the Jesus returns article.

1) "Hiding" from the rocks. You say it killed them. Note what it tells us in the definition from the Concordance. NT: Hide. #2928. "To CONCEAL, by COVERING: -hide (self), keep secret." IOW's, they want the rocks to "hide" them. Meaning, that they are likely in caves or the clefts of the mountains. Consider the definitions of clefts (#288) and caves (#4631) in the OT.

2) Your claiming that the 144,000 in Rev. 14:1 are of the "resurrected". How could you think that, when Scripture clearly tells us that the resurrection of the faithful saints will not even take place until Jesus is ready to sit on his throne, or is already sitting on it? There is no support in Scripture for your rendition.

I could point out a couple of other points in your comments, but if you cannot accept the two above, why add more?

You might wish to not use your own definitions when God Almighty's words do not support such definitions.

In regard to: The Return of Christ

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

Ray writes:

Relating to "your" assessments on a couple of my comments in the Jesus returns article.

- 1) "Hiding" from the rocks. You say it killed them. Note what it tells us in the definition from the Concordance. NT: Hide. #2928. "To CONCEAL, by COVERING: -hide (self), keep secret." IOW's, they want the rocks to "hide" them. Meaning, that they are likely in caves or the clefts of the mountains. Consider the definitions of clefts (#288) and caves (#4631) in the OT.

Laura writes:

Rev 6:15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; Rev 6:16 **And said to the mountains and rocks, Fall on us**, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: Rev 6:17 For the great day of his wrath is come; and who shall be able to stand?

In context of what the scriptures say here, they hid themselves in the dens and in the rocks of the mountains. Then these same people that are hiding are now asking for the rocks and even the mountains to fall on them. What is it you believe is going to happen to these people when the rocks and mountains fall on top of them? They will either be crushed to death or trapped inside the mountain and eventually suffocate.

The idea that these people wanted to die is not my idea. Other people have studied these scriptures and came to the same conclusion. I believe Adam Clarke states it well.

Adam Clarke Commentary:

Revelation 6:16

Said to the mountains and rocks - Expressions which denote the strongest perturbation and alarm. They preferred any kind of death to that which they apprehended from this most awful revolution.

From the face of him that sitteth on the throne - They now saw that all these terrible judgments came from the Almighty; and that Christ, the author of Christianity, was now judging, condemning, and destroying them for their cruel persecutions of his followers.

Ray writes:

- 2) Your claiming that the 144,000 in Rev. 14:1 are of the "resurrected". How could you think that, when Scripture clearly tells us that the resurrection of the faithful saints will not even take place until Jesus is ready to sit on his throne, or is already sitting on it? There is no support in Scripture for your rendition.

Laura writes:

1Co 15:52 In a moment, in the twinkling of an eye, **at the last trump**: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

When the last trumpet which is the seventh trumpet sounds, the firstfruits will be resurrected or changed. This happens about the same time the two witnesses are resurrected.

Rev 11:14 The second woe is past; *and*, behold, the third woe cometh quickly.

There are four trumpets and then three woe trumpets. The seventh trumpet is the third woe. So, this is the point when the firstfruits are resurrected or changed.

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Rev 14:1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads. **Rev 14:2** And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: **Rev 14:3** And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, **which were redeemed from the earth.** **Rev 14:4** These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. **These were redeemed from among men, being the firstfruits unto God and to the Lamb.** **Rev 14:5** And in their mouth was found no guile: for they are without fault before the throne of God.

It helps when scriptures are read in context of other scriptures. From Revelation 14:1-5 we can see that the 144,000 are the firstfruits and that they have been resurrected and are in heaven for the marriage supper of the lamb but then return to earth with Christ. The throne they were before here is in heaven.

Rev 15:2 And I saw as it were a sea of glass mingled with fire: and **them that had gotten the victory** over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.

Rev. 15:2 just further backs up 14:1-5.

Ray writes:

I could point out a couple of other points in your comments, but if you cannot accept the two above, why add more?

You might wish to not use your own definitions when God Almighty's words do not support such definitions.

Laura writes:

It would help if you would give us the scriptures you are using to prove your points.

In regard to: Let Your Women KEEP SILENCE

Article by Rich Traver

Comments by Laura Lee (Bismarck, North Dakota)

Your article brought up many great points, but it also missed a few.

As a woman who teaches all people who are interested, I want to say I have never felt the urge to get up in front of many people and speak, however if a woman wants to do that, I sincerely hope she is able to find a congregation who will accept that. In today's society it would be very hard for any man or woman to teach another man anything he did not want to learn or even listen to. The basic problem that most men have to one degree or the other is ego and an attitude that women are inferior to them. If you are a man or a woman with God's Holy Spirit in you, any of these and other attitudes towards each other should not exist. We are all equal in Christ.

With that said, it was not my idea to start a newsletter in the first place. I will give that credit to my husband Darwin. I wrote a letter to the editor of a small newsletter, and they decided to turn it into an article. We later parted ways over my grammar. They wanted me to write in a third person as if I did not exist and I wanted to be a real person as in one of God's children. One who could be real in what I say to others and to show I am just like every other person, flaws, and all. Everything I have learned in regard to putting a newsletter together and creating a website is all self-taught as I have never taken any formal classes to learn these things as most can probably see by the flaws. I also flunked typing class in high school. I can type accurately but probably only at the rate of 10 to 20 words a minute although I have gotten a little faster over time. I thank God every day for scanners and copy and paste settings.

Getting back to the newsletter, Darwin came to me one day out of the blue in 2000 and said you should start a church newsletter. My reaction was a large one where I said, "NO, NO, NO". Then it ate on me, and I went back and said, "Yes I will do it." So together we put out a 24-page newsletter in hard copy six times a year for almost nine years. Our website got hacked by the Chinese in late 2009 and we had no backup copies. The website had to be taken down. I was tired

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and we were out of money to print it anymore, so it was over. I actually never thought we would start it up again.

A lot happens in over a decade, Biden moved into the White House, many people we worked with on the first newsletter either retired from church work or died. Things were depressing for a few weeks and then one morning I woke up and said, "I have to re-start the newsletter." We had not planned to re-start the newsletter but realized it was time to bring people back together knowing there would be trying times ahead of us.

For all women reading this newsletter, I would encourage you to write and send articles when you have them. We need the input of all of God's people so that we may all learn and stick close to God in these latter days.

I have some other articles we have printed which go with this one. The following go into more detail than this one does in some places. The King James Bible makes it look like Junia was a man, but there is evidence that Junia was a woman apostle. All three articles are by Dianne D. McDonnell of Arlington, Texas. Those articles can be found at:

[Junia, a Woman Apostle](#)

[A Church Without Women](#)

[Paul and Women Teachers: Understanding 1 Timothy, Chapters 1 & 2](#)

Announcements

Announcement from Zac Poonen (November 3, 2022)

Messages

Being Balanced in Our Christian Life (Zac Poonen)

<https://cfcindia.com/sermon/being-balanced-in-our-christian-life>

Be Saved from This Perverse Generation (Ian Robson)

<https://rlcf.church/media/sermons/be-saved-from-this-perverse-generation>

Three Stations Where You Can Be Empowered in Your Life (with Dutch Translation) (Sandeep Poonen)

<https://cfcindia.com/sermon/three-stations-where-you-can-be-empowered-in-your-life>

The Greatest Person in God's Kingdom (with German translation) (Zac Poonen)

<https://cfcindia.com/sermon/the-greatest-person-in-god's-kingdom>

CFC Bangalore

<https://cfcindia.com>

Announcement from William P. Goff (November 4, 2022)

Greetings Brethren,

Happy Sabbath, The November Update is now posted at: khofh.org

Thank You

Bill Goff

Have a Great Sabbath!

Prophecy

1 Corinthians 15:52 Question (Copyright) by Ray Daly (Lincoln, North Dakota)

What time period in the future is the following verse speaking of?

1 Cor. 15:52. "In a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound, and the dead in Christ shall be raised incorruptible, and we shall be changed."

A clue. Each day was ushered in by virtue of the "sounding of a trumpet".

Editor's Note:

If you already know the answer, then why ask?

1Co 15:52 In a moment, in the twinkling of an eye, **at the last trump**: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

When the last trumpet which is the seventh trumpet sounds, the firstfruits will be resurrected or changed. This happens about the same time the two witnesses are resurrected.

Rev 11:14 The second woe is past; *and*, behold, the third woe cometh quickly.

There are four trumpets and then three woe trumpets. The seventh trumpet is the third woe. So, this is the point when the firstfruits are resurrected or changed.

This resurrection will most likely happen on a Pentecost which is also known as the Feast of Firstfruits. (Laura Lee)

Other Items

(Poems, Jokes, Questions etc.)

COVID Shots Lawsuit

(Copyright) by Rich Traver (Clifton, Colorado)

We have been sooo duped with all this. Here's a history of their plan for us all.

<https://bestnewshere.com/dr-david-e-martin-gives-explosive-jaw-dropping-info/>

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Dismantled

(Copyright) by Jeffrey Caldwell (Arkansas)

Dismantled: is a scientific deconstruction of the theory of evolution (2020).

The talking heads in this program include some of my favorite Bible-believing scientists; it also features literature of leading evolutionary scientists.

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We all have the same evidence; the film makes the case that biblical history is more consistent with actual observational science than evolutionary history. This is true, even though biblical history never changes while evolutionary history is constantly being revised. In the view of the filmmakers our actual knowledge is converging towards consistency with the biblical narrative.

A lot of genetics here, but also several other disciplines.

[Dismantled](#)

Holy Days 2023

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

Unleavened Bread – April 6-12, 2023

Pentecost – May 26, 2023

Trumpets - September 16, 2023

Atonement – September 25, 2023

Tabernacles –September 30, 2023 to October 6, 2023

Last Great Day – October 7, 2023