



The Grace Proclamator and Promulgator

“To testify the gospel of the grace of God.” Acts 20:24

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SALVATION BY GRACE NECESSITATED BY THE FALL OF MAN

First of a Series

By *Wayne Camp*

[**EDITOR'S NOTE:** In 1985 when the publication of *The Grace Proclamator and Promulgator* commenced, this was the first message in the first series of articles that we published. The theme of the series was **Salvation by Grace**. At that time we had only a little over two hundred folks on our mailing list. After a little over 15 years and with over 2100 papers being mailed each month, I thought it would be good to run this series again. With scanners and good optical recognition software it is much easier to republish those old articles than heretofore. I trust that the articles will be as well received this time around as they were the first time. *Wayne Camp*]

Text for the Series: *“Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law but to that also which is of the faith of Abraham; who is the father of us all” (Rom. 4:16).*

There is only one plan of salvation that is sure and certain for all its intended objects. That plan is salvation by grace through faith as set forth in Rom. 4:16, our text for this series of articles on the subject of salvation by grace.

There are only two, perhaps three, plans of salvation set forth by all religions be they pagan or “Christian” in character. If we allow for three, they are:

1. Salvation wholly of grace.

2. Salvation wholly by works.

3. Salvation through a mixture of works and grace.

There is a severe problem with the last for in this mixture grace ceases to be grace and works cease to be works and the one seeking salvation through this means becomes totally confused.

Salvation by works is certain to no one. The one seeking salvation might labor all of his life and then in a moment of weakness commit a mortal sin and be cast of forever. One wonders why any could hope to be saved by his works. There is no certainty here.

Salvation is declared to be **“of faith”** that **“it might be by grace”** with the purpose that **“it might be sure to all the seed (Rom. 4:16).** Salvation by grace has its source completely in the will, purpose and power of the blessed Trinity. It depends not on preacher, priest, or persons. God is its Author, Executor, Accomplisher, Applier, Perpetuator, and Consummator. Man is passive in salvation. This is the only way manifest in Scripture that makes salvation **“sure to all the seed” (Rom. 4:16).**

Of course, one may raise the question, “Why do men need to be saved?” Man is a creation of God. He is made in the likeness and image of God (Gen. 1:26-27). He was created a living soul who was morally upright (Gen. 2:7; Eccl. 7:29).

God placed this being whom He had created

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in a beautiful garden that He has also created. God gave man four commandments. He was told to dress the garden and keep it (Gen. 2:15). He was admonished to multiply and fill the earth with his offspring. (Gen. 1:28). He was instructed to take dominion over the fish, the fowl, and the beasts of the earth (Gen. 1:28). He was given permission to eat of all the trees in the garden except one and was commanded to not eat of the tree of knowledge (Gen. 2:16-17).

Man existed in this state of holiness for a time. He fell from that estate, however, because he disobeyed the one negative command that God had laid down. His fall was to such an extent and of such a nature that it shut man up to only one hope—the unperverted, unfrustrated, pure grace of God.

THE FACT OF THE FALL NECESSITATED SALVATION BY GRACE

The reader should keep in mind that Adam's fall was completely voluntary. No one deceived Adam; no one forced Adam. Eve, having been deceived by Satan, had eaten the forbidden fruit. She offered it to Adam who voluntarily cast his lot with his wife and partook of the fruit (Gen. 3:6; 1 Tim. 2:14).

Seeing and knowing that they were naked, Adam and Eve tried to solve their problem by making themselves coverings of fig leaves (Gen. 3:7). They thought that they could cover their nakedness and their guilt with these flimsy fig leaves. They still felt their insufficiency and their consciences troubled them so that they hid themselves from God (Gen. 3:10).

Of course, their sin found them out. No one can successfully hide himself from God. When God walked in the garden in the cool of the evening and called out to them they were convicted of their sin and shown the folly of the Devil's lie.

But, will Adam and Even accept the responsibility for what they have done? Absolutely not! Eve blames the serpent and the One who created the serpent.

"The woman said, The serpent beguiled me, and I did eat" (Gen. 3:13). Adam blamed God and the woman whom God had given him. ***"The man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat" (Gen. 3:12).*** In his fallen condition Adam was unwilling to take responsibility for his sin. He "passed the buck." He ultimately blamed God for giving him the woman to be with him.

The results of Adam's sin were tragic. As the head of the human race, his actions were treated as the actions of the race. In him we stood or we fell. When he sinned his race sinned. When he died spiritually his race died

spiritually. ***"Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12).***

THE RESULT OF THE FALL NECESSITATED SALVATION BY GRACE

All men are born with a sinful nature because this depravity originating in the fall is hereditary. This terrible infection of sin has involved the entire posterity of Adam. How often this is brought out in Scripture!

Paul repeatedly refers to the hereditary nature of the contagion of sin. He wrote, ***"By one man sin entered into the world."*** Again, ***"Through the offence of one many be dead."*** Also, ***"Death reigned by one."*** Again, ***"By the offence of one judgment came upon all men to condemnation . . . By one man's disobedience many were made sinners" (Rom. 5:12-19).***

Job asked, ***"Who can bring a clean thing out of an unclean?" (Job 14:4).*** He was speaking of ***"man that is born of a woman" (Job 4:1).*** Job answered his own question: ***"Not one" (Job 34:4).*** Not one set of parents in the world is capable of producing an undepraved child. Not one set of parents in the world can produce a child that is not conceived with a sinful nature.

David mournfully declared: ***"Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa. 51:5).*** David was the youngest of eight sons of Jesse and his wife. David did not mean that the coital act by which he was conceived was a sin. ***"Marriage is honourable in all, and the bed undefiled" (Heb. 13:4).*** David was referring, not to an act of sin, but to the state of sinfulness in which he was born.

The wicked depraved nature with which men are born is manifest quickly by their sinful actions. ***"The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies" (Psa. 58:3).*** Man is truly ***"A transgressor from the womb" (Isa. 48:8).***

It is as natural for man to sin as it is for a duck to swim. One does not have to be taught to sin any more than a duck has to be taught to swim.

It's the natural thing for the newborn infant to sin for we are all ***"by nature the children of wrath" (Eph. 2:3),*** and ***"children of disobedience" (Eph. 2:1-3; Col. 3:6; Eph. 5:6).***

DEPRAVITY TOTAL

The hereditary depravity of man reaches to every faculty of his being and is, therefore total. There is not one faculty of man that has escaped the defilement of sin.

The **HEART** is affected by this sinful infection. It ***"is deceitful above all things, and desperately wicked" (Jer. 12:9).*** ***"Ye walk everyone after the imagination of his evil heart" (Jer. 16:12).*** ***"The heart of the sons of men is fully set in them to do evil" (Eccl. 8:11)*** Again we read of the natural condition of men's hearts, ***"The heart of the sons of men is full of evil, and madness is in their heart while they live" (Eccl. 9:3).*** God declared, ***"The imagination of man's heart is evil from his youth" (Gen. 8:21).*** Solomon asked, ***"Who can say, I have made my heart clean, I am pure from my sin?" (Prov. 20:9).*** In speaking of the natural condition of men Paul says that men's spiritual ignorance is directly connected with ***"the blindness of their heart" (Eph. 4:18).***

The **MIND** of man is affected by depravity. ***"The carnal (natural) mind is enmity against God" (Rom. 8:7).*** Natural men walk ***"in vanity of their mind" (Eph. 4:17).*** Mentally men are ***"alienated and enemies in their mind" (Col. 1:21).*** ***"Their mind and conscience is defiled" (Titus 1:15).***

The **AFFECTIONS** of the natural man are controlled and determined by his depraved nature. ***"You have not the love of God in you,"*** said Jesus to some who came to Him (Jn. 5:42). Again He said: ***"Men loved darkness rather than light because their deeds were evil" (Jn. 3:19).*** The heart is fully set to do evil and the carnal mind is enmity, therefore the affections are directed toward that which is evil.

The condition of the heart, mind, and affections controls the manner of life that men live. It is very evident from Scripture that the **LIFESTYLE** of men is certainly affected by sin

and depravity. We who are saved must admit, ***“We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another” (Titus 3:3).*** We must confess that ***“we walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind” (Eph. 2:2-3).*** David informs us that God looked down from heaven upon the children of men and saw that ***“they are all gone aside, they are altogether become filthy: there is none that doeth good, no, not one” (Psa. 14:2-3).***

The **NATURE** of man is affected by depravity. Perhaps this should have been discussed first but let it briefly be manifest from Holy Writ that man's first birth is fleshly and ***“That which is born of the flesh is flesh” (Jn. 3:6).*** With Paul we must agree ***that in me (that is in my flesh) dwelleth no good thing” (Rom. 7:18).*** This total absence of good in the flesh makes one a ***“child of wrath”*** by nature (Eph. 2:3). ***“There is none righteous,”*** by nature, ***“no, not one” (Rom. 3:10).***

One hears much about the freedom and liberty of man. Great arguments are made about man's freedom to make his own choices. Has this liberty escaped pollution? The **LIBERTY** of man did not escape the contagion of sin. The natural man is a slave to sin. He serves ***“divers lusts” (Titus 3:3).*** Dr. John Gill wrote, “The lusts of the flesh are many and various, which promise pleasure to them that obey them, though that is but imaginary, and very short lived, and which subjects persons to bondage and slavery; for such who indulge in these things are overcome by them, led captive, and brought into bondage, and are servants of sin, vassals and slaves to their own corruptions” (Vol. VI, Gill's Commentary, p. 669). By nature man is ***“in captivity to the law of sin”*** which is in his members (Rom. 7:23). All his life he is ***“subject to bondage”*** unless delivered by the redemption that is in Jesus Christ (Heb. 2:14-15).

The **SPEECH** of man is affected by his inherent depravity. He comes forth from the womb ***“speaking lies” (Psa. 58:3).*** ***“Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips” (Rom. 3:13).*** Paul goes even further and declares that the natural man's ***“mouth is full of cursing and bitterness” (Rom. 3:14).*** Jesus said: ***“Out of the abundance of the heart the mouth speaketh” (Matt. 12:34).*** When one considers the terrible deceit lying in the heart it is little wonder that the mouth spews forth corruption.

The **PURSUIT** of man is depraved. He does not seek after God. His feet ***“are swift to shed blood”*** and ***“destruction and misery”*** are left in his path (Rom. 3:11, 15-16).

The **UNDERSTANDING** of man has been infected with this inherent depravity. ***“There is none that under standeth,”*** wrote Paul (Rom. 3:11). The understanding has been so ***“darkened”*** in the fall (Eph. 4:18) that one cannot ***“see (comprehend) the kingdom of God”*** unless God regenerates him (Jn. 3:3 7).

One hears much about the worth of man. The **VALUE** of the natural man is nothing because in the fall man's worth hit bottom. ***“They are together become unprofitable” (Rom. 3:12).***

The **TRANQUILITY** of man was destroyed in the fall. He is ***“like the troubled sea, when it cannot rest, whose waters cast up mire and dirt” (Isa. 57:20).*** ***“There is no peace”*** for them according to our great God (Isa. 57:21). They have not even known the way of peace (Rom. 3:17).

The **REVERENCE** that men should have for God was lost in the fall. ***“There is no fear of God before their eyes” (Rom. 3:18).*** The ***“heathen rage.”*** They ***“take counsel against the Lord, and against his anointed.”*** They seek to dethrone God (Psalm 2). Some have even dared to declare that God is dead. The Creator is the object of the jokes of the creature. Such irreverence is only traceable to the depth of man's utter depravity.

The **ABILITY** of man to do that that is spiritually good was lost in the fall He is ***“dead in trespasses and sins” (Eph. 2:1-2).*** He cannot see nor enter the kingdom of God unless ***(See Necessitated continued, P. 10, L. Col.)***

SHOULD WOMEN PREACH?

By Wayne Camp

TEXT: 1 Timothy 2:11-12 *Let the woman learn in silence with all subjection. 12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.*

INTRODUCTION

Please read that text again. I do not believe it takes a college or seminary education to understand the import of this text. Concerning the public prayers in the church and other public places, Paul wrote, *“I will therefore that men pray every where, lifting up holy hands, without wrath and doubting” (1 Timothy 2:8).* The Greek word for *men* in this verse is **ANER** (*ανηρ*), which, according to the lexicographers, denotes a male adult as opposed to women and children. Of course, my message does not have to do with the public prayers of God’s people, rather it has to do with the question, **SHOULD WOMEN PREACH?** However, some of the Scriptures that will be cited in this message prohibit the audible praying and speaking of women in the church assembly and should be obeyed by women professing godliness.

Please note that the question (**Should women preach?**) has nothing to do with whether women should speak to other women about Christ. That is perfectly in order. It does not have anything to do with whether or not a woman should teach other women how they ought to conduct themselves. **Titus 2:3-5** *The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.* It is evident that this is perfectly in order.

And, the question is not, **Was it proper and in Scriptural order for Aquila and his wife to take Apollos home with them and expound unto him the word of God. Acts 18:24-26** *And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man*

was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

Our question is: **Should women preach?** The word **preach** has the idea of publicly proclaiming the word of God. The Greek word has that idea in it. Strong says of the word *κηρυσσω* {**kay-roos'-so**} that it is translated in the KJV as follows. **Preach** 51 times, **publish** 5 times, **proclaim** 2 times, **preached** 2, and **preacher** 1 time for a total of 61 times. According to Strong, the word means “to be a herald, to officiate as a herald, to proclaim after the manner of a herald, always with the suggestion of formality, gravity and an authority which must be listened to and obeyed, to publish, proclaim openly: something which has been done, used of the public proclamation of the gospel and matters pertaining to it, made by John the Baptist, by Jesus, by the apostles and other Christian teachers.”

Since preaching is the public declaration of and expounding upon the word of God, let us consider the question, **Should Women Preach?** I make no apology for answering this question in the negative. In fact, I say unequivocally **“No, Women should not preach.”** Why?

THE WHOLE ANALOGY OF FAITH AND TENOR OF SCRIPTURE IS AGAINST A WOMAN PREACHING

Among God’s people the men have always, with only rare exceptions, been in the forefront. The prophets of God were men. The leaders of Israel were men. The Apostles of Christ were men. Every example of preaching in the New Testament is that of men. The man Christ Jesus preached. **Matthew 4:17** *From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.* He sent out the

twelve apostles, all men, to preach. **Mark 3:14** *And he ordained twelve, that they should be with him, and that he might send them forth to preach.* John the Baptist, another man, preached. **Mark 1:4** *John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.*

Jesus called on other men to preach. He said to one man, **“Let the dead bury their dead: but go thou and preach the kingdom of God”** (Luke 9:59-60). Barnabas and Paul were sent forth to preach. **Acts 14:15** *We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God.* Paul exhorted the young man Timothy to preach. **2 Timothy 4:2** *Preach the word.*

I assure you, Dear Readers, you will not find the word **preach** used to describe the action of a woman in Scripture. I say again that the whole tenor of Scripture is against women being preachers and women preaching.

OUR TEXT WOULD DEFINITELY BE VIOLATED BY ANY WOMAN WHO TOOK IT UPON HERSELF TO PREACH

Look at the text again. **1 Timothy 2:11-12** *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.*

Paul commands the women to learn in silence, a word that means quietness, silence. Paul commands the women to learn in silence with all subjection, meaning in obedience and subjection. Paul would not allow a woman to publicly teach. The word **teach** used here is very much like the word **preach** in meaning. It means to hold discourse with others in order to instruct them, deliver didactic discourses, to be a teacher, to discharge the office of a teacher, conduct one's self as a teacher, to impart instruction, instill doctrine into one, to explain or expound a thing.

Through Paul, the Holy Spirit forbade a woman to ever be in a position where she usurped authority over a man. Since **“to preach”** means to proclaim the Word of God in an authoritative manner, no woman could preach or teach men without violating this restriction. Since preaching has the idea of crying aloud, proclaiming with a strong voice, there is no way a godly woman could ever be a preacher. Once again Paul calls for

silence on the part of women, reinforcing his command with a second statement of it.

Regardless of how it is rationalized by so many today, there is no way around the fact that a woman cannot abide by the teachings of this text, as well as others, and still be obedient to God and his word.

THERE ARE OTHER SCRIPTURES WHICH SPEAK IN THE SAME VEIN AS OUR TEXT AND WE WILL BRIEFLY LOOK AT THEM

Some claim that the problem at Corinth was an isolated situation. One such person wrote, In an isolated incident some of the Corinthian women started asking questions and disrupting services and Paul instructed those women to be silent and to ask their husbands at home if they wanted to know answers. The study of the passage he had in mind, shows otherwise. **1 Corinthians 14:34-35** *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.*

Consider the following things taught in these two verses that affects our subject, **“Should Women Preach?”** This was not an isolated incident at Corinth that was under consideration for Paul required silence of the women in the churches (plural), not just the church at Corinth. **“Let your women keep silence in the churches.”** According to this inspired Divine order delivered by Paul the women were not to be permitted to speak in the churches. **“For it is not permitted unto them to speak.”** I said this was a Divine order delivered by the Apostle Paul and that is substantiated by Scripture. **1 Corinthians 14:37** *If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.* The same rule that prevailed under the law on this matter is valid in the churches today. **“But they are commanded to be under obedience, as also saith the law.”** If the women have questions they are to ask their husbands at home. **“And if they will learn any thing, let them ask their husbands at home.”**

It is a shame for a woman to speak in the church assembly. ***“For it is a shame for women to speak in the church.”*** The word translated shame here means ***base and dishonorable***. It is ***base and dishonorable*** for a woman to speak in the church so it would be base and dishonorable for her to preach. To get more perspective on the meaning of this word consider its use in another place. ***Ephesians 5:11-12 And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret.*** In the light of these verses, it is hard to comprehend why any professing Christian would support the idea of women preaching. There is certainly no way a woman can be obedient to God, Jesus Christ, and the Scriptures and preach. There is no way a church can be obedient to the Trinity and the word and still support women preachers.

These are the commandments of the Lord and those who are spiritual will acknowledge that. ***1 Corinthians 14:37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.*** Paul also explains why some will insist otherwise, in spite of what God says in his word. ***1 Corinthians 14:38 But if any man be ignorant, let him be ignorant.*** Those who don't violate these Scriptural mandates out of ignorance do it out of plain rebellion against the word of God.

THE HEADSHIP OF MEN IS ANOTHER REASON WOMEN SHOULD NOT BE PREACHERS

A woman who is in subjection to her husband cannot be his preacher and pastor. ***1 Peter 3:1 Likewise, ye 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.*** A preacher is to preach with authority and no woman can do that and be the quiet, obedient wife she is to be if she is to please the Lord. ***Titus 2:15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.***

Most preachers that I have known in my lifetime, both men and women, have desired to be pastors but no woman can be a scriptural pastor. Only a man can fill the office of a bishop, an

overseer. ***1 Timothy 3:1 This is a true saying, If a man desire the office of a bishop, he desireth a good work.*** There is not one single case in the New Testament of a woman being made the overseer of a church. The bishop must be the husband of one wife and no woman can scripturally meet that qualification. ***1 Timothy 3:2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach.***

SOME OBJECTIONS AND ARGUMENTS ANSWERED

Deborah was a prophetess and judge in Israel (Judges 4 & 5. First, this happened in Israel, not in a New Testament Church and does not in any way change the clear-cut prohibition against women speaking in the assembly of the church. ***1 Corinthians 14:34-35 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.*** ***1 Timothy 2:11-12 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.*** Nothing that is said of Deborah's actions and words can change the order for the New Testament church. Nothing that is said in Judges concerning Deborah can change God's declared qualifications for a pastor of one of his churches. The Bible is clear and it is right when it demands that pastors be men. ***1 Timothy 3:1-6 This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.***

Now note the following facts set forth in these verses. The expression "if a man" requires a male adult. The word "bishop" is masculine and

therefore requires a male adult. The “husband of one wife” requires a male adult as opposed to women and children. Even the word “brawler” in the expression “**not a brawler**” in the Greek is masculine and further affirms that the pastor must be of the masculine gender. The fact that the pastor must rule well his own house certainly would forbid a married woman being a pastor. Even the word “**novice**” is in the masculine further showing that the one who fills the office of pastor must not be a male neophyte.

Those who array Scripture against Scripture in an effort to justify their violating such teachings as these, do so to their own destruction. They are guilty of wresting Scripture. **2 Peter 3:16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.** Those who twist the word of God to suit their own thinking give evidence of their real attitude toward God and his inspired word. **Psalm 56:5 Every day they wrest my words: all their thoughts are against me for evil.** They, like some in the days of Jeremiah, “**have perverted the words of the living God, of the LORD of hosts our God**” (**Jeremiah 23:36**).

It would be well to note also that it was a time of terrible sinfulness in Israel and God raised up a woman as a means of shaming the men for their sinfulness and hesitance to face their enemies. **Judges 4:1 And the children of Israel again did evil in the sight of the LORD, when Ehud was dead.** Even Barak refused to face the enemy unless Deborah accompanied him. **Judges 4:8-9 And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go. And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.**

Miriam was a prophetess and a leader in Israel during the journey to the Promised Land. What has been said about Deborah should be applied here also. Also, it should be remembered that when Miriam and Aaron rebuked Moses because of his wife, God reminded them that he had one prophet in Israel and that was Moses. **Numbers 12:1-9 And Miriam and Aaron**

spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it. (Now the man Moses was very meek, above all the men which were upon the face of the earth.) And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses? And the anger of the LORD was kindled against them; and he departed.

It is true that God sent Moses, Aaron, and Miriam before Israel and that Miriam is called a prophetess, but this does not change nor minimize the New Testament declarations concerning women in the church. They are to maintain silence and quietness. Those who try to use Miriam as an excuse, justification and license for violating New Testament instructions do so at their own risk.

Anna was a prophetess. That is very true. Luke calls her a prophetess. **Luke 2:36-38 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.** But Anna was not a preacher in a New Testament Church. Anna served the Lord by fasting and praying, not preaching and pastoring. She spoke to others who, as she, were looking for the coming of Christ, for redemption in Israel. There is no record of her doing anything that any

Godly woman cannot do.

Any godly woman can fast and pray. Any godly woman can tell another individual about Jesus Christ. Anna never preached in an assembly of a New Testament Church. Anna never sought to pastor a New Testament Church. As far as the biblical record goes, Anna never spoke or prayed publicly before an assembly of a New Testament church. Those who use her as an excuse for seeking to pastor and preach in violation of the New Testament prohibitions of this are truly wresting the word of God to suit their own sinful ambitions. Those who try to use this godly woman as a license to violate clear-cut, unequivocal teachings of the word of God have no business in any pulpit or other position that causes them to speak before a church body.

What if God has called you to preach and pastor? Some women boldly claim that God has called them to preach. Martha Phillips, a Southern Baptist "clergywoman" who serves as interim pastor of the Mount Vernon Baptist Church in Arlington, Virginia, where VP Al Gore is a member, demonstrated her open disobedience to the Scriptures when she commented to the press as follows: "I don't want to be a youth minister or a music minister. I want to lead a congregation. I think I've been called to do it. And if you're called by God, you're called by God. I don't see how they can say because you're a woman, you can't be" ("Southern Baptists Vote to Ban Female Pastors," *Washington Post*, June 15, 2000). Please note that this haughty woman defies God's word and let's what she thinks and feels be her guide. It matters not to her that she is in direct defiance of God's inspired word.

Julie Pennington-Russell, the pastor of Calvary Baptist Church in Waco, Texas, is a woman. Commenting on the SBC's change in its Faith and Message statement, she said, "If you are a Baptist, as long as there are congregations who have the courage to follow the will of God, there will be a place for woman pastors" ("Baptist Group Rules Out Women Pastors," *Associated Press*, June 15, 2000).

Note that this woman did not cite Scripture that reveals God's will for her to be a pastor. She is deceived if she believes God would have her

pastor a church and has confused Satan's and her will with God's will. God's will is that the women be silent. **1 Timothy 2:11-12 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. 1 Corinthians 14:34 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.** This is God's will for women in the church assembly. Phillips and Pennington-Russell, along with about 100 other Southern Baptist Convention "clergywomen" dare to defy the word of God. They undermine what their convention believes, and go about doing what they want to do regardless of their convention or the Scriptures.

This impudence, insolence, and insubordination to the authority of God's word is reflected in other women also. For instance, Margaret Davis, a pastor's wife from Newport News, Va., was a rare voice of dissent among those attending a meeting of pastor's wives at the recent meeting of the Southern Baptist Convention. She said, "I believe if God calls you to pastor, it doesn't matter if you're a man or woman. My husband disagrees." (From an article in an *Associated Press* story dated June 14, 2000).

This woman arrogantly and impudently defies the word of God and her husband's headship. The truth is, she may even disqualify him to serve as a pastor since the pastor must be the head of his wife and she under subjection to him.

God prohibits women from doing anything that will cause them to usurp authority over men. No woman can preach or pastor and obey the word of God. How can a woman be silent and pastor or preach? How can a woman pastor without usurping authority over a man?

CONCLUSION

I have not exhausted this subject. Much more could have been written. Some may not like what they have read, but I ask only one thing, "Have I supported what I have written with the Word of God?"

We face challenging days ahead in this matter. The encroachments of feminism are very real and threatening. It is not politically correct to take this biblical stand. Let us faithfully stand by the clear teachings of the word of God and maintain the

Bible standard of men, not women, as preachers of the word and pastors of his churches.

(NECESSITATED, Cont. from P. 4) the Spirit quicken and regenerate him (Jn. 3:3-7). He **cannot** come to Christ unless he is drawn, quickened and enabled by God (Jn. 6:44, 63-65). He **cannot** hear the word of God unless God gives him a hearing ear (Jn. 8:43; Prov. 20: 12).

The natural man does not have the ability to change himself for the better. He **cannot** even will his own regeneration (Jn. 1:13). Jeremiah used the figure of a leopard that might will to change its spots and an Ethiopian who might will to change the color of his skin. If they could will these changes God says: **"Then may ye also do good, that are accustomed to do evil" (Jer. 13:23).**

The natural man **cannot** believe. Some declare that man has, within himself, the ability to believe the gospel to the saving of the soul. How could one with a blinded heart and a darkened understanding believe saving truth? Of some Jesus declared: **"They could not believe"** (Jn. 12:39). Paul wrote, **"All men have not faith"** (II Thes. 3:2). Unless **"it is given unto you on the behalf of Christ to believe on Him"** you will never have saving faith (Phil. 1:29).

The natural man **cannot** do that which is spiritually good. In fact, Jesus said: **"As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me . . . for without me ye can do nothing"** (Jn. 15:4-5). Man must confess with Paul: **"How to perform that which is good I find not"** (Rom. 7:18).

The natural man does not have the **ability** to be subject to the Law of God. **"Because the carnal mind is enmity against God,"** wrote Paul, **"it is not subject to the law of God neither indeed can be"** (Rom. 8:7). Paul went further with this discussion of the inability of man by declaring, **"They that are in the flesh cannot please God"** (Rom. 8:8).

Man, in his unregenerate condition is incapable of discerning spiritual truth. The reason that so many churches have gone so far

into error is because they are filled with unregenerate church members who possess no spiritual discernment. They would not know truth if they met it in the middle of the road. **"The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned"** (I Cor. 2:14). There is nothing inherent in man that gives him the ability to discern truth. Only God gives that necessary comprehension through the regenerating power of His Spirit.

Man **cannot** find his way to God nor can he direct his steps because of his fallen condition. He is in such a state of depravity that he **"meets with darkness in the daytime,** and gropes in the noonday as in the night" (Job 5:14). His way **"is as darkness"** and he **"knows not at what he stumbles"** (Prov. 4:19). Because of this condition that resulted from the fall of Adam Jeremiah cried out, **Jeremiah 10:23 O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.**

One other aspect of man's nature must be discussed before concluding this message. It is closely connected to man's ability. The **WILL** of man is just as depraved as any other faculty. The will has to do with the desire, the inclination, and wish of a person. In his unregenerate condition, a man will not **"receive"** Christ (Jn. 1:11). He will not bow to the Lordship of Christ but cries with men of another time: **"We will not have this man to reign over, us"** (Lu. 19:14, 27). He willfully closes his eyes to the truth (Acts 28:27).

He willfully closes his eyes to the truth (Acts 28:27). There is no way that he, in the depraved state, will come to Christ. Well did Jesus declare: **"Ye will not come to me, that ye might have life"** (Jer. 5:40).

CONCLUSION

In this message, I have sought, by the power of the Holy Spirit and the exposition of God's Word to fully stain and remove all human pride and self-glory that men have. I have sought to bring down the high and haughty looks of men causing all who have heard and read to see our terrible sinful perversity. It was my goal to cause the sinner, through God's power, to feel unworthy of the least of God's mercies. I pray that it has stripped every sinner of the filthy rags of self-righteousness and has shattered your arrogant self-sufficiency. May you be keenly conscious of your utter dependence on the free grace of God. You are absolutely

helpless and are shut up to sovereign grace. Unless God intervenes in grace and mercy you will willingly race down the road of rebellion and unbelief and will plunge headlong into the fires and torments of a burning lake of fire and brimstone and that is exactly what you deserve.

Bouquets and Brickbats

"A magazine which is not outspoken, and is destitute of principle, is a literary nuisance." —Charles Haddon Spurgeon

WWW: Pastor Camp, Your website is just awesome! I have read your sermons for hours! It is truly manna for a hungry soul.

I wanted to ask if the sermons were available in printed form. I have several relatives and friends I would love to share them with that do not have access to a computer. If they are available, please let me know the cost.

I pray that God will richly bless you for the work you are doing, and I thank you so very much for sharing of God's Word.

MISSISSIPPI: I just wanted you to know that I whole heartily agree with you on the matter of church organization as well as your stand against the teaching of some that baptism is the "door of the church". The extremes that those who disagree with you will go to is an amazing thing to behold. They now even presume to be able to speak for the dead. It was stated recently by one who disagrees with you, that Bro. Elvis Gregory would not allow anyone to preach at Pinehaven Baptist Church if they did not agree with his position on church organization. I read this in both amazement and bewilderment. Bro. Elvis was a good friend and certainly one of whom I had the utmost respect. He and I talked often on this matter and we never did agree. I asked him on more than one occasion how he could preach and contend for the doctrine of the local church and yet have members of Pinehaven meeting in several places across the country in "missions". I failed then and I fail now to see how anyone who practices such can believe in a local church. Bro. Gregory knew my position on church organization was not in agreement with his position. We discussed this on numerous occasions, yet Bro. Gregory invited me to preach at Pinehaven many times. I was the one he ask to fill in for him as he went on the mission trip in which he was killed. I

know from personal experience that the statement by our brother concerning this matter is in error. If putting words in the mouth of a deceased brother and assuming to know what they would or would not do is the only way an individual has to defend his position, surely he ought to realize that the position he is trying to defend is very weak at its best.

And concerning the matter of baptism being the door of the church. I wish that someone who holds that position would explain their views more clearly. It is really confusing. If baptism is the door of the church as they say, how is it that one can move from church to church without having to be baptized into each church? It seems very inconsistent to me for someone to contend that baptism is the door of the church and then receive members by letter or statement. Or maybe they believe in a universal church and just won't admit it. Is baptism only the door into the first church in which you are a member? Or does baptism put one in "The Baptist Church" of which all local Baptist churches are a part? I really do not understand their position. They insist that baptism is a pre-requisite for church membership but then will receive members by letter or by statement ***if they have been Scripturally baptized.*** It seems that they deny baptism as a pre-requisite for church membership (while claiming it as the door of the church) on *the* one hand but say it is a pre-requisite on the other hand. I believe they have halted between two opinions.

I know of a brother, I will leave nameless, who went on a mission trip overseas. While there, he said he baptized believers into his home church in the United States. He then proceeded to organize these newly baptized believers into a church in this foreign land. Do you realize that this means his home church received members and dismissed members without even knowing it or taking any action regarding *their* being received or dismissed. This church only learned upon the return of their pastor how many members they had received and dismissed. How can a church receive members and dismiss members without taking some kind of action? How can a church receive members and dismiss members without knowing it? I tell you these people with their private interpretations have certainly woven a tangled web of their own. They certainly create more questions than they provide answers.

MISSISSIPPI: The reason I am writing at this time is to express my appreciation to you and your church for printing the article on Church Organization by Bro. Jimmie Settlemoir. His presentation was very thought provoking and timely. It was written with such a sweet spirit, and in no way sought retaliation toward any of the brethren who have used unkind names to describe those who do not hold their view.

It is my prayer that God will use it to help the brethren who hold the "Theory" of which he wrote to rethink their position and to realize that all that any of us is asking for is a Bible verse which supports their view. It seems to be a fair request. No one should ever display an antagonistic attitude toward those who require Scriptural

evidence before accepting our teaching.

LOUISIANA: I attend an Independent Fundamental Baptist church here in Baton Rouge, La. I have attended this church all of my life. I don't know if you are familiar with the Independent Fundamental Baptist movement or not, but Dr. Jack Hyles, the late Lester Rolof and Lee Robertson are a few of the more well known leaders. I have a problem with a lot of the beliefs of our church, but there are not a lot of churches to choose from. Most churches around here have no standards and do not focus on evangelism. I can say that separation from the world and evangelism are stressed at my church, which I like. But reformed theology is considered heresy and pastoral authority is abused greatly.

I am 24 years old and have just assumed that all baptist churches were like this. Then I come across your website today and I feel like I have died and gone to Heaven. Call me naive, but I did not realize there were Baptists in this country that believed like I do. Where did ya'll come from and are there any churches in my area that believe like you. I would love to call and talk to you one day. Are you in your office after 5:30 P.M. any days during the week?

Thanks for being such a blessing.

NORTH CAROLINA: Your site (WebSite) has been, (and is) so important to me. I've read everything in it at least twice. I'm certain you must receive numerous accolades and gratitude from your flock. As another child of God, I offer you a heartfelt thank you. You have touched a heart in North Carolina, and fed a hungry soul.

WWW: Your article was interesting and informative. I read things I did not know about Dr. Dobson and I will do my own homework to see if they are true. I too believe in the truth and with the help of the Holy Spirit I live by the truth God has revealed through Jesus Christ. As God tells us in his word "for we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Hebrews 4:15. Jesus Christ understands me because in all ways he was tempted but without sin. Without sin. Without sin. Being tempted does not = sin. God bless you and may you always proclaim the message of Christ.

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