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Jesus Christ is the same yesterday, and today, and forever. Hebrews 13:8

Several years ago, on a quarterly basis, I had written a teaching letter that was translated into Farsi and Urdu. We received many testimonies regarding these articles that were written. Since there are questions to so many subjects and topics as well as a great desire to learn and grow, I have felt the burden and the inspiration to start it up again. Our purpose and desire is to stay with the teachings of brother Branham and show them forth clearly from the Bible. This is my burden and my calling.

The February issue will cover three important subjects:

1. Women Preachers
2. The Sovereignty of God
3. Revelation 10:7, Church Age Messenger vs. Revelation 11:15 Seventh Trumpet Angel

Women Preachers

The first subject I want to lay out in February's issue of PTM Contender is women preachers. In the day and age we are living in human rights has become one of the most pre-eminent issues and many positive advancements have taken place as a result. Some negative results have ensued as well. One of them being that both men and women have lost sight of God's design for them. Women have left their place in the home, men have become feminized and lost their place. The pulpits and churches of the world are no different. Any student of history has to admit that the late 19th and the 20th Century is the first that allowed women preachers. This is indeed a new development. Let's examine a few Scriptures closely in order to establish the Biblical truth. Before we do that I want to lay out the objections to these verses and then I will show these verses and respond. The first objection against women NOT being preachers is that this was an old convention because of the low estimation that women had in society. Therefore, it is merely a cultural norm and not an eternally established truth. If a woman is gifted to teach and to preach she should do so regardless of these cultural commands in Scripture. Let's look at a few verses that are used to prove that there were women preachers in the Bible.

Galatians 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

The plain understanding of this verse is that all alike have access to Christ Jesus and all alike have an inheritance in the spiritual truths. Remember that under the Old Covenant that only the males were to appear before God at the Temple three times per year. Women and children were exempted. Only males were circumcised, women were exempted once again. In many of the ordinances of the Old Covenant women did not have to take part and were not even allowed to do so. Under the New Covenant women are allowed to and in fact are commanded to take part in them; baptism, the Lord's Supper, Foot Washing, prayer, fellowship with God, etc. In chapter 3 of Galatians Paul is not speaking about who can and who cannot be preachers. Rather he is seeking to show that both Jews and Gentiles, men and women, slaves and freemen that they all have access to the covenant of God with Abraham by faith and not by circumcision. This does not mean that there are no ethnicities, neither does it mean that men are not men and women are not women, nor yet that there are not slaves and freemen. He is not denying reality, rather he is stating, you all have access regardless of race, ethnicity or sex. Read Galatians chapter 3 to see the greater detail. Another verse used to prove women preachers is the following.

Matthew 28:1-7 In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre. **2** And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. **3** His countenance was like lightning, and his raiment white as snow: **4** And for fear of him the keepers did shake, and became as dead *men*. **5** And the angel

answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. **6** He is not here: for he is risen, as he said. Come, see the place where the Lord lay. **7** And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

Mary Magdalene and the other Mary came to the tomb and the angels gave a message to them and told them to relate this message to the 11 disciples. Advocates of women preachers state this is clear evidence that women could now be preachers. It is clear that they were to go and tell. The word tell from the Greek does not speak of preachers, rather it speaks of speaking or bringing word to them. Verses 8 and 9 speaking of telling as well, these verses speak of announcing to them. So, the picture would be, the women going to where the disciples were and making an announcement to them. Now, this is a wonderful thing, showing the high estimation that God has for women. But this does not mean that they are now teachers, rather it shows they are allowed to testify of their experience and that God values their testimony as much as he values the man's testimony. But, we cannot use one verse from the Bible to throw away other verses in the Bible. Notice what Paul writes to Timothy and compare it how I have explained these verse in Matthew and Galatians. You will find a perfect consistency to them.

1 Timothy 2:11-14 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. **13** For Adam was first formed, then Eve. **14** And Adam was not deceived, but the woman being deceived was in the transgression.

First, let us go through these Scriptures and state their clear meaning and then respond to the objection. Women are told that they are to learn in silence and to be submissive. So, they are not to boss, control or rule over men. They should quietly learn. Then, Paul writes that he does not allow a woman to teach or usurp authority over, the Greek says "to dominate" over the man. She is not to be in a position of leadership in the church or teach in the church. The word silence from the Greek means "stillness." So, here are Paul's commands, which are not merely his, but from the Lord.

1. women are to learn in silence
2. women are to be in a position of subordination
3. women are not allowed to teach in the church
4. women are not allowed to be in a position of leadership in the church
5. women are to be still and submissive

Now, let's notice how Paul demonstrates the truthfulness of his point. He does not argue from a cultural standpoint. He could have used many cultural facts of the time. Instead he uses a historical and biblical event, which is fixed and doesn't change based upon culture, society or how many rights one has. Verse 13 says, "For Adam was first formed, then Eve." So, the woman should not teach or be in authority

because Adam was created first. This is eternally true. Next, he further illustrates this point by saying that it was not Adam that was deceived, but the woman was deceived. We can say that men are to be the teachers and the leaders of the church because the man was created to be in leadership and the woman was not, plus the woman is more easily deceived than the man. This might upset and anger you and cause you to think that I'm old-fashioned, but this is the plain teaching of the Bible. This does not make the woman have less value in the eyes of God, she is equal in value, but men and women have different roles within the church, the family and society.

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. **35** 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.

Paul writes to the Corinthians that women are to be silent in church and that it is not permitted for them to speak. This does not mean they cannot operate spiritual gifts in proper order, it does not mean that they cannot make prayer requests, pray during those times, etc. In 1 Corinthians 11:5 it states, "every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head." It is evident she prayed and prophesied in the church. This is not a contradiction. The word "speak" in verse 34 references the context of preaching or teaching or entering into a discussion on a point of doctrine. She was to remain silent and discuss it with her husband at home.

Clearly the apostle is instructing us that a woman is not to be in a position of authority in the local church or to teach or preach the word in the local church. She cannot be a pastor or a teacher, etc. This is what a woman cannot do, but what can a woman do in ministry?

Another objection to the teaching of Paul is that we find in Judges 4:4-6, regarding Deborah, a prophetess, who judged Israel. As we read before, in Corinth and all the churches Paul allowed that a woman could prophesy and pray publicly. But prophesying is not the same being a teacher or a preacher or having authority in the local church. Remember in 1 Corinthians 14:34 Paul relates, "...as also saith the law..." The law does not allow a woman to teach or take authority in the Temple, in teaching of the law, etc. How can Deborah's instance convict and contradict such a clear teaching? She was a civil magistrate and had the gift of prophecy, but she was not an authority in the Tabernacle or in Levitical orders, neither as a teacher of the Law. Now, let's turn to see how the apostle Paul ordains that a woman should have a ministry under the New Covenant.

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; **4** That they may teach the young women to be sober, to love their husbands, to love their children, **5** To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

The older sisters are to be teachers of good things. Whom should they teach? They can teach the younger sisters. So older sisters are to teach younger sisters. Not in a church service, but in private where no men are present. What should the older sisters teach the younger sisters? They are to teach them to be sober, that is, to have a sound mind. Think clearly, with scriptural judgement and understanding. Next, teach them to love their husbands and love their children. They can teach the manner of loving and caring for a family. Next, they teach them to be discreet, that is to be moderate, balanced in life. They are to teach them to be chaste or innocent, faithful to their husbands. They are to teach them to be housewives, to be good and to obey their husbands. If we look at the whole of these, the teaching that the older or more experience sisters are to do is to encourage them to follow the word of God in their personal lives. The teaching is not doctrinal based. For instance, they are not to teach the younger about the Godhead or the seven seals. They are to teach and encourage them in practical matters of godly living.

Romans 16:1-2 I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: **2** 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.

Sister Phebe was a servant of the church at Cenchrea. The word servant can be understood in multiple ways. We have to take the context of these two verses and then also take in the context of the rest of Paul's writing. Indeed, it was Paul whom twice explained clearly that women are not to be in the preaching or teaching ministry. They can prophesy of things to come and pray in public, but they cannot be involved in doctrinal teachings and discussions in public. They are to ask their husbands and learn at home. So, in this context we look at sister Phebe who is a servant of the church. It is clear from these verses that she is traveling from Cenchrea unto Rome, and Paul is commending her to the care of the church in Rome. It is thought that she was traveling to Rome and therefore the apostle Paul sent his letter with her to the church there. The word "servant" we find in this verse speaks of a deacon. The role of the deacon in the early church was to serve tables and to care for the poor and needy in the church. Phebe was a female deacon that was responsible for carrying for the poor and elderly women in the church. Nowhere does it allow for her to preach or to teach. Instead she has a position of serving other sisters in the local church.

In conclusion to this subject, it is clear throughout the ages, every apostle or prophet that wrote a book of the Bible was a man, Jesus chose the 12 disciples and the 70 disciples, they were all men. Surely if a woman was to be a preacher or teacher one book of the Bible or a one of the disciples of Jesus would have been a woman. Instead the it is clearly established from Genesis to Revelation that men only are called to preach. Therefore, sisters that are preaching are doing so contrary to the Word and Will of God.

The Sovereignty of God

The Bible and the end time message clearly shows for the absolute sovereignty of God. God has sovereignly decreed everything that has happened and that will happen, nothing is outside of His control, nothing can stop or change His purpose. Let's examine the Scriptures and expand upon this thought.

Psalms 115:3 But our God *is* in the heavens: he hath done whatsoever he hath pleased.

God does whatever He pleases. No one can impact what He chooses to do. Brother Branham states, "God is sovereign in his works."¹ Nothing you do, nothing I do, nothing Satan or anyone else does impacts God doing what he pleases. There is not a created thing or person that can change the plan of God. He does and accomplishes His purpose in the universe, period.

Psalms 33:11 The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.

The word "counsel" means advice and within that word it implies a plan. So, the plan of the LORD stands forever. God makes His plan and He never deviates from it, never changes it, never alters it. Our choices and decisions are falling exactly in line with His counsel and the thoughts of His heart. It is not that He sees our choices and then ordains them, but rather He ordains all things and our choices fall in line.

All the works of God is sovereign. There will be many people healed crossing this platform, tonight, there will probably be many not. It's all in the sovereign of God. Who can tell Him what to do? No one. He works according to His Own will, His Own plan.

65-0426 - Proving His Word

We cannot add to His thoughts, His plans, neither can we change them, He works everything according to His sovereign plan.

Isaiah 46:10 Declaring the end from the beginning, and from ancient times *the things* that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:

God declaring the end from the beginning does not merely signify that He just knows what will happen. As you see at the end of the verse, it states that his counsel, that is His plan will stand. That His plan will stand shows that it will remain, it will come to pass, it will not be changed by anything. It also says that God will do all His

¹ 65-0221E - Who Is This Melchisedec

pleasure. There is nothing that could ever prevent or block Him from accomplishing His pleasure. Let's look and see what brother Branham states:

Your birth here was preplanned. I guess you believe that. Every one of you knows that our birth was preplanned. Did you know that your being here never originated just at a myth or a thought? Everything was all preplanned by God, before the foundation of the world, that you would be here.

65-1205 - Things That Are To Be

Everything and all signify that God preplanned everything that has happened or will happen. And He made this plan and purpose before the world was ever created. He even planned the smallest detail, to the point that He planned that those people would be there in the service listening to brother Branham preach.

Daniel 5:21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.

Here we read that every Ruler, President, Prime Minister, King or Queen are appointed by God. Every world leader, good or evil, was planned by God to accomplish His pleasure and purpose on the earth. They are voted on, or born into their position as a world leader, but the fact is God sets them up as leaders as He so desires.

Jonah 2:9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have vowed. Salvation *is* of the LORD.

Here we see that salvation is not of our choices, our freewill, our thoughts, our ideas or our plan. Salvation is of the LORD. He starts, continues and finishes the process of salvation and there is nothing we can do to change or stop this plan. He plans, He purposes and He brings it to pass.

Isaiah 45:7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these *things*.

God forms both peace and evil. He does all these things. At the very same time we know that God himself is not responsible for evil. But God allows evil to accomplish His good purpose. God ordained the fall of man and He also ordained the redemption of man.

Romans 9:18-21 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth. **19** Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? **20** Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me

thus? **21** Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

God chooses to harden some hearts and He chooses to have mercy on others. Verse 19 the question is why does God judge people as sinners if He has ordained them to be that way? Paul's response is who are you to reply against God? If God has formed a person to be a certain way it is not up to us to judge Him. Let's read more.

Romans 9:22-23 *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: **23** And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

The reason that God chooses to harden some hearts is in order to show His wrath and make His power known. Another way to explain that is that God had attributes within Himself that based upon His own nature He had to express them. One of those attributes is that He is wrathful and the other attribute is that He is merciful. In order to express His attribute of wrath He had to make a vessel of wrath, with a hardened heart. And in order for God to express His mercy properly there had to be a vessel of mercy so that the vessel of wrath could understand the greatness of God's mercy on them. Therefore, we conclude God is absolutely sovereign in His plan and purpose for His creation. We can take great comfort in this truth of God's sovereignty. Everything that happens in our lives is for a purpose. God is seeking to accomplish something in and for us through the trials and the pain and the frustrations that we go through. Just as parents will remove any privilege from our children that is causing harm to their character, so God will remove various things from our lives so that we can be more like Him. If we compare the sufferings of this present time, that are given to us by a wise and loving Heavenly Father, to the fires of hell which our sins will take us to, then we can understand that what we are suffering through is actually a gift to bring our character, our heart, into line with heart of God. Secondly, we can have confidence through every trial that God is in control and that it is for our good, as Romans 8:28 tells us. There is a story of a Christian on a ship with unbelievers, long ago. The ship ran into a great storm that threatened to sink it. All the unbelievers began to panic and fear. The Christian man went on as cheerful as if nothing was happening. The unbelievers asked this Christian man, "why do you go on cheerful, as we are about to perish in this sea?" The Christian man said, "How can I be afraid when my Father is the pilot of this ship?"

In future issues of the PTM Contender we will go through the doctrine of election, eternal security and the depravity of man.

It's got to come according to the Word if it comes from God, because it's to vindicate or to prove God's Presence. And He foreknew all these things, being... By His foreknowledge He ordained, foreordained (it's called in the Bible, "predestinated") every age to its place, and every man to its place, and every messenger to its place. He is God, the devil ain't pulling nothing over on Him. And He's God, and He has ordained everything to take place, and falls just exactly in line with His Word.

65-1206 - Modern Events Are Made Clear By Prophecy

Revelation 10:7, Church Age Messenger vs. Revelation 11:15 Seventh Trumpet Angel

Revelation 10:7 "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

Revelation 11:15 "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

In this section I want to examine these two verses very closely. In Revelation 10:7 we find a reference to the seventh angel and the same again in Revelation 11:15. There are multiple groups of angels within the book of Revelation. There are the seven trumpet angels, seven vial angels and the seven churches angels. We can be sure that the seven trumpet and vial angels are spirits. (Hebrews 1:7) The reason for that is because in Revelation 15:1 John sees a sign in heaven and it is seven angels having the seven last vials for in them is filled up the wrath of God. So, he saw them in heaven, that is, in another dimension. We can also be sure that the seven trumpet angels are spirits as well. Revelation 8:2 states these seven angels stand before God. Just as Jesus stated regarding the angels, that they behold the face of the Father which is in heaven. (Matthew 18:10) However, the seven angels of the seven churches in Revelation 2 and 3 are sure to be human beings. Revelation 2:1, 8, 12, 18, 3:1, 7, 14 all state "unto the angel of the church of...write..." It can be sure that John was not writing to spirit angels. [Note: Strong's state that angel here is From *angelos* (probably derived from G71; compare G34; to bring tidings); a messenger; especially an "angel"; by implication a pastor: - angel, messenger.] Each church had a messenger and it is likely it was written to the pastor of each church. However, in a larger sense, since we have no other prophetic fore-view of the church, each of these churches in Asia Minor represent distinct ages of the church. Therefore, in a larger sense these pastors or messengers for those local churches speak of messengers that will be the leading pastoral or even prophetic figure of the church in those ages of the church.

Now, some are stating that the seventh angel spoken of in Revelation 10:7 is the trumpet angel. However, let's take a look at the big picture of the book of Revelation, especially in examining the seals and the trumpets. Revelation 6 lists the six seals. Then we witness an event in Revelation 7 that is a parenthesis in the thought and then the seven seal is not present until Revelation 8:1 and in that case is just states the seventh seal is opened and there is silence in heaven for the space of half an hour. Then the seven trumpets are announced and we only see the six trumpets come forth. Then there is a parentheses in thought again in Revelation 10 and it continues until the end of Revelation 11 where the seventh trumpet sounds which actually leads to the final time of God's wrath and the transfer of the kingdoms to God and Christ.

So, Revelation 7 is a parenthesis and Revelation 10 is a parenthesis. So what are these events and where do they belong? Revelation 8:1 which is about the opening

of the seventh seal speaks merely of silence in heaven and it gives us know clue as to what it means. Revelation 10 shows us a Mighty Angel descending with an open book, a clear allusion to Daniel 12:8-10, and then speaks of an angel that will finish the mystery of God. Is this the seventh trumpet angel? In some translations of the Bible they state that it is a trumpet angel, but that is because of a misunderstanding about the word "sound", which can speak of a literal or a figurative "trumpet" sound. Notice in Revelation 1:10 it says that John heard a "great voice, as of a trumpet" and then this trumpet voice said, "I am Alpha and Omega..." In Revelation 10:7 we see based upon the context that the Mighty Angel descended from heaven with an open book. The seventh angel of Revelation 10:7 is finishing the mystery of God. In Daniel 12:8-10 Daniel could not understand the vision and the Mighty Angel spoke to him that it would be sealed until the time of the end. Then in verse ten it shows that there will be a people on the earth, called wise, they will be purified, made white and that they will understand what was hidden to Daniel. So, the seventh angel of Revelation 10:7 is revealing the mystery hidden to Daniel. And he reveals it to a people on earth.

How does God reveal his Word to his people? Is it through heavenly angels or is it through earthly messengers? Therefore, we see that this messenger must be an earthly messenger and the only other place in Revelation that an earthly messenger is spoken of is in regards to the Seven Churches of Asia. So, this must be the Seventh Church Age Messenger, that will reveal the mystery of God, which was hidden since the days of Daniel and is now open. The means of this opening comes by the descent of the Mighty Angel from heaven and He communicates the revelation of this mystery through the seventh church age messenger, brother William Branham. Revelation 11:15 is simply the sounding of a trumpet by the seventh angel and this is done in heaven. Notice that it speaks of the transfer of the kingdom of this world to Christ. In 11:16 it says that this is communicated in heaven, not on earth. Revelation 10:1-3 shows that the open book will be communicated on earth. So the seventh angel in Revelation 10:7 is bringing a message on earth. The seventh angel in Revelation 11:15 is blowing his trumpet and it alerts the people in heaven and as a result you hear great voices in heaven and the 24 elders fall down to lead the worship. In Revelation 10:7 we see the finishing of the mystery of God that was hidden in the sealed book and this must be done for a people on earth. Revelation 11:15 is clearly a heavenly angel and Revelation 10:7, according to God's unchanging pattern, is an earthly messenger sent by God with a message. I will leave off this subject and this months edition of the PTM Contender with a quote from brother Branham regarding this subject.

Revelation 10 said, "The seventh angel's Message." Now remember, that's right at the Seven Trumpets, and there's seven angels blowing Seven Trumpets. That's what we're coming to next. But remember there, very specifically It said, "The angel's...", not the seventh angel's Trumpet, but the "seventh angel's Message." See, not the Trumpet angel, the Message angel! See, the angel only sounded the trumpet, that seventh angel. The Trumpet angel was this, that in the days of the Message of the seventh angel; see, when his Message is finished. See, that's the church age Message. And this time, then he would... the Message, not the Trumpet, and "the mystery of God (that's written in the Word) should be finished."

63-0818 - The Uniting Time And Sign, William Branham

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