



The Grace Proclamator and Promulgator

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

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SATAN DETHRONED

By J. R. Graves

Part II

The government, even as it now is, is the best and freest that earth can boast; and let us, as brothers and fellow-citizens, pray God to make it all that a pure government can be in greatness and glory. I have to-day no heartfelt hatred toward a fellow-citizen who chose to remain under the old flag and, during the struggle, acted the part of a pure and good man. And God forbid that I should dis-fellowship in my heart a Christian brother who, from principle, chose a different Cesar from me, so that he, through the strife, acted the part of a Christian, and rendered to his Cesar the things that belonged to Cesar. By our political differences we rent the mightiest nation; shall we now allow

Satan, through us, to rend the body of Christ by our political grudges and divisions? Shall we not grasp the hand, aye, and moisten it with grateful tears, that administered by day and by night to the necessities of our poor wounded and sick sons, relatives and friends, fed them in prison, smoothed their pillows in the hospital, wiped the death-sweat from their brows, closed their sightless eyes, and gave them Christian burial?

Are they not as deserving of our love, though they remained within our lines, as the one thousand and one of those who fled without, but never shouldered a musket? Let us lay our political differences and prejudices down this (See SATAN DETHRONED P. 6, Left Column)

“Be All You Can Be”

Pastor Bill Lee

Let us look in our Bibles to the Book of II Timothy chapter 2. I would like for us to read verse 1 through verse 4. ***“Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.”***

The books of I Timothy and II Timothy are some of my favorite readings in the word of

God. There just seems to me to be something very special about these. Every time I read from either one of these books I cannot help but notice Paul’s great concern and his care for Timothy.

Our Scripture song that we sang this morning is recorded in the scripture... II Timothy 2:15 (***“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”***) the words are part of Paul’s instructions to Timothy. To me, it is an amazing thing to consider that we have two books of our Bible written by Paul to this young preacher. That, in itself, shows Paul’s great care and concern for Timothy. In

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these two books he gives Timothy warnings, encouragement, instructions and doctrinal teachings. I think it would be a mistake on all of our parts if we only viewed these things to apply only unto preachers. They are instructions for **all** of us. We know that all the Scripture is profitable unto the people of God, and I think we could all learn a great deal by noticing the instructions that Paul gave unto Timothy.

One thing that seems to stand out in the writings of Paul to Timothy is Paul's desire for Timothy to be all that he could be. To me that

just stands out and it is written in every page, it seems like, of these two books. And I think it is something that every Christian should take to heart! Every one of us should have a desire to be everything that we ought to be as a child of God. Let us notice some things if you would.

Let's go back to I Timothy and in chapter 4, please notice, if you would, some of the instructions and keep that thought in mind. That it was Paul's desire for Timothy not to just get by ...but to be everything that he should be as a man of God. In I Timothy chapter 4 and in verse 12, Paul instructs Timothy "**Let no man despise thy youth; (that is great instruction in itself) but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.**" He is saying, "**Be an example, Timothy.**" It is a lot said just in those words about how Timothy should conduct himself. In verse 13 he said, "**Till I come, give attendance to reading, to exhortation, to doctrine.**" (Pay attention to those things). Reading is very important! And Paul tells Timothy here 'give attendance to reading, to exhortation, to doctrine.' On the other hand, verse 13 states "**Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.**" What a shame it is to neglect a gift! And it does not matter whether you are in the ministry, or whether you are not. To neglect a gift is a terrible thing! In verse 15, he said, "**Meditate upon these things; give thyself wholly to them;** (This is not a part-time effort) **that thy profiting may appear to all.**" There is certainly profiting involved here. Verse 16 reads, "**Take heed unto thyself, and unto the doctrine;** (I know that when Paul wrote these things he was writing under the inspiration of the Holy Spirit of God, and I always keep that in mind whenever I read the letters that are in the Bible, but notice in verse 16 again, that the order given by the Spirit through Paul is 'First of all, Timothy, take heed unto yourself.' It would do all of us little, if any, good to take heed unto the doctrine if we do not take heed unto ourselves first. That is divine order.) **continue in them: for in doing this thou shalt both save thyself, and them that hear thee.**"

Look over to chapter 6 in the same book, if

you would. In verse 11, he says to Timothy, ***“But thou, O man of God,*** (Notice that the Apostle Paul considered this young preacher a man of God.). Hold your place there in chapter 6, and go back to chapter 1. You will notice in verse 2, Paul said, unto Timothy, ***“My own son in the faith.”*** Paul considered Timothy as a man of God! And, it is important to understand the relationship between Paul and Timothy.

Even though Paul was the apostle, he still considered Timothy as a man of God; although Timothy was much younger in age and in the ministry. Back in chapter 6 and verses 11 and 12: ***“But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith,”*** I want you to pay particular attention to that phrase ***“Fight the good fight of faith.”*** I am going to try to point out in this message that it is not enough for us, as Christians, to simply have faith. We have to fight the good fight of faith.

We will see in this message, I hope, that for the Christian there is warfare! There is a battle! And we are going to have to fight, and the weapons of our warfare will not be carnal. They are going to be spiritual. And the fight that we are going to have to fight is not with flesh and blood, but with spiritual wickedness. We are all called upon, I believe, to fight the good fight of faith! Lay hold on eternal life. That is not meaning that you do that in order to obtain it, but those who have eternal life, should lay hold upon it as a prized possession and experience the benefits of it.

With benefits there is also duty. Paul in verses 13 and 14, said ***“I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession. : That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:”*** Look at verse 20, ***“O Timothy, keep that which is committed to thy trust,”*** (and the word ‘keep’ there means to hold it dear—to cherish it, to safeguard it.) ***“avoiding profane and vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith. Grace be with thee. Amen.”***

Look in II Timothy 1:6 ***“Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.”*** In verse 8: ***“Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;”*** Verse 13: ***“Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.”*** That brings us back to the text in chapter 2, and beginning in verse 1: ***“Thou therefore, my son, be strong in the grace that is in Christ Jesus.”***

The very first doctrine in which every Christian must be strong is the doctrine of grace! And, we all need to consider that. There are some who want to be strong in this doctrine and that doctrine; some want to be strong on the doctrine of the Church; some want to be strong on the doctrine of eschatology, and many other things. Let me tell you, we first must be strong in the doctrine of grace. If you are not correct there, you will not be correct anywhere else. ***“Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou has heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.”***

Paul always had a concern for the spread of the gospel of Jesus Christ. Since that day on the Damascus Road, Paul’s life was dedicated to the spread of the Gospel, and Paul taught Timothy sound doctrine. He taught him the word of God. And Paul, in verse two says, ‘what ye have heard of me among many witnesses you commit to others,’ but let me mention this—while these words in verse two can never be separated from the commission the Lord gave unto his Church, they are not one and the same with the commission the Lord gave unto his Church. We are to go into the world and preach the gospel to every creature. That is the Commission that the Lord gave unto his Church...but here is something that is separate from that! Paul is not telling Timothy to tell these things to every individual...he says “what I have taught you, you commit to a particular group of people.” You must find you some

faithful men, and tell them these things. Notice verse 2 again, **“...the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.”** TO FAITHFUL MEN! Who have the ability, the gift you could say, to teach others also!

Now again, while that can never be separated in its entirety from the commission -- that is NOT the commission. Let me give you an example, and I will use Brother Camp as an example: When Brother Camp goes to Thailand, he will preach the gospel in churches and villages wherever he can. But in the school we have a different situation. There, you have faithful men to whom Brother Camp is committing the doctrine of Christ, so that they will be able to go and to teach others also. That is the instruction Paul is giving Timothy here in verse 2. It is not the carrying the gospel to every creature, this is something in particular all by itself. **“...commit thou to faithful men.”** I am going to say this, and I hope you don't take it wrong, and hope Brother Camp doesn't take it wrong. But, in the school in Thailand he cannot waste time when the students are not faithful! That school is for men who will be faithful; who will go out and teach others. There has been a “weeding out” process, has it not? And the “weeding out” process, I am sure, will continue. But that is for faithful men to whom you may commit the doctrine of God, and they will be able to go out and teach others, also. And again, in these instructions here, Paul limits Timothy in verse 2 as to whom he is to commit these things. There are some “pearls” you just don't “cast before swine”! Seek out faithful men! Now, I have mentioned all of this to bring you up to verse three. In all of the instructions that Paul gives unto Timothy, it is the desire of Paul for Timothy to reach the zenith ...to reach the height of all he can possibly be. And in the study of this, I could not help but think of the slogan one branch of the Armed Services had (I believe it was the Army, but am not sure.) “Be All That You Can Be”. That was their slogan, and as I was reading and studying this, and noticing what Paul was writing to Timothy, I could not help but believe this is what Paul was telling Timothy. “Be all that you can be!” Don't

be satisfied with just being average! And that, in a nutshell, is my message this morning for every Christian as well as for Central Baptist Church. Let us never be satisfied in just being average. I do not want to be average; I do not want this church to just be average. I want us to be everything that we can be! And notice verse 3, if you would, **“Thou therefore endure hardness, as a good soldier of Jesus Christ.”** Paul is not content with Timothy's simply being a soldier. He is not content with this one whom he loves so dearly, just simply being in the Army. He says, “Timothy, be a good soldier. Endure hardness as a good soldier.” Surely, all of us can understand that not everyone in our Armed Services are good soldiers. We have a lot of slackers in there. You have a lot of people who want to just spend their time and get by. But, we do have some good soldiers. And they seem to rise to the top! Isn't it amazing that those good soldiers always seem to be in the right place at the right time...just when they are needed! And I am thankful for that in our Armed Services. But Paul uses these words to relate to Timothy in the work of the ministry. I believe we can all learn something from this, to seek to be good soldiers, to be the best that we can! We might remember David had a group of men who followed him, even when his life was being threatened, they remained loyal to David. He had different ranks among those men, but he had three men at the top. That the others just did not seem to attain! He had three men at the top whom he could count on! He had three men at the top that were dependable, who were good soldiers of David.

They were loyal soldiers. And here, is what Paul wants Timothy to be. Go back to I Timothy chapter 1. Notice in verse 18 again **“This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare.”** I am going to say it again! If you are a Christian, you are in the battle; you are going to have a conflict. The question is, “How are you going to deal with it?” “How are you going to conduct yourself in it?” Well, our desire should be to war a good warfare. James wrote in chapter 4, verse 7 --

“Resist the devil, and he will flee from you.”

There are a lot of things I could go into with that, but just understand that in the warfare, you are to resist your adversary. How well are we doing that? “War a good warfare” here. Look in I Timothy, chapter 6:12, (just notice the first few words, if you would). ***“Fight the good fight of faith,”*** War a good warfare. If you are going to be a soldier, be a good one! Fight a good warfare! Fight a good fight of faith!

If you go over to II Timothy 4: you remember that when Paul knew that his earthly life was coming to an end, he knew that the days of his ministry would soon be over. In verse 6 he said, ***“For I am now ready to be offered, and the time of my departure is at hand.”*** He could reflect upon his life and honestly say, “I have fought a good fight”. I wonder how many of us will be able to say that, as our last days draw near! How many of us, could even now honestly think back over our life – since the day the Lord saved us - how many of us could honestly say, “I have fought a good fight”. There is a lot to think about in that statement. Just how faithful are we? In II Timothy 2:3 Paul tells Timothy - ***“endure hardness, as a good soldier.”*** You know, a good soldier will look only to his superior officer for instructions. A good soldier will not obey anyone else. A good soldier of Jesus Christ understands that Christ is all! Christ is everything! A good soldier of Jesus Christ will not allow anything or anyone to interfere with his obeying the Captain of his salvation. Not the good soldier of Jesus Christ. The good soldier of Jesus Christ will certainly be obedient unto Christ. In saying that...“being obedient”... to be obedient, the good soldier must know what the orders are! How important Bible study is!! Therein lay our orders!

If we are going to be obedient, we have to know what our orders are. I want to point something out to you. Look with me to I Corinthians and in Chapter 4. The good soldier of Jesus Christ will realize that he answers to no one, BUT Jesus Christ! I’ve said he would be loyal, would be obedient, and this is an important point here...the good soldier answers to no one but Jesus Christ. In I Corinthians 4:2 and 3, notice what Paul says - look at verse 2, he said, ***“Moreover it is required in stewards,***

that a man be found faithful. But with me it is a very small thing that I should be judged of you.” Now, that just had very little consequence with Paul what somebody else thought about him. ***“or of man’s judgment: yea, I judge not mine own self. Verse 4 - For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.”*** Now, the good soldier of Jesus Christ, I will say again, is answerable to none other than Jesus Christ. If you apply that to the men of God in the ministry, - I will put it this way - the good soldier of Jesus Christ is answerable to no convention, to no association, nor to a board of any kind. The only Bishop over the man of God is the Bishop of our Faith, the Lord Jesus Christ...we are answerable to no one but Jesus! Not even to a church. We are answerable to Jesus...to the One who has called us to be a soldier. That is not only true of men who are called to preach, it is true to all of you! You are answerable unto the Lord...you are accountable unto the Lord, and we should not be so concerned with what everyone else may think about us. There is One whom we will stand before! That is the One who is going to judge you. That is the one with whom we should be concerned. Back in II Timothy 2: 4: ***“No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.”***

A caution - don’t be so entangled with the affairs of this life that it detracts you from your duty and your service of the Lord. How easily we are detracted...led away... As Paul said in verse 4 ***“entangleth himself with the affairs of this life;”*** How easy it is to sit in a church service and sing ‘FOLLOW, FOLLOW, I WILL FOLLOW JESUS’ We claim to be a good soldier, but how often it is that we let the entanglement of this life lead us astray, and are not faithful like we should be. Putting it in military terms, as Paul is dealing with it here. There are some soldiers of the Lord Jesus Christ who at various times are A.W.O.L! They are not at their assigned posts. They are not where they should be. They are not on duty! Because they have become entangled with the affairs of this life. Let me read this to you, - In Galatians 5, Paul is writing to the saints of

Galatia, and he has told them in verse 7... **"Ye did run well; who did hinder you that ye should not obey the truth?"** You have been hindered. And you know, you can be hindered, and you can talk about an "ox in the ditch" all you want to, but Paul says in verse 8... **"This persuasion cometh not of him that calleth you."** "You did run well". What a sad commentary that is for any Christian to have put upon them. "You did run well". Notice this – **"that ye should not obey the truth?"** Who is it that caused you to cease being a good soldier? Who is it who caused you to stop obeying the one who called you to be a soldier"? Be assured in verse 8 that persuasion did not come from above. It did not come from the One Who called you! Let me say this again, in closing - My desire is for every one of us to be good soldiers of Jesus Christ. My desire for Central Baptist Church is not that we be an average church! But, that we be a good church. That is enough - just be a good church! And a good church is one that will be obedient, will be faithful and will be loyal, but understand ...every church is made up of members in particular... and the church cannot be faithful when the members are not faithful. It takes ALL of our

(SATAN DETHRONED, Cont. From Page 1) day at the foot of the cross, and pray and labour to conciliate our divided and distracted land, and save our churches from being rent and torn through the device of Satan. From this day forward let it be said, **"Blessed are the peacemakers, for they shall be called the children of God."** And I do believe that every true child of God will seek to make peace; to save the Church for which Christ died, a Church ten thousand times more precious than ten thousand Confederacies or kingdoms or earthly empires. Christianity alone can enable us to do this.

I return from this digression. There is no hope for the nation while Satan reigns. Politics and forms of governments can promise us nothing, for Satan possesses them all. That will prove the best that is the strongest and most permanent, and the least liable to revolutions and wars. But must this hopeless state last forever? Shall **"the whole creation groan and**

travail in pain together," and a just God heed not the lacerating cries of His suffering children? No: thank God, hallelujah and amen! Christ Himself declares, **"The prince of this earth shall be cast out."** This is the hope of the Christian: this is humanity's and the world's only hope.

III. A better day.

I turn from the dark and frightful picture of the past and, glancing along the finger of prophecy, catch a sight of the coming glory of the **"age to come,"** when the reign of the serpent shall, give place to that of the Prince of Peace.

The transfer of all the kingdoms and dominions, thrones and principalities, all earthly crowns and governments to Messiah and His saints involves the mightiest changes that the world has ever witnessed. No mild, persuasive measures can effect this. Those who cry, **"Peace, peace,"** and the subjection of the nations to Christ by the exhortations to repentance from the lips of Christian ministers and missionaries, teach falsely, and contrary to the plain declarations of God's word, and have learned nothing from the history of the past. Did Abel's brotherly exhortation deter his brother from his willful perversion of God's worship, or restrain the fratricidal blow? Did the fervid preaching of Enoch arrest, for a moment, the antediluvian apostasy? Did the faithful preaching and fearful warnings of Noah for one hundred and twenty years prevail against the unbelief of his age? Does the Bible report a single convert, so inveterate was the infidelity of the world?

And was not the state of the world then declared by Christ to be a striking picture of the late prophecies of His coming? Did all the manifestations of God through Moses and Aaron, through a long line of prophets and priests, for two thousand years, prevent even the one little province of Juda from being overwhelmed in wickedness and unbelief? Who of all the millions of God's own peculiar people, save here and there an Anna and a Simeon, when Christ came were **"waiting for the consolation of Israel"?** Did the ministry of Christ, and of His eighty-two apostles attended

by untold signs and wonders, avail to the conversion of even the one city of Jerusalem, or the little town of Bethlehem, in which He was born? Do the Acts of the Apostles, or any history of the triumphs of the Gospel, give an instance of even one entire city, town, village or hamlet being converted to the faith and obedience of the Gospel by all the labours of all the apostles or modern missionaries? The sun has never yet witnessed the sight.

If the ministry of the Son of God could not effect the conversion of one of the least villages of Judea, or even a considerable fraction of it; if the lifetime preaching of the apostles, inspired to preach, and that too with demonstration of the Holy Ghost and power, with mighty miracles and wonders, even to the raising of the dead to confirm the word preached, shall we, can we, look for the world's conversion through the feeble and almost powerless ministry of men, unaided by inspiration, tongues or miracles? The thought is preposterous, and the doctrine is in contravention of the Word of God. Alas, Leviathan is not so tamed! The strong man, armed, cannot be charmed by Orphic lute or words of mild persuasion to quit his palace and surrender his throne.

Let those wordy orators who preach the universal conquest of the Gospel over all nations and all men's hearts by modern preachers and the missionary enterprise before the second advent of Christ look around them here in this boasted and claimed Christianized land of ours, and be confounded. All the power that preaching, aided by genius, eloquence and learning, can exert has been put forth for the last centuries, and exhausted its influence in vain. What do we see? Universally wherever the Gospel has been longest preached, there infidelity rears its hydra and constantly multiplying heads of scoffing unbelief. New England is but the hot and active seedbed of every form of infidelity and pestilential error and fanaticism.

The fearful fact is that the enmity of man's heart to God is so deep-seated, so malignant, so universal that no law has availed to restrain, no love or tenderness to check, it. Streams of pollution burst hot from it, and roll their scorching tide over the world like lava from a

volcano. The streams of human guilt are filling darker than ever, and flowing on with a still broader current. Can gentle persuasions of man or angels or the infinite God Himself deter man from his opposition to his Maker? Man sinned in Eden, when the companion of God and angels; sinned knowingly and willfully; he continued to sin after the penalty had been inflicted for his transgression; he sinned on with the terrible remembrance of that flood behind him; he sinned in view of Sodom and Gomorrah; he sinned with the tabernacle of God in his midst, and the bright cloud of heaven overshadowing him. He sinned in spite of prophets and seers coming straight to him with messages from Jehovah on their lips; he sinned with an incarnate God, manifest in Jesus Christ, dwelling with him; he hated the divine Saviour, and rested not till he slew Him, and hanged Him on a tree.

He has been sinning with the same awful, desperate deliberation during the nineteen centuries past, with the Gospel of salvation sounding in his ears; he is now sinning, with all these facts and fearful warnings, with all the influences of Christianity constantly exerted upon him, and the influence of pious parents; still he goes on sinning with a stiffened neck and outstretched arm, and is seeking new ways and inventing new forms of insulting and dishonouring God, as though his hatred of Jehovah could not be slaked. Tell me not this rebellious race—tell me not that all the ***“principalities, and the powers, and the rulers of the darkness of this world”*** will yet be subdued to Christ by the ordinary ministrations of the spirit of the Gospel, and that no greater are promised. Never—never—NEVER—NEVER!

But by the sword, by pestilence, by blood and slaughter such as this world has never witnessed, will Christ come to plead with all flesh; and the slain of, the Lord will be many, till the wicked nations are subdued to external obedience to the law of Christ. It is by the might of Messiah's arm outstretched in vengeance that the armies of the beast and false prophet will be destroyed, and they be cast into the burning pit, and their governments and subjects taken possession of by Jesus Christ. If the world

is to be converted by the learning of theological schools, the eloquence of modern pulpits, and the efforts of our boards of home and foreign missions, aided by Bible and tract societies, why should Christ **“come in flames of fire, taking vengeance on a guilty world,”** striking through kings in the way of His wrath, **“executing his vengeance in fury, and his judgments in flaming fire,”** visiting a scoffing world with judgments and distress such as they never heard of?

This idea originated in the self-sufficiency and importance of the human heart; it is the popular doctrine of the schools and doctors of our modern divinity, and tickles and lulls to repose a guilty world. It will prove a failure, and the world will be made skeptical thereby, and reject it as false. Theirs is the dangerous theory; for they teach the world that the Gospel was designed to do this, and should it fail to accomplish it, as it will, universal unbelief will sweep over the land, or to the extent of the influence of their teaching. But the Gospel was not sent to convert the whole world, but only to be preached as a witness to all the nations until God should call out from among the Gentiles a people for His name. And this it will do, and not fail, while the subjection of a rebellious world and wicked nations to Christian rule and government will be effected by Christ Himself at His second advent.

Let us appeal to the teachings of God’s word. Enoch, the seventh from Adam, preached the day of Christ’s second advent thus: **“Behold the Lord cometh with myriads of his saints to execute judgment upon all, and to convict all that are ungodly among men of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.”**

Paul says: **“When the Son, Jesus, shall be revealed from heaven, with his mighty angels in flaming fire, to take vengeance on them that know not God, and that obey not the gospel of our Saviour, Jesus Christ.”**

Isaiah, in prophetic vision, saw and held converse with the Messiah returning from the slaughter of the armies of Gog and Magog—the beast and the false prophet. The prophet,

astonished at his bloody appearance, inquires: **“Who is this that cometh up from Edom with dyed garments from Bozrah; this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thy apparel, and thy garments like him that treadeth in the wine vat? I have trodden the winepress alone, and of the people there were none with me; for I will tread them in my anger, and trample them in my fury: and their blood shall be sprinkled upon all my garments, and I will stain all my raiment; for the day of vengeance is in my heart, and the year of my Redeemer is come. And I will tread down the people in mine anger, and make them drunk in my fury; and I will bring down their strength to the ground.”**

The judgment and reign of this world the Father has committed to His Son. David, in Psalm 2, thus speaks: **“Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.”** Is it that Christ may subdue them by the soothing sounds of the Gospel? No. **“Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel. Be wise, therefore, O ye kings; be instructed, ye judges of the earth; serve the Lord with fear; rejoice before him with trembling. Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little.”**

Christ Himself taught that Satan, as a strong man, would reign in peaceful possession of his house a palace until the stronger than he cometh; and he will first bind him, and cast him out, and then spoil his house.

The vision of the second coming of Christ to judge and punish the wicked rulers of earth, and to subdue the nations under Him by sword and slaughter, and the binding of Satan is described by John, in Revelation 19:20.

The nations subdued to Christ’s authority, and Satan dethroned and chained; then succeeds the reign of Christ and His saints on the earth for a thousand years, during which time every curse but death will be removed; the fertility of the earth restored; the ferocity of

animals tamed; the nations learn war no more; and all thrones and all offices, from the highest to the lowest, be filled, and all governments of earth be administered, by the saints of Christ in equity and peace. Then will truth spring out of the earth, and righteousness look down from heaven; Christ, the once crucified, now earth's victorious and glorious King of kings and Lord of lords, take the throne of His father David, and reign from the rising of the sun to the going down thereof.

"Thus shall all nations of the world
In Abraham's promised seed be blessed.
Oh, scenes surpassing fable, and yet true—
Scenes of accomplished bliss, which who can see,
Though but in distant prospect, and not feel
His soul refreshed with foretaste of the promised joy?"

This is the glorious future that awaits the earth, for which the dumb earth is now waiting and groaning; this is the hope of Christianity, the redemption and glorification of our bodies, and our exaltation to reign with Christ in His second coming and kingdom; it is the hope of every intelligent Christian who has the faith of Abraham today. They see nothing earthly to hope for; the world is plunging from bad to worse; the wicked rule, and study oppression, and the land mourneth.

The child of God longs for Christ to come and reign: the promises He sends down to earth, they echo back to heaven in yearning prayer:

"Come, Lord Jesus, come quickly;
Come and add to Thy many crowns;
Receive yet one—the crown of the world,
Thou who alone art worthy. It was thine
By ancient covenant ere nature birth;
And Thou hast made it Thine by purchase since,
And spared its value with Thy blood.
Thy saints proclaim Thee King, and in their hearts
Thy title is engraved with a pen
Dipped in the fountain of eternal love:
Thy saints proclaim Thee King, and Thy delay
Gives courage to their foes who, could they see
The dawn of the last advent long desired,
Would creep into the bowels of the east hills,
And flee for safety to the falling rocks."

AFFLICTION THE LOT OF SAINTS BELOW

by James Meikle, 1730 - 1799

While I am mortal, I must taste of the waters of Mara; drink of the cup of adversity; and swim the tempestuous ocean. It is the perfection of angels, that they could never experience the pain of mental disquiet, or the pangs of anguish. And it is the happiness of departed saints, to obtain joy for mourning, a crown for crosses; and to forget their misery, if not wholly, yet to remember it as waters, once swelled to a dreadful flood—but which now have forever flown away. It is, then the misery of the sons of men, only while here, to be, as it were, a mark set up for the arrows of tribulation, and to be engaged in constant war, and in perpetual broils. But it is the privileges of the Christian soldier to wear the shield of faith, with which he shall be able to quench the fiery darts of Satan, and to ward off the sling-stones of tribulation which pelt him from every quarter. How, then, may I triumph under all my afflictions? Consider,

1. Afflictions come from God, whatever, be the instrument. "You have chastised me, and I was chastised—you have afflicted me in faithfulness."

2. Afflictions are sent out of love. "Whom the Lord loves he chastens, and scourges every son whom he receives."

3. Afflictions are for my good. "Our human fathers punished us for a short time, as it seemed right to them; but God does it for our own good, so that we may share his holiness."

4. Afflictions are for the exercise of grace, even of that noble grace of faith. "When I am afraid, I will trust in you;" here faith is improved by affliction. "Consider it a great joy, my brothers, whenever you experience various trials, knowing that the testing of your faith produces endurance. But endurance must do its complete work, so that you may be mature and complete, lacking nothing." "And not only that, but we also rejoice in our afflictions, because we know that affliction produces endurance, endurance produces proven character, and proven character produces hope. This hope

does not disappoint, because God's love has been poured out in our hearts through the Holy Spirit who was given to us."

5. Afflictions are noble antidotes against, and preservatives from sin. "Before I was afflicted, I strayed—but now I keep your word."

6. Afflictions assimilate the saints to their glorious Head, their sympathizing and feeling High Priest, who was "a man of sorrows, and acquainted with grief." Yes, in the work of redemption, "the Captain of their salvation was made perfect through sufferings."

7. Afflictions give a general disgust of all created things, and prove the creature to be subject to vanity; hence, says one much tempered in affliction, "I have seen an end of all perfection."

8. Afflictions teach humanity and sympathy to fellow-creatures in the same circumstances. Israel, from their being strangers, were to know the heart of a stranger, and deal kindly with him; and in this men ought to imitate him, "who suffered being tempted, that he might know how to support those who are tempted, and be a merciful High Priest to his people."

9. Afflictions make very humble, and break the haughty mind and bring down the lofty thought. "I shall go softly all my years, in the bitterness of my soul; my soul is as a weaned child." And God has this in view by them—to hide pride from man.

10. Afflictions make the man rightly exercised therein, to know himself, and think on his former ways; to resort often to the throne of grace, go often to God, and increase, as it were, the acquaintance between God and his soul. "In the day of my trouble I sought the Lord.

11. Afflictions give clear and certain proof of the providence of God, who in six troubles and in seven delivers out of them. They preach his power, who makes his people pass through fire and water, not to ruin, which we might well expect—but to a wealthy place, to heaven and to glory.

12. Afflictions prepare for glory, and make us fit to join the company of those who came out of great tribulation, and have washed their garments and made them white in the blood of the lamb, therefore are they before the throne of

God, and enjoy him in all his divine plenitude, world without end.

Shall I, then, despise the discipline of heaven, from which none are exempted, no, not even the Son of God? Yes, all the heirs of glory are brought up in the 'school of the cross'. O royal privilege, inestimable blessing, to be under the care of heaven, and tutelage of God! Away, despondency, begone; you would cast a covering over the love of him who is my tower in troublous days; and make me conclude hard things of him who has thoughts of kindness towards me. Can infinite wisdom be at a loss to contrive, or infinite power confounded to bring to pass, to bring to perfection, my relief? Until then, I shall, I will believe; nor shall I look to means, or tie Omnipotence to them.

Bring Israel to the rock to quench their thirst! What! Can solid flint be converted into a cooling stream? But, lo! the aged rock divides asunder, and lets the promised springs refresh the parched multitude! Omnipotence, rather than not perform, will stop the course of nature, and make the restless billows rise in liquid walls, that Israel's bonded sons may tread the trackless sand! Omnipotence will bid the raven feed, with morning and evening care, the wandering prophet; and forbid the fire to burn, or even to singe the garments of the glorious martyrs. Yes, to feed his chosen people, he creates and rains down manna from above.

Who, then, should bound his power, or doubt his faithfulness? God will never break his word, whatever men think; nor falsify his faithful promise. Cursed unbelief implies, that either God promises what he never intends to perform, or what he is not able to perfect; both which are blasphemous! Both which, O my soul! abhor, and rather rejoice in tribulation, which, when watered with the dew of heaven, is so far from being a barren soil—that it is the nursery of other graces, and produces endurance; endurance produces proven character; and proven character produces hope; and hope produces strong confidence, and sweet dependence on that God whose love is shed abroad in the heart by the Holy Spirit.

Again, in affliction the saints are ascertained of the love and care of God, when their prayers enter into his holy habitation, and their requests

are answered to the joy of their soul. Hence it was sin in Israel to chide with Moses, and to quarrel with God, when brought into difficulties and dangers that seemed inextricable every way. Before them the Red Sea forbids them to advance, high hills on every side hinder their escape; and behind advancing hosts, swollen with rage, and ravening after blood, deny a safe retreat. Now man is more than bewildered; all courage fails; faith and hope are low; fears are high; and, alas! their eye is not towards Him who can do all things, and who did instantaneously, to manifest his power, and fix his people's faith in himself, divide the raging floods, and build the restless waters in crystal walls, to bound their steps in ways not known before, and clothe them in shady night which darted pitchy darkness in the eyes of the keen pursuer.

Seeing You, O Governor of men! can make crooked things straight, rough places plain, and affliction even to become a friend—I will rejoice in you forever, nor quarrel at your conduct. Yes, woe to them; nay, woe to me, if I use any unlawful means, or be too anxious to set my nest on high, that I may be delivered from the power of evil. Agitating affliction, like the ebb and flow of the sea—casts out mire and dirt, sweeps its troubled bosom, refines the affections, and purifies the soul. Take courage, O my soul! and mind that in a little while—and sin will be no more, and sorrow will be no more, and temptations will be no more, and troubles will be no more; and time will be no more. But yet a little while, and love, and life and light, and liberty, and joy, and glory, rapture and delight—in a word, God and all his fullness—are yours for evermore!

THE NECESSITY OF AFFLICTIONS

By James Meikle, 1730 - 1799

I complain without a cause, seeing it is good for me to be afflicted. Whatever be food to the soul, surely affliction is a good medicine. There is a necessity for affliction, to preserve the health of the soul. Can a much esteemed flower

think that it is unkindly dealt with, because the weeds that twisted with its roots are plucked away with force, such force that the flower seems to be pulled along? Just so am I displeased at severe afflictions, sent to root out some rampant lusts, or deep rooted earthly affections, when afflictions less severe would prove ineffectual for such a noble end. Corruption is never totally removed—it is only subdued in part. The more I am afflicted—the more it is subdued.

Neither is grace perfect here; but the more grace is exercised, the more perfect it grows. The better part never suffers in affliction; for even when it is so ponderous and crushing, that under it the outward man decays, and wastes away, yet the inner man is renewed day by day. By afflictions—my sins are mortified, my lusts subdued, my fond and foolish desires reprimanded, my afflictions purged, my eager grasp of created things loosed, and I am instructed on the vanity of all sublunary things. Again, dare I be displeased, that, by various, repeated, and uncommon afflictions, and from sinful instruments too, my faith is tried, my patience and resignation proved, my love and esteem of heavenly things heightened, and all my graces improved invigorated, furbished—to the glory of God, and advantage of my own soul?

Every new trial is like a new combat to the valiant hero. If he comes off a conqueror, it is another trophy added to all his former victories, and a fresh display of his military skill in the eyes of enemies and friends. There never was a traveler to the throne of God—but pursued his way through the thorny path of affliction; and yet there is not, this day, one person in all the magnificent assembly of heaven, that has the least complaint upon the hardships or afflictions that befell him along the way. Why should I, then, so much complain of the deep steps and rugged roads, the stormy days and dark nights, that distress me in my pilgrimage, seeing that, when I shall see things in the light of glory, I shall approve of all. The storm of hail, claps of thunder; and midnight-gloom—shall only multiply the stanzas of my eternal song.

While here below; the 'intoxicating juice of carnal pleasure' breeds diseases; so that the 'bitter medicine of affliction' is absolutely necessary to dispel those infections which threaten damage to the soul. Since it is not my happiness to be free from sin below; it is my happiness that I am not without afflictions—which are a noble antidote against sin. I have reason to bewail, bitterly to bewail, the corruption of my nature; but not the correction of my corruption. Were I punished as I deserve; instead of

being washed with the soap of affliction; I would be swept away with the broom of destruction. What condemned criminal would rage at the loss of a finger, who deserved to have lost his head? So; why should I repine at a little ill; who deserve a great deal worse?

Indeed, at all times, and in every case, I should not look to the **hand** of God—but into his **heart**; not barely look *upon* the providence with fear; but *into* the promise with faith; where, be the providence adverse or prosperous, to my comfort I am told that all things work together for good to God's called and chosen ones. If my fluctuating bosom is composed amidst all my sorrows, by a firm belief in the promise—that happy moment I find the promise performed to me; and aver, with the royal sufferer,

DEPARTURE TO THAILAND NEAR

By Wayne Camp

As we are preparing this paper for publication, my wife and I have been preparing for the return to Thailand for another four months of Bible School and preaching to the churches in the jungles of Northern Thailand. Before we depart on October 29, 2007, I still have a busy schedule.

I am preparing papers to be mailed through the month of February. I have been busy preparing lessons for Bible School also. On Sept. 23 I will be preaching at Central Baptist Church here in Grenada. On September 28 I will fly to California where I will preach at the Fifth Saturday meeting on Saturday, 9/29. On Sunday, 9/30, I will preach two times at Carmichael where Bro. Bill Brown is pastor. On Monday and Tuesday evenings 10/1-2, I will preach at the Cool Baptist Church in Cool, California, and will possibly also preach at a nursing home one afternoon. Wednesday through Friday, 10/3-5 I will be with Bro. Brown again in a Bible Conference. On Sunday morning, 10/7. I will preach at Heritage Baptist Church, Bro. McDowell, Pastor, and that afternoon I will preach at Friendship Missionary Baptist Church, Bro. Chris Silvey is pastor. I will return home on Monday, 10/8, and will preach a meeting at Gordo, AL, Bro. Garnett Brown, Pastor, on October 12-14.

Bro. Anond tells me that about 50 men have talked to him about coming to school this year. We will probably end up with about 40 if it is as

it usually is. At this time Bro. Anond is preparing for a 10 year anniversary of the organization of the first church and Bro. Lee's first trip to Thailand. Bro. Bill Lee will go to Thailand on October 8 and be there almost two weeks since he plans to only miss one Sunday at Central.

Pray for us as we are very busy in the work.

Twelfth Annual Bible Conference

Grace Baptist Church

5512 Old Jacksonville Highway
Tyler, Tx.

November 1-3, 2007

Theme of Conference: "Revive Us Again"

Speakers

Roger Dohrer, John Hawkins, Laurence Justice, Forrest Keener, Royce Smith, Bill Lee

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