



The Grace Proclamator and Promulgator

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

PUBLISHED AS A MISSION PROJECT OF CENTRAL BAPTIST CHURCH

REPORT ON THAILAND TRIP

By Paul and Suzan Brown

Thank you Bro. Lee and Bro. Camp for the invitation to go and be a part of this great work in Thailand. It is such a beautiful country with stupendous mountains, riotous flowers, and breath-taking views -- but it was the people who live there who stole our hearts.

Many things were familiar to us. The children racketed around the building before the services while their parents practiced their special choir songs in the bamboo hut next door. The kids crawled under chairs and fought over trinkets just like our kids do here. The children in the villages obviously love Anond and swarm over him as soon as he gets out of the car. He will carry them around and play with the babies as comfortably and casually as a favorite uncle.



The students at the Bible School drank tea and joked with each other during their breaks while the younger guys teased each other and wrestled. You could see the same thing at any school campus here.

Many things, though, were vastly different. In

the U.S. we are an entertainment-oriented society. It's hard to get people to come hear the gospel unless you offer some form of entertainment to sugar-coat it -- which we would never do! The people there are eager to hear and will come for miles and sit for hours listening to the Word of God.



PASTOR'S WIVES AND SUSAN BROWN

The lines between Christians and non-Christians are more clearly drawn there. All too often we struggle in our society because everyone is a “Christian.” Most prayed a prayer during a crusade on TV or in Vacation Bible School when they were children. They live for themselves, but figure they are fine because of the “decision” they made. The people in Thailand know there is a God and that He is real. When they see they have been worshipping a false imitation in their zeal to appease the demon spirits, they have to make a definite break. They stop worshipping the spirits and cut off the bands at their wrists that show

THE GRACE PROCLAMATOR AND PROMULGATOR (USPS Standard Mail Permit Number 876) is published monthly (subscription free) by the authority of **CENTRAL Baptist Church, PO Box 876, Grenada, MS.** Postage paid at Grenada, MS, 38901.

POSTMASTER: Send address changes to **THE GRACE PROCLAMATOR AND PROMULGATOR, PO Box 876, Grenada, MS 38901-0876.**

COPYING PRIVILEGES

Any articles or messages in this paper may be copied and used as the reader sees fit unless otherwise specified before or after the article or message. Our desire is to disseminate the gospel of grace as widely as possible.

CO-EDITORS' ADDRESSES, PHONE NUMBERS AND E-MAIL ADDRESSES

Editor, Eld. Wayne Camp, may be reached at the address given above, or at his home address. His home address at present is: 3809 Strider Rd, Scobey, MS 38953.

Home: (662) 229-9578

E-mail address: rwcamp@gpp-5grace.com

Visit our Home Page on the Internet

<http://www.gpp-5grace.com/>

Editor, Eld. Bill Lee may be reached at PO Box 876, Grenada, MS 38901-0876.

Editor Lee's phone number is 662-226-2715.

E-Mail Address: billandjan@cableone.net

PLANNING TO MOVE? If at all possible, please notify us three weeks in advance of your change of address so that we may keep your paper coming. It costs us up 75 cents to get your new address from the Postal Service and that may take long enough that two papers are returned at a cost of up to \$1.50 before we get the correction. This will mean you miss one or two papers. Your help in saving us this expense will be appreciated.

IF YOU ARE IN Grenada, MS, we invite you to attend our services:

Bible Study 9:45 A. M. Sunday

Worship Service 11:00 A. M. Sunday

Evening Service 5:00 P. M. Sunday

Mid-Week Service 6:30 P. M. Wednesday

You Are Welcome!

their ties to the demons. They stop following the false gods and follow the true. They take their spiritual life seriously and things of God are important to them.

The believers there are appreciative, while we tend to take God's blessings for granted. At a house dedication ceremony the young couple offered praise to God that the children were healthy and able to go to school. They had enough to eat and they were able to build a new, larger home. We looked at the bamboo hut with thatched roof, bare of furniture or

belongings. Pigs rooted underneath the house, waiting for the cookie crumbs from our refreshments to drop through the cracks in the floor so they could enjoy the treat, too. How little we here in the U.S. thank God for His great blessings to us!

PASTORS, PREACHERS, BRO. PAUL BROWN



We enjoyed our time in Thailand, but the trip wasn't about us. It was about the opportunity. If we teach and train one person at a time, we are doing a good thing. If Bro. Lee and Bro. Camp had established one church, it would be an accomplishment worthy of praise. In Thailand, with the Bible School, though, it is multiplication rather than addition. Each pastor at the school represents people in the villages. While one person can't go and labor in twenty or thirty villages, one or two can teach and train 20 or 30 men who can take that knowledge and go to teach others. Through the school, the Word is **CALLING THE PEOPLE TO WORSHIP** multiplied and true doctrine has been spread



throughout areas inaccessible to missionaries from the U.S. Churches in Burma and in Laos, as well as in the remote villages of Northern Thailand, have been taught true doctrine through the training pastors received at the school. We thank Bro. Lee and Bro. Camp for their labors in establishing and building this great work.



SOME OF THE CONGREGATION

What a blessing that there is already a leader there who knows the language and the customs, because he is of that culture! Anond has a phenomenal ability and drive and is constantly reaching out to serve others. He knows everyone and everyone is his friend. And all his friends hear the Gospel message. While we were there Anond's truck needed repair. The repairman accidentally wrecked the truck. Anond responded with kindness and love rather than with anger, which would have been understandable under the circumstances. He assured the man it was okay, that God was in control, and that he wasn't upset. Later the man called and said, "I'm ready now to hear about Jesus. Would you come over and talk to me and my family?"

The churches there look to him for guidance and he gives himself unstintingly to them. He rose early and traveled many miles to buy the food for the school at the market before picking us up at the condo and driving back from the city to the school. There he spent all day during the school time translating the teaching, an exacting task which takes hours of labor. Afterwards he drove us back to the condo and

spent the evenings overseeing the children's home and taking care of any problem with the children. On his "days off" he took us to sight-see, but often he spends those days traveling many more miles to prisons throughout northern Thailand. Many have been saved through that wide-open door.

CUTTING OFF EVIL SPIRITS BANDS



The greatest impression we had of Thailand is that God is working there. People come in droves to hear God's Word. Many are saved and lives are changed. What a privilege to be a part of this movement of God through our prayers, our financial support, and our time! Thank you again Bro. Lee and Bro. Camp for this opportunity!



YOUNG MONK WHO WAS RECENTLY SAVED.

Last month I reported the salvation of a Buddhist monk in northern Thailand. Since that report there have been two more monks saved.

I had hoped to have pictures of both in this paper but have only received this picture. This boy's older brother was also saved.

PRAYER SINS

Arthur Pink

September, 1947

We hope that this unusual title will startle some of our readers and shake them out of their complacency. The fact that it is unusual is a sad commentary upon the religious conditions of this age. Much has been written during our lifetime on the *privileges* and *potency* of prayer—considerably less on prayer as a *duty* and the *conditions* which must be met in order to be ensured of an answer—but scarcely anything on the *sacredness* and *solemnity* of prayer, particularly along the line of warning God's children against the sins they commit when asking “amiss” (James 4:3). And yet, a little reflection should convince the young Christian that here, too, the flesh needs to be mortified, the heart quickened, and the understanding enlightened, if he is to pray acceptably unto God.

The very fact that it is the *Holy One* he is to approach, calls for the exercise of the utmost circumspection, lest he insult and offend Him. In Psalm 141:3, we find David praying, “**Set a watch, O Lord, before my mouth; keep the door of my lips.**” We wonder how many of our readers could—without looking it up—describe the context. Probably many of them suppose it is a petition asking God to curb our unruly tongues when in the presence of our fellows: that we may be restrained from the angry retort when provoked, kept from the evil of idle gossip, and tale-bearing, etc. Instead, the preceding verses are in no way treating of our converse with men and women. Something far more weighty and solemn is there in view, namely, the use of our tongues when engaged in prayer—see verses 1 and 2, and then connect verse 3. It is indeed permissible to make a wider application and use of verse 3—but its first and immediate reference is to our praying. Who had thought it necessary to make this request in such a connection: that after asking, “**Let my prayer be set forth before you as incense,**” David should at once add, “**Set a watch, O Lord, before my mouth**” (Psalm 141:2-3)?

Ah, dear reader, if the setting of that request comes as a surprise to us, does it not indicate what urgent need there is for us to test OUR ideas of “prayer” by the Scriptures? to re-examine the subject and have our thoughts thereon formed by the Word? If our tongues are so unruly when in the presence of our *equals*, is there no danger of them trespassing when we open our lips before the Most High God? If our *hearts* need to be warmed, our *faith* strengthened, our *minds* informed, in order to pray aright—does not our *speech* also need to be directed and curbed? Let us now point out some of the more common sins. “**Keep the door of my lips**” from the

1. “**Keep the door of my lips**” from the **surgings of pride**. The case of the Pharisee in Luke 18 is a lasting warning against *self commendation* in prayer. But there are other forms of phariseeism besides prating of our good works. One is, “**for a show make long prayers**” (Luke 20:47). That, of course, has reference to praying in *public*; and it is there we most need to be on our guard against the workings of pride. To be called upon to pray in the assembly presents a very real test of character and a powerful temptation to sin. Unless such a one is exceedingly careful—he will find himself praying to the *congregation*, rather than to the Lord! It is natural he should wish to make a good impression and convince his fellows of his piety—but nature must be bridled when we are engaged in holy exercises. It is a horrible mocking of God when under the guise of pouring out our hearts before Him—we are really seeking to further our reputation before men; as it is also to weary the brethren when he makes “**long prayers.**” It takes grace and courage to pray briefly—when called upon to pray in public.

2. “**Keep the door of my lips**” from the **making of ill-considered pledges unto God**. How many a one upon a bed of sickness or in severe straits, has promised God certain things if He would deliver him—but only to fail in the

actual performance. Even in our dealings with men, we should think well before we speak, and be very slow in engaging ourselves for the future; much more should we be cautious in making commitments with God! **“Better is it that you should not vow, than that you should vow and not pay” (Ecc 5:5).** “Holy resolutions to do the will and work of God should be taken up in the strength of divine grace; but to vow this or that or the other thing, had best be left alone” (John Gill, 1697-1771). Scripture supplies a number of warnings—especially so the New Testament, against making rash promises and vows to God: Jephthah (Judges 11:30-31), Herod (Matthew 14:7-8), Ananias and Sapphira (Acts 5), the band of Jews (Acts 23:12). Make no hasty promises or pledges unto God.

3. **“Keep the door of my lips”** from the **language of insincerity.** Not only should we *think* before we speak—but make sure that our *words* express the real desires of our souls. The great Searcher of hearts cannot be imposed upon by *pretenses of piety.* Of old, He complained, **“These people honor Me with their lips—but their hearts are far from Me” (Matthew 15:8).** To ask God for something we do not feel the lack of, to simulate fervor by raising our voices, to multiply words in order to fill in the time—is to mock Him. To mechanically repeat some form of prayer, or to coldly utter stated petitions—is a species of hypocrisy and a grave affront unto the Omniscient One! Against such sins, we need to earnestly beg God to “keep the door of our lips.”

4. **“Keep the door of my lips”** from the **spirit of irreverence.** There is indeed a very real difference between holy intimacy with God and freedom of utterance before Him—and unholy familiarity. Nevertheless, it is sadly easy for the former to quickly degenerate into the latter. God is clothed with infinite majesty and is ineffably holy, and it ill becomes a *worm of the earth* to approach and address Him as though it was His *equal.* **“Serve the Lord with fear, and rejoice with trembling” (Psalm 2:11)** is the injunction He has laid upon us. It is not only indecorous, but impious, to rush unto the *Throne of Grace* without due realization of the

Majestic One occupying it, and there, gabble off the first things which enter our minds. If the seraphim veil their faces when standing before the Lord Almighty, then what reason have we fallen creatures to exercise humility, godly fear, and spiritual propriety when supplicating Him!

5. **“Keep the door of my lips”** from the **offering of carnal requests.** Some affirm that the promise of Christ in John 14:13-14 is a “blank cheque” which He has placed in the hands of believers, that “they may fill it in for what they please, and that God stands pledged to honor the same.” But that is a horrible perversion of a sacred ordinance. God has not appointed prayer as a means by which we may satisfy our corrupt affections: **“You ask, and receive not—because you ask amiss, that you may consume it upon your lusts!” (James 4:3).**

To pray for long life that we may enjoy the world; for prosperity in business that we may improve our social status; for wealth that we may gratify our vanity—is to “ask amiss.” We may pray for spiritual things from carnal motives and with fleshly ends: as to request more light from the Word that our personal reputation may be advanced; or for more grace that we may cut a better figure before fellow Christians. Unless we have the glory of God in view—our motives and designs are carnal.

6. **“Keep the door of my lips”** from the **exercise of self-will.** The chief design of prayer is to bring our hearts into conformity to God: **“If we ask anything according to his will—he hears us” (1 John 5:14).** The bending of the knee before God imports the attitude of soul which He requires from us, namely, that of humble dependence and acknowledged subserviency. The Throne of Grace is available to *suppliants*, and not *dictators.* To ask God for something which His Word nowhere warrants, or to insist that He regulate His providences according to my behests—is rank self-will. Much of the so-called praying of this degenerate age—is nothing but blatant impudence and presumption. It is not only impious—but dangerous, to insist that God should grant our selfish requests. Remember the case of Israel: **“And he gave them their request; but sent leanness into their soul” (Psalm 106:15).**

7. ***“Keep the door of my lips”*** from the utterances of unbelief. There is little need for us to say much upon this point: ***“But when he asks, he must believe and not doubt, because he who doubts is like a wave of the sea, blown and tossed by the wind. That man should not think he will receive anything from the Lord”*** (James 1:6-7). To “ask in faith” is to exercise confidence in God, to be assured of the lawfulness of the thing requested, to plead and rely upon the merits of Christ, to believe that God will assuredly give that which will be most for His glory and our real good. To “waver” is to give way to doubting, to question God's goodness and faithfulness; and certainly He will not place a premium on that.

What need has both writer and reader to beg God ***“keep the door of my lips”*** that I commit not any of the *prayer-sins* mentioned above!

EDITOR WAYNE CAMP'S NOTE: In his third point Pink states the following “to multiply words in order to fill in the time—is to mock Him.”

Jesus said, ***Matthew 6:7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.*** I am surprised at how often some people address God in their prayers. They begin almost every sentence in their prayer with various references to God. ***“Father, we thank you for this day. God, we pray that you would bless us in the service. Lord, we ask you to remember our sick. Heavenly Father, bless our pastor as he preaches. Lord, bless our missionaries. Father, forgive us where we sin against you. God, we ask all these things in the name of your son Jesus Christ. Amen.***

How often must we address God in a prayer to keep his attention?

Now let's try the same method in talking to our wives or husbands. Imagine this brief one-sided conversation.

Ruth, thank you so much for fixing my breakfast. **Ruth**, I trust you are going to fix me some lunch today. **Ruth Ann**, will you wash my clothes after you finish your breakfast? **Hon**, after you put my clothes in the washer could you please run to Grenada and get a case of Cokes? **Ruth**, you may as well go ahead and get a loaf of bread while you're at the store.

Ruth Ann, while you're out you may want to get some gas. **Ruth Ann**, thank you very much for doing these things. **Ruth**, you don't know how much I appreciate it.

Can you imagine Ruth Ann's reaction if I were to make all of those statements and requests one right after the other and address her at the beginning or during each one of them? Have I not used vain repetitions and the things that I said to Ruth?

In the model prayer how many times did Jesus teach us to address God in our prayers to him? When the disciples came to Jesus and asked him to teach them how to pray he did so. And in that model prayer he taught them to address God only one time. ***Matthew 6:9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Luke 11:2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.***

In the Lord's prayer of mediation found in John 17:1-26 Jesus does address the Father more than one time. But the way he does it makes perfect sense.

1. ***John 17:1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee.***
2. ***John 17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.***
3. ***John 17:11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.***
4. ***John 17:21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.***
5. ***John 17:24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the***

world.

6. ***John 17:25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.***

Six times in this prayer Jesus addressed the Father. A careful reading of this prayer will show that there is a change of thought each time that he addressed the Father. He did not use vain repetitions in his prayer. In the model prayer in which he taught his disciples how to pray he taught them to address the Father one time. I am not suggesting that in our private prayers we should address our Heavenly Father only one time. I even heard a man pray in a service one time and in some of his sentences he addressed the Lord as many as three times. I remember one particular sentence that went like this, "Lord, will you bless us in the service today, Lord, with your presence, Lord."

I think all of the prophets of Baal who apparently cried out for a half a day calling on Baal to hear them. ***1 Kings 18:26 And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made.*** But they were not heard in spite of their much speaking. Vain repetitions!!!

There is also the case of the Ephesians who cried out for two hours repeating the same thing. ***Acts 19:34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.*** Vain repetitions!!!

May God give us all the grace that we will not sin in our prayers.

A GOOD THING GONE AWRY

By Wayne Camp

Why is it that good things have a way of going awry? Why can something that is good in its originating circumstances go so astray with time? I am speaking of a practice in the early church that went "south" before the New Testament was completed.

On the first Pentecost after the death of Jesus Christ, three thousand were saved, baptized, and added to the young church at Jerusalem. Others were being saved and added daily. These folks had come from all over the known-world to observe the Jewish feast of Pentecost. The church was presented with a problem. These people needed to be taught. They needed the fellowship of other Christians. In order for this to happen they must stay in Jerusalem. How would they survive?

The remedy was found in the sharing of wealth. ***Acts 4:32 And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. Acts 4:34-35 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, 35 And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.***

The Lord never commanded them to do this. It was a spontaneous, unconstrained act. The members of the church at Jerusalem and these new members who had possessions gladly and freely sold their possessions and shared with one another as each person had needs. How could anything like that ever become a problem?

It did not take but a few years for this practice, which was good in that setting, to become a problem. Apparently other churches took up the practice used at Jerusalem and, as so often happens, problems developed. Some people want to eat but are not willing to work if they don't have to. Our burgeoning public assistance in this country is evidence of that.

It appears that the church at Ephesus had some problems with the matter in which widows were to be taken into the number supported by the church out of its benevolent funds. In his epistle to Timothy, the pastor at Ephesus, Paul corrected this matter. Only widows who were desolate and without family were to be assisted by the church on a regular basis. If a widow had children, grandchildren or nieces and nephews, the family was to care for her, not the church.

Moreover, only widows who had been faithful for a number of years were to be taken into that number. Newly converted widows were not to be received into the number lest folks make professions of faith and unite with the church in order to receive assistance from the church. Paul instructed, **"Let not a widow be taken into the number under threescore [60] years old, having been the wife of one man, Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. But the younger widows refuse . . ."** (I Tim 5:9-11). Other restrictions are found in the verses previous to these.

Another of the churches that had problems with this matter was the church at Thessalonica. They had some folks in the church that were eating off the earnings of others but would not work themselves. The Holy Spirit inspired Paul to correct this matter in his second epistle to this church. Paul first reminded them that he worked while among them. Then he wrote, **"For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies"** (II Thes. 3:10-11).

"If any would not work, neither should he eat." Tough? Yes! Tough love, it is called by some. The solution to the problem of free-loading at Thessalonica was simple. If one would not work, neither should he eat. They were to eat their own bread (v-12), not that paid for by others who were willing to work. And, the church was commanded to withdraw from these people who would not work. Exclude them from the fellowship of the church. From the beginning God commanded man to work. In the Law of Moses he commanded, **"Six days shalt thou labour, and do all thy work"** (Ex 20:9).

It is a sad day for a church, a family, or a nation if plagued with free-loaders. God's remedy was simple, "If you don't work, you don't eat, and I will not allow you to eat off others." Tough love! God's tough love for correcting a good thing gone awry!

"A ROMAN MIRACLE"

(From: *Babylon Mystery Religion* by Ralph Woodrow, page 125.)

A Pretty maid, a Protestant, was to a Catholic wed;

To love all Bible truths and tales, quite early she'd been bred.

It sorely grieved her husband's heart that she would not comply,

And join the Mother Church of Rome and heretics deny.

So day by day he flattered her, but still she saw no good

Would ever come from bowing down to idols made of wood.

The Mass, the host, the miracles, were made but to deceive;

And transubstantiation, too, she'd never dare believe.

He went to see his clergyman and told him his sad tale.

"My wife is an unbeliever, sir; you can perhaps prevail;

For all your Romish miracles my wife has strong aversion,

To really work a miracle may lead to her conversion."

The priest went with the gentleman - he thought to gain a prize.

He said, "I will convert her, sir, and open both her eyes."

So when they came into the house, the husband loudly cried,

"The priest has come to dine with us!" "He's welcome," she replied.

And when, at last, the meal was o'er, the priest at once began,

To teach his hostess all about the sinful state of man;

The greatness of our Savior's love, which Christian's can't deny,

To give Himself a sacrifice and for our sins to die.

"I will return tomorrow, lass, prepare some bread and wine;

The sacramental miracle will stop your soul's decline."

"I'll bake the bread," the lady said. "You

may," he did reply,

"And when you've seen this miracle, convinced you'll be, say I."

The priest did come accordingly, the bread and wine did bless.

The lady asked, "Sir, is it changed?" The priest answered, "Yes,

It's changed from common bread and wine to truly flesh and blood;

Begorra, lass, this power of mine has changed it into God!"

So having blessed the bread and wine, to eat they did prepare.

The lady said unto the priest, "I warn you to take care,

For half an ounce of arsenic was mixed right in the batter,

But since you have its nature changed, it cannot really matter."

The priest was struck real dumb - he looked as pale as death.

The bread and wine fell from his hands and he did gasp for breath.

"Bring me my horse!" the priest cried, "This is a cursed home!"

The lady replied, "Begone; tis you who shares the curse of Rome."

The husband, too, he sat surprised, and not a word did say.

At length he spoke, "My dear," said he, "the priest has run away;

To gulp such mummery and tripe, I'm not for sure, quite able;

I'll go with you and we'll renounce this Roman Catholic fable."

—Author Unknown—

Bouquets And Brickbats

WEST VIRGINIA: Great site [website] my brother. I love the stand you take. Keep up the good work. Our Lords Choicest blessings on you as you serve him.

INDIANA: Let thank you for GPP and the excellent articles therein. Your message on the *Instrumentality of the Gospel* is outstanding. I have noticed the same thing and concerning Gill have made notes from my readings and thought you might be interested in them. Also, in a different type size are some made on this subject by _____. I attach this. There may be some duplication with your article and with _____ as I have made no effort to collate.

ALABAMA: Was just doing a search in trying to find a Sovereign Grace Baptist Church for some new Christians in Nebraska when I ran across you site. I was wondering if our church might be added. I would love to provide a link on both our church site and my own ministry weblog.

O STAND AMAZED AT HIS FREE GRACE!

(*Thomas Sherman, "Divine Breathings; Or, a Pious Soul Thirsting after Christ"*)

O precious saint! *Three questions* call for your answer: 1. What *were* you? 2. What *are* you? 3. What *shall* you be?

1. What *were* you? Dead in your transgressions and sins, a rebel to your God, a prodigal to your Father, a slave to your lust, the devil's captive, on the highway to hell.

2. What *are* you? Redeemed by Christ, a royal child of God, the spouse of Christ, the temple of the Holy Spirit, the heir of a priceless eternal inheritance!

3. What *shall* you be? A glorious saint, a companion of angels, a triumphant victor, a crowned king, an attendant on the Lamb, a participant in those soul-ravishing and ineffable

ANNUAL BIBLE CONFERENCE
SHERWOOD BAPTIST CHURCH
 2845 Southwest 39th St.
 Oklahoma City, OK 73119-3393
 Church Phone: (405) 681-2953

June 20-23, 2010

Pastor: Paul Brown
Phone: (405) 745-4858

MORE INFORMATION WHEN AVAILABLE

excellencies that are in God! You shall behold the King of Glory face to face--and enjoy immediate communion with Jesus Christ! Nay more, you are made one with Him: clothed with His excellencies, enthroned with His glories, crowned with His eternity, and filled with His felicity!

"No eye has seen, no ear has heard, and no mind has imagined . . . what God has prepared for those who love Him!" 1 Corinthians 2:9

O stand amazed at His free grace--and render all the glory to God!

O STAND AMAZED AT HIS FREE GRACE!

(Thomas Sherman, "Divine Breathings; Or, a Pious Soul Thirsting after Christ")

O precious saint! *Three questions* call for your answer: 1. What *were* you? 2. What *are* you? 3. What *shall* you be?

1. What *were* you? Dead in your transgressions and sins, a rebel to your God, a prodigal to your Father, a slave to your lust, the devil's captive, on the highway to hell.

2. What *are* you? Redeemed by Christ, a royal child of God, the spouse of Christ, the temple of the Holy Spirit, the heir of a priceless eternal inheritance!

3. What *shall* you be? A glorious saint, a companion of angels, a triumphant victor, a crowned king, an attendant on the Lamb, a participant in those soul-ravishing and ineffable excellencies that are in God! You shall behold the King of Glory face to face--and enjoy immediate communion with Jesus Christ! Nay more, you are made one with Him: clothed with His excellencies, enthroned with His glories, crowned with His eternity, and filled with His felicity!

"No eye has seen, no ear has heard, and no mind has imagined . . . what God has prepared for those who love Him!" 1 Corinthians 2:9

O stand amazed at His free grace--and render all the glory to God!

ON SUFFERING

By John Bunyan

It is not every suffering that makes a man a martyr; but suffering for the Word of God after a right manner; that is, not only for *righteousness*, but for righteousness' sake; not only for *truth*, but out of love to truth; not only for God's Word, but according to it: to wit, in that holy, humble, meek manner, as the Word of God requireth.

It is a rare thing to suffer aright, and to have my spirit in suffering bent against God's enemy, sin. Sin in doctrine, sin in worship, sin in life, and sin in conversation.

Neither the devil, nor men of the world, can kill thy righteousness, or love to it, but by thy own hand; or separate that and thee asunder, without thy own act. Nor will he that doth indeed suffer for the sake of it, or out of love he bears thereto, be tempted to *exchange* it for the good will of the whole world.

I have often thought that the best of Christians are found in the worst times: and I have thought again, that one reason why we are not better is, because God purges us no more. Noah and Lot, who so *holy* as they in the time of their afflictions! and yet, who so *idle* as they in the time of their prosperity?

Are We Losing the Doctrine of the True Humanity of Christ?

By Chester E. Tulga

For many years, Christians have been defending the doctrine of the true deity of Christ against the Unitarians and the modernists who have denied it or perverted it. This is as it should be, for the deity of Christ is the cornerstone of the Christian faith. Those who deny the deity of Christ are not Christians, regardless of their label or profession. We must not compromise this basic fact and vital doctrine of the New Testament

While we have been busy defending His deity, subtle influences have been at work which have obscured His true humanity. We have, perhaps unconsciously, been remodeling Jesus to suit our age, or our theology, or our particular

situation.

This is seen clearly in current fundamentalism. Jesus is being remodeled by subtraction. The whole tendency of our times is to play up His soft qualities and play down His strong qualities of character. We hear much about His love and little about His strong sense of justice. His love is played up so much that it ceases to be right or just, but a sentimentalism devoid of both.

He is continually presented in all His tenderness, but there is little presentation of the Christ who drove the money changers out of the temple. Men are continually emphasizing His feminine traits and neglecting His masculine traits. This is seen in religious art which, unable to reproduce a holy countenance, presents us with a feminine countenance. This is seen clearly in the current pictures of the boy Jesus who looks suspiciously like a girl.

Religious sentimentalism today has invented many lovely phrases referring to Jesus, but often they are more suitable for a woman than a man. Religious sentimentalism exalts Jesus, sings love songs about Jesus, presents a soft tender Jesus who is long on love, and short on justice, but pays little attention to His stern demands, to His exhortations to sacrifice and His warnings against judgment and hell. Have we remodeled Jesus? (Copied from *The Baptist Challenge*, January, 1997).

HAVE YOU HEARD

By Wayne Camp

Have you heard that Islam denies the deity of Jesus Christ? In denying the deity of Jesus Christ, they also deny the veracity of the written word of God. On page 20 of *Christian Muslim Dialogue*, a discussion starts in which the author, Dr. H. M. Baagil, tries to show that the Bible contradicts itself and that when contradicting Scriptures are found, only one can be right and both could be wrong. He cites John 1:1 as one that supports the deity of Christ. **John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.** He then writes, "This then is in

contradiction with many passages in the Bible." He then introduces a number of verses that show the unity of God. One such verse is **Deuteronomy 6:4. Hear, O Israel: The LORD our God is one LORD.** The author then says, "Now you can either say that John 1:1 is right and all these other verses are wrong, or the reverse."

The Muslim author admits that John 1:1 teaches the deity of Christ but arrays other verses against it in an attempt to show there is a contradiction. In doing this, he not only denies the deity of Jesus Christ, but also denies the inspiration of the Holy Scriptures. That is for another time for the Doctor uses six pages to deny that the Bible is holy. He resorts to the tricks of the atheists who seek out seeming contradictions in Scripture and array them before those who believe in the triune God of the Bible. **Isaiah 8:20 To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.**

THE GRACE OF GENTLENESS

(J. R. Miller, "Counsel and Help" 1907)

"Take My yoke upon you and learn from Me--for I am gentle and humble in heart." Matthew 11:29.

There are some Christians who seem never to have learned *love's secret of gentleness*. There is nothing that this sad, sorrowing, sinning world needs--more than gentleness; like that of Him of whom it is written, that He would not break a bruised reed. We need to pray for **the grace of gentleness** that we may walk softly among men, never hurting another life by harsh word or ungentle act.

"We were gentle among you, like a mother caring for her little children." 1 Thessalonians 2:7

"Be completely humble and gentle; be patient, bearing with one another in love." Ephesians 4:2

**2010 BIBLE CONFERENCE
GRACE MISSIONARY
BAPTIST CHURCH**

1004 Jonathan Street
Dothan, Alabama

June 11-13, 2010

Friday, June 11, 2010 Morning Session

The Wealth of the Believer (Ephesians 1-3)

Doug Wilson

Justification in Romans Wayne Camp

**The Resurrection (Christ's and Ours) In
First Corinthians**

Jim Burnham

Friday, June 11, 2010 Evening Session

**The Glory and Assumed Poverty of the
Lord (II Corinthians 8:9)**

Dale Wallace

The Walk of the Believer (Ephesians 4-6)

Doug Wilson

Saturday, June 12, 2010 Morning Session

The Christian and the Law in Galatians

Forrest Keener

Ye Are Complete in Him (Colossians 2:10)

Steve Fulton

Peace with, from and of God in Romans

Wayne Camp

Saturday, June 12, 2010 Evening Session

**Steadfastness in the Work (I Corinthians
15:58)** Jim Burnham

The Duty and Privilege of Giving

(II Corinthians 8 and 9) Dale Wallace

Sunday, June 13, 2010

Christian Liberty and Its Limits

Forrest Keener

**Our Completeness and Its Effect Upon the
Individual, The Church and the Home
(Colossians 3 and 4)**

Steve Fulton

Pastor: Ed Colley

(334)693-2478 or (334)797-3115

E-mail: colley.ed@gmail.com

**29th ANNUAL SOVEREIGN GRACE
CONFERENCE**

VICTORY BAPTIST CHURCH

9601 BLUE RIDGE EXTENSION
KANSAS CITY, MISSOURI 64134

AUGUST T 3-5, 2010

THEME: REVIVAL

PREACHERS

**Arthur Blevins, Dan Chamberlain, Ed
Colley, Dan Cozart, Bill McDaniel, Wayne
Camp**

Pastor: Laurence Justice

Phone: 816-761-7184

E-mail: justicela@juno.com

**Complete program will be published in the
June issue of the GP&P**

**The Grace Proclamator & Promulgator
PO Box 876
Grenada, MS 38901-0876**

**Non-Profit Org.
Presorted Standard
U.S. Postage Paid
Grenada, MS 38901
Permit No. 876**