



The Grace Proclamator and Promulgator

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

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Page 1

THE THOROUGHNESS OF GOD

By Wayne Camp

Scripture: Exodus 10:21-26

TEXT: Exodus 10:26 *Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.*

rejoice every time I read the text. **Exodus 10:26** *Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.*

WHEN GOD LED ISRAEL OUT OF EGYPT NOT A HOOF WAS LEFT BEHIND

INTRODUCTION

When God does something he does it thoroughly. When he healed a person he was healed completely. When he saves a sinner, before he is finished with him he is able to enter the new heavens and the new earth in the very beauty of holiness and be presented faultless before the presence of Christ's glory. When he created the world he created it perfect, not in a chaotic state. **Isaiah 45:18** *For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.* Here God uses the same word that is found in Genesis 1:2. **Genesis 1:2** *And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.* A literal translation goes this way, **And the earth became a desolation and a waste, or The earth became thohu wivohu.** In Isaiah 45:18 God says that when he created and established the earth he did it **not thohu.**

Every sheep and lamb left Egypt with them. Every bull, cow, and calf left Egypt with them. Every camel left Egypt with them. Every donkey left Egypt with them. Every head of any other animals went out with them. Not a hoof was left behind. **Exodus 10:26** *Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.*

A. W. Pink made this comment, “The spiritual application of this is far reaching. We may place our money at the Lord's disposal but reserve our time for ourselves. We may be ready to pray but not to labor; or labor and not pray. “Not an hoof” means, that all that I have and am is held at the disposal of the Lord. Finally, it is striking to observe that Israel would not know the full Divine claims upon their responsibility until they reached the wilderness. The mind of God could not be discerned so long as they remained in Egypt!

My subject is **The Thoroughness of God.** I

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God did not reveal to Israel what they would have to sacrifice in the wilderness. He would not reveal that to them while they were still in the land of bondage. Their bondage in Egypt was typical of the sinner before God regenerates him. The unregenerate man cannot know the mind of God. As Paul said, **1 Corinthians 2:14** *But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*

God must open the sinner's heart before he

can comprehend the things of the Holy Spirit. **Acts 16:14** *And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.*

Thus Israel could not leave any of their possessions behind for they did not know what God would expect them to sacrifice when they were in the wilderness. Therefore Moses said that not a hoof would be left behind when they departed Egypt. Every thing they owned belonged to the Lord and was for his service; they would leave nothing behind.

WHEN GOD DROVE THE LOCUSTS OUT OF THE LAND NOT A LOCUST WAS LEFT IN ALL OF EGYPT

It is clear from another verse in Exodus 10 that all the locusts were driven out. **Exodus 10:19** *And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt.*

John Gill wrote, "The removal of them was as great a miracle as the bringing them at first: this was done about the ninth day of the month Abib."

Consider for a minute the great number of locusts there had to be in Egypt. **Exodus 10:12-15** *And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left. 13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts. 14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such. 15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and*

all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt. Can you imagine what it must've been like in Egypt? The sky was darkened there were so many locusts flying in the air. The hail had destroyed much of their vegetation. What was left the locusts cleaned up.

But, when God removed this vast horde of locusts, not a single locust was left in the land of Egypt, not a single one. **Exodus 10:19 And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt.**

During that great tribulation which shall come upon the earth there will be a plague of locusts. **Revelation 9:2-11 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. 3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. 4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. 5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. 6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. 7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. 8 And they had hair as the hair of women, and their teeth were as the teeth of lions. 9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. 10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. 11 And they had a**

king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

History will repeat itself and these judgments on Egypt foreshadow the judgments that will come upon the earth during the time of Jacob's trouble. God will execute sore judgments upon the world (Jeremiah 25:15, 16). God will protect His own people from them (Revelation 7:4; 12:6, 14-16). Water will again be turned into blood (Revelation 8:8; 16:4, 5). Satanic frogs will appear (Revelation 16:53). A plague of locusts will be sent (Revelation 9:2-11). God will send boils and blains (Revelation 16:2). Terrible hail-stones will descend from heaven (Revelation 8:7). There shall be awful darkness (Isaiah 60:2; Revelation 16:10).

Just as Pharaoh hardened his heart so will the wicked in the day to come (Revelation 9:20, 21). Death will consume multitudes (Revelation 9:15). Israel will be delivered (Zechariah 14:3, 4; Romans 11:26).

Thus history will repeat itself, and then it will be fully demonstrated that the plagues of Jehovah upon Egypt of old foreshadowed the yet more awful judgments by which the earth will be visited in a day that may be very near at hand.

WHEN GOD IS FINISHED CALLING HIS SHEEP TO COME TO CHRIST NOT ONE WILL BE LEFT BEHIND

Every sheep the Father gave to him will come to him. Concerning his sheep Jesus clearly taught that they were given to him by his Father. **John 10:29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.** It is obvious that Jesus is speaking of the same people, the same sheep, in John 6:37 as he is here in John 10:29. **John 6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.** Jesus makes it very plain that all of those given to him by the father will most certainly come to him. Not one will fail to come.

These were given to Christ in eternal election, and in the everlasting covenant of

grace, and shall, and do, in time, come to Christ, and believe in him to the saving of their souls. They do not come by any power and will in them, but by the power and grace of God.

It is not here said, that such who are given to Christ have a "power" to come to him, or "may" come if they will, but they shall come. Effectual, efficacious grace will bring them to Christ, as poor perishing sinners, to lay hold on him for life and salvation. It is God's will that Christ not lose a single one of those given to him to save and Jesus always does the Father's will so not one will be lost. **John 6:39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.** Not one hoof will be left behind. All those given to Christ will be taught of God and all those taught of God will come to Christ and be saved. **John 6:45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.**

Jesus Christ has been given the power fully sufficient to save all those given to him by the Father. **John 17:2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.** Jesus prayed only for those given to him by the Father, not for the whole world, and in his prayer he asked the Father to keep all those whom he had given to the Son. **John 17:9-11 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. 10 And all mine are thine, and thine are mine; and I am glorified in them. 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.**

It was the sovereign determinate will of Christ that all those given to him by the Father be with him in glory so that they could behold his glory. **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.

God has ordained to eternal life all those whom he gave to Christ and these do, in time, believe on him. **Acts 13:48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.** The elect are his sheep, given to him by the father, and they shall hear his voice and follow him and shall never perish or be plucked out of his hand. **John 10:27-30 My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. 30 I and my Father are one.** These elect ones, these sheep given to Christ, were not all Jews but they will all be brought into the fold for he **must** bring them. **John 10:15-16 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.**

Let me emphasize again, not a hoof will be left behind. Every sheep will be brought into the fold. Every lost sheep will be found.

CONCLUSION

There is so much more that could be said on this subject and especially on this last point. Not a hoof would be left behind in Egypt. And not a locust would be left in Egypt. And not one of God's elect will be lost. Christ will bring every last one of them all the way home to glory and we, yes, we shall all behold his glory just as he determined we would. **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.**

Did Jesus Go To Hell?

The following are excerpts from an article taken from B. H. Carroll's "Sermons and Life Sketches", pages 366-381. (Ed. Note: All emphasis's are mine, B.L.)

THE SPIRITS IN PRISON

"By which also he went and preached unto the spirits in prison." 1ST Peter 3:19

Two thousand four hundred years after they went down, "unknelled, uncoffined, and unsung" in that whelming flood, this text was written about their souls: "The spirits in prison." In prison. Their bodies had floated before the eyes of the angels who looked down from heaven upon that awful deluge, but two thousand four hundred years later this writer says: ***"Their spirits are in prison," "reserved unto judgment," "reserved unto the day of judgment to be punished" (2 Peter 2: 4-9).*** And there is another word in use: ***"To whom is reserved the blackness of darkness forever" (Jude 13)***

Now that eighteen hundred years more have rolled away, I want to ask the following questions: Are they still reserved in that prison, and for yon coming judgment? Are they there now? The second question: Will that judgment, which follows the resurrection of their bodies, condemn them, soul and body forever? The third question: Is the lesson of practical value to us? Is it so recorded? And the fourth question: Is there a grander catastrophe ahead under similar but mightier conditions than the deluge? Now, these are the four questions I want to ask.

Accepting the inspiration of God's word, they were in prison eighteen hundred years ago. They were in prison though twenty-four centuries had passed away since their spirits became disembodied. Now I want to look at this text in order to answer this first question: Are they in prison now? I will read it to you in the revision, that you may have that before you. "Christ also suffered for sin once, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh, but quickened in the spirit (that is, made alive in the

resurrection), in which also he went and preached unto the spirits in prison, which aforetime were disobedient, when the long-suffering of God waited in the days of Noah, while the ark was prepared."

Upon that I want to give you paraphrase, based upon the oldest manuscripts of the New Testament; "To the spirits of the antediluvians now in prison Christ in his spiritual nature, before his incarnation, went and preached, when they were disobedient, while the long-suffering of God waited in the days of Noah." You notice that it affirms that Christ went and preached to those people. It affirms that he did it not in the flesh, but in his spiritual nature. It affirms that he preached to them at the time when they were disobedient. It specifies the time of their disobedience. "The days of Noah, while the ark was preparing." And he did this while the long-suffering of God gave them that one hundred and twenty years for repentance. That paraphrase expresses my own deep conviction of the meaning of this scripture. Now I want to read it to you in other words – that is, put this paraphrase into language more elaborate: "The spirits of those drowned in the flood, now in prison and reserved unto the judgment of the great day, were not so condemned without first having gospel privileges and space for repentance, for Christ himself, not indeed in the flesh, but in the Spirit, went and preached unto them, as it is recorded in Genesis, sixth chapter and third verse: And Jehovah says – and Jehovah always means Christ in the Old Testament – Jehovah said: My Spirit shall not forever strive with man in their errors. He is flesh, yet his days shall be an hundred and twenty years. Thus the long-suffering of God exercised pity and patience that they might repent under the warnings of Noah, the preacher of righteousness, and the

strivings of the Spirit of Christ.”

This instance of Christ going and preaching in the Spirit before he assumed human nature, finds an exact parallel in Ephesians 2:17, which reads: “And came and preached peace to you which were afar off, and to them that were nigh.” Christ in the flesh never preached in Ephesus, and yet Paul says that Christ came and preached to the Ephesians. He preached not in the flesh, but in the Spirit, by Paul. Just so, in the Spirit, but by Noah, He preached to the antediluvians.

Some interpret this to mean that Jesus Christ after his death went to hell and preached a second gospel. That is the way they construe it, that it does not mean that he went in his spiritual nature in the days of Noah, but that he went to these people in prison and preached to them a second probation and salvation from that prison. But while they date the preaching after his death, they cannot agree whether it was before or after his resurrection – *i.e.*, while disembodied or risen. And I have lived to see since I first commenced studying the Bible, a great multitude who once held that he went while disembodied, surrender that unreservedly, and say that he went after he rose from the dead. And you can hardly find any scholar who will now say that he went while disembodied. I mean of the men who held this theory. They now say that he went after he was quickened, after he was re-embodied. They not only differ as to when he went, but they differ as to the parties to whom he went, and the reason of his going, and the conclusions to be derived from his going. Suppose we take such a view as was presented by Bro. J. R. Graves in his “Middle Life.” He translates that that prison into a place of safe-keeping. Those in the prison he makes to be Old Testament saints. Their spirits are there in a place of safe-keeping, and Jesus went to his place of safe-keeping, while disembodied, and announced to them that the salvation in which they had hoped was now consummated by his death. That is his view of it. Others, but they are passing away now, say that Christ went to hell, his soul went to hell for the purpose of bearing the penalty of hell and for no other purpose; that he did not go to these with any message, but he went to the spirits in

prison and became one of them, and in hell finished paying the penalty. Another class says that he went to Abraham, Isaac, and Jacob, who were shut off from heaven, in a middle state, neither heaven nor hell, and delivered them from that confined environment and carried them up to heaven. You find that thought presented in Dante’s “Inferno,” in I believe the fifth or sixth canto.

Then they differ as to the conclusion from it. Some say that if you are very good you go right to heaven when you die; if you are partly good you go to a middle place called purgatory and suffer purgatorial fires, from which you may escape by the suffrages of living Christians, if they will have masses said for your souls that you may get out of it; and that if you die thoroughly wicked you go straight to hell. So they diverge from the start, who put an interpretation upon this passage different from the one set forth in this sermon.

Now I want you to listen to my argument, that **Jesus Christ in his spirit never went to hell under any circumstances**; I mean while disembodied. I prove it first by His own dying declaration. When he was dying he said, “Father, into thy hands I commend my spirit.” His spirit went to heaven and not to hell. I prove it by that other declaration of his on the cross to the penitent thief: “To-day thou shalt be with me in paradise.” Not in hell. **There are some who go to Greek literature, classic Greek literature, to find out an idea of paradise**, but the word of God tells us where paradise is. And there is not a passage in God’s word that in any way favors the Greek and Persian idea of it, a place divided into two apartments, one part for the souls of the good, the other for the souls of the wicked. I say **you must go to heathen literature or to the vagaries of Josephus for that conception of it**. But when you study the word of God it tells you where paradise is. In the twelfth chapter of the second letter to the Corinthians, Paul locates it in the third heaven. In the second chapter of the book of Revelation, John says that the tree of life is in the midst of it.

In the twenty-second chapter of Revelation, he locates that tree of life by the throne of God. So that when Jesus died, his spirit, until his resurrection, never went to prison at all. It went to heaven; it went to the Father. I prove it by the second chapter of Acts. I wish I had time to read the whole chapter, but it is a quotation from the sixteenth Psalm. David, prophetically speaking of Christ, which Peter attributes to Christ, says this, "Thou wilt not abandon my soul unto hell." I have given the exact Greek, "Thou wilt not abandon my soul unto hell." And he did not. The Father received his soul into heaven; he did not abandon it unto hell. But they cry, "The Apostles' Creed says that he descended into hell." No man of the present day who has any sort of respect for his own reputation as a scholar, and for his knowledge of history, will affirm that the apostles ever formulated what is called "The Apostles' Creed." I will stake all the reputation that I have that the Apostles' Creed in its present form received its general acceptance in the eighth century after Christ; that it was partially received in the sixth century; that the first record of it is in the fourth century, and in that first record of it the expression, "He descended into hell," is not found. Now I will read it to you. This is four centuries this side of Christ. Here is the Apostles' Creed of the fourth century:

"I believe in God, the Father Almighty, and in Jesus Christ his only Son, our Lord, who was born by the Holy Ghost of the Virgin Mary, was crucified under Pontius Pilate, and was buried. The third day he rose from the dead. He ascended into heaven and sitteth on the right hand of the Father. From thence he shall come to judge the quick and the dead. And I believe in the Holy Ghost and the Holy Church and the forgiveness of sins and the resurrection of the body."

Every one of those eleven items is scriptural, strictly true, and that is the whole of it up to the fourth century after Christ. Now I will read it with the interpolations added later:

"I believe in God, the Father Almighty, maker of heaven and earth, and in Jesus Christ his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and

buried. He descended into hell." And farther on, instead of "Holy Church," it says, "the Holy Catholic Church." It was imposed in the dark ages upon a credulous people as work done by the apostles; that they said that Jesus descended into hell. **Peter never meant that Christ or anybody else preached salvation unto those souls after they were dead.** How do I prove it? I prove it by a later letter written by Peter, the second letter, and in the second chapter of the second letter, where he re-affirms that these same spirits are reserved unto punishment, unto the judgment of the Great Day. I prove it by the declaration of Jude, written later, where he constructively classifies them with the angels that sinned, and with Sodom and Gomorrah, who "are suffering the vengeance of eternal fires." Will you also consider this: Why should Jesus after he died, in the spirit go and preach salvation to the lost antediluvian spirits? Why not the rest of the lost men? Why select that wicked crowd? Why not carry the gospel to all the lost souls that were there?

I do want you to hear, I am not going to discuss them, but I am going to state some points. The tenor of all Bible teaching is against any probation after death. The ministry of reconciliation has been from the beginning of the world committed to living men that, as individuals, ended their ministry when they died. Not a man of them preached a word of the gospel after he died. And as a class they end their ministry with the second coming of Christ. The whole tenor of the Bible shows that men who are saved, are saved through the instrumentality of the word so preached and so applied by the Spirit of God in their salvation. In the third place, that immediately after a man dies, his soul goes to his long home. There is no middle house. There is no half-way place. As the soul of Lazarus when he died was caught up into Abraham's bosom, and as the soul of the rich man lifted up his eyes in torment, so the soul of every man, the moment he dies, goes to his long home.

My next point is that no change of condition from life to death or from death to life, comes to the departed souls while they are disembodied. If they are saints their souls are represented as

being with God, with the angels, with “the general assembly and church of the first-born, who are written in heaven.” There are spirits of just men made perfect, waiting for the redemption of their bodies. If they are wicked men they go to prison, as this text says, “The spirits in prison,’ where they are reserved unto punishment, unto the time when God shall raise their bodies. And I maintain further, that when the resurrection day comes it raises them as they die. That is the express language of God’s word, oft repeated, that they are raised with damnation if they have done evil, that they are raised unto eternal life if they have trusted the Lord Jesus Christ; that if they die unjust they are raised unjust. There is no change. That is repeated in the twelfth chapter of Daniel; it is repeated in the fifth chapter of John; it is repeated in the twenty-fourth chapter of Acts, and especial emphasis laid upon it, that it is a resurrection of the just and of the unjust. I prove it by the judgment itself. You may take every passage in God’s word which refers to the general judgment, and no judgment is passed upon a man for anything done between his death and the judgment. Always and every time it says, “For the deeds done in the body,” while they are here, while they are living. The judgment takes cognizance of what the man did when all the man was there, soul and body.

I am sure Christ never went to the spirits in prison to suffer the pangs of hell itself. Why am I sure of it? I will just now give you only the following reasons:

1. Because the whole of Christ was not there, and if he is to take the place of man, he must take the place of man in his soul, and in his body.

2. Because the word of God expressly says that he was to make atonement in his body.

3. Because in his body it is said that he received the baptism of suffering.

4. It is said that in his body he passed into outer darkness.

5. It is said that in his body God forsook him and he tasted spiritual death.

6. It is said that he made atonement on the cross, and how could it be on the cross if he made it in hell.

7. On the cross he says, “It is finished. It is finished.”

None of it is to be completed down yonder in some dark world below. You cannot shift salvation from the present to a future world.

Those spirits that were in prison twenty-four centuries after they died are there now. They are there under punishment. They are there reserved unto judgment, when their bodies are raised. And the judgment itself will not make any change, except in the following points:

1. The whole man will be present; the body will be added to the soul.

2. God’s righteousness in sending them there will be recognized and approved by their own consciences, which they do not approve now. The whole universe will witness, comprehend, and approve all God’s past judgments and vindicate his righteousness. Those are the points that are brought about by the general judgment, that God’s judgment will be vindicated, and the souls will come from hell, where they have been suffering punishment, to be re-united to their bodies. There the entire man will admit on bended knees that God’s judgment was just. His conscience will approve it when he sees and understands it all.

And now you can understand how it was that I could not sleep many nights during this meeting that has closed. Oh what horrors took hold of me; what awful feelings, when I knew that the same Spirit of the Lord Jesus Christ was preaching here in Waco; that Jesus Christ had come and had preached here, in the Spirit, not in the flesh, and that he had striven with men; that he has made his presence felt in the hearts of Christians; that he has taken the foundations from under sinners; that he has filled this house with the glory of his presence and the power of his might, and there were giants yet who said, “I will not have that King to reign over me.” Oh, lost soul, lost, lost! Soul marching to that prison, soul marching to that punishment, soul to be held in chains of darkness; unto whom is reserved the mists of darkness forever; thou wandering star; thou cloud without rain; thou well without water; held to the judgment of the Great Day. That is what almost broke my heart while I preached to the people during this meeting. And you cannot tell

how glad it made me, you will have to study the Bible longer before you understand what joy was in my heart when I heard so many of you say, "I take the Lord Jesus Christ to be my Saviour." It meant more than you thought, and you will never know until you come to the judgment, just how near you came to being lost. Oh, how glad I was; how it filled my heart with joy, knowing Jesus was here preaching the Spirit, preaching to you. How it filled my heart with joy when you stepped out with tears in your eyes and said, "I, a sinner, take the Lord Jesus Christ to be my Saviour." I bless God that you will never hear the clank of the prison door as it shuts in the lost soul. Never! You will never descend into hell. Your soul will wing its way to Christ in the bosom of the Father and in the presence of the Lamb. Oh, men, men, if you just could take in a small part, even, of the meaning of the word "Salvation", and measure it by that other word, "Eternity," and that other thought, "The life to come."

And now I answer the first question propounded: Is there a grander, more awful catastrophe than the deluge yet ahead of us? How can we doubt it? Hear the scripture: "By the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

Yes! Yes! "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

Oh, friends! How should the certainty of this awful catastrophe affect us? "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"

You can never separate the deluge of water from the deluge of fire! As came the one, so will come the other.

HE MAKES ALL HIS SUBJECTS KINGS

(William Dyer, "Christ's Famous Titles")

"He has made us kings and priests to our God!" Revelation 5:10

The Lord Jesus infinitely excels all earthly kings--in that **He makes all His subjects kings!** He has a *crown of glory* for every subject! Oh, what a glorious King is this!

Oh, sirs, it is better to be a poor member of Christ--than the head of a nation! Oh, how infinitely happy are all Christ's subjects! They are all *kings*, all *heirs*, all *favorites*, all *sons!*

Alas! where is there such a king to be found--who makes all his subjects kings?

There are many kings who *undo* their subjects--but Christ makes His subjects kings!

There are many kings who make their subjects *beggars*--but Christ makes His subjects kings!

There are many kings who put their subjects to *death*--but Christ died that His subjects might live!

There are many kings who give their subjects *titles*--but Christ gives all His subjects *heaven!*

Now, beloved, here is the excellence of our King--**He makes all His subjects kings**--and gives them all crowns of glory!

HE NOT ONLY MAKES THEM KINGS

"To him who overcomes, I will give the right to sit with Me on My throne!" Revelation 3:21

Jesus Christ is an ENTHRONED King! But, beloved, this is not all; Christ not only sits there Himself--but He has promised that all who overcome, shall ***sit down with Him upon His throne!***

Now, I wonder where there is any king but Christ, who allows his subjects to sit upon his throne with him. Alas! this would be treason for a man to attempt it!

Oh, what a glorious King is Jesus! Every one of His poor subjects shall sit upon the throne with Him! One would think this very promise would draw the whole world after Christ! Oh! what great offers, and privileges, and honors Christ bestows upon all His poor followers! **He**

not only makes them kings--but He brings them to sit upon His very throne with Him!

O believer, you say that it would be an honor indeed, if could you but *look* into heaven, and merely to **see** Christ sit upon His throne! But this honor have all His saints; yes, much more--He makes them all kings, and grants to them to **sit** down with Him upon His throne!

SPURGEON PREACHES AT THE CRYSTAL PALACE IN LONDON, ENGLAND

23,654 people present

Concerning his preparation for this message Spurgeon made the following notation:

In 1857, a day or two before preaching at The Crystal Palace, I went to decide where the platform should be fixed; and, in order to test the acoustic properties of the building, cried in a loud voice, "Behold the Lamb of God, which taketh away the sin of the world." In one of the galleries, a workman, who knew nothing of what was being done, heard the words, and they came like a message from heaven to a soul. He was smitten with conviction on account of sin, put down his tools, went home, and there, after a season of spiritual struggling, found peace and life by beholding the Lamb of God. Years after, he told this story to one who visited him on his death-bed.

MEDITATE ON THESE FOUR LAST THINGS

(William Dyer"Christ's Famous Titles")

Meditate often on these *four last things*:

Death, which is most certain.

Judgment, which is most strict.

Hell, which is most doleful.

Heaven, which is most delightful.

MEDITATE UPON DEATH

Meditate upon **DEATH**, which is most certain. **"It is appointed unto men once to**

die." Hebrews 9:27

Out of the dust was man formed; into the dust shall man be turned.

To think of death--is a death to some men!

Oh, sirs! Meditate upon death.

Meditation on death--will put *sin* to death!

Death to the *wicked*--is the end of all comfort, and the beginning of all misery! Death to the *godly*--is the outlet to sin and sorrow, and the inlet to peace and happiness!

The saints' *enjoyment* shall be incomparable, when the sinners' *torments* shall be intolerable!

When a believer's soul goes out of his own bosom--it goes into Abraham's bosom! When a *saint* dies--he leaves all his bad behind him, and carries his good with him! When a *sinner* dies--he carries his bad with him, and leaves his good behind him!

The *godly* man goes from evil--to all good. The *wicked* man goes from good--to all evil.

When a *saint* leaves the world--his soul returns to happiness and rest! When a *sinner* leaves this world--his body goes to worms to be consumed, and his soul goes to flames to be tormented!

The *saint* goes to Abraham's bosom; the *sinner* goes to Beelzebub's bosom!

The *wheat* goes to the barn; the *chaff* goes to the fire!

Oh, sirs! meditate upon death!

MEDITATE UPON JUDGMENT!

Meditate upon **JUDGMENT**, which is most strict.

"We must all appear before the judgment seat of Christ!"

Those who will not come before His *mercy-seat*, shall be forced to come before His *judgment-seat*!

Those who will not hear His Word--shall feel His Sword!

Those who are *graceless* in this day--will be *speechless* in that day!

At the world's end--such will be at their wits' end, to see: the earth flaming, the heavens melting, the stars falling, the graves opening, the judgment hastening, the sun and moon mourning, Christ and His angels coming!

He who comes to *raise* the dead, will also

come to *judge* the dead.

Oh! sirs, the great *day* to great *sinner*s will be a dreadful day--when they shall see Christ coming in the clouds: with great power and glory, crowned with dignity, enraged with anger, and attended with His angel reapers! He will bring all kings and nobles, high and low, rich and poor, to His judgment bar! And there He will judge them, not by the whiteness of their faces--but by the blackness of their hearts! "He comes to judge the earth. He will judge the world in righteousness and the peoples with equity!" Psalm 98:9

You who make no account of His coming--how can you give an account at His coming?

Sirs! Meditation on judgment--may make you judgment proof!

Those who now judge themselves in their own private sessions-- shall not be judged by Christ at His great white throne judgment!

Meditate on HEAVEN, which is most joyful.

"Then the King will say to those on His right--Come, you who are blessed by My Father; take your inheritance, the kingdom prepared for you since the creation of the world!" Matthew 25:34

"Well done, good and faithful servant! Enter into the **joy** of your Lord!" Matthew 25:21

Heaven is a place where *all joy is enjoyed!*

In Heaven, there will be:
 mirth without sadness,
 light without darkness,
 sweetness without bitterness,
 life without death,
 rest without labor,
 plenty without poverty!

Oh, what joy enters into the believer--when the believer enters into the joy of his Lord!

Who would not . . . *work* for glory with the greatest diligence, and *wait* for glory with the greatest patience?

Oh, what *glories* are there in glory!

Thrones of glory,
crowns of glory,
vessels of glory,
 a *weight* of glory,
 a *kingdom* of glory!

Here on earth--Christ puts His **grace** upon His spouse! There in Heaven--He puts His **glory** upon His spouse!

In heaven the crown is *made* for them, and in Heaven the crown shall be *worn* by them!

In this life believers have *some* good things--but the *rest* and *best* are reserved for the life to come!

Oh, sirs! meditate upon Heaven, for meditation on Heaven will make us heavenly!

Heaven is not only a possession *promised* by Christ--but a possession *purchased* by Christ!

When our contemplations and minds are in Heaven--then we enjoy Heaven upon earth! To be IN Christ is Heaven below; to be WITH Him is Heaven above!

There cannot be a better thing for us, than for us to be with the best of beings! **"To me to live is Christ--and to die is gain!" Philippians 1:21**

Let our condition now be ever so *great*--it is Hell without Christ! let our condition now be ever so bad--it is Heaven with Christ!

"I had rather be in Hell with Christ--than in Heaven without Him!" said Luther.

Hell itself would be Heaven--if Christ was in it! *Heaven would be Hell*--if Christ was out of it!

That which makes Heaven so full of joy--is that it is *above all fear!* That which makes Hell so full of horror--is that it is *beyond all hope!*

The *vessels of grace*--shall *swim in the ocean of glory!*

We may *talk* of the greatness of our crowns--but we shall never *know* the weight of our crowns--until they are set on our heads!

1919 KENTUCKY BAPTIST STORY

"During this year I was invited to a town in Kentucky where I was well known. The pastor said, "The people here are very fond of you and want to hear you. Come and spend a week with us." I went. The pastor had not arrived. I preached Sunday morning on the Commission. I proved clearly from the text and other scriptures that Jesus required regeneration before baptism. I announced that the text put out of commission all Pedobaptist

churches . . . all churches and preachers who taught regeneration by baptism, all anti-missionaries. . . One of the deacons, to show his contempt for me, walked through the yard on Monday, but would not come into the house. The pastor came Monday, was duly informed of my preaching. He came to me and said, "Here we want you to preach on experimental religion and such topics as the people will endorse. We do not want any doctrine. He begged me to stay but not to preach doctrine. Tuesday I started for home. With such pastors compromising the truth, seeking to please men, afraid to preach the Word, unionistic in tendency, no wonder many of our churches are unfaithful in doctrine. No wonder some people say, "One church is as good as another." Yours for the Truth, **J. G. Bow**

(J.G. Bow was an influential leader among Kentucky Baptists during the late nineteenth and early twentieth centuries. Besides pastoring leading churches in the state, he managed the Baptist Book Concern, served as associate editor of the Western Recorder and later served as Executive-Secretary of Kentucky Baptists. The above quote is from the January 5, 1929 issue of the "News and Truths" newsletter. H. Boyce Taylor, pastor of the First Baptist Church of Murray, Kentucky was the editor of this paper. The quote helps to explain how Baptist churches got into the mess we are in today.)

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