



# The Grace Proclamator and Promulgator

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

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## THAILAND MISSIONS REPORT

*By Bill Lee*

**“The churches of Asia salute you...” /  
Corinthians 16:19**

Once again I am able to report to you the blessings of our Lord continue in His work in Thailand. We are always thankful unto our God for His watch care and provisions for this work. We know that all blessings and benefits come unto us from our God on the basis of the precious blood of Christ and we always give thanks unto Him first. But as is usually the case, our God uses His people and churches in providing for the needs of His work in Thailand. We have so many who are faithful in their support of this work and to each of you, we say “Thank You!” The prayers and faithful support of God’s people sustain us in the work and serve as a great encouragement unto us. The Lord has opened so many paths and open doors for us in Thailand, and along with this, He has equally provided for our needs.

On our last trip to Thailand, the Lord watched over us and kept us safe while there and also gave us a safe trip back home. For these blessings we are thankful. We say this with all sincerity and do not take His providence for granted. Many of the daily trips to the villages in the mountains of Thailand involve long hours of travel on mountainous roads, and each of these has its own particular danger. But we were able to make it to all of the churches and villages on our schedule, with only one exception. On the Sunday we were scheduled to visit one of the churches, we were not able to get there, even in a four wheel vehicle. On the Saturday before our scheduled visit there was heavy rain that

lasted well into Saturday night. This made the dirt road in the mountains impassable and prevented us from getting to this village. While we were disappointed in not being able to be with these saints, we knew our God had a reason, and we simply said “Amen” to His sovereignty.

During our time in Thailand I met with five churches who had sent me word they would like to meet with us. These are established churches who expressed a desire to fellowship with us and the churches that have been established through this work. We made our way to their village, which involved several hours of mountainous travel, and were very warmly received. They had lunch prepared for us and we immediately felt at home with these saints. After lunch we all assembled in one of their church buildings and I was able to speak to all assembled. Following this, I met with the five pastors and we went over basic Bible doctrine. We found we were in agreement on the matters we discussed, even as they acknowledged a

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*You Are Welcome!*

need to have a better understanding on certain matters. They were very receptive to everything I said and asked if we could return and teach them more and more of God's ways. I was not able to return to their village again on this trip because of other appointments, but left them many passages of Scriptures to be studying. Before Bro. Wayne Camp returned home from Thailand, he also went to this village and preached for them. Since our return home, Bro. Anond has been back to preach in these villages once again. What a blessing it was to

meet people who were so interested in truth. One last thing I found interesting while meeting with the five pastors. At the beginning of our meeting one of the pastors had something he wanted to say. He stood and told me they did not need nor did they want our money. He said all they were interested in was "true doctrine". I thought this was a very good way to start our meeting.

While we were in Thailand we visited another village I had never been to before. The name of the village is Canaan. It is a very remote and a very poor village. But in this village is a small building where Canaan Baptist Church meets. This church has been established for some time, being established through the work of Bro. Anond. We found the people there to be very dedicated to the Word of God and that they had made a very strong stand for truth in that area.

But we also found this village has a very great need. The only source of water they have is a small stream near the village. But this stream is polluted with a variety of parasites. In the jungle around this village there are elephants who have found this stream to be a good place to bathe and cool from the heat. But this stream of water is the only source of drinking water for the village of Canaan. The people have many sicknesses and diseases that can be attributed to the parasites in their drinking water. I left their village with the intense desire to help these people get a clean source of drinking water. Some, who have already heard of this need, have already expressed a desire to help us in this matter. We are now in the process of finding out the best and most economical way to accomplish our goal. I spoke to Bro. Anond again last evening concerning this matter and he is checking on what would be the best way for us to get them a good water supply. I know it will be expensive, if for no other reason the remoteness of this village. For whatever we need to accomplish our task will have to be transported many miles on steep and treacherous mountain roads. But I am confident God will provide both the means and the "know how" to get the materials there and to get these saints safe, clean water.

It seems the weather in Thailand is as unsettled as it is here in the U.S.. After we had

returned home, Bro. Anond informed me of a strong storm in the area of our children's center. Over an area of several miles the strong winds blew down trees and took off roof tops. Our children's center did not escape major damage, but none of the children or workers at the children's center were injured. For this we are most thankful. We had a couple of roofs damaged and a water tank almost completely destroyed. Both the boys' and the girls'

dormitories were damaged. We are now in the process of trying to repair the damage and replace the water tank.

Again, let me thank each of you for your prayers and financial support of the Lord's work in Thailand. We do not take what you do for granted, and the Lord willing, we will never betray your trust. Our prayer is that our God will richly bless each of you.

## REPORT ON SCHOOL FOR 2011-2012

*By Wayne Camp*

***Acts 14:26-28 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. (27) And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. (28) And there they abode long time with the disciples.***

Sometimes when I write these reports on the work that is taking place in Thailand I find myself wondering if people will think that Brother Lee and I think that what takes place is what we are doing. When I originally started writing this report I was using a different Scripture but change to the one above because of those thoughts crossing my mind. In verse 26 Luke writes of the work which they, speaking of Paul and Barnabas, had fulfilled. But then in verse 27 he points out that they rehearsed all that God had done with them. I am reminded many times that we are brought unprofitable servants in the hands of our great God. I assure all of the readers that I recognize that whatever is accomplished in the school and in the churches is God working in us accomplishing his will. I am reminded of something that the apostle Paul wrote. He said, ***Philippians 2:13 For it is God which worketh in you both to will and to do of his good pleasure.***

In the first and only report I sent out while in Thailand this year I predicted that we were off to one of the best school years that we've ever

had. That prediction came true. It seems that each year the quality of our student body improves. I am not demeaning the students of previous years but it just seems that that's the case. I must admit that one of our best students, however, for the last few years has been a brother who was the least educated in the secular schools but has proven to be a very intelligent, studious, and dedicated servant of God. I will have more to say about him in a later.

The first week of school was a very busy time as were most of the weeks during the first semester. On Tuesday the first week I laid out some rules for the students. I made it clear that if they were not there to apply themselves they should just leave. After about the first week three students did that.

I also introduced the subjects I would be teaching. An interesting thing happened. I was talking about typology and explaining that there are several different types found in the Scriptures. I pointed out that a person can be of type and dealt with the case of Melchizedek being a type of Jesus Christ. I then pointed out that a place can be a type and I dealt with Babylon. I gave them a brief discussion on the tower of Babel and what happened there with the confusion of tongues. I took a survey to see what languages our class spoke. There was Lisu, Aka, Burmese, Thai, Shong, and Lahu with four different dialects of Lahu. (Thankfully, all students understand La Hu or Thai). I had the different brethren to say something in his specific language or dialect. It was quite

interesting to say the least. I then explained that this shows the confusion of tongues that resulted in Babel. I then showed that this is a type of the confusion that exists in false religions. I showed them that the whore of Babylon and her harlot daughters were typified by the confusion of tongues brought on by God to stop the building of the tower of Babel. It was interesting to see how faces and eyes lit up when they recognized the importance of typology. This was not the first year I have taught typology but each year I try to find things to further illustrate the importance of typology.

Our study of typology this year was centered in the tabernacle that was built in the wilderness according to the commandment of God. I showed how God repeatedly emphasized that everything in the tabernacle was to be done exactly according to the pattern that God showed to Moses on Mount Sinai. I emphasized the importance of doing this because the tabernacle and the furniture in it were all typical of Jesus Christ in one way or another. I had copied some very good representations of the furniture and the tabernacle from the Internet and made color transparencies of them. It was very gratifying to see how the students began to grasp the importance of these types. This subject certainly glorifies Jesus Christ and sets forth his humanity as well as his deity.

As I have already written the first few weeks of school are extremely busy. For example, I taught school four days the first week and then Friday afternoon after we dismissed school we drove about 1 1/2 hours to Hoe Mae Yuin for a Thanksgiving service. We got there and started the service shortly after 4:30 PM. We got home at 7:30 Friday evening. Saturday morning we got up and drove about an hour and a half to Pa Sak #1 for another Thanksgiving service. I preached at both of these Thanksgiving services Friday afternoon late and Saturday morning. Sunday morning we left at 10:00 AM and went to Na Hui where I preached again. Needless to say I was glad to get back to the condo for some rest.

The first day of school there was a brother in class for the first time that I recognized but was not sure at the moment where I had seen him. The second day it suddenly dawned on me that

I had seen him in prison. He spent 17 years in prison for selling drugs. He was saved in the prison ministry that brother Anond conducts. Since the year 2000 I have been in a number of services in the Chiang Mai prison and always saw this man in the service. He was kind of a trustee who principally dealt with the Lisu prisoners although he could converse with the La Hu prisoners as well. He had a group of Li Su prisoners who sang special songs in the services. He sometimes preached to the prisoners on special days when brother Anond was not there. A few months before school started he was released from prison and came to school almost every day of the the school term and was very eager to learn. He preached at some of the churches that do not have pastors during the school year. It is always good to see the fruits of various aspects of the ministry here in Thailand. This brother is adept in both Lahu and Lisu and can fill in at any of the churches that are without pastors.

One student, Matthew, pictured below receiving a certificate, that I have thought was Lahu turned out to be Lisu. He is amazing. He speaks Thai, Burmese, Lahu, Lisu, and a good deal of English.



As the school gets older we have better educated students coming. They are faster to learn usually. But lest someone think that I am not concerned with those who do not have a good education let me assure you that is not true. The church I preached at the first Sunday I was there this past term is pastored by one of

our oldest pastors who only had a first-grade education when he came to school. But I can assure you he, Brother Ja Law, is one of our better students and a very good pastor. I have a great deal of respect for this brother. His church continues to grow.

Six years ago Brother Anond and I went to the location of their village when it was nothing but jungle although it was close to the children's home. We had services under the trees. We then looked at the land that was for sale there. Before the next week was over we had negotiated to buy a piece of land. There is now a growing village and a growing church in that location. They built a building that was more than large enough for their congregation at the time. But they have had enough additions that they now have had to enlarge the building. In fact, we held services outside that Sunday because there was so much construction going on inside the building. They have put a tile roof on the enlarged building and have poured the slab larger and tiled their floor. They plan to build the pastor a house in the village as soon as they can raise the money. He lives about a mile on one side of the children's home and the church is located about 4 miles on the other side of the children's home. He wants to be there close so he can look after the congregation.

Even the churches that are without pastors are doing well with men in the church leading the services and when possible students who are not pastoring doing the preaching. We need to pray that the Lord of the harvest would send more laborers into the harvest. Jesus said, ***John 4:35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.*** Pray for the young preachers who are willing to travel on the weekends and preach to these churches that do not have pastors.

The last six weeks or so of school we averaged 18 to 19 in the classes every day. There were some days when there were more than that.

We had a Thanksgiving service at the children's home in the first part of December and had over 300 present.

Brother Paul Brown and his wife Susan came and were with us the last three weeks of school. Brother Paul taught on aspects of salvation including regeneration, repentance, faith, election, and justification. The students seem to really enjoy his teaching. His church is in a building program and he could only be away three weeks. Their plans are to come for at least four weeks this next year, the Lord willing.

We had the best attendance at school closing this year that we've ever had with approximately 250 people present. A good number of the churches were represented.



### STUDENTS AT CLOSING

I should also mention that Brother Lee, his wife Janice, Dr. Darling, and Hope Greenlee came right after January 1, 2012. They were therefore about two weeks and this did the churches and did a lot of medical work. Brother Lee has written about this in his reports. It was good to see them.

An unusual thing happened when we were getting into the truck to go to the airport when we came home. Three sisters who run a restaurant on the first floor of the condominium where we stayed came out. They not only gave us gifts but they all three hugged us which is a very unusual thing. One of them hugged Ruth Ann earlier and she acted like she wanted to hug me but was hesitant to do so. Ruth Ann told her it would be all right and she gave me a nice hug. When her sister hesitated to hug me when all three of them came out to say goodbye she assured her sister that it was all right to hug me.

All in all I could say that it was a very good year.

Let me close by thanking all of you for your support for the work in Thailand and also for

your continued support for this missionary. We are ever mindful that God uses his churches and their people as instruments in this work as

well as all of his work. May God richly bless you and supply all your needs according to his riches in glory by Christ Jesus.

## “A FOOL”

*By Bill Lee*

The word “fool” is used in various forms in the Scriptures. There are several different Hebrew and Greek words which are translated “fool” in our Bibles. We also have the word “foolish” and other forms of these words. It seems no one likes to be referred to as a fool, but yet there is a good possibility you just might be considered as a fool. But before any take offence, let’s complete our thought on this matter.

There are several types or kinds of fools referred to in the Bible. First, there is the *atheistic fool*. This fool is mentioned in Psalms 14:1; **“The fool hath said in his heart, there is no God”**. This is certainly a foolish statement uttered by a fool. For unless an individual has personally searched every corner of the universe and all of the vast galaxies, that individual is not qualified to say, **“there is no God”**. Until heaven itself has been proven to be a fable, or found to be void of any deity, no one is qualified to say “there is no God”!

The second type of fool is the *rationalistic fool*. This type of fool relies solely upon reason and logic. If science can’t prove it, this fool does not believe it! This type of fool denies all miracles and everything supernatural. You will find this fool in I Corinthians 15:12, 35-36; **“Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But some man will say, How are dead raised up? And with what body do they come? Thou fool, that which thou sowest is not quickened except it die”**.

The third type of fool is very common. This is the hard-hearted mocker of sin. This fool will deny both heaven and hell, as well as absolutes concerning good and evil. This fool believes both good and evil are relative and subjective, and will therefore not believe in God or any

supreme Lawgiver. This fool can be found in Proverbs 14:9; **“Fools make a mock of sin: but among the righteous there is favor”**.

Then there is the fourth type of fool. This fool is found in Matthew 7:26; **“And every man that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand”**. This fool is foolish indeed. He insists upon building the house of all of his future hopes and destiny upon sand, rather than upon the true Foundation laid by God. Rather than trust the Lord Jesus Christ, this fool trusts in human merit and works. Truly, a fool indeed!

The fifth type of fool is very similar to the fourth. He is found in Luke 12:16-21; **“And he spake a parable unto them saying, the ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God”**. This fool is not an atheist nor a skeptic, neither does he mock at sin. He is a good farmer and evidently a good manager. But he completely ignores and neglects both the sovereignty of God and the providence of God. He considers himself a “self-made man”. His only concern in life is earthly riches and wealth. He seeks treasure upon earth and lays up no treasure in heaven. Again I will say, A fool indeed!

The sixth type of fool is found in Romans 1:18-25. Several things are mentioned about this "self-confident fool" in these verses. First, They "**hold the truth in unrighteousness**", verse 18. Next, "**when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish hearts were darkened**", verse 21. Thirdly, "**they changed the glory of the incorruptible God into an image made like unto corruptible man, and to birds, and fourfooted beasts, and creeping things**", verse 23. These also "**change the truth of God into a lie, and worshipped and served the creature more than the Creator**", verse 25. And God's Word has this to say about these individuals, "**Professing themselves to be wise, they became fools**", verse 22.

The seventh type of fool could be called "A Christian fool". For in I Corinthians 4:10 we

read; "**We are fools for Christ's sake**". Even though Paul's primary reference in this statement is concerning him and the other Apostles, I think we can rightly apply his words to all true Christians. But in reality, Christians are not fools at all, but only considered as such by unbelievers. The reality is that Jesus Christ has been made unto us "wisdom", I Corinthians 1:30. We are taught of God, John 6:45. And we have learned of Christ, Matthew 11:29. But yet we are counted by the world as "fools", bigots and fanatics. The true Christian knows it is far better to be considered a fool by unbelievers than it is to be considered a fool by Almighty God. Therefore the label "**fools for Christ's sake**" is not troublesome unto us, for we had much rather have the approval of our God than to have the approval of those who are wise in their own conceits. For these "Christian fools" are chosen of God and redeemed by the blood of Jesus Christ.

## GOD IS ALL MERCY AND LOVE!

*J.C. Ryle, "Heirs of God" 1878*

There is a school of theology rising up in this day, which appears to me most eminently calculated to promote infidelity, to help the devil, and to ruin souls! It comes to us like *Joab to Amasa*--with the highest professions of love and liberality. (2 Samuel 20:9-10)

"**God is all mercy and love!**" according to this theology. His holiness and justice are completely left out of sight! Hell is never spoken of in this theology--its talk is all of Heaven! Damnation is never mentioned--it is treated as an impossible thing. All men and women are to be saved!

"Everybody is right! Nobody is wrong! Nobody is to blame for any action he may commit! It is the result of his circumstances! He is not accountable for his views, any more than for the color of his skin! He must be what he is! God is so entirely a God of mercy and love--that He never does, and never will punish sin."

Of all this theology I warn men solemnly to beware. In spite of big swelling words about "liberality," and "love," and "broad views," and

"new light," and "freedom from bigotry," and so forth--I do believe it to be **a theology that leads to Hell!**

Imagine a *Heaven* which would contain all mankind! Imagine a Heaven in which holy and unholy, pure and impure, good and evil--would be all gathered together in one confused mass!

Surely the mind revolts from the idea of a *Heaven* in which there would be no distinction between the righteous and the wicked, between Pharaoh and Moses, between Abraham and the Sodomites, between Paul and Nero, between John and Judas Iscariot! Surely an eternity in such a miserably confused crowd, would be worse than annihilation itself! Surely, **such a Heaven would be no better than Hell!**

### THE PREACHING OF JESUS

It is a very remarkable fact that no inspired preacher of whom we have any record ever uttered such terrible words concerning the destiny of the lost as our Lord Jesus Christ."  
~C. H. Spurgeon

# LOOKING UNTO THE LORD

Arthur Pink November, 1949

Looking unto the Lord is an attitude of the *soul*, an act of the *will*, and the exercise of *faith* — a turning away from all that is of the *creature*, and relying solely upon the living God. It is tersely — but graphically, expressed in these words: **"But our eyes are upon you!" (2 Chronicles 20:12)**, and blessed is the one who can really so aver. That is the language of all God's children, when they are in their right minds. At that time, they place no reliance upon *self*, have no confidence in the *flesh*, and expect nothing good from the *world* — but they put all their trust in the Lord. Their hearts are engaged with an almighty God, and, like Moses, they endure **"as seeing him who is invisible" (Heb 11:27)**. It is this which characterizes those who are members of the Household of Faith: in their *need* — they look to God for their supplies; in their *straits* — they look to God for deliverance; in their *trouble* — they look to God for comfort; in their *weakness* — they look to God for strength.

It is this which distinguishes them from unbelievers, who lean upon the **"arm of flesh" (2 Chronicles 32:8)** and look to their *fellows* for help. In proportion, as we maintain this attitude of dependence on and expectation from our heavenly Father . . . our hearts will be kept in peace, our souls made to rejoice, and our every need will be supplied.

For the sake of young preachers, we will topicalize our subject.

1. **The look of salvation. "Look unto Me, and be saved, all the ends of the earth: for I am God, and there is none else" (Isa 45:22)**. Look not to the Law, the priest, nor to your baptism, nor church attendance. Look not to your sincerity and good intentions, nor to your prayers and good deeds; nor even to your convictions of sin. None but *Christ* can save you. This is very humbling to the proud creature: to have to look away from *self* — and be wholly indebted to Another. It is not a matter of *what we are* — how good or bad — but of

what He is: namely, an all-sufficient Savior, freely offered in the Gospel to every hearer. If you look unto Him, as the serpent-bitten Israelites looked upon the divinely appointed object (John 3:14) — with simple but confident faith — He will save you. No *qualifications* are needed to entitle you to do so — the command of God and the invitation of the Gospel supply sufficient authorization. The *viler* you feel yourself to be — the more suited to Christ's cleansing blood. He is the great Physician — and can heal the foulest leper. Do you say, "But I am blind!" True — yet you are not bidden to "See," but "Look" — and sight comes by looking!

2. **The look of illumination. "They looked unto Him, and were enlightened: and their faces were not ashamed" (Psalm 34:5)**. *Faith's looking unto Christ* is the grand means of blessing appointed by God: pardon and peace, light and liberty, are obtained thereby. Of old, Job said, **"Lo, all these things works God oftentimes with man — to bring back his soul from the pit, to be enlightened with the light of the living" (Job 33:29-30)**. He does so by the power of His Spirit working in us, faith upon Christ. God announced concerning His beloved Son, **"I will also give you for a light to the Gentiles" (Isa 49:6)**. And in due time, the Sun of righteousness arose **"with healing in his wings" (Mal 4:2)**, putting an end to the *night of darkness* for many a soul. By His Gospel, He declares, **"I am come a light into the world, that whoever believes on me should not abide in darkness" (John 12:46)**. Then look unto Him — and you too shall be divinely illumined: your faith shall not be confounded, nor your face covered with confusion.

3. **The look of supplication. "But our eyes are upon you" (2 Chronicles 20:12)**. The setting of those words is very striking. A great army of the heathen had gathered together to do battle against Judah. When their king was

informed, he "set himself to seek the LORD, and proclaimed a fast" (verse 3). Then, in the hearing of the congregation, he addressed himself unto the God of their fathers, saying, "**O our God, will you not judge them? for we have no might against this great company that comes against us; neither know we what to do: but our eyes are upon you!**" (verse 12). It was an earnest appeal unto the omnipotent One by those in the place of conscious weakness and helplessness. It was likewise an expression of *humble but confident faith*. It was also an expectation of help from the Almighty. Nor was this simple but affecting supplication in vain. Of course it was not! Jehovah made answer: "**Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours — but God's**" (verse 15). He caused the enemy to fall upon themselves, "**and none escaped**" (verse 24). There is the grand remedy for every strait. No matter how desperate the situation — nothing is too hard for the LORD! Turn unto Him the eyes of faith, of dependence, of reliance, of confident expectation — and you will not be disappointed.

**4. The look of transformation.** "**But we all, with open face beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord**" (2 Corinthians 3:18). This "beholding" is not simply one of faith — but especially of holy ambition and resolve. As the believer contemplates the moral perfection and character of Christ as they are set forth in the Word — there is born within him a deep yearning to be conformed to His likeness and to "**walk, even as he walked**" (1 John 2:6). As that yearning persists and is accompanied by earnest prayer, the Holy Spirit works in him a deeper spirit of obedience, causing him to be increasingly regulated by Christ's example and precepts, and thereby "changes" him, little by little, unto the same image. The Greek verb for "change" here is rendered "transformed" in Romans 12:2, and "transfigured" in Matthew 17:2. As the will is brought into subjection to

Christ — we drink into His Spirit and become partakers of His holiness. This lifelong process will be completed when "we shall see him as he is" (1 John 3:2), "face to face" (1 Corinthians 13:12).

**5. The look of inspiration.** "**Looking unto Jesus, the author and finisher [better, "Leader and Captain"] of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God**" (Heb 12:2). In Hebrews 10:32, the apostle began to set before suffering, tried, and persecuted saints — a number of considerations calculated to nerve them for the conflict and stimulate unto the continued performance of duty. Throughout chapter 11, he showed how *faith* was what animated the Old Testament worthies. As a climax, he reminded them of the Savior, who supplied the perfect example of faith and fortitude under unparalleled suffering. When, then, you grow weary of running the race set before you — look unto your Leader and draw inspiration from Him — see Hebrews 12:3-4. Do as He did: look beyond the present sorrows to "the joy" awaiting you; see above the *painful cross* — an *eternal crown* prepared for him who "endures to the end" (Mat 10:22). It is by so looking unto our great Exemplar, by devoutly contemplating His spirit of self-sacrifice and steadfastness, that we obtain strength to bear the hardships of the way.

**6. The look of expectation.** "**Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ**" (Titus 2:13). That is a very different thing from having the mind engaged with signs of the times or charmed with the study of prophecy; or even being on the alert for the next appointed item on the divine program. It is concerned not so much with an *event* — as with the advent of a *Person*.

The second coming of Christ is ridiculed by the infidel (2 Peter 3:2-4) and dreaded by the world (2 Thessalonians 1:8); but it is regarded by the saints with great delight, for then will be

the perfecting of their salvation (Hebrews 9:26). Titus 2:13 describes a spiritual attitude of heart. It is an attitude of faith — and faith is not influenced by sensational items taken from the newspapers! It is an attitude of hope — joyous anticipation of our being rid of sin. It is an attitude of love, so that we cry, "**Make haste, my beloved, and be like to a roe or to a young deer upon the mountains of spices**" (Song 8:14).

Such looking . . . weans the heart from the world (Heb 11:9-10), produces patience in trials (Jam 5:6-8), and purifies the heart (1 John 3:3).

Therein we may behold the practical side of our blessed hope. Such an expectation of the returning Savior works in us a careful attention to our conduct, that we may "**not be ashamed before him at his coming**" (1 John 2:28).

**7. The look of consummation. "As for me, I will behold your face in righteousness" (Psalm 17:15).** That is the ultimate longing of every believer — to behold the King in His beauty and forever gaze upon His blessed features! Such too is *His desire* — to have us with Him, beholding His glory (John 17:24) — nothing less will satisfy the eternal Lover of our souls. In a real sense, believers discern something of the glory of Christ even now — but oh, how feebly and faintly! But hereafter, we shall look upon Him without hindrance or interruption. That will be the fruition of our hope — to have immediate communion with Him. That will fill us with joy, and make us overflow with praise. Oh, how altogether lovely will He appear, when we see Him no longer "through a glass, darkly [obscurely]" — but "face to face" (1 Corinthians 13:12)!

## THE ONE MEDIATOR!

*James Smith*

"There is *one Mediator* between God and men — the man Christ Jesus." 1 Timothy 2:5

The mediation of Christ is the glory of the gospel! No one has seen the glory of the method of grace — who has not distinctly, clearly, and spiritually seen

the nature of the *mediation of Jesus*. God and man are by nature *separated*; nor can they be reconciled or united — but by a Mediator. The *cause* of this separation is *sin*.

The sin of man is *rebellion* against the just authority of God.

The sin of man is deep-rooted, cruel, and wicked *enmity* against God.

The sin of man is moral filth, in consequence of which he cannot be admitted into the presence of God.

Sinful man aims at nothing less than the destruction of the very being of the absolutely holy God; for if the sinner had the power — he would chase God Almighty out of all the worlds He has created, and deprive Him of His existence and very being! The character of man, is that of the enemy of God — he is the avowed, determined, and implacable enemy of God! And his enmity is so deep and dreadful — that nothing short of the divine power and influence of the Holy Spirit can subdue it, nothing but a new creation can change his character!

How then can such a vile being, in such a dreadful state — be admitted into the presence of the thrice holy God? Into the presence of that God:

1. Whose *justice* demands that the rights of the divine nature be maintained, and the sins of the sinner be punished!

2. Whose *holiness* is like a burning, glowing fire, and will not, cannot — allow anything impure to approach Him!

3. Whose *truth* is as immutable as His throne, and will not rescind or falsify His threatenings!

4. Whose *power* makes earth to tremble, and the perpetual mountains to bow!

How can such a holy God, and such vile creatures — meet and embrace, and love each other?

Only through a Mediator, one who can lay his hand upon both!

The Mediator required must be one who can approach to and deal with God for man; whose dignity, glory, and majesty, are such, that it shall be no dishonor to Jehovah to admit Him to His council, and enter into terms with Him for man's redemption.

The Mediator must be one who has *ability* to prevail with and reconcile men. He must have power . . .

to subdue the stubborn will,

to cleanse the filthy nature, and  
to bring the rebel at a humble suppliant to the  
divine throne!

He must be *willing* to undertake this great and  
arduous work, and to go through with it, let it cost  
what it may of toil, suffering, and power.

He must also be *acceptable* to both parties: *God*  
must approve of Him and be satisfied with Him; and  
*man* must acquiesce in his appointment, office, and  
work.

He must be able to meet and fulfill all the  
conditions of the covenant . . . obeying the precepts  
of the law, suffering its dreadful penalty, and new-  
creating the rebel man.

He must therefore be GOD — or how could He . .  
.deal with God, undertake for millions of sinners, and  
deliberately engage in such an dreadful work?

If He is not God — then He is infinitely beneath  
God; for there is an infinite distance between God  
and the most exalted creature.

He must also be man, and PERFECT MAN,  
without spot, or stain of sin — or how could He obey  
the law in His life, and suffer its penalty in His  
death?

Jesus is BOTH God and man. God by nature,  
and man by choice — the God-man, therefore the  
Mediator.

His WORK was first to lay a foundation for  
bringing God and man together upon just and  
honorable principles — this He did by His obedience  
and death. Then He must actually *bring* the parties  
together into friendship and agreement — this He  
does by His gospel and Holy Spirit. Then He must  
*keep* the parties together, in peace and love — and  
this He does by his intercession, constantly pleading  
His blood for sinners in the holiest, and sending  
down the Holy Spirit to sanctify, teach and guide  
them!

As Mediator, He *made* peace. He *proclaims*  
peace, He *imparts* peace. He *maintains* peace. He  
will introduce His people into perfect and eternal  
peace! He stands between God and man as  
*Intercessor* with God — and as *Advocate* for them!  
He is the only medium of access to God; no sinner  
can approach God with acceptance — but through  
Him!

As the medium of *communion with God* — God  
can not have fellowship with us — but through Him.

As the medium of *sympathy*, He unites God and  
man so closely, so tenderly — that every groan  
touches Him, every sigh touches Him, every pain  
touches Him! And in all our afflictions — He is  
afflicted!

Wonderful union of God and man! Amazing

mystery! That God and man should become one,  
through Jesus. The rebel and the Sovereign — one!  
The vile sinner and the Holiest — one! But so it is,  
and Jesus will be our one Mediator to us in ultimate  
glory forever. There is one Mediator, and but ONE!  
We need no more!

## THE THINGS NOT SEEN

*By Charles Spurgeon*

**"While we look not at the things which are  
seen, but at the things which are not seen: for  
the things which are seen are temporal; but the  
things which are not seen are eternal." (2nd  
Corinthians 4:18)**

The things which are not seen." - In our Christian  
pilgrimage it is well, for the most part, to **be looking  
forward**. Forward lies the crown, and onward is the goal.

Whether it be for **hope**, for **joy**, for **consolation**, or for  
the inspiring of our **love**, the future must, after all, be the  
grand object of the eye of faith.

Looking into the future **we see sin cast out**, the body  
of **sin and death destroyed**, the soul made perfect, and  
fit to be a partaker of the inheritance of the saints in light.

Looking further yet, the believer's enlightened eye can  
see death's river passed, the gloomy stream forded, and  
the hills of light attained on which standeth the celestial  
city; he seeth himself enter within the pearly gates, hailed  
as **more than conqueror, crowned by the hand of  
Christ, embraced in the arms of Jesus**, glorified with  
him, and made to sit together with him on his throne, even  
as he has overcome and has sat down with the Father on  
his throne.

The thought of this future may well relieve the  
darkness of the past and the gloom of the present.

**The joys of heaven will surely compensate for the  
sorrows of earth.**

Hush, hush, my doubts! death is but a narrow stream,  
and thou shalt soon have forded it. Time, **how short-  
eternity, how long!**

**Death, how brief-immortality, how endless!**

Methinks I even now eat of Eshcol's clusters, and sip  
of the well which is within the gate. The road is so, so  
short!

I shall soon be there.

"When the world my heart is rending  
With its heaviest storm of care,  
My glad thoughts to heaven ascending,  
Find a refuge from despair.

**Faith's bright vision shall sustain me**

Till life's pilgrimage is past;

Fears may vex and troubles pain me,

**I shall reach my home at last."**

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