



# The Grace Proclamator and Promulgator

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

\*\*PUBLISHED AS A MISSION PROJECT OF PILGRIMS HOPE BAPTIST CHURCH\*\*

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Page

## WHAT IS THE GOSPEL?

PART II

*By Wayne Camp*

### INTRODUCTION TO PART II

In the last issue I pointed out that the gospel is much more than a simple statement of the death, burial, and resurrection of Jesus Christ. I recall hearing a person witnessing to a lost person 25 or more years ago. He asked the lost person, "Do you believe that Jesus died, was buried and arose again?" When the person responded in the affirmative, the Preacher said, "Then you must be saved. Amen! You are

saved! You have prayed the sinner's prayer; you believe the gospel; you are saved." He then spent several minutes trying to convince the person that she was save. Finally, he said, "I am convinced you are saved. Whether you believe it or not you are saved!"

First, let me assure you that is not what Paul had in mind in 1 Cor. 15:1-4. He declared that the gospel involves how Christ died **"according** (See **GOSPEL Cont. Pg. 3, Lft.**

## SETTING THE RECORD STRAIGHT

*By the Editor*

It has recently come to my attention that there has been some misinformation circulated concerning this editor and Pilgrims Hope Baptist Church.

First, it has been circulated among a number of people that I, Wayne Camp, adopted the position that I hold on the matter of church perpetuity and church organization in order to get and maintain the pastorate of Pilgrims Hope Baptist Church. Let it be known by all who read these pages that I held the position I now hold before I ever knew there was such a church as Pilgrims Hope Baptist Church. Those who know me and have known me know that I do not change my convictions or compromise my convictions for position or monetary gain.

Second, it has been circulated that Pilgrims

Hope Baptist Church was organized without any other church being involved in the forming of the church. There is not a shred of truth in this. I have before me, as I write this, copies of all the minutes of the Mountain View Baptist Church of Watauga, Tennessee, that pertain to the organization of Pilgrims Hope Baptist Church. They contain the following facts:

1. On March 3, 1971, the Mountain View Baptist Church received into her membership some 20 scripturally Baptized believes.
2. In a special called business meeting on March 14, 1971, "did grant the request" of this group of her members "to function as a mission of Mount View Baptist Church, with the right to receive members by good letters, reliable statement and Baptism, to receive

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#### EDITOR'S ADDRESS, PHONE NUMBERS AND E-MAIL ADDRESSES

The editor, Eld. Wayne Camp, may be reached at the address given above, or at his home address. His home address is: 2065 Tompkins Lane, Millington, TN 38053-5107.

Church Phone at Home: (901) 876-5015

Church Phone: (901) 357-0215.

E-mail address: [RWcamp@cris.com](mailto:RWcamp@cris.com)

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**IF YOU ARE IN MEMPHIS** we invite you to attend our services:

**Bible Study 10:00 A. M. Sunday**

**Worship Service 11:00 A. M. Sunday**

**Evening Service 5:00 P. M. Sunday**

**Mid-Week Service 7:00 P. M. Wednesday**

*You Are Welcome!*

tithes and offerings and conduct business for our Great God and Saviour in a New Testament manner."

3. The minutes of Mountain View Baptist Church dated October 3, 1971, reflect that on that date 30 members of said church were dismissed "for Church Organization Purposes Only." The church declared said members a "Duly Organized Baptist Church to do business for the kingdom and glory of God." Following that statement there is a list

of the 30 people who were dismissed.

4. On November 3, 1971, the Mountain View Baptist Church published the following statement with regard to the organization of Pilgrim's Hope Baptist Church.

By this simple method, be it made known to all the Saints throughout the Kingdom of God, people and governments to the ends of God's earth, and New Testament Churches of Jesus Christ everywhere, numerically small or great, that on October 3rd in the year of our Lord Jesus Christ, 1971, the Mount View Baptist Church of Route 1, Watauga, Carter County, Tennessee, U.S.A., did, at the request of 30 of its members residing in the general vicinity of Memphis, Tennessee, organize them into a Scriptural Church, with the privilege, and responsibility, of doing the business of the Lord's Church and the Kingdom of God to the ends of the earth.

After long and prayerful consideration and efforts to search out and find the Scripturalness of their doctrinal views, motives and conviction; and upon arriving at a comforting and encouraging conclusion, a small delegation from Mount View Baptist Church, with the authority and the instruction of said church, travelled west to Memphis, Tennessee and proceeded and finished the business for which it was delegated to perform.

With the above facts in view, from henceforth, let no man trouble the membership of that church or question her authority for being in existence. The records of Mount View Baptist Church contain the recognition of that church as a sister New Testament church existing and

functioning independently and free from responsibility and bondage to any earthly power or powers.

It is also the knowledge of Mount View Baptist Church that upon the first regular business meeting of that church, on October 6, 1971, that church elected to be known as PILGRIM'S HOPE BAPTIST CHURCH.

Done by order of Mount View Baptist Church on November 3, 1971, at which time it was also voted that \$1,000.00 be donated to assist with Pilgrim's Hope's physical needs which donation accompanies this paper.

May God be pleased to bless this church until Jesus comes.

The published statement was signed by the Moderator and the Clerk of the Mountain View Baptist Church.

I pray that this information will set the record

straight and that those who have spread the misinformation will cease spreading it. I have the documents supporting what I have written here and several more that I will be glad to show to any who doubt the veracity of this report.

**Matthew 12:35-37** *A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. 36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.*

**Proverbs 13:3** *He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction.*

**Proverbs 21:23** *Whoso keepeth his mouth and his tongue keepeth his soul from troubles.*

**Psalm 39:1** *I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.*

**James 1:26** *If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.*

## **GOSPEL, Cont. from Page 1,**

**Column) to the Scriptures."** The same is true of his resurrection. The Scriptures contain a good deal more about the death of Christ than the unadorned fact that he died. And, the Bible contains a good deal more about the resurrection than the plain fact that he rose again.

When we ran out of space last month, we were considering the names by which the gospel is called in Scripture and what the gospel is. We will now consider some other names and aspects of the gospel.

### **THE GOSPEL OF GOD'S GRACE**

Paul declared that the ministry which he had received of the Lord Jesus was **"to testify the**

**gospel of the grace of God"** (Acts 26:24). A study of Paul's ministry and his proclamations will show that he was a great expounder on the grace of God. The first eleven chapters of his epistle to the Romans are given to an exposition of justification by grace. The first three chapters of Ephesians set forth the doctrines of grace. Paul fulfilled the ministry that God gave to him **"to testify the gospel of the grace of God."**

### **THE NEED OF GRACE**

Paul's testimony of the gospel of the grace of God included establishing the fact that man's only hope of salvation lay in the sovereign grace of God. He declared that **"the wrath of God is revealed from heaven against all ungodliness and unrighteousness of man"** (Rom. 1:18). He also declared that

**"there is none righteous . . . for all have sinned, and come short of the glory of God" (Rom. 3:10-23).** Paul charged men with being guilty of all kinds of evil (Rom. 1:18-32; 3:9-23).

Paul, in the testimony of gospel of grace, not only declared man to be sinful but also argued that man, in an unregenerate state, was incapable of coming to Jesus Christ. The natural man is without strength (Rom. 5:6). **"The carnal (natural) mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Rom. 8:7-8).** Paul's preaching of grace showed that grace was needed because men are **"dead in trespasses and sins."** They **"walk according to the course of this world and are children of disobedience."** By nature all are **"the children of wrath" (Eph. 2:1-3).**

In all of his preaching and writing Paul sought to stop every mouth and make everyone see his guilt before God. When accompanied by the power of the Holy Spirit, he sought to shut man up to only one avenue of hope—the sovereign, effectual, saving grace of God. No testimony of the gospel of grace would be complete if the need of grace is not established. **"They that be whole need not a physician but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice: for I am not come to call the righteous (self-righteous as were the Pharisees), but sinners to repentance," declared Jesus (Matt. 9:11-13).**

### THE ELECTION OF GRACE

When Paul had fully established the sinfulness of man and his need of grace his testimony of the gospel of grace would also include the good news that there is an election unto salvation that is of grace. Even though all men deserve to go to hell, and none have any claim whatever upon God, Paul would declare that even among the Christ-rejecting nation of Israel **"there is a remnant According to the election of grace" (Rom. 11:5).**

Paul wrote of this election unto salvation in his letter to the Thessalonians. He said: **"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because**

**God hath from the beginning CHOSEN YOU TO SALVATION through the sanctification of the Spirit and belief of the truth" (II Thes. 2:13).** Paul blessed and praised God in his epistle to that congregation at Ephesus and declared that **"He hath chosen us in him before the foundation of the world . . . having predestinated us unto the adoption of children" (Eph. 1:4-5).** When Paul preached at Antioch in Pisidia and the Gentiles heard him declare that God would visit the Gentiles to take out of them a people for his name **"they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed" (Acts 13:48).**

Jesus proclaimed the election that is of grace and the gospel of grace before large congregations of lost people. He did not try to hide the elective grace of God. To a large crowd of more than 5000 he declared, **"All that the Father giveth me shall come to me . . . 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 at the last day" (Jn. 6:37-39).** On another occasion Jesus was speaking to a congregation of people among whom were lost folk. He had said to some of them: **"Ye believe not, because ye are not of my sheep" (Jn. 10:26).** He then proceeded to say unto them: **"My sheep hear my voice" (Jn. 10:27).**

There are those among us who rebuke us for preaching the doctrine of election to the lost but it is one aspect of the gospel of grace and should be preached. He who would condemn us for preaching elective grace when the lost are present must also condemn the preaching of Jesus and the apostles for they never whispered the gospel of grace in a sanctified corner.

### THE EFFECTUAL CALL OF GRACE

Another aspect of the testimony of the grace of God has to do with the calling of the elect out of their sins unto the salvation to which they have been chosen. Jesus said, **"My sheep hear my voice" (Jn. 10:27).** He said again, **"Other sheep I have, which are not of this fold: them also I must bring and they shall hear my voice" (Jn. 10:16).** He also alluded to this

effectual call when he said, **"All that the Father giveth me shall come to me"** but **"no man can come to me, except the Father which hath sent me draw him"** (Jn. 6:44). In an explanation and reference to, this statement in verse 44 Jesus later said, **"It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life . . . Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father"** (Jn. 6:63, 65).

The success and effectiveness of God's purpose of grace rests in his ability to call those whom he has chosen in such a manner as to assure their coming to Jesus Christ in repentance and faith. **"The purpose of God according to election"** stands **"not of works, but of his that calleth"** (Rom. 9:11). All the glory for our coming to Christ belongs to God for he **"hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began"** (II Tim. 1:9). The good news is that this gracious calling of God is always successful. **"Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified"** (Rom. 8:29).

The good news of the gracious, effectual call which is extended to every one of God's elect is certain to be included when we **"testify the gospel of the grace of God"** (Acts 20:24). Our salvation and the calling thereunto is certainly **"according to" God's "own purpose and GRACE which was given us in Christ Jesus before the world began"** (II Tim. 1:9).

#### PREDESTINATION TO ADOPTION OF GRACE

**"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace"** (Eph. 1:5-6).

From this verse it is very obvious that to **"testify of the gospel of the grace of God"**

must include the good news that God has predestinated those whom he has chosen unto the adoption of sons.

This predestination unto adoption as sons is as much a part of the gospel of God's grace as is the redemption that was accomplished by Christ. Christ came at God's appointed time **"to redeem them that were under the law that we might receive the adoption of sons"** (Gal. 4:5). Try as one may, the good news that God has predestinated an innumerable multitude unto the adoption of sons cannot be separated from **"the, gospel of God's grace"** of which Paul boldly testified before both saint and sinner.

#### REDEMPTION AND FORGIVENESS OF SINS IS OF GRACE

As Paul unfolds his testimony of the grace of God he mentions several different aspects of our graciously wrought salvation. In addition to the election unto salvation and predestination unto Sonship being part of God's good news of grace, Paul also declares that in Christ **"we have redemption through his blood, the forgiveness of sins, according to the riches of his GRACE"** (Eph. 1:7). When one tells us to leave off "the five points" and just preach the gospel, he is suggesting that the atonement that Christ accomplished on the cross is not a part of the gospel. Redemption by the blood of Christ and the resulting forgiveness of sins is included in what Christ accomplished by his atoning suffering and death. If one leaves out the atonement, as one has suggested, then he must not preach redemption by blood and the forgiveness of sins which **is "according to the riches of his grace."** A full exposition of the gospel of grace must include the glorious and good news that by his atoning death Christ has redeemed us by his blood and has **"saved his people from their sins"** (Matt. 1:21).

When we gather at the feet of our blessed Saviour and join with all the saints of all the ages, we will sing of the atoning work of Christ saying, **"Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy"**

**blood out of every kindred, and tongue, and people, and nation" (Rev. 5:9).** Don't ask me to leave out of my preaching here that which will be the theme song of glory. If I **"testify the gospel of the grace of God"** I will testify of the accomplishments of his atoning death.

### JUSTIFICATION BY GRACE

Paul wrote of **our "being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24).** From this verse it is clear that justification is included in the **"gospel of the grace of God."** Again it is seen that the gospel includes more than the three blessed facts that Christ died, was buried, and rose again. These are wonderful facts to be included in our declaration of the gospel but they are not the sum and total of the gospel of God's grace.

If one preaches the justifying grace of God as an aspect of the gospel he would surely inquire as to the identity of those who are the objects of justification. They are, according to Paul, the same folk who are the objects of God's electing love and predestinating grace (Rom. 8:29). Those who are justified are the elect of God. **"Who shall lay anything to the charge of God's elect? It is God that justifieth" (Rom. 8:33).** Those who advocate that we can preach the gospel without preaching of God's gracious justification of the elect are doing nothing less than asking us to take the penknife to the gospel of the grace of God. They advocate a perverted, watered-down gospel with much of its good news left out. I beg to be excused from the penknife practices of Jehoiakim (Jer. 36:20-32). May God give his preachers the grace to so preach that they can say with Paul, **"I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God" (Acts 20:26-27).**

Every aspect of our salvation, from election in eternity to glorification at the second coming, is included in the gospel of God's grace. Let us boldly proclaim it and ignore the proclamations of the penknife advocates who speak according to the spirit of Jehoiakim.

### THE GOSPEL OF GOD

The gospel is also set forth in Scripture as "the gospel of God." Paul said, **"We were bold to speak unto you the gospel of God" (I Thes. 2:2).** Again he wrote, **"So being effectually desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us" (I Thes. 2:8).**

When the gospel is called **"the gospel of the grace of God"** one is showing the motivating cause behind the gospel—grace. When Paul speaks of the gospel as **"the gospel of God"** he is seeking to magnify the all-sufficient source of the gospel—God. Every aspect of our salvation, and the good news about it has its origin in God.

God is the one who has chosen unto salvation the ones who are being saved. To the Thessalonians Paul wrote, **"Knowing, brethren beloved, your election of God" (I Thes. 4:4).** In his second letter to them he again makes reference to the source of the gospel of salvation. **"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through the sanctification of the Spirit and belief of the truth; whereunto he [God] called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" (II Thes. 2:13-14).** Thus, both our **"calling and election" (II Pet. 1:11)** are seen to have their fountainhead in God. Those are two of the reasons the gospel is called **"the gospel of God."** The elect are **"the called"** of God (Rom. 8:28).

Predestination to be conformed to the image of Christ, justification, and glorification all have their source in God and are included in the gospel of God (Rom. 8:29-30). It is God who has predestinated us. It is God who justifies (Rom. 8:33). It is God who has already glorified us in his own mind and purpose. It is God who "hath set forth" Christ **"to be a propitiation through faith in his blood" (Rom. 3:25).** All those manifold blessings are sounded forth in the message of the man who faithfully proclaims the gospel of God.

## THE GOSPEL OF PEACE

Man by nature is alienated from God and is at enmity with him. **"The carnal mind is enmity against God" (Rom. 8:7). "The way of peace have they not known" (Rom. 3:17).**

Out of these alienated men and women God has chosen a great number whom he would reconcile unto himself. When we preach to these people about their enmity and about their reconciliation to God, the gospel we preach becomes the **"gospel of peace."** **"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."** One aspect of the atoning work of Jesus Christ is the reconciliation that God accomplished when Christ made atonement for his people. It is **"the gospel of peace"** that brings the good news to sinners **"that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them" (II Cor. 5:19).** If we abandon the "five points" we cannot preach on the atonement and the peace and reconciliation therein accomplished. In short, abandon the atonement and you must abandon the gospel of peace.

## THE GOSPEL OF SALVATION

The gospel is called, in some places, **"the gospel of salvation."** In that chapter in Ephesians that so clearly sets forth election, etc., Paul writes, **"Ye heard the word of truth, the gospel of your salvation" (Eph. 1:13).** Here Paul advocates that the **"Word of truth"** and **"the gospel of your salvation"** are the same. Jesus prayed, **"Sanctify them through thy truth: thy word is truth" (Jn. 17:17).**

In previous paragraphs we have considered many different aspects of salvation. For the sake of space I want to list as many aspects of our salvation as possible without a discussion of each again. All have a place in the **"gospel"** or good news **"of salvation."**

1. Election unto salvation. Eph. 1:4; II Thes. 2:13.
2. Foreordination to eternal life. Acts 13:48.
3. Predestination to adoption as sons. Eph.

- 1:5; Rom. 8:29.
4. Justification by the Father. Rom. 8:33.
5. Imputation of Christ's righteousness saving from unrighteousness. Rom. 4:1-8.
6. Adoption as sons and legal heirs of God and joint heirs with Christ. Rom. 8:14-17; 11 Cor. 6:18; Gal. 4:5-6.
7. Redemption by the blood of Christ delivering from the bondage of sin. Rev. 5:9; Col. 1:14.
8. Reconciliation which saves from the enmity of sin and is accomplished by the atonement. Col. 1:20-22; 11 Cor. 5:19.
9. Propitiation which saves from the wrath of God. I Jn. 2:1-2; Rom. 3:25; Isa. 53:10-11.
10. Substitution which saves from the judgment on sin by Christ having endured it for us., I Pet. 3:18; Isa. 53:3-6.
11. The effectual call to salvation which saves from the inability and unwillingness of sin. Jn. 6:44; 63-65; Rom. 8:29-30; Psa. 110:3, 65:4; 1 Cor. 1:23-24.
12. Regeneration saving from the deadness of the old nature and making its objects fit for heaven. Eph. 2:1, Jn. 1:13.
13. The granting of repentance in regeneration saving from the natural impenitence of the sinner. Zech. 12:10; Acts 5:31; 11:18; Rom. 2-4; 11 Cor. 7:16.
14. The granting or giving of faith saving the sinner from unbelief and causing him to lay hold of Christ. I Cor. 13:3; Phil. 1:29.
15. Conversion which changes the outward life to manifest the inward work of regeneration. Jer. 31:18.
16. Sanctification which saves from identification with the world. Phil. 2:13; Jn. 17:17.
17. Perseverance saves from the domination and habitual practice of sin. Phil. 2:13; 1 Jn. 3:7-10.
18. Preservation saves from being cast off forever when we sin. Jn. 6:37; Jn. 10:27-30.
19. Glorification which saves us from the very presence of sin. Rom. 8:29-30; Phil. 3:20-21; 1 Cor. 15:51-57; Col. 3:1-4.

The **"gospel of salvation"** which we preach should include every Divine undertaking of the Trinity to secure the salvation of those people

whom God gave to Christ. It should include everything from eternity past to eternity future. It should include everything from God's eternal purpose to lift undeserving sinners from the mire and corruption of their fallen condition to their being presented **"faultless before the presence of his glory."** This, is the gospel of salvation!

I am not suggesting that all these things must be included in every gospel message that we preach. I am suggesting they should not be excluded from any gospel message we preach under the notion that they are not part of the gospel.

### THE EVERLASTING GOSPEL

***"And I saw another angel fly in the midst of heaven, having the everlasting gospel, to preach unto them that dwell on the earth and to every nation, and kindred, and tongue, and people" (Rev. 14:6).*** For any who are tempted to declare that this is a different gospel than has been preached down through the ages, I remind you of the solemn words of Paul, ***"Though***

***we, or an angel from heaven, preach ANY OTHER GOSPEL unto you than that which we have preached unto you, let him be accursed' (Gal. 1:8).*** Surely, the Holy Spirit would not have inspired Paul to write such words if, in fact, an angel would one day declare another gospel called ***"the everlasting gospel."*** It is the everlasting gospel because it is the good news of the eternal purpose of God in Christ which was purposed before the world for our glory (I Cor. 2:7). It is the gospel which was preached to Abraham and which was proclaimed by all the prophets (Acts 10:43)! It is the gospel that the angel declared to Mary, Joseph, and the shepherds! It is the gospel, the gospel of the kingdom, the gospel of Christ, the gospel of God and grace! It is the gospel of peace and salvation! It is the everlasting gospel and will be the subject of the new song that we shall sing in glory!

**(TO BE CONCLUDED NEXT TIME,  
THE LORD WILLING)**

## MY POSITION PUNGENTLY STATED

*By Wayne Camp*

I recently read the following widely circulated statement that has prompted me to make a Position Statement.

**"Brother Camp holds a very non-biblical view of how a church can start. He claims that a church does not need to come from another church."**

In answer to this statement, I want to simply set forth how I believe churches are to be started.

**First**, I believe the primary way in which churches are to be started is that God calls a man or men to do mission work and the church

and pastor/pastors where they are members and the Holy Spirit who called them, send them forth to the work to which God has called them.

***Acts 13:1-4 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. 2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. 3 And when they had fasted and prayed, and laid their hands on them, they sent them***



**away. 4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.**

If that is very non-biblical, I plead guilty.

**Second**, I believe that those missionaries when sent forth should go wherever the Lord leads them and as they go they should be preaching the gospel at every opportunity. **Acts 13:4-5 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. 5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.**

Again, if that is a very non-biblical thing to do, I plead guilty.

**Third**, I hold that when converts are made they should be baptized and churches should be constituted as was done under the guidance of Paul and his co-workers wherever they went. (The record of this is given in Acts 13 to the end of the book.)

If that is very non-biblical, I am guilty of believing it.

**Fourth**, I firmly believe that these missionaries sent forth by the church should move from one field to another as God leads them to do so. **Acts 16:10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.** These church-sent missionaries did not sit and wait for word from Antioch giving them permission to make this move.

If this is "very non-biblical" I plead guilty. Paul and his co-workers never sat and waited for Antioch to determine where they should go next when they were finished in a location. I suppose that the reason some do not make a move without their church's approval is fear of losing their support. Or, they may trust the church's guidance more than the Holy Spirit's leading.

**Fifth**, I hold that there is no record in Scripture where any church in the New

Testament voted to start a specific church any place at any time.

If that is "very non-biblical," someone should show me Scripture where such a record is found. Presumption, supposition, interpolation, interjection, and eisegesis do not substitute for "thus saith the Lord."

**Sixth**, I hold that missionaries who have been sent forth by a church should occasionally, as the Lord leads, return to that church and report to them what the Lord has done. **Acts 14:27 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.**

In the light of what some believe there are some very amazing things in this verse.

1. They rehearsed all that God had done with them Obviously this reveals they had done the work without getting a church vote on the things they did—where they went, whom they baptized, churches that were organized, etc.
2. It also reveals that this church, Antioch, which had sent them forth, was just now learning of how God had opened the door of faith unto the Gentiles. They had baptized these Gentiles and formed churches of them and Antioch did not even know they were doing it.

Again, if this is "very non-biblical" view, I am guilty.

**Seventh**, I do not believe the missionaries sent forth from Antioch operated what are known today as missions with members of the mission actually being members of Antioch until such time as Antioch saw fit to send the pastor to the specific city and country to organize them into a church. If this is a "very non-biblical" stand, all any have to do is show me a "mission" that is mentioned in Scripture. I suggest that operating "missions" is more "non-biblical" than the position I hold.

**Eighth**, I believe there may be other

instances in which a group of scripturally baptized Christians who have been scattered to the same area from other areas, might form a church as the scattered disciples did at Antioch. **Acts 11:19-26** *19 Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. 20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. 21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. 22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. 23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. 24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. 25 Then departed Barnabas to Tarsus, for to seek Saul: 26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.*

Again, if that is "very non-biblical" I plead guilty. If someone could show me where this group operated as a mission from the church at Jerusalem until Barnabas went down, I will change my view. If someone can show me where the church in Jerusalem voted to receive any of those folks in Antioch into its membership and then voted to grant them letters for the purpose of organizing the church at Antioch, I will recant. If someone can show me where the Jerusalem church voted to organize its members in Antioch into a church I will change. If someone can show that the church at Jerusalem sent Barnabas to Antioch for the specific purpose of organizing that group of baptized believers who were already

assembling together and serving the Lord in Antioch into a church, I will seriously give it prayerful consideration and if the evidence is there, I will recant.

I should point out that my position on this does not mean the church at Antioch did not "come out" of another church. There was an informal link of scriptural baptism. And, there was apparently an informal link by preachers involved who had been in the church in Jerusalem before being driven out of Jerusalem by persecution.

**Ninth and finally**, I have never advocated that a group of unbaptized believers could come together and baptize one another and form a church. Also, I have never advocated the idea that a group of Scripturally baptized believers who have been excluded on charges that are set forth in Scripture as grounds for exclusion, and who have been excluded in a Scriptural manner and attitude, could gather and constitute themselves into a church. Those who charge that I have advocated such are guilty of railing, an excludable offense. **1 Corinthians 5:11** *But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a RAILER, or a drunkard, or an extortioner; with such an one no not to eat.*

Churches do make mistakes and are sometimes unwilling to admit it. I am thinking of at least five or six situations in which churches acted in very unscriptural manners in the exclusion of members who were later constituted into a church. Let me relate two of those.

In the state of Louisiana a little over 35 years ago a Pastor of a Southern Baptist Church came to believe the doctrines of grace. He also held to what Old Landmark Baptists held. A good group of members came to see the doctrines of grace with him. The church took actions that resulted in the people, with the pastor, having to leave. They formed a New Testament Church. Most of the Sovereign Grace, independent, Landmark Baptist Churches in the state recognized and fellowshipped this group as a true church of the

Lord Jesus Christ.

In another case a pastor started preaching something that a good number of the members did not believe. On a Wednesday night he preached for approximately 3 hours and then gave an invitation worded like this, "All of those who are willing to back me 100% on what I preach please come forward." When they went forward, one man among them made the motion, "I move that we exclude them," pointing to all who did not come forward. "Them" were told they could not vote since they were under discipline, and the group who had gone forward excluded the ones who did not. A brother tried to intercede on their behalf a short time later and was told "them" would not be received back into the fellowship of the church unless they were willing to pledge themselves to support the pastor 100% on what he preached. Since they believed him to be in error, they could not pledge such a thing and the two parties were not reconciled. The excluded members were received into the Beverly Manor Baptist Church (of which I later became pastor) on statements of faith and scriptural baptism and were formed into a new church a short time thereafter. The new church was recognized by all the churches fellowshiping in the Illinois State Association, **including the one from which the members had been excluded.** When I went to Illinois to pastor Beverly Manor, the pastor of the excluding church (a new pastor), the pastor of the newly formed church, and I, the pastor of the Beverly Manor Church which received them into its fellowshiped regularly gathered with our wives at one of our homes and had tacos together. For the sake of space, I will not relate other such situations with which I am familiar but there are many similar to these two of which I have a good deal knowledge.

If anyone considers what I have stated to be "very non-biblical" I will be glad to hear from you with proof of the same.

Here I stand. I will not be persuaded or moved by false accusations and misrepresentations. I will not be moved by long established traditions. I will not be moved by suppositions, presumptions, interpolations, interjections, eisegesis, and other things where

folks read into Scripture things that are not there. I will not even be moved by **history** that is not sustained by Holy Writ.

I will search the Scriptures with anyone. I desire to know the way of the Lord more perfectly. I am not infallible. But, Dear Brethren, I must have Scripture. I will change if shown to be in error by the Word of God.

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## DIFFERENCE IN SUCCESSION AND PERPETUITY

*By J. W. Porter*

It is well to bear in mind the difference between church succession and church perpetuity. Apparently, it would be impossible to establish the uninterrupted succession of any given church through the years, even should such a church have a continuous succession. As a matter of fact, many Baptist churches have had no successors. Our contention is not for apostolic succession, or church succession, but for the perpetuity of Baptist churches, from the organization of the First Baptist Church of Jerusalem to the present time, and to the end of all time.

Should any Baptist deny the fact that the first church established in Jerusalem was a Baptist church, we would like to insist that he kindly tell what kind of a church it was. To know that it was not a Baptist church implies a sufficient amount of knowledge to determine the character of the church. (J. W. Porter *The Baptist Examiner*, March 9, 1957, P. 1).

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## CALVARY SEEKS PASTOR

**Effective the last Sunday in May, Eld. Don Shockey has resigned the Calvary Baptist Church of Paris, Tennessee. They are seeking a pastor.**

**Any brother who is interested may contact Bro. John E. Owen at (901) 642-1510.**

**It will be necessary that the pastor have or obtain a another source of income to be able to live since the church is unable to fully support a**

### Bouquets and Brickbats

I visited your site for the first time. Being on the symposium I have read a lot of your posts and was acquainted with your stands. May I say as a born-again Christian by God's sovereign grace, that I appreciate men who will stand in these last days as Paul stood (along with other Godly men) defending the faith and as you know he was whipped, beaten, jailed, stoned, etc. but in the Word of God he stated (as the Holy Spirit led him) in Colossians 4:6 exactly as he acted:

Col. 4:6 "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." By God's grace every man ought to tell it like it is. By God's grace every man ought to tell it like it is with grace. By God's grace every man ought to tell it like it is seasoned with salt (salt stings and open wound like sin). By God's grace every man ought to know how to answer every man (from the Word of God).

I believe as long as you follow Col. 4:6, and tell it like it is, you will find some in love with you for helping them and some who will hate you because they are rebellious to the Word of God.

May God continue to guide you in your ministry of lifting up the Lord our God and preaching the uncompromised Word of God. Bro Camp, continue to camp out where God leads you.

**AUSTRALIA:** I am requesting the use of your web posted sermon on Gambling and the Christian. I am a health and physical education teacher in Brisbane Australia at

Redlands College. Full credit will be given to you in all references . . . .

**WWW:** It saddens me to see dividers. Jesus wants his church to unite. Promise Keepers is helping unite the church. I shall pray that "His will be done, on earth as it is in heaven".

Dear \_\_\_\_\_,

You wrote: "It saddens me to see dividers." Then it would sadden you to see Jesus for he said,

**Jn. 12: 51-53 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: <sup>52</sup>For from henceforth there shall be five in one house divided, three against two, and two against three.**

**<sup>53</sup>The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.**

Wherever Jesus went and taught his doctrine there was division. **Jn. 7:43 So there was a division among the people because of him.**

**John 9:16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.**

**John 10:19-21 There was a division therefore again among the Jews for these sayings. 20 And many of them said, He hath a devil, and is mad; why hear ye him? 21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?**

\_\_\_\_\_, the truth brings division for two cannot walk together unless they are agreed. **Amos 3:33 Can two walk together, except they be agreed?** The idea of Catholics who have slaughtered Baptists and Baptists and others who have all kinds of doctrinal differences walking together in Promise Keepers is evidence of what a sham organization it is. When Jesus taught the truth, many of his disciples went back and walked no more with him. **John 6:66 From that time many of his disciples went back, and walked no more with him.** Folks like you would have had Jesus tone down his message instead of turning up the heat as he did when they began to murmur and complain about his teaching.

It saddens me to see truth compromised as it is in the PK organization for the sake of unity.

**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.**

I pray that God will open your eyes and cause you to see the truth of his precious word.

**GERMANY:** I feel compelled to send my thanks for your thoughts to the Baptist Symposium (to which I belong as basically a lurker) on succession. They were to me a blessing and a confirmation.

**ILLINOIS:** We would like to receive the Grace Proclamator and Promulgator. We find your unflinching stand for the truth refreshing. We need more men who have more of a fear of God than of men! Continue to be valiant for the truth.

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