

The Grace Proclamator and Promulgator (USPS Standard Mail Permit Number 876) is published monthly (subscription free) by the Central Baptist Church, PO Box 876, Grenada, MS. Postage paid at Grenada, MS 38902.

POSTMASTER: Send address changes to The Grace Proclamator and Promulgator PO Box 876, Grenada, MS 38901-0876

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The Grace Proclamator & Promulgator
PO Box 876
Grenada, MS 38902-0876

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the critics and the nit-pickers in the church when the church is governed by a democracy. But the important thing is that the Lord Jesus Christ, the great Head of the church, left us the congregational form of government in His churches and we must therefore utilize that form of government.

Should a Baptist church have elders? The answer of God's word is YES – if by elder one means the scriptural office of pastor, elder, bishop.

Should a Baptist church have elders? The answer of God's word is NO – if by elder one means that unscriptural position of a member of a committee of lay persons which governs the church. ♦



The Grace Proclamator and Promulgator

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

Published as a mission project of
Central Baptist Church Grenada, Mississippi

April 1, 2016

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IN MEMORIUM

W A Y N E C A M P

1938-2015



A TRIBUTE

Man of God & preacher par excellence. These terms describe our dear Brother Wayne Camp whose memory we honor in this edition of the Grace Proclamator and Promulgator.

Born January 24, 1938 Brother Camp grew up in Arkansas where, when they both were in the third grade in Plumb Bayou School in Wright, Arkansas, he met Ruth Ann Martin to whom he was married on May 27, 1956. To this union were born five sons; Rodger, Timothy, Mark, Niel and Ronald III. The Camps were married for 59 years.

At the age of thirteen he repented of his sins and placed his faith in Jesus Christ for salvation. At age nineteen he recognized God's call to preach the Gospel.

Brother Camp was educated for the Gospel ministry at the Missionary Baptist Seminary in Little Rock, Arkansas earning a Bachelor's degree, a Master's degree and a Doctorate in Biblical Languages. A man of true humility he rarely mentioned his accom-

plishments in education.

He served as pastor of eight churches during the fifty-nine years of his ministry. These churches included the Hickory Grove Baptist Church of Tuckerman, Arkansas, the Center Point Baptist Church of Hazen, Arkansas, the Hickory Grove Baptist Church of Newport, Arkansas, the Calvary/Park Place Baptist Church of Stuttgart, Arkansas, the Beverly Manor Baptist Church of Washington, Illinois, the Madison Heights Baptist Church of Detroit, Michigan, the Grace Baptist Church of Denham Springs, Louisiana and the Pilgrim's Hope Baptist Church of Memphis, Tennessee.

Over the last thirteen years of his life Brother Camp made many missionary trips with Brother Bill Lee of the Central Baptist Church of Grenada, Mississippi to the nation of Thailand. There he preached, baptized converts, organized preachers' schools and taught classes in these schools. Upon visiting Brother Camp's work in Thailand, Brother Paul

Faith of 1742, chapter 26, "Of The Church" paragraph 8, "...the officers appointed by Christ to be chosen and set apart by the church...are bishops or elders and deacons."

New Hampshire Declaration of Faith of 1833, chapter 13, "Of A Gospel Church" "...its only scriptural officers are bishops or pastors, and deacons."

Baptist Faith And Message of 1963, chapter 6, "The Church" "Its scriptural officers are pastors and deacons."

This question of elders in the church was answered for Baptists long ago and those who believe in elders as a lay committee who make the decisions for the church became Presbyterians. An important question must sooner or later be faced by every church in connection with this – Is this church a Baptist church or is it a Presbyterian church?

Why did the churches in the New Testament have more than one elder or pastor? Because of their large sizes and because there was only one church in each city. Think how large a church we

would have if there was only one church in this city today. No one pastor could serve such a church.

Why are some Baptist churches looking with favor on creating this third office of elders in the church? There are two probable reasons that come to mind. One is surely the widespread lack of knowledge and understanding of what the Bible teaches about church government and the officers in the church. Let us not be tossed to and fro with every wind of doctrine. Let us search the scriptures and anchor our hopes and our practices and our church government there. Let our Baptist pastors once again preach the Bible and from it teach their people what the office of pastor is.

The second reason some Baptists may be looking with favor on adopting the elder system in their churches could be the necessity of the pastor taking all the heat that he sometimes has to take in connection with the business of the church. It's tough for a pastor to lead in a democracy. It's tough to have to deal continually with the domineering personalities and the cliques and

The Historical Baptist Position Concerning Elders in the Church

How have Baptists by and large throughout history understood the biblical teachings concerning elders in the church? Baptists have believed with God's word that there are only two scriptural offices in a New Testament church; pastors and deacons. There were no committees of "lay elders" who managed the affairs of the churches in the New Testament and Baptists historically have not established such committees in their churches.

Historically Baptists have recognized that the New Testament very definitely teaches that the government of a church is to be congregational rather than Presbyterian. The power of government in a New Testament church is not in the hands of an elder or elders but is in the hands of the members, all the members. The churches in the New Testament were democracies. There was no higher court than the congregation in the church. Congregational church government is a pure democracy. Presby-

terian church government is not a democracy but a representative democracy or a republican form of government.

According to the New Testament the majority of the members have a right to rule the church in accordance with the law of Christ. Majority rule under the leadership of the Holy Spirit is the Lord's plan for His churches.

Every member of the church has a right to know about the church's finances and other business. The members of a church have a right to a regular public report of the church's finances rather than having some group of lay elders secretly "take care of" those finances.

The historic Baptist position concerning elders in the church can perhaps best be summed up by simply quoting some of our great confessions of faith:

London Confession of 1689, chapter 26, "The Church" paragraph 8, "...the officers appointed by Christ...are bishops or elders and deacons."

Philadelphia Confession of

Brown of Oklahoma City, Oklahoma recognized God's call to become a full time missionary and to take up Brother Camp's work in Thailand.

Brother Camp's doctrine included his recognition of the doctrines of God's Sovereign Grace, his belief in the Bible doctrine of justification by grace alone through faith alone and in Christ alone. He was a strong Baptist in his ecclesiology and stood firmly against the errors of Neo Landmarkism, the universal church, chain link successionism and the so-called Essential Mother Daughter Authority in establishing new churches. He published a number of excellent sermons on this subject in the pages of *The Grace Proclamator and Promulgator*. These and many other outstanding sermons and articles of his may be found online at www.app5grace.com. In eschatology Brother Camp was a non-dispensational, historical pre-millennialist much like John Gill and Charles Spurgeon.

Some of his many important accomplishments include his founding in 1965 of the Illinois Missionary Baptist Institute in Washington, Illinois the name of

which was later changed to Illinois Baptist College. The purpose of this school was the training of preachers and Christian workser in God's word. He served as President and professor in this school in addition to his duties as pastor of the Beverly Manor Baptist Church in Washington, Illinois where the school was located. In 1967 during his tenure as President he led the church to build the college wing of the church building. Brother Jarrell Huffman was the first Dean of this school.

In 1984 Brother Camp became the founder and publisher of this paper, *The Grace Proclamator and Promulgator*. He was the author of a number of books including eight volumes of The Beverly Manor Pulpit, Outline Studies In Baptist Doctrines, Barnacles Without Biblical Bases, Baptism Regained and the three Hafley/Camp debates.

During the years of 1970 and 1971 he participated in three public debates with Campbellite preacher Larry Ray Hafley. These debates dealt with the issues of baptismal regeneration and the eternal security of the believer. It was during the second of these

debates that Brother Camp was led of the Holy Spirit to see the truth of the doctrines of God's sovereign grace. Right in the middle of the debate as he began to present Romans 8:28-30 he came to verse 30 and was stopped dead in his tracks to use his words. "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." Brother Michael McCoskey who was present that night said that Brother Camp's pause seemed an eternity but it was at that moment that Brother Camp understood that our salvation is the eternal plan of God.

Wayne Camp was pre-eminently a preacher of God's word. His sermons were chock full of scripture and were presented in such a way that the common man could easily understand them. He was much in demand as a conference preacher and preached many times at the Annual Sovereign Grace Conference of the Victory Baptist Church in Kansas City, Missouri. He preached often in Baptist churches in the State of California.

There are four interesting and important events in Brother Camp's ministry that call for the attention of the reader. One was the devastating fire that swept through the church building of the Pilgrim's Hope Baptist Church in Memphis. It was later determined by the fire department that a drug addict had broken into the church building and lived a couple of days in Brother Wayne's study. When he left he poured cleaning fluid on every thing and lit it on fire. Brother Camp lost his priceless library that contained many Baptist classics and other very valuable books. He also lost the press that he used to publish his books.

Another very significant event in his life was his preaching of the annual sermon at the meeting of the Eastern Baptist Association that was held in Phoenix, Arizona on August 13, 1974. He had been invited to be the keynote speaker and the custom was that the keynote speaker was then elected President of the Association on the next night. His text was Daniel 2:28 and his sermon was *But There Is A God In Heaven*. This sermon emphasized that God is sovereign in salvation. It was not well received by the largely Arminian

in the church as well as rules. But I Timothy 5:17-18 does not teach that there are two classes of elders in the church. Rather Paul simply indicates here that the double function of ruling and teaching belongs to all elders. Paul is saying here that elders (pastors, bishops) who do a good job in the two functions of ruling and teaching in the church ought to be paid well for their work, especially those who labor in the word and doctrine. Double honor here means financial remuneration or pay with money as verse 18 clearly indicates.

"Especially they who labor in word and doctrine" indicates that some of God's pastors are more zealous in their work than others. The preacher who is to be honored is the one who puts some sweat into his preparation for his sermons. You know, all the sweating some preachers do is when they deliver their sermons. Some preachers try to make up for lack of sweat in their preparation with a lot of sweat in delivering their sermons.

Paul tells us in I Timothy 5:17 that those elders who not only rule well but also excel in teaching are

to receive double pay. I Timothy 5:17-18 clearly teaches that elders are to be paid workers. They are professionals in the sense that they are paid for their services. I Timothy 5:17-18 clearly teaches that those whom the Presbyterians call ruling elders ought to be paid for their services. Presbyterians pay their teaching elders but do not pay their ruling elders yet God's word says it is ruling elders first of all who are to be paid. Presbyterians have "lay elders" who are not paid for their services and these Baptist churches who are now establishing "lay elders" in their churches do not pay their elders as Paul clearly instructs the churches to do in I Timothy 5:17-18.

The key biblical passages concerning elders in the church teach us clearly that the titles pastor, elder and bishop all refer to one and the same office. The teaching of the New Testament is that:

Every pastor is a bishop
Every pastor is an elder

Every bishop is a pastor
Every bishop is an elder

Every elder is a bishop
Every elder is a pastor

blameless (he's talking about elders), the husband of one wife, having faithful children, not accused of riot or unruly. For a bishop (Greek word *episkopos*, overseer) must be blameless, as the steward of God, not self-willed, not soon angry, etc..."

Paul tells Titus here that he left him in Crete to ordain elders in every city and then he gives the qualifications for these elders under the title of bishop thus plainly indicating that an elder and a bishop are the same. It is therefore clear that elders and bishops are one and the same office because the two titles are used interchangeably here.

I Timothy 5:17-18: "Let the elders (Greek *presbuteros*) that rule (same Greek word that is translated in I Thessalonians 5:12 as "are over" and means to preside) well be counted worthy of double honor, especially they who labor in the word and doctrine (in other words those who prayerfully study – something a shepherd or pastor must do in order to feed the sheep). For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn., And the laborer is worthy of his reward."

The elders are spoken of as ruling here. One of the qualifications for a bishop as we read in I Timothy 3:4-5 is that he rule in the church. "One that ruleth well his own house, having his children in subjection with all gravity (For if a man know not how to rule his own house, how shall he take care of the church of God?)"

The elders are also spoken of here as teaching, the purpose for which they labor in word and in doctrine. One of the qualifications for a bishop as we read in I Timothy 3:2 is that he must be "apt to teach."

So here in I Timothy 5:17-18, two functions of the elders are singled out for commendation: 1. Ruling the church and 2. Teaching in the church. Once again it is clear here that the ruling elder and a teaching elder are one and the same office.

The Presbyterians and others who seek to establish a third office in the church, the office of elder, always sooner or later come to this verse and say that Paul is talking about two distinct types of elders here; one who rules in the church and a different officer who teaches

audience and a number of the preachers present walked out. The next night Brother Camp was not elected President.

A third important and interesting event occurred in 1998 when Brother Camp was invited by Brother Jack Duplechain to preach on his Memphis radio program that was carried by the Bott Broadcasting Company. His subject was the then popular fad of the Promise Keepers Movement and together he and Brother Jackie exposed some of the doctrinal errors of the Promise Keepers. Mr. Bott himself terminated Brother Duplechain's program because of what he and Brother Camp had to say about the Promise Keepers.

The fourth such event was a big revival the Lord sent in 1970. This was when Brother Wayne was pastor at Beverly Manor and twenty people were saved and baptized as a result of that revival.

Brother Camp had a happy sense of humor. This author was present in a conference in which Brother Camp was a preacher and the preachers were nearly all preaching beyond the stated time limit for their messages. When it came time for Brother Wayne to preach he started out by saying, I'd like to take a few minutes of the next preacher's time to make an announcement! This brought laughter but it got the point across. On another occasion Brother Camp and Jack Duplechain hid a fellow pastor's new car out behind that pastor's church building. That pastor did not have much of a sense of humor and this prank caused him to think his new car had been stolen. Much trepidation followed. May God bless the memory of this wonderful man of God! Pastor Laurence Justice

Sources for this memorial: Mrs. Ruth Ann Camp, Tim Camp, Bill Lee, Laurence Justice, and Michael McCoskey. Picture: Daniel Pope. ♦

Bible Conference at Covenant Baptist Church, Broken Arrow, OK

April 8-10, 2016

Theme: The Sovereignty of God

Speakers: Ron Crisp, Marty Hoffman, Laurence Justice, Robert Walker

More information at covenantbc.com

FROM THE EDITOR

The Grace Proclamator & Promulgator has been a mission project of Central Baptist Church of Grenada Mississippi since October of 2005. Due to the failing health and subsequent death of our beloved brother, Elder Wayne Camp, publication of our paper was suspended. But now we are pleased to be able to revive this mission work of our church and begin to publish our paper once again.

I have asked Bro. Laurence Justice, the pastor of the Victory Baptist Church in Kansas City, Missouri, to assist in editing the paper. Bro. Justice has graciously consented to help in this work and he and I will be working together as editors of the paper. Our desire in publishing this paper is to present biblical truth without fear nor favor. Our intent is the glory of God, the exaltation of His Son Jesus Christ and the edification of the saints. We are using this means of the printed page as another avenue in fulfilling the commission of our Lord to His churches to carry the gospel into the

world.

We will at various times use articles and/or sermons from faithful brethren of both the present and the past in our publications. As iron sharpeneth iron even so we have much to learn one from another. We will not use this valuable space to debate nor argue with any who oppose or disagree with our views. I will state once again, our goal is to simply declare in print biblical doctrine for the glory of God. We will be glad to use this paper to announce any conference or special meeting of churches of like faith. We only ask that you get the information to us in a timely manner. **BUT PLEASE NOTE:** We will not give space for announcement to any conference or meeting of any church in which there is on the program a speaker from a church which is not of like faith. We are Sovereign Grace Independent Baptists and we will only promote the activities of those who agree with us in both doctrine and practice.

We have worked very hard in

office and one office only. Let's look at each of these passages individually and see if this is so.

I Peter 5:1-3: "The elders (*presbuteros*) which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ and also a partaker of the glory that shall be revealed: feed (verb form of *poimenas* which is the Greek word for pastor or shepherd) the flock of God which is among you taking the oversight (the Greek word here is *episkopous* which elsewhere is translated bishop) thereof, not be constraint but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."

Peter exhorts the elders here to do the work of pastors and feed the flock and to do the work of bishops and take the oversight of the flock. It is clear from this passage that all three titles and functions of the office of pastor are used interchangeably in speaking of one office.

Acts 20:17, 28: "And from Miletus he (Paul) sent to Ephesus and called the elders (*presbuteros*) of the church." Then Paul proceeds

to address these elders telling them farewell and giving them instructions for their work. When we come to verse 28 Paul is still speaking to the same persons, the elders of the church at Ephesus and he says, "Take heed therefore unto yourselves and to all the flock over the which God hath made you overseers (the Greek word is *episkopous* which is also translated bishop) to feed (verb form of the Greek word *poimenas* which means pastor or shepherd) the church of God which he hath purchased with his own blood."

Paul called the elders of the church at Ephesus together at Miletus as we read in verse 17 and addressed them as bishops (overseers) and as pastors (shepherds) in verse 28. Again it is clear here that all three titles and functions of the office of pastor are used interchangeably in speaking of one office.

Titus 1:5-7: The apostle Paul is instructing the preacher Titus when he says, "For this cause left I thee in Crete that thou shouldest set in order the things that are wanting and ordain elders (Greek word *prebutyeros*) in every city, as I had appointed thee: If any be

worthy of double honor, especially they who labor in the word and doctrine.” They teach that this verse says there is a teaching elder, one who labors in the word and doctrine, and there are ruling elders; a committee of laymen who rule the church.

The third title God’s word gives the office of pastor is that of BISHOP. Paul uses this title in I Timothy 4:1-2 where he says, “This is a true saying, If a man desire the office of a bishop he desireth a good work. A bishop then must be blameless, the husband of one wife...” etc. The Greek word that is translated bishop in the New Testament is the word *episkopous* and it means overseer. A bishop is one who oversees or superintends the church of Christ. Peter tells the bishops in I Peter 5:2 to take the oversight of the flock. The pastor or bishop is to oversee, to superintend all the work of the church; the deacons, the committees, the music, and every other aspect of the Lord’s work in the church.

So these are the three biblical titles given to the office to which we usually refer as pastor. Now why does the Bible give three

different names to this one office instead of just one? Well, the various titles just describe various aspects of the work of this office. When the pastor is looked upon as the shepherd of the flock who feeds and leads and guards the sheep he is spoken of as pastor. When he is looked upon as one who is spiritually mature and who rules over the church by his influence with the people he is spoken of as elder. When he is seen as the superintendent or overseer he is called bishop.

The title pastor is used only once in the New Testament and that is in Ephesians 4:11. We Baptists use the title pastor almost to the exclusion of the other two, probably because of the way others have abused the titles of bishop and elder.

The Key Biblical Passages Concerning Elders in the Church

There are four key passages which refer to elders in the church and it is of critical significance that we note that in these passages the titles and functions of pastors, elders, and bishops are used interchangeably in referring to one

trying to update our mailing list. This has been a long and tedious process. Our desire is to only send this paper to those who would like to receive it. If you do not want to remain on our mailing list, please notify us and we will remove your name. If there is a correction which needs to be made in your address we would appreciate you letting us know of the correction. If you move or change address, please notify us. The U. S. Post Office charges us 49 cents for every returned paper. With a mailing list of over two thousand returned papers can be a substantial, unnecessary expense.

We will also give a brief explanation of the name of our publication, *The Grace Proclamator & Promulgator*. It was Bro. Wayne Camp who many years ago came up with the name for the paper. It

is a very fitting name for a paper of this sort, but a name not understood by many. For some reason it is a name which is difficult for some to remember and for others to pronounce. The word *Proclamator*, as can easily be seen, comes from the word “proclaim” and means “to declare clearly, forcefully and authoritatively”. The word *Promulgator* has to do with doctrine. It carries the meaning of “to make a doctrine known to many people by open declaration. We are both Proclamators and Promulgators in the sense we seek to declare biblical doctrine clearly, forcefully and authoritatively to as many people as possible. We use the name of *The Grace Proclamator & Promulgator* because in our proclamations and promulgating our emphasis is always upon the wonderful grace of our God. ♦ Pastor Bill Lee

**35th Annual Sovereign Grace Conference
August 2-4, 2016**

Theme: God’s Wonderful Written Word

**Speakers: Arthur Blevins, Daniel Chamberlin, Dan Cozart,
John Hawkins, Bill Lee, Robert Walker**

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SHOULD BAPTIST CHURCHES HAVE ELDERS?

BY LAURENCE A. JUSTICE

Presbyterians believe that there are three officers in a church; pastors, deacons, and elders. Presbyterians teach that there are two classes of elders in a church; the teaching elder who is the pastor and the ruling elders. In a Presbyterian church the pastor and ruling elders make up a body called the session which govern the church and over which the pastor presides. The ruling elders make up a committee of laymen which controls the church, carries on the church's business, and makes its decisions.

The very name Presbyterian comes from this form of government in the church. The Greek word that is translated elders in our King James Version of the Bible is the word *presbuteros*. Presbyterian church government is government by elders and thus the name Presbyterian.

Should a Baptist church have a third office in addition to pastors and deacons? Should a Baptist church have elders? In seeking to answer this question let us carefully consider three things.

The Biblical Titles for The Office Of Pastor

There are three official titles given the office of pastor in the New Testament; pastor, elder, and bishop. The office is also referred to with at least four other descriptive terms which are not official titles; preacher, minister, steward, and angel. But let's look at the three official biblical titles for the office of pastor.

First there is the title of PASTOR which occurs in Ephesians 4:11. "And He gave some apostles; and some prophets; and some evangelists; and some, pastors and teachers." Pastor is a translation of the Greek word *poimenas* which means literally shepherd, one who tends flocks.

One of the functions or duties of a shepherd is feeding his sheep. A pastor or shepherd feeds his flock the Spiritual food of the word of God. Feeding Spiritual food to one's flock involves teaching the word of God to that flock. This teaching involves what Paul refers to in II Timothy 2:15

as "rightly dividing the word of truth" or giving every member of the flock his proper portion, the portion which fits that member's particular needs.

This teaching or feeding the flock by the shepherd necessitates that the shepherd carefully and diligently studies the word of God. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" Paul said to the young preacher Timothy.

The shepherd does more than just feed his flock. He leads them and guards them as well.

The second title God's word gives the office of pastor is that of ELDER. In I Peter 5:1 Peter uses this title when he says, "The elders which are among you I exhort who are also an elder..." As we have already noted the Greek word which is translated elder here and elsewhere in the New Testament is the word *presbuteros*. It literally means older man and speaks in the case of this scriptural office of one with Spiritual age and maturity, one who is "Not a novice" as Paul says in I Timothy

3:6. Elder when used to refer to the church office is a title used in an official sense to designate those with experience in Spiritual things and thus worthy of respect.

An elder in ancient Israel was a man who ruled the village by his influence. He was not necessarily an old man but he was characterized by wisdom and experience. In I Timothy 5:17, Paul speaks of elders who rule the church. "Let the elders that rule well be counted worthy of double honor...". What does Paul mean when he speaks of the elders ruling the church? This same Greek word which is translated as "rule" in I Timothy 5:17 is translated "are over" in I Thessalonians 5:12 where Paul says, "And we beseech you brethren to know them who labor among you and are over you in the Lord to admonish you." It means to stand before or to preside over.

Presbyterians separate the office of Pastor from the office of elder by saying that there are two types of elders in the church; ruling elders and teaching elders. They base this theory on I Timothy 5:17 where Paul says, "Let the elders that rule well be counted