



# 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\*\***

Vol. XXII, No. 5

May 1, 2006

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## SALVATION BY GRACE ACCOMPLISHED BY ATONEMENT

Fifth in a Series

*By Wayne Camp*

*“I have finished the work which thou gavest me to do” (Jn. 17:4).*

*“Jesus knowing that all things were now accomplished . . . said, it is finished” (Jn. 19:28-30).*

Some of the most wonderful words to be found in the Word are those in these texts. When Jesus cried: **“It is finished”** he meant an atonement had been made. Eternal redemption had been accomplished. By one sacrifice He had perfected forever them that were set apart and marked out for Him. Divine satisfaction for all Christ’s seed had been fully rendered. Every type and prophecy of the

atonement had been fulfilled. Mercy and truth had met together. Righteousness and peace had kissed each other. Salvation by grace had been fully accomplished through the atoning work of Jesus Christ.

### **SALVATION BY GRACE WAS ACCOMPLISHED BY A NECESSARY ATONEMENT**

Must atonement be made? Could God save without an atonement? Was it absolutely necessary for Christ to die? The answers to these questions must be found in Scripture.  
**(See ATONEMENT Cont. P. 6, Right Column)**

## **A DESPERATE ARTICLE THAT RESORTS TO DESPERATE DEALING WITH SCRIPTURE**

*By Wayne Camp*

I recently read an article entitled “Antioch Was Not Self-Constituted” that amazed me. The article was a struggling effort to answer a book written by my good friend, Eld. J. C. Settlemoir, that is featured elsewhere in this paper. What amazed me is that the article on the church at Antioch was self-contradictory. In the first paragraph it is stated, “So many refuse to take the Bible for what it says, and would rather hang on to their own beliefs rather than follow our Lord.” Yet, in the article it was evident that this was a tenacious hanging on to certain

unscriptural beliefs rather than following the clear teachings of the Word of God. The article completely ignored abundant historical evidence that is available in many sources showing that many of the churches through which churches trace their history were self-constituted. It was interesting that not one argument was dealt with that was set forth by Bro. Settlemoir in his book.

Another interesting statement in the article was, “Either churches are established from the authority of an existing church, to the exclusion of all other assemblies, or only a self-constituted

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

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

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church can be a church, and thus making churches that have been organized by another New Testament Church, a false church." It is interesting that the article took the position that only a single congregation can authorize the establishment of a church "to the exclusion of all other assemblies." It took this position in spite of the fact that many brethren who hold the essentiality of mother churches agree that more than one church may be involved in the organization of a church.

The longest enduring Baptist Church in the USA and one to whom many refer in their chain is the Welsh Tract Church which has now survived for a total of over 300 years. According to all records that I have been able to find, including their own minutes, this old church was self-constituted with members from several churches. Several historians give basically the same account of the fact that the folks who constituted this church came from several churches in two counties in Wales. "This church was constituted in Pembrokeshire, in South Wales, in the year 1701, at which time the first members of this church were about to come over into Pennsylvania; they then, by the advice and counsel of the churches they came from, in Pembrokeshire and Carmathenshire, entered into a church covenant, and state their number was sixteen persons; and among them was the Rev. Mr. Thomas Griffith, to be their minister."

Yet, many churches trace their history through this congregation that was self-constituted and with members from more than one church. In fact, many Sovereign Grace Baptists that are well-known among Landmark Baptists trace their history through this church. Several of these churches have this link in their history.

**Link Seven.** From 1751 on, the Opekon Baptist Church was connected with the Philadelphia Baptist Association of churches and was officially received into the association October 8, 1754. (Minutes of the Philadelphia Baptist Association From 1707 to 1807 p. 71) Elder Abel Morgan was one of the messengers at the annual meeting when Opekon was received into the Association. Morgan came from the Welsh Tract Baptist Church in Newcastle county, Delaware (p.15) which was organized with 16 members at Pembrokeshire, South Wales in June of 1701 and sailed together to Philadelphia arriving September 8, 1701.

What is sadly (sad for the advocates of the mother-daughter hypothesis) missing in this link is the fact that the Welsh tract church was self-constituted. Secondly, the members came from more than one Baptist church. Thirdly, the link

fails to explain how the mere fact that Abel Morgan from the Welsh Tract Church being present at the reception of the church at Opekon into the Philadelphia Association could constitute a valid link between Opekon and the Welsh Tract church. Can messengers attending an association constitute valid links between churches?

I have strayed somewhat from the examination of the article under consideration but these are all valid matters. The article argues that there must be only one "mother" church to the exclusion of all other churches yet many Sovereign Grace Landmark Baptist churches trace their history through this Welsh Tract Church that was self-constituted by members of more than one church.

Another interesting declaration found in the article is this, "Then a report was sent back to their church of how God was working in Antioch. These faithful members, full of the Holy Spirit, following God's pattern, for 'the hand of the Lord was with them, sent word back to the church.' These men were correct in reporting to Jerusalem. They were, after all, doing the work of the church of Jerusalem and at this point Antioch was not yet a church, thus making it still a mission work of Jerusalem."

This declaration was made on pure assumption with no Scripture to support it. There is no indication whatever that the members of the "mission" at Antioch sent a report back to Jerusalem. What is amazing is that *'the hand of the Lord was with them, sent word back to the church'* as if it was a direct quote from Scripture. The single quotation marks were used because it was allegedly a quote within a quote. God's word declares, **Acts 11:21-22** *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.* It is true that the passage says, **"And the hand of the Lord was with them."** It is blatantly and transparently untrue to assert that the Scripture also contains **"sent word back to the church"** as the article purports. On this

scripture, Dr. Hackett who wrote a commentary on the book of Acts, Vol. IV, ***An American Commentary on the New Testament***, edited by Dr. Alvey Hovey says that the **"tidings of these things"** coming to the ears of the church in Jerusalem "excludes the idea that it was a communication sent from the brethren at Antioch." (Page 140) I should point out that this commentary is a Baptist commentary.

The unvarnished truth is, Dear Readers, there is no indication in Scripture who may have brought these tidings to Jerusalem. It is pure presumption and as hypothetical as the theory of evolution to affirm that this congregation at Antioch was following instructions and obeying the authority of the church at Jerusalem by sending a report to that church. Mere conjecture and supposition proves nothing. In fact, when a writer resorts to hypothesis in an effort to prove his thesis he simply reveals his lack of real biblical evidence to support his theory. It is so true that "So many refuse to take the Bible for what it says, and would rather hang on to their own beliefs rather than follow our Lord."

The article continues by building on this unfounded assumption by saying, "We see that the work in Antioch was under the authority of the church at Jerusalem in a few different ways. First, by the reporting back and secondly, that Jerusalem sent Barnabas. Let's say for a moment that the church in Antioch was self-constituted or now a church. Why would a report be sent to Jerusalem? It would not have been needful nor would it have been necessary. If self-constitution is the rule of the day, there was no need whatsoever to report back. You had faithful men, who the Lord was using in a great way, why not start a still claims, without any biblical evidence which church in Antioch, why take the time to contact them?"

The article atever, that the folks at Antioch sent a report back to Jerusalem and that this proves that they were a mission working under the authority of Jerusalem. Three or four times in the quote above it is asserted that they sent a report back to Jerusalem. Without a scintilla of clear biblical evidence, without a spark or hint in scripture that it was so, it is alleged several

times that these folks in Antioch sent a report back as instructed by the church at Jerusalem. All the Bible says is that ***“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.”***

Now I ask the reader to consider what the scenario set forth in this article suggests. First, remember that these people fled Jerusalem under severe persecution. ***Acts 11:19 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.*** Can you imagine the church at Jerusalem calling a business meeting with all the people gathered where they might be attacked at any moment to vote on sending them forth to preach the gospel and go through all the things that advocates of the mother church theory believe a church must go through before authorizing mission work. Then there would be time involved in instructing them to be sure to send back reports on how things were going.

Folks, these people were scattered under persecution, not sent forth with instructions on where to go, what to do, and to send back reports. One must read all these things into Scripture for they are certainly not found there as it was written under the inspiration of the Holy Spirit.

Another interesting assumption in the form of a question is found in this quote from the article. ***“Did they send Barnabas to tell Antioch that there was no need for them to contact Jerusalem, that it wasn’t needful for him to be there, and that they were wrong in taking the time to have him come?”***

Notice the portion of the quote that is in bold italic type. The article makes another bold assumption. Where in God’s word is there the slightest indication that the folks in Antioch asked for the church at Jerusalem to send Barnabas to Antioch? This is another idea that was simply a figment of imagination. It was pure extraneous conjecture that was palmed off as biblical. It is the result of someone refusing to

take the Bible for what it says and hanging on to their own ideas and not following the clear teachings of the Holy Word of God.

The article continues in this vein further. “Here is a mission work in Antioch, it was reported that many were turning to the Lord. Not any man could be sent to oversee the work, but one who was full of faith, and the Holy Spirit; such an important task needed a good man of God. A representative, sent from Jerusalem, was to come, by their authority to inspect the work first. Barnabas wasn’t sent to the church at Antioch, but sent to see the work that was being done in Antioch, and to exhort them, teach them, encourage these brothers and sisters in Christ to cleave unto the Lord. He was to oversee the mission, and with the authority of the church at Jerusalem, organize them into a church.”

Where does the Scripture say that Barnabas was sent to oversee the mission? Where does the Scripture say that Barnabas was to organize them into a church? Where does the Scripture say that Barnabas organized them into a church?

The Bible is totally silent on these questions. These ideas can only come from a very active imagination. They are just more superfluous assertions not found in Acts 11. It comes from the problem stated early in the article under consideration. “So many refuse to take the Bible for what it says, and would rather hang on to their own beliefs rather than follow our Lord.”

I am asking for some Scripture that says that the folks at Antioch took the time to ask for Barnabas to come to them. I am asking for Scripture that says that the church at Jerusalem sent Barnabas to Antioch to oversee the “mission” at Antioch. I am asking for Scripture that says that Barnabas organized the “mission” that allegedly was in Antioch into a church. ***“What saith the scripture?” (Galatians 4:30)*** is always a legitimate question when such assertions are made as are found in the article.

Dear Reader, would you like to see the entirety of what the word of God says on the matter? Here it is. ***Acts 11:22-23 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.** At the risk of repeating things already covered, I ask the reader to consider and answer truthfully these five questions:

1. Is there anything in that passage about the folks at Antioch requesting the assistance of Barnabas?
2. Is there anything in the passage that says that it was the folks in Antioch that sent a report to Jerusalem?
3. Is there anything in the passage that says that Barnabas was sent to "oversee" the mission at Antioch?
4. Is there anything in that passage that says Barnabas was sent there to organize a church?
5. Is there anything in the passage that tells us that Barnabas did, in fact, organize a church by the authority of the church in Jerusalem?

It is interesting that Barnabas admonished them to cleave unto the Lord. The Greek word for **cleave** {**pros-men'-o** προσμένω} has the idea of continuing on as they were. It in no way suggests that they make a change and let Barnabas organize them into a church and set up a whole new order of things.

As proof that all those things unequivocally declared in the article the Scripture above and those following ("**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**") (Acts 11:26).) the writer of the article then asks, "Do you think I reach too far here?" He answers his own question in this unequivocal manner, "Not at all."

At least the question is asked, "Do you think I reach to far here?" That seems to be a clear admission that he was reaching beyond the clear teachings of the Word of God. Who has the authority to reach beyond what the Scripture says? And, if one person can reach beyond the Scriptural teaching cannot others exercise the same liberty and teach about anything they

want to teach?

The article sets forth a very good guide concerning language. "The rules of language should not be left at the door when interpreting Scripture." One of the rules for dealing with Scripture is set forth in the Word. **Deuteronomy 4:2 Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you. Deuteronomy 12:32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. Proverbs 30:6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.** There are other verses that could be listed that warn about tampering with God's word. When one reaches beyond the clear teachings of the word of God to teach his ideas, as this article reaches beyond Scripture, he is tampering with the Word of God.

No, "The rules of language should not be left at the door when interpreting Scripture." One should not force meanings on words that are not there. One should not go beyond the clear language of Scripture when interpreting Scripture. But, some, in desperate efforts to maintain their own ideas, will reach as far beyond Scripture as they must in order to support their personal ideas.

Early in the article under consideration it was declared, "These men were correct in reporting to Jerusalem. They were, after all, doing the work of the church of Jerusalem and at this point Antioch was not yet a church, thus making it still a mission work of Jerusalem." But near the end of the article we find these words, "Notice that those faithful souls, who first preached at Antioch, were not sent by Jerusalem, but were there due to persecution." According to the premise of the article these people were doing the work of the church at Jerusalem and were a mission of the church at Jerusalem. Yet, the article contends that these people were not sent by Jerusalem. Where then did they get the authority to operate a "mission" for Jerusalem in Antioch as the mother-daughter advocates insist they must? If the contentions set forth in the

article under consideration are Biblical, how could a group of people be doing the work of the church in Jerusalem and be operating a mission for the Jerusalem church if they were not sent by Jerusalem to Antioch or anywhere else?

The article that has been considered in this article may be found in *The Berea Baptist Banner* of April 5, 2006, beginning on page one. An honest study of that article will show that the writer reached far beyond the teachings of Scripture to try to establish his hypothesis that the church in Antioch was not self-constituted.

The article closes thusly, "An honest study shows, without shadow of doubt that Antioch was not self-constituted, neither is any other true New Testament church."

The truth is that all New Testament churches are self-constituted regardless if there is a so-called "mother church" involved or not. A group of scripturally baptized believers does not become a church by the vote of a sponsoring church. If that vote is what makes a church a church then none of the churches organized by Paul and Barnabas were scriptural for Antioch did not even know where and what churches had been constituted until they returned and told Antioch what the Lord had done with them. A group of scripturally baptized believers does not become a church by a pastor declaring them to be a church.

The truth is that a group of scripturally baptized believers becomes a church when they enter into a covenant in giving themselves to one another and to the Lord to work together as a church of the Lord Jesus Christ. Bro. C. D. Cole stated it this way, "**Since the church is to be self-governing it must of necessity and logically be self-constituted. And so those wishing to become a church enter into covenant to that effect; and another church is born.** The help from the outside is for the sake of order and fellowship and is *not absolutely essential*" (*Definitions of Doctrine*, Vol. III, C. D. Cole). Such statements from several different pillars of church truth could be added but will not be at this time.

## (ATONEMENT Continued from Page 1)

### ATONEMENT NECESSITATED BY THE WILL OF GOD

If for no other reason, atonement was necessary because God willed it so. His will is sovereign and cannot be thwarted. Since he willed an atonement must be made, no salvation is to be found outside that atonement. ***"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to the good pleasure which he hath purposed in himself . . . being predestinated according to the purpose of him who worketh all things after the counsel of his own will" (Eph. 1:7-11).***

The passage just cited clearly declares that our redemption was accomplished according to and because of the will, pleasure and purpose of God. It must be that way because God willed it so. When Christ went to the cross to make the atonement he was ***"delivered by the determinate counsel and foreknowledge (foreordination) of God" (Acts 2:23). "Those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled" (Acts 3:18).*** When Herod, Pilate, the Gentiles, and Israel gathered together to crucify Jesus Christ they were gathered ***"to do whatsoever God's hand and God's counsel determined before to be done" (Acts 4:23-28).*** Christ was ***"the Lamb slain from the foundation of the world,"*** was the lamb ***"who verily was foreordained before the foundation of the world" (Rev. 13:8; 1 Pet. 1:20).*** ***"Lo, I come to do thy will, O God,"*** declared Jesus, and Paul adds: ***"By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:9-10).***

### ATONEMENT NECESSITATED BY THE NATURE OF GOD

The nature of God is such that it

necessitated that salvation be accomplished through a full and perfect atonement. It must be all-sufficient. ***“For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings” (Heb. 2:10).*** It was in accordance with God’s nature and grace to meet man’s every need in salvation through the atoning work of Christ. ***“It became Him!”***

He commended his love toward his people in the atonement (Rom. 5:8). God’s grace was revealed in Christ tasting death for every man who would be an heir of salvation (Heb. 1:14); 2:9). The righteousness, justice, mercy and peace of God were manifest in the atonement. ***“Mercy and truth are met together; righteousness and peace have kissed each other”*** is how David described the atoning work of Christ (Psa. 85:10). Paul taught that the only way that God could be both just and the justifier of sinners was through a propitiating atoning sacrifice of an acceptable substitute (Rom. 3:23-26). It became the glory of God’s nature to make atonement for our sins. It was a time when God would glorify his name on earth (Jn. 12:27-28). Jesus said: ***“Now is the Son of man glorified, and God is glorified in him” (Jn. 13:31).***

It became the nature of God to accomplish salvation by a gracious atonement. It was consistent with his nature. It was harmonious with his character. Mercy and truth must meet together in that atonement. Righteousness and peace must kiss each other in that atonement. We are therefore ***“justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus” (Rom. 3:24-26)***

### ATONEMENT NECESSITATED BY COVENANT

Before the foundation of the world God the

Father, God the Son, and God the Spirit entered into a covenant of redemption. In that covenant God did give to the Son a great host of people to whom He must give eternal life (Jn. 17:2). The work of Christ in the covenant required him to make a satisfactory atonement for his people. He would be the Kinsman Redeemer of those of whom he laid hold in the covenant. When the Good Shepherd laid down his life for his sheep, that ***“great shepherd of the sheep was shedding the blood of the everlasting covenant” (Heb. 13:20)*** and meeting every requirement of that covenant.

### ATONEMENT NECESSITATED BY LAW

The law of God is holy and inflexible. Its demands of pure holiness must be met by the offender, which is impossible, or by a qualified substitute. Man has sinned and is under the curse of God’s law and must suffer eternal death and separation from God in the lake of fire. ***“But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law” (Gal. 4:4).*** ***“It is written, cursed is everyone that continueth not in all things which are written in the book of the law to do them” (Gal. 3:10).*** Man has a problem with the law. He cannot meet its demands because the ***“carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be” (Rom. 8:7-9).*** The only hope that sinful men have is an atoning substitute.

***“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree” (Gal. 3:10).*** What the law necessitated and sinful man could not meet God has graciously accomplished in the atoning work of Christ.

### SALVATION BY GRACE WAS ACCOMPLISHED BY A QUALIFIED MEDIATOR IN THE ATONEMENT

Simply anyone suffering and dying was not enough to accomplish the necessary atonement. A qualified mediator must be found. I am reminded of a scene in the Revelation in

which one qualified to open the seven-sealed book is sought. John writes: ***“And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth was able to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof”*** (Rev. 5:2-5).

When the time came to choose a qualified mediator to make an atonement for sin there was no earth created in which to search. There were no men among whom a search could be made. The mediator must meet very special qualifications.

#### **THE MEDIATOR MAKING THE ATONEMENT MUST BE A MAN**

In order to qualify as mediator, the one making the atonement that would accomplish salvation by grace must be a man. Since the children whom the Father had given to him in the covenant were men and partakers of flesh and blood, ***“he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil”*** (Heb. 2:14). Again Paul writes: ***“Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people”*** (Heb. 2:17).

To be an acceptable daysman Christ must be able to lay his hand upon man as well as God. Thus he who was in the form of God laid hold of the nature of man to accomplish an acceptable atonement. Therefore Paul wrote: ***“For there is one God, and one mediator between God and men, the MAN, Christ Jesus”*** (I Tim. 2:5). Again he wrote: ***“For since by man came death, by MAN came also the resurrection of the dead”*** (I Cor. 15:21).

Death came by man; Christ must be man to

bring the resurrection of the covenant-seed. Separation and enmity came by man; mediation and reconciliation must come by man. The Mediator who accomplished the atonement was the MAN, Jesus Christ.

#### **THE MEDIATOR MAKING THE ATONEMENT MUST BE SINLESS**

Under the law, no lamb was to be offered if it had a spot or a blemish. Such sacrifices were an abomination to God; He hated them. If such perfection were demanded in the type, certainly the true Lamb of God must be spotless and free of blemish. No sin must be found in him. He must be One who ***“had done no violence”*** and there must not be ***“any deceit in his mouth”*** when God ***“shalt make his soul an offering for sin”*** (Isa. 53:9-10). God called Jesus ***“My righteous servant”*** who shall ***“justify many; for he shall bear their iniquity”*** (Isa. 53:11).

The Lamb of God must be one ***“who knew no sin”*** if he is to be ***“made sin for us, that we might be made the righteousness of God in him”*** (II Cor. 5:21). Our Mediator, the one who accomplished the salvation that is by grace through his atoning sacrifice, could do so because he ***“did no sin neither was any guile found in his mouth”*** (I Pet. 1:22). ***“We have not a high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin”*** (Heb. 4:15). Salvation for the unjust accomplished through the suffering of the JUST ONE!

#### **THE MEDIATOR MAKING THE ATONEMENT MUST BE HOLY**

It is not enough that the Mediator simply be sinless; He must possess a positive holiness. Jesus met this requirement fully and abundantly.

The angel said to Mary: ***“That holy thing which shall be born of thee shall be called the Son of God”*** (Lu. 1:35). Those who crucified Christ were gathered together ***“against thy holy child Jesus,”*** prayed the congregation at Jerusalem (Acts 4:27). Our great High Priest is declared to be ***“holy,***



***harmless, undefiled, separate from sinners, and made higher than the heavens who needeth not daily, as those high priests (Aaronic priests), to offer up sacrifice, first for his own sins, and then for the people's***” (Heb. 7:26-27). Being holy and sinless, it was unnecessary for Jesus to offer any sacrifice for his own sins. He had no sin and was positively holy. His holiness is, therefore, imputable to his people.

### **THE MEDIATOR MAKING THE ATONEMENT MUST ACT VOLUNTARILY**

I shall never forget the infamous and blasphemous rock opera called Jesus Christ Superstar. In it Jesus is portrayed as a reluctant, involuntary victim. Let me cry aloud that this was a blasphemous lie! When our Mediator went to Golgotha he did so willingly, readily, voluntarily, and joyfully, and with delight.

The Psalmist described the attitude of Christ thusly: ***“Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O God”*** (Psa. 40:7-8). Jesus declared: ***“My meat is to do the will of Him that sent me”*** (Jn. 4:34). ***“I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting”*** (Psa. 50:5-6).

We are admonished as we run the Christian race to do so ***“looking unto Jesus the author and finisher of our faith; who FOR THE JOY that was set before him endured the cross, despising (counting as nothing) the shame, and is set down at the right hand of the throne of God”*** (Heb. 12:3). In the light of these verses we can know that our Saviour died willingly and voluntarily. ***“What shall I say?”*** asked Jesus, ***“Father save me from this hour: but for this cause came I unto this hour.”***

### **THE MEDIATOR MAKING THE ATONEMENT MUST BE UNITED WITH THE PEOPLE FOR WHOM HE IS MAKING ATONEMENT**

In the redemptive work of Christ in the

covenant of grace he did not lay hold of angels. Nor did he lay hold of the whole human race. He only laid hold of the ***“seed of Abraham”*** (Heb. 2:16). These are his people and ***“he shall save his people from their sins”*** (Matt. 1:21).

His people were ***“chosen in him before the foundation of the world”*** (Eph. 1:4). They were ***“predestinated unto the adoption of children”*** by him (Eph. 1:5). His people were ***“created unto good works”*** in him (Eph. 2:10). His people ***“are complete in him”*** and ***“circumcised with the circumcision not made with hands”*** in him (Col. 2:10, 11), His people were ***“made the righteousness of God in him”*** (II Cor. 5:21).

### **THE MEDIATOR MUST BE UNITED WITH THE ONE TO WHOM HE IS MAKING THE ATONEMENT**

We have seen abundant evidence that Christ was united with his people in the covenant. It is also true that he was united to the Father whom he was propitiating in the atonement. ***“God was in Christ”*** when reconciliation was being made (II Cor. 5:19). Christ was with God and was God. He was made flesh and tabernacled among men but never lost his unity with the Father (Jn. 1:1, 14). ***“I and my Father are one,”*** Jesus declared, (Jn. 10:30). ***“He that hath seen me hath seen the Father,”*** (Jn. 14:9). ***“Believe me that I am in the Father, and the Father in me”*** (Jn. 14:11). Two times in his great mediatorial prayer Jesus prayed for those given to him by the Father ***“that they be one, as we are one”*** (Jn. 17:11, 22).

Jesus Christ was fully and sufficiently united with those for whom he was making atonement and to the one to whom he was making atonement. His atonement was therefore satisfactory to the Father and efficient for the salvation of all his people.

### **SALVATION BY GRACE WAS ACCOMPLISHED BY THE ATONEMENT THAT CHRIST MADE**

The ***“gospel of the grace of God”*** (Acts

20:24) does not declare an atonement that is possible for all but assured for none. The gospel of grace does not bear news of a salvation that is merely available; it is the glorious news of salvation and atonement accomplished by our Saviour!

When Jesus came to this earth it was announced: ***“Thou shalt call his name JESUS: for he shall save his people from their sins”*** (Matt. 1:21). It does not say that he will make salvation possible or available for his people. It declares with absolute certainty that Jesus ***“shall save”*** his people. Every one of his sheep he ***“must bring”*** and ***“they shall hear”*** his voice (Jn. 10:16). If one of the sheep of Christ were to perish he would be a failure and Matthew 1:21 would be found to be a lie.

Jesus Christ gave eternal life to as many as the Father had given to him in the covenant of grace. ***“Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him”*** (Jn. 17:2). This was the great work to which Jesus referred when he said: ***“I have finished the work which thou gavest me to do”*** (Jn. 17:4). Many would have you believe, dear reader, that Christ only commenced the work. The gospel of God’s grace heralds its full accomplishment.

When Christ suffered for his people, God looked upon that gory scene where the outward appearance of his Son had been so marred and mutilated that he no longer looked like a man (Isa. 52:14). His back was lacerated and a quivering mass of pulverized flesh. His beard had been forcefully plucked from his face. He wore a crown of thorns. Spit covered his bruised, smitten face. All his bones were out of joint. His dry, swollen tongue cleaved to his jaws forcing his mouth to remain open and dry out more and more. The nails in his feet and hands wracked his body with further pain. God turned his back upon him and let him drink of the dregs of the cup of Divine justice alone. When God looked upon that scene from the throne of justice he saw the seed which he had given to Christ (Isa. 53:10) and he saw the travail of Christ’s soul (Isa. 53:11) which he had made an offering from sin (V-10). When he saw these things God was fully propitiated.

Satisfaction was accomplished; propitiation was completed; salvation was accomplished for all the seed whom God had given to Christ to save!

Christ could now sit down on the right hand of his Father. He had offered ***“one sacrifice for sins forever”*** (Heb. 10:12). By that one sacrifice ***“he hath perfected forever them that are sanctified”*** (Heb. 10:14). It is accomplished, finished, perfected forever!

Eternal redemption has been obtained. ***“By his own blood he entered in once into the holy place, having obtained eternal redemption for us”*** (Heb. 10:12). It is not something that is yet to be obtained; it has been obtained. He paid the price in full.

## CONCLUSION

When Jesus cried from the cross: ***“It is finished,”*** it was really finished. Salvation by grace was fully accomplished. The veil was rent and the way into the holiest in heaven was thrown open. The blessed mercy seat, hidden through the ages by the cloud of sin, the veil of wrath, was now open to every regenerated sinner. Boldly we may approach the throne of grace. The work is finished. All things are accomplished. Salvation is sure to all the seed. If he has not done so already, I pray that God may open your heart and grant you the faith to embrace this great truth: ***“It is finished!”***

## PICTORIAL REPORT ON THAILAND MISSIONS Students Who Were Present Last Day of School



### DOOR OPENING IN LAOS



With the Scriptural Baptism and sending forth of this young preacher a door seems to be opening in the Communist Nation of Laos. We held a Bible Conference on the Laotian border the first week of January and had 6 men—five of whom were already pastoring or preachers who look forward to

pastoring churches. This young man is preaching for a church in Laos that he says cannot administer Scriptural Baptist. After a study ***“Why We Sometimes Need to Rebaptize”*** this 21 year-old brother came to us and said he did not know where in Laos he could get Scriptural Baptism and asked that we administer Scriptural baptism which was done by the authority of the first church that was organized and which has authorized the mission work of Bro. Anond. The church where he is preaching has an attendance of over 150 people with a good percentage of that number already members but not having Scriptural Baptism. They have expressed a sincere desire for Scriptural Baptism and Church organization. Please pray for this young man as we teach him and he teaches the church and eventually sets it in gospel order.

### A DOOR POSSIBLY OPENING FOR EVANGELIZING BURMESE PEOPLE IN CHIANG MAI



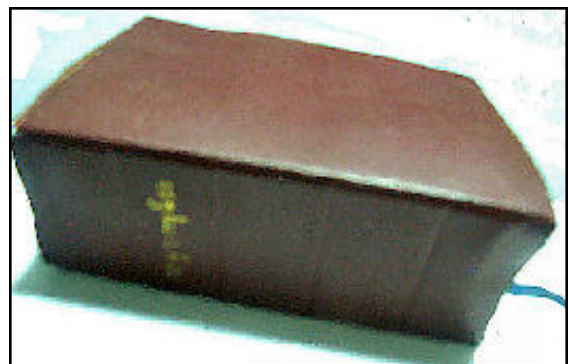
This young preacher is from the Communist Kingdom of Burma. He is officially a resident of Thailand. He knows a number of people in the city of Chiang Mai, Thailand. It is his

desire to start a work among these people. This could eventually lead to more of an open door in Burma, the country to which America's first foreign missionary, Adoniram Judson, was sent. Among the La Hu Hill Tribes in Burma there are several Baptist Churches.

### GROUP FROM BURMA WITH BRO. AND SISTER CAMP



We had a total of nine who came just across the border to Mae Sai for a Bible Conference the second week of January. This was a very good group. These people are not allowed to have Burmese Bibles. In fact, the Adoniram Judson translation, pictured below, has been outlawed for a number of years. When these people first came over a few years ago to meet Bro. Lee some of them had just pages of Bibles wrapped in Banana leaves to protect them. Since the Burmese officials cannot read Lahu we are able to send Lahu Bibles for these folks to use.



## OUTSTANDING NEW BOOK *LANDMARKISM UNDER FIRE*

*Landmarkism Under Fire (LUF)* examines the proposition of Essential Mother Daughter Authority (EMDA) for church constitution. It poses these questions: Is EMDA a Baptist doctrine? Is it a Bible Doctrine? Is it a Landmark doctrine? The questions are all answered in the negative. The conclusion is that EMDA has nothing to do with Landmarkism but is, in fact, an attack on Landmarkism. Consequently, *Landmarkism is under fire*.

*LUF* contends not one early Landmark Baptist leader taught EMDA. Many quotes are given from the early Landmarkers proving they believed in self constitution of churches in their own words and that the authority for church constitution is received directly from the Lord Jesus Christ according to Mt. 18:20.

Self constitution, in opposition to EMDA, was also the historical position of all Baptists. This fact is gathered from Baptist Confessions, Baptist Covenants, Baptist Church Manuals, Baptist Histories and other sources.

All the Scriptures which are used to support EMDA are examined.

*LUF* contends there is not one specific reference to EMDA before 1900 and it is, therefore, a modern tradition.

The works of several authors are surveyed such as, Milburn Cockrell, Bob Ross, Robert Ashcraft, Patterson, Tull and many others concerning EMDA.

There are sixteen chapters in this book, with several appendices including a glossary of terms Baptists use in reference to church polity and one in which objections to self constitution are answered. *LUF* is documented with nearly 700 references. It contains 218 pages.

### ORDERING INFORMATION

[Editor's Note: Please do not order from me, this paper, or the Central Baptist Church.]

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