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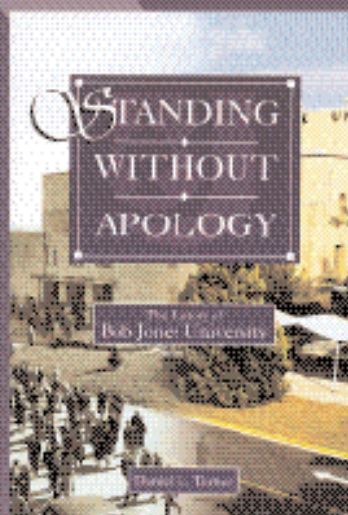
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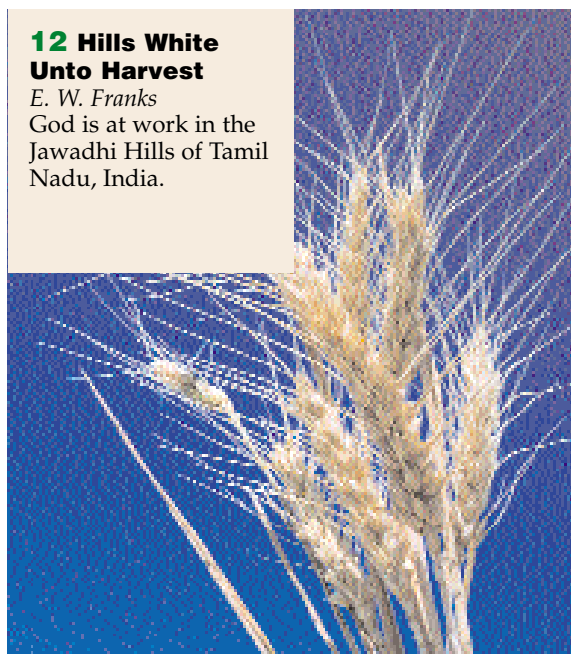
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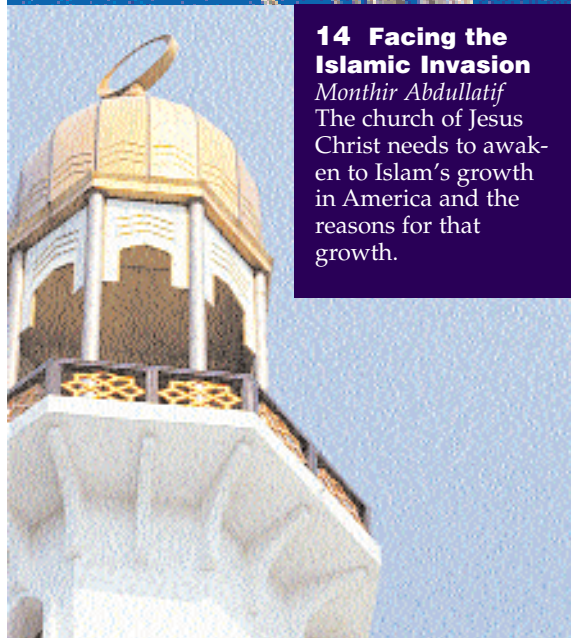
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I thought the articles in the [March/April and May/June] issues on legalism and Pharisaism were good. However, I thought a distinction needed to be made between personal standards and Biblical standards. Not all personal standards are absolute, such as the use of only the KJV, or the belief that girls should always wear dresses. But Biblical standards, such as the law of Christ and the Pauline imperatives, are always absolute. I agree that Fundamentalists are not legalists, but I do think Pharisaism is a problem within Fundamentalism. . . . It has created an atmosphere in which spirituality is often judged by conformity to a set of personal standards. Non-conformity to these standards does often bring rejection or separation.

*Rev. Eric Maynard  
Charlevoix, Michigan*

I thoroughly enjoy reading *Frontline*; the articles about Drs. Cedarholm and Clearwaters were well written in that they emphasized their spirit of reconciliation.

*Jim Barnes  
fjbarnes@onet.net*


I appreciated Jerry Cramer's article on postmodernism ["The Fall of Modernism," May/June 1999]. His perspective appears sound. . . . Why dredge up the Cedarholm/Clearwaters controversy? They are both in heaven and history is history.

*Duane Hansen  
dhansen@fmtc.net*

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I read with great interest the articles in the last *Frontline* issue highlighting the lives of Dr. B. Myron Cedarholm and Dr. Richard V. Clearwaters. I enjoyed the loving tribute offered in memory of each of these great men. I also read with interest your article entitled "The Cedarholm/Clearwaters Conflict." I know that your burden was to demonstrate that there are times within Fundamentalism that strong leaders disagree, and yet choose to live peaceably with each other. . . . Not once did I ever hear Dr. Cedarholm speak disparagingly of Dr. Clearwaters, nor even speak of the conflict that he had gone through while leading Pillsbury Baptist Bible College. I find it very interesting that having gone through such a difficult period in his life, which was very difficult for our dear brethren at Pillsbury as well, that Dr. Cedarholm chose never to mention the subject. . . .

Thank you for your excellent work in producing a first-class periodical like *Frontline* magazine. Keep up the good work.

*Dr. Dave Jaspers  
Watertown, WI*

I appreciated your article on the Clearwaters-Cedarholm conflict [May/June 1999]. Good job.

*Dr. David Doran  
Allen Park, MI*

I would like to take this opportunity to express my thanks for *Frontline* magazine. It is a blessing. Keep up the good work. Your ministry is making an impact here in Guam.


*Pastor Dusty Gray  
ch1st294th@hotmail.com*

I appreciate your *Frontline* magazine. I think your articles are excellent and commend you for them. The section I usually turn to first is the one entitled "First Partaker" written by Dr. Minnick.

*Pastor Jim Houtz  
jhoutz@juno.com*

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## Gratitude

**T**he famous scholar Matthew Henry, after being robbed by thieves, wrote the following words in his diary: "Let me be thankful first, because I was never robbed before; secondly, because although they robbed me, they robbed my purse (they did not take my life); thirdly, because although they took my all, it was not much; and fourthly, because it was I who was robbed and not I who robbed." Today we need men who have a heart filled with gratitude for the love of Calvary; men with the gleam of holy fire in their eyes. We need men who are ready to work, to fight, to win, who are ready to do or die; wholly surrendered men, full of grace and the Holy Ghost. These are the men whom Christ honors, and who must pass their spirit and their convictions down to the next generation.

There exists today in our churches a coldness (beyond mere "lukewarm") of complacency and apathy toward the Word of God. The antithesis of love is not hate, but apathy. To be indifferent toward His bleeding, dying Son as we stand within the shadow of Calvary is the greatest possible insult to a Holy God. Apathy grows like a cancer. It is a carnal yawn—it's "catching"—and puts us to sleep. In leaving their first love, our churches have created a vacuum that is rapidly being filled by a need for entertainment, a love for self, and other such carnal attitudes. Why has this happened? Our previous generation was not plagued with such apathy. We apparently still have good homes, solid schools, and strong churches. Why us, and why now? It is because we know the Lord, but we do not know Him experientially. We know *about* Him, but we do not build

a relationship *with* Him.

The apathy we are facing is what I call the "second-generation syndrome." The second generation passes their apathy on to new Christians, so that their conversion is a weak, anemic, carnal experience.

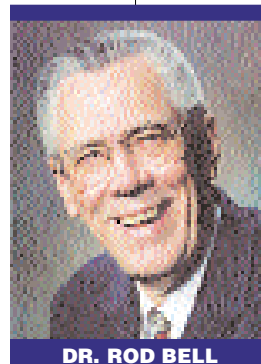
Judges describes a vicious cycle of Israel's apathy over 300 years—a downward cycle of sin and servitude, then supplication, followed by salvation and deliverance, only to be repeated. What caused this failure, and what causes history to repeat itself in our generation?

Two factors stand out above all others. First, Israel was satisfied with the status quo. In Joshua 3:9 and following, Joshua gave orders for all the tribes of Israel to take the land from the Canaanites. But rather than conquering all of Canaan, that generation exercised an incomplete obedience, leaving pockets of the enemy untouched, and thus did not fulfill God's will. The second generation's attitude was, "Why bother? We have all the land we need, and these Canaanites are not too bad." The first generation had a great legacy, but it was incomplete. The heritage they passed down should have been complete obedience to the Word of God; they failed. Status quo says, "We have the mountain, so what does it hurt to let the Canaanites have the valley?" The second generation should build on the first generation's foundation. Like Elisha, they should have a "double portion" of their fathers' indwelling Spirit and experiences with the Lord. The first sign of second-generation syndrome

is satisfaction with the status quo.

The second sign is self-centeredness. The second generation takes God's blessings for granted and does not acknowledge Him (Deut. 6:10–12). It is not the blessing that we should covet or seek, but the "Blesser." God commands us to give thanks, not because it makes *Him* feel better, but because it does us good. To be ungrateful for God's grace and what our Heavenly Father has done for us is not only foolish, but dangerous. After occupying Canaan, the Israelites looked back at what they did and congratulated themselves. This seed of self-centeredness flowered into self-destruction. First Thessalonians 5:18 says, "In every thing give thanks." Hebrews 13:15 says, "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." Where praise and thanksgiving flourish, apathy dies.

But God's people rejected His Word (Judges 2:17) through neglect and indifference. Judges indicates little study of the Scripture by His people. They valued ritual, tradition, and their own opinion rather than God's commands. Such thinking perpetuates the second-generation syndrome. Rather than seeking God's face and godly counsel through their pastor, many allow Oprah Winfrey or other such personalities to form their opinions. Beware of "second-hand" convictions. Seek to develop your convictions from God's Word, our blueprint for a holy life; it will conform us to His image and nourish our



DR. ROD BELL



relationship with Him.

What is God's strategy to protect our children from complacency? God seeks to prove us and our children. The Lord often brings difficult times to teach us how to wage war. He wants our children to learn from hard times, not by "easy living," with their heritage handed down to them on a silver platter. Read Judges 3:1-6. God desired a group of people who knew how to trust Him in battle.

Joshua learned this lesson early. He learned that victory did not depend upon his ability and his skills; it came from a faithful God with whom he had a relationship. That is the reason God wants our children and the second generation to learn from the heat of the battle—He wants to shake us out of our apathy and to teach us to trust Him.

*The Lord often brings hard, difficult times to teach us how to wage war.*

God help our young preachers to cultivate a heart filled with gratitude for that which God hath done through our fathers and handed down to this generation. The threat of scrutiny by the IRS, homosexuality, the temptations of Hollywood, pornography on the Internet—all of the next century's fears and allurements—will strive for the hearts and minds of our children and our children's children. We must teach them to build an intimate,

personal relationship with their God and to have a proper concept of who God is. They must hear with their ears, and their fathers must tell them. They must develop a sense of gratitude in their hearts for what God hath done. He never changes. What He did for my father, He will do for me—and even greater things for my children—because He is faithful.

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# RENEWING THE AGE-OLD COMMISSION

*And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen (Matt. 28:18–20).*

**Charles J. Mellring**

Faced with the mathematical reality of a modern world in which there are more unsaved than at any other time in history, why does our labor often seem so unproductive? Given the imminence of Christ's return, where is our urgency? Rubbing elbows and crossing paths with hell-bound, hopeless sinners day after day, where is our burden?

The Word of God commissions our generation to be and to do everything possible to obey the orders of the Captain of our salvation. What is our commission?

## **The Commission Originates With Christ**

Consider the authority of Deity. The word "power" in verse 18 is the word that denotes sovereign, ruling authority. He possesses all authority in every heavenly and earthly realm. Moreover, Jesus Christ is "the head over all things to the church, Which is his body" (Eph. 1:22–23). As members of the body of which Christ is the head,

we are to submit to His authority. The directions for our physical bodies proceed from the head, and the body obeys the head's orders. But our spiritual head is the eternal Son of the eternal Father. How can we justify any disobedience to Him? How will we account for our insubordination when we are summoned to appear before Him?

Evangelist Fred Barlow told of a man in Illinois who bought what he thought was kerosene for his heating stove; he was mistakenly given gasoline instead. When the attendant realized the mistake, firemen, policemen, and volunteers sought to find the man before he used the gasoline. Radio announcements went out and doors were knocked on in the attempt to avert a tragedy. Finally, the man was reached just as he was preparing to refuel his stove! We need that sense of urgency as we seek people who, unless reached for Christ, will face an eternal fire.

Consider the apostolic demon-

stration. The record of Acts reveals disciples who were carrying out the commission everywhere they went. They were compulsive confessors, "For we cannot but speak the things which we have seen and heard" (Acts 4:20). The sacred record of the early church unfolds Christ's formula for fruit-bearing. A graphic illustration is the winning of the Philippian jailer in Acts 16. Paul and Silas obeyed the Lord's orders; the result was fruit. Their methodology was simply to invite, urge, and persuade sinners to "believe on the Lord Jesus Christ and . . . be saved."

## **The Commission Obligates the Church**

The plan for reaching sinners who must trust in Christ is the sovereign plan of an omniscient and almighty God. He could have chosen some other way to reach lost men. He could have sent angels to alert and appeal to the sinner. He could have flung some blazing beacon across the sky to warn men and invite them to His Son.



But He chose to use saved sinners to reach lost sinners! This truth should have a life-altering impact upon us. Every believer is entrusted by Christ with the opportunity and obligation to seek and reach the lost.

The faithful carrying out of our commission requires two prerequisites: right motivation and proper procedure. The verdict at the Bema will be determined not by the quantity of our works but by their quality—not on what we did, but on why we did it (1 Cor. 3:13).

But the commission itself also dictates the proper procedure. An unbiblical methodology will undermine a Biblical message. It is disobedient to undertake to do God's work in any other way than God's way! As the great commission points out, there are three principle parts to be obeyed.

First, we are to evangelize the nations. To "teach" in verse 19 literally means to "make disciples." Clearly we are to reach sinners and make disciples among all the nations. The essential ingredient is the Word of God.

Years ago an evangelist wrote about a meeting he attended while in the service during World War II. A service was held in Okinawa for the soldiers as well as the natives. The liberal chaplain was unable to speak the native tongue. As he preached a modernistic, non-Biblical message, he was interpreted by a native Christian girl. When the meeting ended, many native Okinawans streamed to the front of the room in tears, seeking salvation and peace. In considerable consternation, the chaplain turned away while the girl and others dealt with the seekers. When she was asked how such a tremendous response could come from such a weak sermon, the girl replied, "I did not speak the chaplain's words at all; I simply gave them God's Word." Many a contemporary modernistic preacher could use such an interpreter.

We may—indeed, we must—plant and water, but ultimately only God can give the increase (1 Cor. 3:6–7), for "No man can come to me except the Father which hath

sent me, draw him" (John 6:44, 65).

Second, we are to baptize those who believe. Why? There are three simple reasons for this: (1) it is commanded by Christ, and that alone should settle the matter; (2) it conveys a life-sized object lesson and testimony, showing openly and externally what has taken place in the heart of the convert; and (3) it is a public confession to the Lord, to the church, and to the world that we mean business.

Third, the proper procedure involves indoctrination. Too many fall short here. "Teaching them to observe all things whatsoever I have commanded you" includes, among other things, the Scriptural teaching on the importance of organizing the believers into local churches. Too many well-intentioned but ill-informed missionary and soul-winning efforts fail to be obedient in establishing or introducing believers into local churches and thus disciplining converts within the Scriptural framework of the church (Eph. 4:11–12 and 1 Pet. 5:1).

### **The Commission Includes a Covenant (Matt. 28:20b)**

He who said "Go" also said "Lo"! He who commissioned us goes with us. Christ has not sent us out on our own. He goes before us, behind us, and beside us—always, and all the way to the "consummation of the age." That is His solemn covenant, a promise that should infuse us with great boldness. He will never leave nor forsake His people, so that we may assert with confidence, "The Lord is my helper; I will not fear what man shall do unto me" (Heb. 13:6).

In these crucial days, which may well usher in that "consummation of the age," let us rededicate ourselves to carry out Christ's commission as our prime directive.

Charles J. Mellring is a retired Baptist pastor living in Guys Mills, Pennsylvania, whose ministry now involves supplying pulpits and writing.

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Leon K. leads a fundamental church in northwest Poland near the Baltic Sea. In addition to tourism, the region relies on agriculture for employment. With the demise of government-run cooperative farms, unemployment is higher here than in other parts of Poland. Brother Leon works only temporary jobs lasting but a few months at best. Though Leon's wife would work if she could, she cannot find any employment at all. This man and his family typify many Polish nationals resolved to stay true to God's call and to trust the promises of God. Often the answers to their prayers come in the form of assistance from the West.

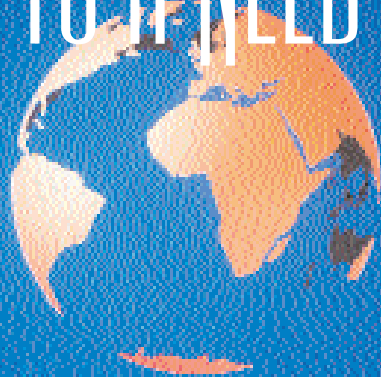
### Re-thinking a policy

For decades fundamental mission agencies have strongly discouraged American churches from permanent support of national pastors (though sometimes funds were approved for specific projects). That policy arose for valid reasons. National pastors in various countries in Africa, Asia, or even Europe often perceived American churches as an opportunity to advance their personal financial gain. That temptation had to be squelched.

With the change in the world political scene, particularly in Eastern and Central Europe, it may be time to reconsider the possibility of helping in limited ways trusted national leaders. Four ministry trips of my own to Poland have brought me into contact with a number of dedicated servants of God. They stood faithful to God while enduring the refining trials from Communism and are now a powerful force already in place doing God's work in their own country.

American missionaries are flowing into these countries, and their number will only increase as God calls others to the field. Our churches at home must be challenged to support this new crop of missionaries who will plant churches, establish Christian schools and camps, and initiate other Christian ministries. But religious and political conditions change. Christian leaders have an obligation to evaluate mission strategies worldwide and be willing to revise them where needed. One strategy that must be discussed is the present opportunity for churches to support, in addition to missionaries from their own ranks, selected projects abroad undertaken by national leaders.

# RESPONDING TO A NEED



## Supplementing Your Church's Missions Strategy

**Kenneth Frederick**

### Potential problems to be taken seriously

Disadvantages to assisting nationals financially may present such a hindrance to the work that American churches should not consider this aspect of missionary endeavor. On the other hand, proper handling of these problems may ensure greater outreach for the mission-minded church.

Of concern to mission boards and churches is that national leaders do not develop any social welfare mentality through financial assistance. If national pastors are carefully selected on their fidelity and proven steadfastness, this presents no problem. The Polish leaders I know stand strong for Biblical Christianity. They would thank God for assistance from the West. Avaricious men

who demonstrate a lack of principles should not be considered at all.

Furthermore, to help a national church may work to its detriment by inhibiting it from attaining a self-sufficient status. Newly planted churches, whether in the States or elsewhere, should become self-supporting as soon as possible. But many fundamental churches in Poland face a dilemma. Without a moderate amount of aid, they have little hope of reaching their potential. With some help from American churches, however, the national leaders can direct their energies on church planting efforts, rather than struggling for existence.

One other problem relates to the desire of many national pastors, particularly in Poland, to "live by faith." Often a man will take the leadership of an assembly without any guarantee of support from the church. He will live as God supplies. To accept regular assistance from the West would be seen by some of them as temptation to trust in the flesh rather than to live a life of faith. Therefore, American churches should be careful not to provide financial assistance indiscriminately or with a condescending attitude that says, "Here we are. We will help you with all your problems. Just take our money."

### Using our mission dollars wisely

Churches seek to be good stewards of their missionary dollars. Including national pastors and leaders as an integral part of a church's missionary outreach has several advantages.



First, as first-term American missionaries immerse themselves in necessary language study, nationals bridge the gap and provide an immediate ministry of church planting and evangelistic efforts, ministries that American churches seek to support.

Second, national pastors provide valuable team members to a missionary's own ministry. By developing a team approach with national leaders, the missionary charts a stable course for his ministry from the start because he benefits from the national's understanding of the religious climate and needs of the country.

A third advantage is simply a matter of economics. In Central and Eastern Europe, as well as in other parts of the world, the national has learned to live with fewer financial resources than what someone from the West may consider adequate. Missionaries must not insist that they are entitled to the same high standard of living to which they have grown accustomed in the U.S. To lack sensitivity of the economic plight of the people can breed discouragement or even resentment among the nationals—the very people the missionary seeks to cooperate with in the ministry.

Many nationals have suffered through severe economic deprivation and continue to face a low standard of living. Prices for goods and services in Poland, for example, are now comparable to Western prices, yet the average Pole receives wages of about one-tenth that of the West. Any financial assistance to a Polish national pastor would probably double or triple his income for that month and also provide him with two to three times what he would have at his disposal to use in the ministry.

## Guidelines to ensure proper oversight

As more and more churches and mission boards think seriously about the opportunities to invest in national pastors and their church planting ministries, several guidelines should be stressed.

1. Periodic review and accountability should be demanded. Accurate accounting of funds received and disbursed as well as regular progress reports on church planting and construction of facilities should come from the national leaders.

2. Trusted field directors should be selected from among the mature national leaders in the various countries. Through our own contacts with pastors in Poland, we now have in place a network of men who could provide recommendations on projects worthy of assistance. Several of these men could also serve as field representatives responsible for receiving and distributing funds given by churches.

3. Churches and mission boards should consider short-term projects as initial efforts to help national leaders so as not to disrupt a church's present plans for continued support of American missionaries. These could include the translation and printing of needed literature, sponsorship of special evangelistic outreaches, providing of computers and software to handle such chores, and so on. Then as relationships strengthen and various men demonstrate their fidelity and accountability, consideration could be given to permanent assistance of one or more men whom the church or agency deems consistent with the church's mission goals.

4. With the increasing interest in and availability of world travel, American churches should enable their pastors to visit those foreign fields where the church assists a

## Missionary Helpers

Frances McLanahan

Have you ever asked the question, "What can I do for missionaries?" There are many things that both young and old can do for missionary families either when they are on deputation or furlough, or when they are on their field of ministry. Little things mean a lot.

Phone cards are small, but helpful. Keep a calendar of birthdays and anniversaries and send greeting cards. Write notes of encouragement.

Most missionaries are in need of additional funds, whether because of the devaluation of the American dollar or for helping to handle some unforeseen expense. A special family project could include praying for a specific missionary and keeping a bank to save for a special need.

Missionary children miss out on American culture and activities and enjoy receiving mail from American children, keeping them up-to-date on current events and

other news of interest. Many missionaries have e-mail now, so direct correspondence is possible. Good magazine subscriptions are treasured.

Small items can be sent overseas with a letter. Seasoning mixes, salad dressing mixes, Kool-Aid, stickers, small items for prizes, embroidery floss, and yeast are some of the most often requested items which are hard to get in many countries. Good music tapes or preaching tapes are especially appreciated. They can be sent in small bubble envelopes. Puzzles and worksheets from Sunday school can be included with a letter. It is good to plan ahead for sending larger items such as videos, books, and so on, as they can be sent surface rate much cheaper than airmail. Videos of major sporting events are generally welcomed by the men and boys.

When missionaries are in your area, you would be blessed by having them in your home. You don't have to own a palace. It's the offering of what you have that counts. Be sensitive to the missionary family's needs as to whether they want to be alone or whether they are starved for fellowship. Some wives, especially, come



national leader. Pastors would see firsthand how the church's resources are being used. Not only would this increase the burden of the pastors to continue the work, but it would draw the two congregations closer together.

Several fundamental churches have already formed sister church associations with congregations in Poland. This could be done for other countries as well, depending on how the Lord would lead a particular congregation to consider this as a part of their missionary outreach.

### Going through open doors

The cry from those in need continues to be "come over and help us." The call to American churches now includes assistance to national pastors who have endured persecution from totalitarianism and who now offer hope for fundamental works to be established in former Communist lands.

Direct assistance for national pastors and other leaders in countries such as Poland offer judicious use of discretionary missionary dollars. We should not allow these opportunities to pass. As God has set before us open doors, we must seek every means available to enter those doors and assist those ministries that hold the future for Fundamentalism in Central and Eastern Europe.

Dr. Kenneth Frederick is Chairman of the Division of Practical Studies at Bob Jones University in Greenville, South Carolina. Since 1987, Dr. Frederick has traveled in Brazil, Poland, and the former Soviet Union teaching national leaders. He also serves on the Board of Eastern European Ministries, a nonprofit mission organization supporting Fundamentalist Christian ministries in Central and Eastern Europe.

home worn out and are drained from the constant demands of travel and meetings. Find out what special interests they have and make books or music available to them.

Although it is a good idea to be aware of special diets when planning meals for missionaries, prepare food that your own family enjoys. Most missionaries appreciate being treated as family. During conferences, the fellowship of having meals together with other missionaries is appreciated. Be sure to coordinate the meals so that they do not have the same menu every day of a conference.

A shopping trip is welcomed by many missionaries, especially where bargains are spotted. Birthday parties and "Christmas in July" are very special. Some couples look forward to an evening out without the children.

There are tremendous blessings for those who serve.

Frances McLanahan is the wife of Dr. Jack McLanahan, field director for North and South America with Baptist World Mission in Decatur, Alabama.



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# *Hills White Unto Harvest*

In October 1986, Reverend Velmurgan, one of my former students, invited me to start a rural mission in India. After the function, I looked up and saw rolling mountains, four to five thousand feet high, stretching endlessly toward the south of India. I was told that they were the Jawadhi Hills of Tamil Nadu. I immediately wondered whether the people living in these hills had been evangelized. Reverend Velmurgan informed me that he had been spreading the gospel there for several years.

The very next day my family and I went up the hills to view them more closely. The roads were steep and rugged with deep gorges and potholes that looked like ditches. For a brief second I lost my concentration, and my gearbox hit a rock projecting from the middle of the road. Oil poured out of the car, and we were stranded on the mountain. Little did I realize at that time that I was really stranded for life—called to be a slave of Christ to bring the benighted mountain people His glorious gospel! The tribals were very friendly and took care of my family. Miraculously I was able to repair the gearbox, and, using engine oil instead of gear oil, we reached Bangalore (about 150 kilometers away). That would not be the last time my van would be damaged. Time and again the steering has broken, the oil pump has cracked, the battery or alternator has failed, or the van has gotten stuck in water or mud.

During that trip my heart began to burn for these hills. God was kindling a fire in me. As I continued pastoring Grace Baptist Church in Bangalore, our church members also began to see the need and became burdened for the people of Jawadhi Hills. We made several mission trips there, preaching the glorious gospel. It would take us four to five hours to get from one village to another, but time had no relevance. We ate whenever we could—breakfast at 7:00, lunch at 4:30, and dinner at 1:30 in the morning! The tribals began to respond to God's Word. Time after time they would come forward and kneel down on the ground, accept-

ing Christ.

The powers of darkness opposed us from every angle. I spent more time under my old rusted van repairing it than preparing to teach college classes. Funds were always insufficient. We were continually overworked and worn out, but the trips to Jawadhi Hills continued. By 1994 we had visited more than 40 villages, and about 25 people had been baptized.

The Jawadhi Hills are about 90 kilometers long and 40 kilometers wide. They contain sandalwood trees and, nestled among the rolling hills and deep valleys, about 1,300 villages. By 1996, 67 villages had been visited and 39 people baptized. Regular weekly meetings are now going on in Kalarpathi, Malayandipatti, Pudur Nadu, and Kurumbari.

It used to take us about seven hours to reach Jawadhi Hills from Bangalore. Hence, after much prayer, in 1995 we moved our Bible college and seminary five hours closer, to Tirupattur at the foot of the hills. I appreciate the dedication of my staff. Some pastors in Bangalore and others thought I was "cracked" to make the move to Tirupattur because the town is dirty and very hot, but "a fisherman needs to go where the fishes are."

Brother Butler from Baptist World Mission visited in 1993; he and his family later came back with a burden to work permanently with us in the hills. Miss Olive Britian and Miss Helen Sension, missionaries with Baptist Mid-Missions, worked with us in India for many years and had visited Jawadhi Hills. Now retired due to ill health, these ladies still carry a permanent burden for villagers in the hills. George Winkert and his family (members of Grace Baptist Church in Laurel, Maryland) visited Jawadhi Hills on two occasions and are greatly burdened for the people as well. In 1996, Dr. Robert Winstead, pastor of Trinity Baptist Church in Wilson, North Carolina, also visited, and his church has since repeatedly sent special offerings to help this ministry.

**E. W. Franks**



Dr. Rod Bell visited Jawadhi Hills in 1997. A large crowd of 400 tribals came out to hear the gospel. That night many came forward and received Christ. It was a wonder that Dr. Bell was able to endure the rugged ride and give the message of salvation, considering his health struggles at that time.

Up in the hills you are left with God's beautiful nature and the needy tribals. Modern forms of communication are almost nonexistent. Few places have electricity. There are no medical facilities, no gas stations with cool drinks and public phones, no soft beds, no nice restrooms. The night approaches with the sounds of crickets, owls, and cries of dogs. It is not unusual to meet pythons, bears, white-horned bison, and poisonous snakes. You may be examined by flying fox bats when you sleep—fortunately, they never hurt you. We have heard that the hills are also home to cheetahs and elephants, but we have yet to meet any. The monsoon rains wash away all roads, and the mud grows deep. Flat tires are regular occurrences.

And yet, among all these hazards are precious souls embedded in superstition and chained by sin and demons, people for whom Christ died. When we reach a village, there is always an audience waiting to hear the glorious message of Christ.

For our first baptismal service we had great difficulty finding water, because it was summertime. At last we found a waterhole in the jungle with shady tree branches above us,

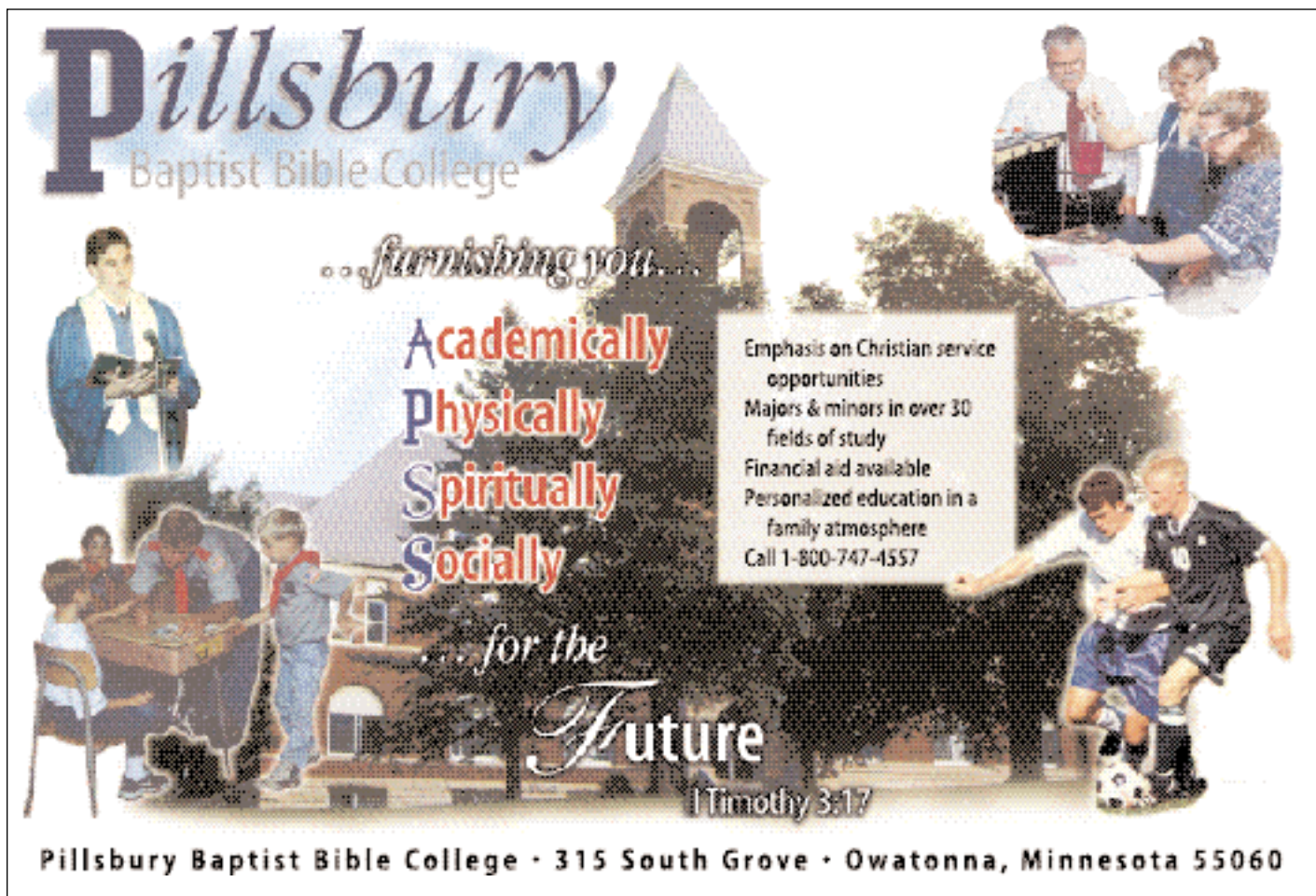
the clear light of heaven seeping through. I descended into the water and sank to my chest. The water was muddy . . . and I did not search for creatures under the water! As I baptized the first few converts, heaven came down. God was present, and our hearts were thrilled beyond measure.

But we were to lose some of those who had been baptized. Young girls are forced to marry unsaved men against their will. We need to establish a mission station and stay with the converts and create a Christian consciousness. Even after conversion it is hard for these people to leave their traditions and superstition. Nevertheless, we know that Christ crucified is the power of God unto salvation to every one that believes.

Most people are content to stay in cities in comfortable circumstances and do a little Christian work. Who will go to crude, undeveloped villages and spend their lives for Christ? Who will turn their backs on modern facilities and fill up the sufferings of Christ that are left behind?

This is virgin country, a first-century situation. We appeal to all who are touched by this article to pray and support this work. What is our greatest need? It is the need for dedicated, self-sacrificing families and individuals. God's method is to use people. If He calls you to Jawadhi Hills, will you go?

Rev. E. W. Franks has served as a missionary with World Wide New Testament Baptist Missions since 1986.



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# Facing the Islamic Invasion

Monthir Abdullatif

**M**y dream is that the U.S.A. will become an Islamic nation by the year 2000." These words, spoken just a few years ago by the vice president of the Islamic College in Chicago, express the feeling of the majority of Muslims around the world. Islamic publications worldwide are full of excitement over the achievements of Islamic organizations in the West. The New Testament church must take heed to Islam's advances, regain lost territory (souls), and bring Muslims to Jesus. The church of Jesus Christ needs to awaken to Islam's growth in America and the reasons for that growth.

At the dedication ceremony of the Islamic Center in Stockholm in 1983, the speaker said, "In the next 50 years we will capture the western world for Islam. We have the men to do it, we have the money to do it, and, above all, we are already doing it." These are not just empty words. Muslims are taking an aggressive role in propagating their religion in America. With almost unlimited funding from Saudi Arabia and other Islamic countries, Muslims are actively engaged in organized programs aimed at improving their image and at converting both black and white Americans.

In the last decade or so, the U.S.A. has experienced an explosion of Muslim immigrants, students, and visitors. With the increase in numbers, we see an increase in Islamic activities and programs. There is hardly a major city in North America that does not have Islamic centers, supermarkets, restaurants, and mosques. Muslims are also getting into the media. There are many Muslim publications—books, magazines, and newspapers. Muslim TV and radio programs air in major cities from coast to coast. It is estimated that there are six to ten million Muslims in America. And it is estimated that hundreds of Americans are converting to Islam every year, with many coming from Christian and Jewish backgrounds. Why is this happening? Where has the church failed?

## What are the Muslims doing?

For the past several years, Muslim leaders have gathered together to strategize on the Islamization of America. They have formed nationwide networks to connect the scattered mosques and give Islam a stronger voice in America. They have accessed American colleges through Muslim student associations. These associations not only provide a strong sense of community for Muslim students but also seek to convert Westerners and teach them the ways of Islam. There are at least 300 of these groups, and the number is growing every year.

The governments of Islamic countries are also offering millions of dollars worth of grants to universities to help improve the image of Islam in the U.S. One such grant was given by Saudi Arabia to Harvard Law School to develop

a Center for Islamic Law. Hiring Muslim professors is a part of that contract.

Every year new mosques are being built. In America there are now approximately 1,500 mosques, with several hundred Islamic training centers attached to them for education, community support, legal representation, political involvement, and training in the propagation of Islam.

An entire Muslim community has been built in New Mexico. Dar Al-Islam advertises its boarding school as a place to protect children from the immorality, violence, and drugs rampant in public schools.

Islam is spreading far more quickly in American prisons than most Americans can even imagine. In one prison three Protestant chaplains were replaced by one Muslim chaplain.

Many Muslim men are deliberately marrying non-Muslim American women. Not a few of these women are churchgoers. After the wedding, the young wife is often pressured to adopt Muslim practices. It is not unusual for her to be coerced to cut her ties with Christian friends. When children are born, the husband usually insists that they be raised as Muslims, in compliance with Islamic law.

Recently, the United States Army selected and commissioned Captain Abdur Rashid Muhammad as its first Muslim chaplain. The reason? There are approximately 10,000 Muslims in the U. S. Armed Forces. Muslim representatives have also expressed a desire to provide Islamic awareness seminars to non-Muslim soldiers and to military organizations. These seminars actually are opportunities for Muslims to spread their religion, a practice consistent with the stated goals of Muslims.

The political arena is another major focus for Muslims. In many communities, leading Muslims seek to be on first-name basis with city officials. Some join commissions and community programs, attempting to influence and to convince their communities that their presence is an asset. Nationwide organizations, such as the American Muslim Council, have placed the infiltration and influencing of Washington, D.C., at the top of their list of priorities.

Perhaps unknowingly, non-Muslim Americans seem to be aiding the Muslim cause. Increasingly the American media are painting a positive picture of Islam. Communities that welcome the building of mosques receive glowing headlines in local papers. In such articles, Islam is often openly praised while Christianity is criticized.





Muslims are using their American freedom to advance their cause, which they have the right to do. But such freedom is completely unavailable to Christians in Muslim countries. While recognizing that Muslims, like followers of other religions, must be allowed to exercise this freedom, we must actively inform our political leaders about human rights abuses in Muslim countries. We must demand that Muslim countries give the same freedoms to non-Muslims that Americans show toward Muslims.

### **Christian attitudes**

Jesus understood His times. He was not ignorant of the corruption, hypocrisy, and deception of the Pharisees and other Jewish leaders. He also knew the sin and darkness of the people He met every day. Yet His attitude was that of compassion because they “fainted, and were scattered abroad, as sheep having no shepherd” (Matt. 9:36).

Following Jesus’ example, we must first realize, of course, that Muslims are lost. We need to understand the deception of Islam, the incorrectness of the Muslim view of God, and the dangers of the Muslim political agenda. Yet we need to have the compassion of Jesus toward these people as we recognize their need to know the good news of God’s love and salvation. We must learn to love and accept them without accepting their beliefs.

On the Day of Pentecost, people from many lands, including Libya, Turkey, Egypt, and other Middle Eastern nations, were present. They were in Jerusalem by God’s providence to hear the gospel and carry the good news back to their nations. Today, each American city is a modern Jerusalem. We must see the influx of Muslims to America as both a challenge and an opportunity to proclaim the gospel to them and through them to the entire Muslim world.

After I arrived in the U.S. and settled in Detroit, the Lord put a

great zeal and burden in my heart to reach the Muslims. I found that there was no fundamental Baptist work among American Muslims. These people needed somebody to teach them; the Bible says, “How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?” (Rom. 10:14). The Lord called me to this ministry to reach my native people because I know their culture, religion, and language. I decided to put all my efforts toward winning Muslims to Christ.

Now many Muslims from different Islamic countries have come to faith in Jesus Christ through the Light of Life Ministry. This ministry captures every opportunity to bring God’s love to the Muslims in America. We reach the Muslim in many ways: through a radio program, door-to-door evangelism, Bible distribution, correspondence courses, home Bible study, hospitality, and a cassette ministry.

The Light of Life Ministry is the only fundamental Baptist ministry work among the Muslims in the U.S. We need the Baptist churches to open their doors so that we may present our ministry to their people. We need to raise our support as soon as possible because the time is very short. We need to establish a radio program in many large cities in America. We need to have a TV program to reach the Muslims. We need to spread the Word of God to every Muslim in America, and we need to purchase a large quantity of Bibles every month. These things will not happen without the help of fundamental Baptist churches standing behind us.

At the First Fundamental Bible Baptist church among the Muslims in Detroit, we have begun to make new disciples so that they will be able to reach their people. The Lord has also given us the opportunity to conduct seminars in many fundamental Baptist churches in America. We are able to provide your church with different tools in the Arabic and English languages for the ministry to Muslims.

### **What should Christians do?**

Islam’s challenge to Christianity is becoming urgent, but we must remember that “the Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool” (Ps. 110:1). Thus we are confident with John that “this is the victory that overcometh the world, even our faith” (1 John 5:4).

Each individual must ask himself, “Can God use me in missionary work?” If you cannot enter a foreign mission field because God has not prepared you or called you for such work, then please think of how you can feed those here at home who hunger to hear the Word of God. Muslims need to know that Jesus is the Light of this world. They need to know Him as their Savior.

Four thousand years ago, Abraham cried out to God, “O that Ishmael might live before thee!” (Gen. 17:18). Today the four million Muslims in our country still wait for Abraham’s heir, Jesus Christ. Ask the Lord to give you a burden to care for the lost souls of Islam. Four thousand years of waiting is long enough.

Evangelist Monthir Abdullatif is a home missionary to Muslims with Light of Life Ministry, P. O. Box 283, Hazel Park, MI 48030.



# Rides? What Rides?

Frank Hall

Five were students from my college-age Sunday school class. Three were their dates, from the high school class. “Before you get out, I want to say something,” I announced. Their excited chatter waned. “I brought you here to have a good time, so please do that. See the sights. Ride the rides. Have fun. But I also want you to remember whose you are. You belong to Jesus. Before the night is over I want each one of you to talk to at least one person about the Lord. Give them the plan of salvation, if you can. Lead them to the Lord if they are ready. Get them committed to attend a good Bible-believing church in their area if possible. Will you promise me to do that?”

“Yes,” they responded unanimously, but without much enthusiasm.

“We’ll meet back here at my station wagon at nine o’clock. Okay?”

“Okay,” they chorused, and piled out of my Ford and scattered. All but Larry. He didn’t have a date, so he stayed with me.

Since this was Larry’s first trip to this amusement park, we walked around surveying all the attractions, considering where to begin. We noticed a young girl, perhaps 16 or 17, sitting alone on a bench. The expression on her face was of anguish and distress. Larry sat on one side of her and I on the other. It was amazingly easy to start talking to her, and in only a few minutes she began to open up. Her parents were always fighting, and she was afraid they would get a divorce. She loved them both and tried to smooth things over, but everything she said or did only seemed to make things worse. Larry shared some insights with her—his parents had fought a lot, too, before his dad had died—and I worked in some Bible verses. Before we knew it, she was ready to pray the sinner’s prayer and be born again. We found that there was a good fundamental Baptist church right around the cor-

ner from where she lived, and she promised to attend regularly.

“Wow!” Larry exclaimed as we walked away. “Wasn’t that something! I get the next one.”

In a few minutes we spotted a boy eating cotton candy. He had peach fuzz on his upper lip, acne, and his voice cracked when he spoke, so we guessed his age at 13 or 14. Again it was amazing how easy it was to strike up a conversation, and how quickly he began to unload his concerns. He wasn’t supposed to be there. His mom and dad had both ordered him to stay away from this park. But he couldn’t stand being in the same house with his little sister—she was so cute and spoiled. Clearly he had a problem with jealousy, and his parents’ favoritism was fueling it to a frightening intensity. I told him about how my nephew, only eight years younger than I, had come to live with us; my parents had been so partial to him that I couldn’t stand it. I told him some of the things I had done, both the good and the bad. Larry began working in Bible verses, and soon this boy received Christ as his Savior. Finding a good church for him was not as easy as with the girl, but we were aware of one that we thought had a bus route in his neighborhood. He promised to call them and start riding.

“Wow!” Larry exclaimed again as we walked away.

Our next contact was a University of Southern California student, perhaps 19 or 20 years old. He told us he didn’t believe the Bible because it was full of errors and contradictions. I told him I had read the Bible through from cover to cover at least ten times, and I hadn’t seen any errors or contradictions. I pulled a small Bible from my inside coat pocket, handed it to him, and told him I would appreciate it very much if he would show me some of those errors and contradictions. He got meek and humble rather suddenly. He admitted that he had never read the Bible through, that he had

only read books written about the Bible. Then he gave the same old, tired questions we’ve all heard a zillion times: Where did Cain get his wife? How could Jonah be swallowed by a whale when a whale’s throat is too small? How could Noah squeeze two each of all the millions of species onto the ark and feed them for a year? And so on. Our answers to his questions seemed to satisfy him. Just as he was running out of questions his girlfriend showed up, and we found ourselves going through the same sequence with her. We worked in God’s plan of salvation and invited them to become Christians, but they declined. However, they freely admitted that we had given them much to think about.

“Wow!” Larry exclaimed once more as we walked away. We glanced at our watches. Five minutes until nine. We raced back to my station wagon, arriving a couple of minutes late. It didn’t matter because some of the others were even later.

As we were driving home I asked each couple which rides they had ridden. The answers were all about the same. “Rides? What rides? We got to talking to people about the Lord, and it was so exciting we forgot all about the rides.” All the way home they recited the “he said, she said” of each encounter, and they communicated the thrill of each spiritual victory.

Our group of nine led eleven people to the Lord that night, and at the same time we had the most fun and excitement we had ever had in our entire lives. And we didn’t buy any cotton candy or hot dogs. To paraphrase the words of Christ, “We had meat to eat that they knew not of” (see John 4:32).

Today, 38 years later, five of our group of nine are in full-time Christian service. A coincidence? I don’t think so. Do you?

Frank Hall is a freelance writer living in Greenville, South Carolina.





# The Heirloom

Adam Blumer

Since she had been a little girl the sight of a policeman always reminded her of the night burglars had broken into their house. She had been only five years old at the time, but still she remembered the ransacked rooms and the unsettled feeling of being desecrated.

The apprehensive feeling returned when the police car pulled in front of the house and the two officers met her on the front porch. They introduced themselves with stiff smiles and curt nods.

"We understand somebody stole some jewelry from your house," said one of the officers. He was a burly man in a tight-fitting uniform. Introducing herself, Mary Reynolds led the officers into the house, realizing to her chagrin that she had already forgotten their names. She motioned for them to be seated on the couch and sat down across from them, rubbing her hands on her jean skirt, wondering where to start.

"Before I describe the jewelry, I need to give you some background first," she began. "My husband, Jack, is the pastor at First Baptist Church down on Morris Avenue. Over the last two weeks, two teenagers from the community have been living with us. You see, they are in our church youth group, and their father, their only guardian, is in jail right now, so they have nowhere else to go."

The thinner officer glanced up from the pad of paper where he was scribbling notes. "Their names?"

"Traveler and Forrest." Unusual names. She remembered the day on the front steps of the church when Jack had introduced her to the boys. Tall and lanky. Towheaded. Tattooed. Clad in long, baggy jeans.

The church parking lot had recently been paved. "Feel free to skateboard here anytime you want," Jack had invited.

"Cool." Traveler grinned at Forrest.

Jack tried to see their eyes behind thick blond bangs. "You guys from around here?"

Forrest jerked his head toward the road, syncopations emanating from his tiny headphones. "On the corner." Neither boy looked them in the eye.

Mary looked from brother to brother, trying to tell them apart. Were they twins?

"Our youth group meets on Wednesday nights," Jack said. "You should come visit us sometime."

The boys were captivated by a worm crawling across the cement. "Yeah, maybe," Traveler said, his tone non-committal.

Later, Mary was glancing out the church office window

when she saw Traveler take a spill on the cement. By the time she reached him, Forrest was pressing his hand against his brother's leg in a futile attempt to stop the bleeding.

"Pressure isn't going to stop that gusher," Mary said. "Let me take you to the hospital, Traveler. I think you're going to need stitches." Traveler grinned through his pain as if stitches were a highly coveted badge of honor.

Two hours later, Mary took the boys home to a ramshackle eyesore of a house that looked as though the slightest breeze might lay it flat. When the boys seemed reluctant to leave the car, she realized that her help had made a bigger impression than she realized.

Now, as she spilled out the story to the policemen, Mary felt as if she were betraying the boys. She hated to turn them in, but they had stolen before, and stealing seemed to run in their family. Perhaps God would use this experience to wake them up and show them their need for Christ. Each morning, she and Jack prayed for their salvation, but the boys had a hardness they had never seen before.

"Most of the jewelry was cheap stuff," Mary told the officers. "Nothing valuable except a family heirloom. The wedding ring of my great grandmother." Mary tried to push away the lump in her throat. The thought that the ring might never be recovered brought tears to her eyes. Grandma Peyton had been a petite, God-fearing woman. The ring had barely fit Mary's pinky.

Mary described the ring, and the officers took notes and assured her they would keep their eyes open. They also asked to speak to the boys.

"I'm afraid they ran off," Mary said uneasily. "When I confronted them . . . well, they didn't like it."

"Did they deny taking the ring?"

Mary nodded. "But I caught them going through the suitcase under my bed. That's where I always kept the ring."

The officers exchanged knowing looks. "We'll check around town and see if we can find them," the burly officer said. "I hate to be a pessimist, Mrs. Reynolds, but a theft like this is always hard to trace. The boys could have pawned the ring by now, and you know whoever has the ring isn't going to talk."

After the officers left, Mary got started on supper, but her mind wasn't on food. It was on sweet old Grandma Peyton, the gracious woman who had opened a soup kitchen for the St. Louis homeless. *Perhaps that's why I took those boys in*, Mary thought. *I'm sure Grandma would have done the same.* The thought gave her some measure of comfort but did little to deaden the sick feeling at the loss



of the keepsake.

Mary ceased stirring the sauce when she heard the familiar slam of the screen door. Had Traveler and Forrest come back to apologize and return the ring?

But it was Jack, home from a busy day at church. "Sorry I couldn't be here to talk to the officers." He kissed her. "How did it go?"

"Fine," she replied. "They're going to keep their eyes open, but I'm not going to get my hopes up."

After the meal, Mary grabbed her Bible and accompanied Jack to their neighbors' house. Married for only two years, Jill and Ted White were considering divorce. When Jill had timidly asked Mary if they could have a Bible study, she and Jack had heartily agreed.

What happened next made Mary forget about the lost ring. When they sat down on the Whites' living room couch, Jill and Ted looked them expectantly, their Bibles ready on their laps. After Jack led in prayer, both Jill and Ted admitted that they had problems. They also acknowledged that Jesus Christ was the only answer to their problems.

Jack smiled at Jill and Ted in surprise. "Are you both ready to accept Jesus Christ as Savior?"

The Whites nodded simultaneously. They had tears in their eyes as Jack showed them several salvation verses and explained what God required. Mary felt numb as Jill prayed and trusted Jesus Christ as her personal Savior. Moments later, in faltering words, Ted prayed and asked Jesus to save him too.

The next day Mary received a call from one of the policemen. "Sorry, ma'am, nothing yet. This may take some time; in fact, that ring might never show up. I hate to say that, but it's the truth."

"I appreciate your candor," Mary replied. "Thanks for calling."

Hanging up the phone, Mary heard the familiar squeak on the stairs to the second floor. Forrest and Traveler had returned. Setting down her coffee mug, Mary marched toward the stairs, ready to confront; but, stopping herself, she returned to the kitchen. *No, Father, I'm going to leave this in Your hands,* she prayed.

*Work in their hearts, Lord. Maybe someday they'll say they're sorry.*

A week passed, but there was still no word on the ring. When their father was released from prison, Traveler and Forrest loaded up their backpacks and headed toward the door. As if on second thought, they glanced back at the Reynolds. "Thanks for letting us stay here," Traveler said stoically.

"Yeah, thanks," Forrest echoed. The boys seemed eager to leave.

The door slammed shut. The Reynoldses exchanged glances. Wordlessly, they rose and embraced. Something broke in the back of Mary's throat, and she released the tears she had been holding back for the past two weeks. "It's okay." Jack held her close. "It's okay. The ring will show up."

Mary wiped her eyes. "I wasn't crying about the ring. I started thinking about what those boys are going home to."

The next day, Jill joined Mary for a cup of tea on the front porch. Jill's smile was especially radiant. She kept wagging her left hand, and Mary wondered what was the matter. Then, when the two of them bent over the porch railing to admire Mary's pink peonies, the sunlight struck Jill's finger, and Mary saw the ring for the first time.

"Ted bought me a new wedding ring." Jill could hardly contain her excitement. "He said since we're new creatures we need to start our marriage all over again."

As Mary admired the ring, she was struck by God's sense of irony. In that split second, the void of losing her great grandmother's ring was filled by Jill's delight in having her marriage restored. The ring was merely a symbol of that reunion, but to Mary it meant much more. It reminded her of something Grandma Peyton used to say: "When God takes something away, He always gives something better."

"It's beautiful," Mary said breathlessly. "Infinitely beautiful."

Adam Blumer is employed in the Publications Department at Northland Baptist Bible College in Dunbar, Wisconsin.

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## FBF Board Meeting

At the FBF board meeting on July 6, Dr. Matt Olson was elected as Vice President. Dr. Olson is pastor of Tri-City Baptist Church in Westminster, Colorado. He has served many years as an FBF board member, state representative, and regional moderator.

Rev. Bob Crawford, associate pastor of Faith Baptist Church in Taylors, South Carolina, was elected Treasurer and added to the FBF board. Commander Wayne A. Bley was also added to the board. Rev. Bley will be involved with the FBF chaplaincy program.

The FBF Winter Board meeting will be held February 14–15, 2000, at Faith Baptist Church in Taylors, South Carolina.

## FBF Membership

For most of the FBF's history, dues were required for membership. At one point in the 1960s there were different levels of membership ranging from \$5 to \$100 per year! Dues were dropped for several years, and all that was required to be in the FBF was signing the doctrinal statement. However, in order to have the funds necessary to carry out the FBF's program, dues are being reinstituted for the FBF. Annual membership dues have been set at \$20. Every member will receive a copy of the annual FBF Directory when it is published, and other benefits, such as health insurance, will be available to members as well. Dues may be sent to the Fundamental Baptist Fellowship, 500 West Lee Road, Taylors, SC 29687.

## Frontline Sunday Time

By the time you read this we will be mailing materials to all the pastors on our mailing list asking them to

have a *Frontline* Sunday at their churches before Christmas. What's involved? Simply let us know that you would like to take part, and we'll send you a supply of sample copies and subscription forms. All you have to do is distribute these materials to your congregation and encourage them to subscribe.

This annual subscription promotion is crucial to our continued operation. If you have not had a *Frontline* Sunday in your church during the past year, please consider helping us in this way.

## Remember Your Missionaries at Christmastime!

"Just a note to let you know how grateful we are for your ministry. One of our supporting churches has given us a gift subscription. I read every word of it two or three times between issues," writes a missionary in Ireland. Another missionary in Brazil writes: "A missionary friend was here with us this weekend and his recent copy of *Frontline* with him, which a supporting church had subscribed for him. . . . Just a quick glance at *Frontline* was enough to know it would be a tremendous blessing." Then came this letter from an evangelist: "We had an e-mail from a missionary in the South Pacific last week. He was concerned that they seemed to be 'left out of the loop' when it comes to matters of Christian interest. He needs to subscribe to *Frontline*. . . . It would be great if churches that support missionaries would send them subscriptions."

We agree! Your missionaries want and need *Frontline*. Last year several churches subscribed for their all of their missionaries. A gift subscription to *Frontline* makes a wonderful Christmas gift.

## Upcoming FBF Meetings

### October 4–5

#### Northeast Region

Trinity Baptist Church  
80 Clinton Street  
Concord, NH 03301  
(603) 225–3999

### October 11–15

#### Caribbean Region

Calvary Baptist Tabernacle  
Box 3390  
Carolina, Puerto Rico 00984  
(787) 769–0055

### November 1–2

#### Southern California

Fundamental Baptist Church  
1111 N. Ash St.  
Escondido, CA 92907  
(760) 743–1600

### November 4–5

#### Northern California

Heritage Baptist Church  
3200 Heidorn Ranch Rd.  
Antioch, CA 94509  
(925) 757–5242

### November 8–9

#### Southwest Region

Northwest Baptist Church  
402 San Clemente N.W.  
Albuquerque, NM 87107  
(505) 450–2556

### November 8–10

#### Midwest Region

Bethel Baptist Church  
200 N. Roselle Rd.  
Schaumburg, IL 60194  
(847) 885–3230

If you know of FBF meetings scheduled in the year 2000, please contact us so we can announce them in an upcoming issue and post them on the FBF web site ([www.f-b-f.org](http://www.f-b-f.org)).



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## SOUND WORDS

HOLD FAST THE FORM OF SOUND WORDS—2 TIMOTHY 1:13

## First Partaker

## Giants in the Earth

Two giants, one Baptist, the other Congregationalist, lie buried within 50 feet of each other at Bunhill Fields on City Road in London. The Baptist is interred in a magnificent monument topped by his recumbent figure. Under his feet, on the east end, is the inscription:

JOHN BUNYAN,  
Author of the "Pilgrim's Progress."  
Obt. 31st August, 1688, Aet. 60

The Congregationalist lies in a massive sarcophagus a short stone's throw away. He is John Owen—Puritan divine, chaplain to Oliver Cromwell, vice-chancellor of Oxford, pastor of note, and author of 23 reprinted volumes of theology (including seven on the book of Hebrews). He would be most church historians' choice for the title "greatest of Puritan theologians."

These two profited from one another's ministries. But it was Owen, the profound theologian, who sat at the feet of Bunyan, the uneducated tinker. Charles II once asked Owen why he bothered to go hear the tinker preach. "Could I possess the tinker's abilities for preaching, please your majesty," Owen replied, "I would gladly relinquish all my learning." It seems fitting, then, that these two should be introduced together.

## John Bunyan (1628–1688)

This most widely read of all Puritan authors was probably the least likely of them to be published. Born the son of a tinker (a traveling mender of metal household utensils), he never had the

advantage of even a single day of university training. But John Bunyan nevertheless authored at least 60 books, one of which, *Pilgrim's Progress*, became a universal classic that has to date been translated into more than 200 languages.

John Bunyan's life was minutely researched and sympathetically written by the Rev. John Brown in 1885. Entitled *John Bunyan: His Life, Times, and Work*, it is, among the dozens of biographies of the famous tinker, the life to read. Brown brought to it a scholar's exacting research and a pastor's devotional heart. In addition, he was himself minister for 37 years (1864–1903) of the church named after Bunyan (Bunyan Meeting) in Bedford.

For our purposes, I would like to concentrate solely on two experiences in Bunyan's life which are especially instructive. The first is his lengthy pilgrimage to salvation.

*Pilgrimage to Salvation*

Born in the parish of Elstow, just a mile to the south of Bedford, John Bunyan was baptized in the parish church as an infant. He grew up such an infidel, however, that by his own admission he had "few equals for cursing, swearing, lying and blaspheming the holy name of God." His childhood sleep was often interrupted by terrifying dreams which he attributed to the Lord's anger, and he was frequently troubled, even as boy of nine or ten, with "the thoughts of the fearful torments of hell fire."

The first hopeful beams of light into Bunyan's soul seem to have come with his marriage to an orphaned girl whose father had been godly. Though the two of them were so poor that they "had not so much between them as a dish or spoon," she brought with her into the marriage two Puritan books given her by her father, *The Plain Man's Pathway to Heaven* (by Arthur Dent)

"The husbandman  
that laboreth must  
be first partaker  
of the fruits"  
(2 Tim. 2:6)

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and *The Practice of Piety* (by Lewis Bayly). These awakened in the young husband a desire to reform which was, in turn, heightened by a startling warning one Lord's Day.

The minister had preached upon the evil of breaking the sabbath. Nevertheless, that very afternoon Bunyan entered into games on the village green across the road from the church. As he was playing a voice "did suddenly dart from heaven into my soul, which said, 'Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell?'" This experience so shook him that for a time he despaired of ever escaping damnation, but after awhile he renewed his efforts to reform, striving to keep the Ten Commandments, reading the Bible, and talking religion with his neighbors.

One day the young tinker came upon three or four poor women sitting at a door in the sun and talking about the things of God. Their talk, however, was strange to him. It concerned the new birth and their experiences of being visited with God's love in the Lord Jesus. This led to his reading the Bible insatiably and "crying out to God" that he "might know the truth, and way to heaven and glory."

Bunyan's slow progress to settled assurance of saving faith in Christ consumed the better part of the next several years. He graphically relates the whole struggle in more than 20,000 words of

Alleine's *Alarm to the Unconverted*, Richard Baxter's *Call to the Unconverted*, and Thomas Brooks's *Heaven on Earth* (to name only a few) were simply printings of sermon series preached to probe relentlessly the carnal reasonings and vain pretensions of the unconverted. To a modern reader it appears to be imbalanced ministry. But we need to remember the historical context.

During the Puritan years the civil laws mandated that parents baptize their children. All of the baptized were then members of the Church. No wonder then, that when a parish minister came to understand saving faith himself, he became a searching evangelist! Before him sat, Lord's Day after Lord's Day, his village's citizenry who, by virtue of very little more than their being present for services, also considered themselves to be citizens of heaven!

For this reason the Puritan preachers were unflinchingly blunt about the sand on which most of their listeners were building their hope of heaven. The approach resulted in a hardening unto further damnation of most, but the earnest searching for salvation of a few. Bunyan was one of the blessed few.

Now for the application, or as the Puritans said, the "use" of this teaching. I'd like to recommend that any reader struggling for assurance of salvation read prayerfully through Bunyan's entire account of his emergence from fear to faith. In nearly 25 years of pastoral ministry I've never encountered a single doubter whose uncertainties and temptations are not mirrored as well as answered by his candid testimony. He seems to have passed, in one lengthy, tortured pilgrimage, through the entire gamut of soul troubles experienced by those who fret interminably over their being truly in Christ.

#### *Imprisonment for Preaching*

The second of Bunyan's experiences we ought to consider is his 12+ years of imprisonment. It is surely more than irony that the man who struggled so long in order to be sure of Christ also suffered so long because he came to be.

In 1660, just a year after the death of Bunyan's wife, Cromwell's government came to its end with what is called the "restoration" of the monarchy. Charles II, the restored monarch, attempted to restrain independents like Bunyan by forbidding their preaching outside the parish churches. But Bunyan persisted. So, at 32 he was incarcerated in the County Gaol, just a five-minute walk from his home. Despite the touchingly simple appeals of his second wife, Elizabeth, Bunyan was denied release unless he pledged not to preach. That he simply could not do. But the heart-wrenching deprivations to which he was subjecting his family nearly broke his spirit. He was leaving destitute a wife of

## ***It was Owen, the profound theologian, who sat at the feet of Bunyan, the uneducated tinker.***

personal testimony in his partial autobiography, *Grace Abounding to the Chief of Sinners*. The breakthrough for the troubled tinker is best related in his own words.

One day, as I was passing in the field . . . suddenly this sentence fell upon my soul, "Thy righteousness is in heaven"; and methought withal, I saw with the eyes of my soul Jesus Christ at God's right hand; there, I say, as my righteousness; so that wherever I was, or whatever I was doing, God could not say of me, "He wants my righteousness," for that was just before him. I also saw, moreover, that it was not my good frame of heart that made my righteousness better, nor yet my bad frame that made my righteousness worse: for my righteousness was Jesus Christ himself, "The same yesterday, today, and forever" (Heb. xiii. 8).

Bunyan's experience was not rare for his time. Many Puritan works, such as the book by Arthur Dent (which Bunyan and his wife read), Matthew Mead's *The Almost Christian Discovered*, Joseph

less than two years (who suffered a miscarriage at the news of his imprisonment) and four children by his first marriage, one of whom, Mary, was blind. He related,

I found myself a man and compassed with infirmities. The parting with my Wife and poor Children hath often been to me in this place as the pulling of the Flesh from my Bones; and that not only because I am somewhat too fond of these great Mercies, but also because I should have often brought to my mind the many hardships, miseries and wants that my poor Family was like to meet with should I be taken from them, *especially my poor blind Child*, who lay nearer my heart than all I had besides; O the thoughts of the hardship I thought my Blind one might go under, would break my heart to pieces. . . . Yet recalling myself, thought I, *I must venture you all with God, though it goeth to the quick to leave you*. O, I saw in this condition I was as a man who was pulling down his house upon the head of his Wife and Children. Yet, thought I, I must do it, I must do it.

I've been to the Bunyan Museum in Bedford and seen the Gaol door behind which Bunyan lay imprisoned from 1660–1672 (and again for a short period in 1675). It consists of three layers of blackened oak sternly fastened together by 112 metal studs at five-inch intervals. The opening in the center is 32 inches long but a miserly nine inches wide. Two metal hasps secure it to large wall staples. The grievous thought of this young father languishing behind its grim visage while his children grew from five to six, from six to eight, from eight to 12, from 12 to 15, from 15 to . . . was almost heavier than I could bear even now, over 300 years removed from the event.

Only the felt presence of Christ could sustain a man for so long under such conditions. And the Lord did not fail to make His presence known.

I never had in all my life so great an inlet into the Word of God as now. The Scriptures that I saw nothing in before are made in this place to shine upon me. Jesus Christ also was never more real and apparent than now. Here I have seen Him and felt Him indeed. I have seen *that* here that I am persuaded I shall never while in this world be able to express. I never knew what it was for God to stand by me at all turns, and at every offer of Satan to afflict me, as I have found Him since I came in hither.

The single most lasting result of his “so great an inlet into the Word of God” was his immensely popular allegory, *The Pilgrim's Progress*. Its pilgrim theme was quite common to that era's preaching and writing. So much so, in fact, that modern historians have observed that “spiritual wayfaring

and warfaring” were the twin emphases that most frequently dominated the Puritan view of the Christian life. But no one portrayed it more vividly to the imagination than Bunyan. And no one seems to have lived it any more consistently than did this simple tinker-turned-preacher and his patiently suffering family.

Someone reading this column may not yet have read *Pilgrim's Progress*. One of the most enjoyable, entertaining, soul-elevating, life-edifying books you will ever read awaits you—in any one of more than 200 languages! Don't deny yourself the sheer joy another day. But let me urge you to avoid a modern English or abbreviated edition. Purchase the beautifully printed hardback published by Banner of Truth and handle it like hidden treasure. It is. Read it to your family during your devotional times. Talk through it with your children. Turn your whole household into a band of hopeful Pilgrims living for another time and place.

### John Owen (1616–1683)

The Latin epitaph on Owen's tomb memorializes him as “a scribe every way instructed in the mysteries of the kingdom of God.” It is no exaggeration. Owen's towering intellect commanded such respect that he was not only appointed vice-chancellor of Oxford but even allowed by the government to continue preaching as a non-Conformist after the Restoration (in striking contrast to Bunyan).

Owen's life is not nearly so attractive a read as Bunyan's, due largely to the fact that not one of his diaries and little of his personal correspondence survives. For those interested in what memoirs there are, volume one of his *Works* begins with a biography of about 100 pages, written by Andrew Thomson in the 1850s. A more recent work by the English historian, Peter Toon, appeared in 1971 under the title *God's Statesman*. Thankfully, both biographers write sympathetically of the non-Conformist cause to which Owen gave his life.

Reared in an English parsonage, Owen testified, “I was bred up from my infancy under the care of my father, who was a nonconformist all his days, and a painful labourer in the vineyard of the Lord” (*Works*, XIII, 224). By “painful,” Owen meant “painstaking.” It was the notable characteristic which he himself exemplified in every writing. During his lifetime he sent 73 works to the printers, with over a dozen more appearing posthumously. Some of these may never be equaled in the history of the Church.

For instance, his writings on the nature of indwelling sin in believers (*Works*, vol. VI), are probably the most thorough investigations into this subject the world will ever see. Far from ministering on a purely intellectual level, they abound with earnest exhortations. “Awake, all of you in



whose hearts is anything of the ways of God," he cried. "Your enemy is not only *upon* you, as on

## Some art, some music, and some theology must be pored over repeatedly with all the mental and spiritual powers at your disposal.

Samson of old, but is *in* you also." "Do not flatter yourselves that you shall hold out," he warned, "there are secret lusts that lie lurking in your hearts, which perhaps now stir not, which, as soon as any temptation befalls you, will rise, tumultuate, cry, disquiet, seduce, and never give over until they are either killed or satisfied."

Owen's answer to this problem of indwelling sin was not more rigorous self-effort, but passionate, intimate meditation on the glories of the Lord Jesus Christ. This produced what he called an "evangelical" rather than a "legal" obedience. It is a distinction which any joyfully obedient Christian *must* learn.

Our apprehension of this glory is *the spring of all our obedience*, consolation, and hope in this world. Faith discovering this manifestation of the glory of God in Christ, engageth the soul unto universal obedience, as finding therein abundant reason for it and encouragement unto it. Then is obedience truly evangelical, when it ariseth from this acting of faith, and is thereon accompanied with liberty and gratitude (*Works*, I, 243).

Read those words again. *Sl-o-o-o-o-w-ly*. How many of us comprehend them experientially? Do we know even dimly the truth of what he goes on to describe?

From the exercise of faith herein [He means in discovering the glory of God in Christ.] doth *divine love* unto God, proceed; therein alone it is enlivened and inflamed. On these apprehensions doth a believing soul cry out, "How great is his goodness! How great is his beauty!" God in Christ reconciling the world unto himself, is the only object of divine love. Under that representation of him alone can the soul cleave unto him with ardent love, constant delight, and intense affections (*Ibid*).

I know personally what it is to hunger intensely for these experiences for years without knowing how even to begin to satisfy the vague, gnawing



Dr. Mark Minnick is the pastor of Mount Calvary Baptist Church in Greenville, South Carolina, where he has served on the pastoral staff since 1980. He speaks frequently in churches and at conferences across the nation and ministers regularly on mission fields around the world.


emptiness of a legal obedience. Perhaps you do too. Here's a suggestion. Pick up your phone and dial 1-800-656-0231. Ask for a copy of *The Glory of Christ* by John Owen (regularly \$29.99, but \$17.99 through this discount outlet).

When your book arrives read the four directions on pages 306–308. Then read slowly—very slowly—beginning with page 285, a page or two a day during your devotional time. You have the rest of your life to savor this book, so don't be distressed if you need to reread some paragraphs two or three times. That's okay. So do most people who read Owen.

Remember that you are reading after a theologian who was as much a master of his field as Michelangelo was of the canvas and Beethoven was of the symphony. You cannot survey the productions of any such men casually and experience much return. Some art, some music, and some theology must be *pored over repeatedly* with all the mental and spiritual powers at your disposal. But doing so develops within you an exquisite organ for appreciation.

That's what we need. An ability to *appreciate* the Lord Jesus Christ in the splendid glory of all of His precious offices. Owen will nurture just such a finely tuned capacity in your soul and send you back to your Bible with eyes that see more—much more!—of the Lord than you've ever seen before. His every word and every action, and Paul's every explanation and every adoration will shine with new and manifested glory. You'll think the Bible is somehow different, but it will be you who has changed forever. You'll never again be satisfied with anything less than an evangelical obedience that surges worshipfully out of your newly experienced apprehension of the glories of God in the face of Jesus Christ.

"Christ is our best friend," Owen once told a friend who lay ill, "and ere long will be our only friend. I pray God with all my heart that I may be weary of everything else but converse and communion with him." God granted the theologian's request, for the very day Owen passed into the Lord's presence, he exclaimed to a visiting minister, "O brother Payne! The long wished-for day is come at last, in which I shall see that glory in another manner than I have ever done, or was capable of doing, in this world." An eyewitness of his passage testified that "with eyes and hands uplifted, as if his last act was devotion, the spirit of Owen passed in silence into the world of glory."

Let me end by encouraging your doing what the faithful families of these two giants did. They kept these men together in the earth. Read their works together. The tinker's simplicity and the theologian's depth complement one another providentially. Owen will make you ravenous for Christ. Bunyan will chart the pilgrim path that finds Him. 



# Bring . . . the Books

## Changed into His Image

Like a parched throat craves cold water, my spirit thirsts for a work that blesses my heart, reads easily, and truly impacts my life. But let me warn you—when you pick up Jim Berg's *Changed Into His Image: God's Plan for Transforming Your Life* (Bob Jones University Press, 1999), be prepared to soak it in for several hours. He has put together a treasury of enlightening vignettes of various Scriptures, practical illustrations (with the names and details changed to protect privacy), and a step-by-step workbook on the process of sanctification...how to help your disciples become more like Christ.

I found myself reading the book—at times with a tear, at other times on my knees, at times in my prayer closet, and at times laughing out loud—asking the Lord to change me. My passion is to be more like Christ, and the Holy Spirit's magnifying glass certainly illuminated areas of need. At the same time, I was asking the Lord how I could use this material to bless God's people. For a busy pastor, here is a counseling manual that can genuinely help your flock. But Berg reminds us all, you cannot disciple another unless you too are changing.

Dr. Berg's introduction includes his purpose for writing the book. He and his wife set out as a goal to have their family reflect Christ, and you can see they have been striving for that goal passionately. I enjoyed reading the mission statement the Berg family crafted and adopted. It makes a wonderful pattern for any Christian family anywhere:

### **The Mission of Our Family**

To passionately know our God,  
And to love and please Him by

Living together in harmony,  
Serving each other in humility,  
Growing together in godliness,  
Helping others with cheerfulness,

And thereby, as a family,  
To provide a "living advertisement"  
Of Christlikeness

For others in this generation and  
For our children

In the generations to come.

Statements leapt off the page to convict my heart. "Our greatest problems are never around us; they are in us!" That axiom fairly represents the substance of the book.


Built around Ephesians 4:22–24, Berg has put together a systematic treatment of sanctification. He elaborates from this text on the three prevalent themes, Mortification of the Flesh, Memorization of the Word, and Manifestation of Christlikeness. The result of sanctification is to become a "grown up Christian," like Christ. Each of these three major points has four chapters that go into careful and clear detail about how to implement them in our lives.

I reveled in his illustration of the Holy Spirit's magnification glass. It seems the closer we get to the Lord, the more He shows us our own sinfulness and need of Him. It is like starting with a 10X magnifying glass. As our hearts and lives are purged of sinful attitudes, habits, and actions (John 15:3), the Holy Spirit is not finished with us. Indeed, He turns up the power, first 20X, then 30X. The sanctification process never concludes until we see Christ.

The chapter "Getting in Your Place" captivated me, especially the section on humility. Few people have the spiritual character to address such a subject and I found myself embarrassingly confessing my pride.

Any change that will ultimately help a man must move him away from autonomy and must move him toward dependence upon his Creator. . . . Humility, the place of entire dependence on God, is, from the very nature of things, the first duty and the highest virtue of man. It is the root of every virtue. . . . Humility is simply [man's] acknowledging the truth of his position as man and yielding to God His place. . . . When a man finally recognizes that he is a rebel against God and decides to "lay down his arms," he demonstrates humility by his repentance. . . . A man's potential for God lies not in his ability, nor in his opportunity, but in his humility before God (pp. 68–84).

Mr. Berg has expanded the usefulness of his treasure trove from a personal manual to a training regimen. Following each chapter there are review questions and helpful hints in using the book in a discipleship ministry, whether it is discipling your spouse, your children, church leaders, or working with someone one-on-one. You will also find helpful projects that drive you to the Lord and help those who have left their first love to fully love Him again. Included in the work are a number of appendices, tables, and reproducible study sheets.

Newly published works too often rehash the old party line on counseling. This work actually pioneers some new territory. *Changed Into His Image* will become a well-worn and frequently reread work on my library shelf. I encourage pastors and studious laymen everywhere to purchase a copy and then prepare to read it on your knees. This is a work that, under the Holy Spirit's guidance, will change your life. 

*"... when  
thou comest,  
bring with thee  
... the books"  
(2 Tim. 4:13)*

Dr. Mark Simmons is the pastor of Marquette Manor Baptist Church in Downers Grove, Illinois. He has ministered as a church planter and senior pastor since earning his Ph.D. from Bob Jones University in 1981.





### Satan and the Serpent in Genesis 3

Moses records the first attack of our enemy upon mankind in Genesis 3:1. Following the bliss Adam and Eve shared on day six, our enemy tempted the first couple. The reader may infer several facts. First, since Gen. 1:31 indicates there was no sin in the universe through day six, Satan had not yet rebelled. Second, Satan's rebellion followed shortly after day six for several reasons. Adam had just named the beasts of the field, of which the serpent was one (2:20). Then the Lord put Adam to sleep while He created woman, whom Adam named "Eve" immediately after the fall (cf. 2:20, 21, with 3:20). The New Testament commentary on Satan's fall confirms this tenor of immediacy, stating that the bishop should not be "a novice (neophyte), lest being lifted up with pride he fall into the condemnation of the devil" (1 Tim. 3:6).

According to Moses, the serpent was more subtle than any beast of the field. The serpent, apparently classified as a beast rather than a creeper (cf. 1:24), was not only subordinate to mankind, but also the tool of the malicious enemy (cf. 3:15). Moses connects the previous garden bliss with the diabolical temptation by the wordplay between "naked" (*'arummim*, 2:25) and subtle (*'arum*, 3:1). Man's innocence was in contrast to and undermined by the serpent's subtlety. Satan shrewdly utilized his original purpose as "one who covers" (Ezek. 28:14) to render him as "one who exploits and exposes."

The New Testament clearly identifies Satan with the serpent in at least two passages. Paul alludes to the *protevangelium* (Gen. 3:15) as he repeats the promise of victory in Christ (Rom. 16:20). John identifies Satan with "the great dragon . . . that old serpent, called the Devil" (Rev. 12:9). From Gen. 3:1, the believer may learn at least two characteristics about our enemy.

### He Is a Crafty Being

*He Manipulates.* Moses uses the comparative preposition *min* ("more") to express the idea that the serpent was more subtle in comparison to the other beasts (cf. 3:20). Satan manipulated the ideal tool, the subtle serpent, for his evil purposes. He used the same technique on other occasions, as with the king of Babylon (Isa. 14:4), the king of Tyre (Ezek. 28:12), and even Peter (Matt. 16:22, 23). Satan is the master of manipulation as he uses the appropriate tool for his devices. The Hebrew

root behind the word "subtle" is translated "crafty" in a positive sense in Job 5:12, 15. Likewise, Solomon employs '*arum* to refer to the prudent man in Proverbs 12:16, 23. Satan used the craftiest animal in Eden as a tool to tempt Adam and Eve.

*He Exposes.* The Lord created Adam and Eve in the image of God (Gen. 1:26, 27). Moses emphasizes the unity/diversity principle of mankind in the *imago Dei*. Just as God is singular (cf. the singular verb "created," *bara'*, in 1:27), and also plural ("let us," *na'aseb*, in 1:26), so is man (cf. "him . . . them," *'otho* . . . *'otham*, in 1:27). Satan exposed the nakedness (*'arummim*) of Adam and Eve through his craftiness (*'arum*) by showing them their individual distinctions (cf. 3:10, 11). As Moses writes from a post-lapsus perspective, he recognizes that Satan's craftiness extends to the perversion of the good institution of marriage with all sorts of aberrations such as bigamy, sodomy, polygamy, rape, incest, and fornication—as the remainder of Genesis indicates.

### He Is a Created Being

*He Was Good.* The Scripture states that the Lord Jesus Christ made the serpent as one of the "good" animals of the Garden (cf. 1:31, 2:20 with Col. 1:16). Furthermore, the Scripture reveals that God created Lucifer as a perfect cherub (Ezek. 28:14, 15). God gave His perfectly created being the responsibility to obey Him. Satan fell because of pride, however, taking a third of the angels with him (Matt. 25:41; Rev. 12:4). This perfect creation is the author of sin in the universe.

*He Is Limited.* As the chief rebel against the Lord, Satan nevertheless is limited to using dupes for his purposes. He used the serpent, he used King Saul (1 Sam. 19:9), and he used Ananias and Sapphira (Acts 5:3ff.) to accomplish his sinful ends. Moses does not fail to stress, however, that just as the serpent was crafty (*'arum*), he also was cursed (*'arur*, 3:14). Likewise, those who identify with the evil personage behind the serpent will fall under the divine curse upon Satan.

### Conclusion

Believers should recognize that the Devil, though originally good, is a crafty but created being with limitations who manipulates and exposes. May God help us to remember these characteristics about our enemy and avoid their negative influences in our lives.

**"Rightly  
dividing  
the Word  
of Truth"  
(2 Tim. 2:15)**



# Windows

## An Extended Illustration of John 12:25

### Living a Life that Counts

Mr. Vincent thoroughly enjoyed the Irish Derby that fine Autumn day of 1875. He had earned a fortune as a plantation owner in India and returned to England with some of his fellow wealthy landowners to spend his fortune on a life of enjoyment. Mr. Vincent just missed the last boat crossing the channel and so was forced to stay the night in Dublin. As he wandered out for a stroll, he came to a theater marquee that read "D. L. Moody and Ira D. Sankey." He wondered what vaudeville company this was and went inside. God gripped his heart in the meetings. Instead of going home the next day, he stayed in Dublin attending the meetings. One night he went to the enquiry room, and Dwight Moody led Mr. Vincent to Christ.

Mr. Vincent had a close friend named Edward, also a wealthy, retired planter from India. One day when Vincent was calling on his friend, Edward had just purchased the fastest horse in all of Britain and had arranged to race him the following week. "If you are a wise man you will put every penny you can on my horse," he said. But Vincent refused. "You are the biggest fool I ever saw," Edward chided, "but come along and dine with me, and you shall say where we go after dinner."

Why had Vincent refused to bet? He still admired fast horses, but he no longer sought his pleasure in gambling, in the things so much valued by this world. When he found Jesus Christ, his life changed. Instead of loving this earthly life, he hated his life in this world.

John 12:25 tells us how to have a life worth living: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." In the world's eyes, Mr. Vincent had a worthwhile life before he came to Christ. He made millions planting indigo in India. Then he returned to London with his family to love his life. Balls, horse racing, hunting, card playing, theater-going—he poured himself into these life-loving activities. But these things of the world began to grow strangely dim in the light of Christ's glory and grace. Now his focus was on those things that lasted forever.

### A Life Worth Living, According to Christ

When Greeks came seeking Jesus, it signaled the hour of the cross, the time when Jesus must glorify God by dying for the sins of the world. He had lived a life of self denial, but now came that ultimate act of denial. He turned to His disciples and to those Greek seekers and taught them, by His own example, what it means to have a life that will count for eternity. We must die to self (v. 24). We must hate our lives in this world (v. 25). We must follow Christ (v. 26).

Strange as it may seem, a person does not have a life worth living by loving his life. The term translated

"life" in John 12:25 refers to one's existence in time, everything that constitutes my life in time and space. This is my self. It is that aspect of my present life that wants recognition, praise, freedom—that which is absorbed with time rather than eternity, with earth rather than heaven, with things rather than truth. So Jesus is saying, "The one who loves self shall lose the self he is loving."

To love my life, my self, means that I am fond of, that I have an affection for, this earthly existence of mine. I like earning my money, buying my things, enjoying my pleasures, living my life my way without giving too much thought to God. My focus is on the things of this life: my house, my car, my clothing, my daily needs, my health, my hobbies, my plans. The decisions this person makes are not so much regulated by God's Word. Rather, they consider what they want, what they think will benefit them, or will make them happy.

### Edward's Turn

A promise was a promise. After the meal the bombastic Edward asked his friend, "Where shall we go to amuse ourselves?" "Drury Lane Theatre," Vincent suggested. It was the first night of the Moody/Sankey Meetings in London. Edward earnestly protested a religious meeting in the middle of the week, but being a man of his word, he went. When the meeting was over, he turned to his friend and said, "I will come hear this man again. He told me everything I have ever done." Edward attended every night until he was soundly converted.

What happened then? Once again, the man who had been infatuated with horse racing, hunting, balls, parties, and card playing now was consumed with only one thing: seeking to win souls. Edward cleared out the large hall of his mansion at Tedworth and filled it with benches and seats. He invited the gentry for miles around and preached the gospel to them week after week. A neighbor asked Edward's coachman if his master had got religion or something. "Though there's the same skin," the coachman replied, "there's a new man inside!" And that new man on the inside no longer loved his life in this world.

Edward Studd died quite unexpectedly only two years after his conversion. This is all the time God gave him, but it was enough to see his family, and especially his sons, converted.

### Remember Lot's Wife

Perhaps the most poignant Biblical example of this life-loving is found in Genesis 19 and Luke 17. Lot's wife could not bear to have her precious earthly posses-

*"To every preacher of righteousness as well as to Noah, wisdom gives the command, 'A window shalt thou make in the ark.'"*

*Charles Spurgeon*



sions so wantonly destroyed in God's judgment. As she fled from Sodom she was fleeing not for her life, but from it! It was the life she so dearly loved, the life to which she had dedicated so much time and effort and energy. That was why she looked back, and when she did, she became a pillar of salt. Loving one's life, then, is doing everything to hang onto it, being earthly minded, laying up treasure on earth; it is serving the master of mammon, taking thought for, or worrying after, my life, being anxious about food and raiment, being choked by the cares of this world and the deceitfulness of riches.

## Edward's Boys

Edward Studd had three boys, all of whom were known by their initials: J. E. K. (Kenyston), G. B. (George) and C. T. (Charlie), all of whom distinguished themselves as cricket players. Charlie used to practice batting for hours in front of the mirror, and he and his brothers created a record at Cambridge which has never been equaled. But Kenyston was the only one of the three who lived for God. Years later Charlie wrote to his oldest brother:

I never forget the influence your life had upon me, and how I admired your courage and loyalty to the Lord Jesus Christ. . . . Instead of going and telling others of the love of Christ, I was selfish. . . . The result was that gradually my love began to grow cold, and the love of the world began to come in. I spent six years in that unhappy backslidden state.

Charlie was loving his life. What is the consequence of living such a life? Literally, he is now losing it, continually losing it. This is not something that happens only at the future judgment of God. C. T. Studd lost six years of his life, because they were years lived for self. He can never have those years back. Suppose his father had decided to live six years for self? What would have been the result?

## Revisiting the Text

The term translated "lose" (John 12:25) also has the meaning of destroy. God has designed our lives to be used for eternity. When I refuse to use my life that way, I am continually destroying any chance of having a life worth living. At the end of such a life the person has absolutely nothing, and he has it forever.

The second half of this verse speaks of one who is hating his life in this world. The language may sound strange to our ears because contemporary society teaches people to love their life. How can it be a good thing to hate it? Hating in this sense of the term, however, speaks of choice. It is not that I feel animosity or hostility toward my family members, or money, or this earthly life. Rather, I simply do not choose them over my eternal life.

Jesus is very specific here: the one hating his life in this world. This is not monasticism, but a choice to live for those things that I can take into eternity with me—for the souls of men and for my own soul, rather than for earthly possessions, earthly reputation, earthly pleasure. The person who hates his life in this world counts nothing too dear to be given up in obedience to Christ. There may be friendships, or plans, or possessions that ought to be sacrificed in obedience to Christ.

## Back to Charlie


Two dear saints set themselves to pray that God would bring Charlie Studd back to Himself, and God answered almost immediately. George, the brother to whom Charlie was especially close, came down with a very serious illness. As Charlie sat almost constantly by his bedside, watching his brother's life ebb away, he thought to himself: "Now what is all the popularity of the world worth to George? What is the fame and flattery worth?" It was a powerful lesson, and one not lost on George's younger brother.

As it happened, D. L. Moody was once again in town. Charlie went to his meetings and dedicated himself completely to the Lord Jesus Christ. What had happened? C. T. Studd had stopped loving this life. What is the consequence of thus hating one's life in this world? He will find it unto eternal life, will have an eternal quality to his life beginning right now, and will enjoy that eternal quality of life forever. C. T. Studd wrote:

Formerly I had as much love for cricket as any man could have, but when the Lord Jesus came into my heart, I found that I had something infinitely better than cricket. My heart was no longer in the game; I wanted to win souls for the Lord. I knew that cricket would not last, and honour would not last, and nothing in this world would last, but it was worthwhile living for the world to come.

Mr. Vincent hated his life in this world and so won Edward Studd to Christ. Edward Studd hated his life in this world and so won his son, C. T., to Christ. C. T. Studd hated his life in this world and so won Chinese, Indians, and Africans to Christ. But D. L. Moody hated his life in this world and started it all! And in glory right now they are eternally glad for their choice. In every sense that really matters, they had lives worth living. How about you?

## Afterthought

D. L. Moody hated his life in this world and started it all! Actually, "all" is too big a word, even for Moody. For it was an obscure and all-but-forgotten Sunday school teacher, Edward Kimball, who hated his life in this world and won a young D. L. Moody to Christ. You may never be a D. L. Moody, but you can be a Mr. Vincent, an Edward Studd, or an Edward Kimball. But ultimately it was Jesus Christ who started it all by hating His life in this world and giving it up for us. 



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TYARARR JONES, a 1997 Church Ministries major enrolled in Calvary Baptist Seminary, Lansdale, PA, is working on a graduate degree in Theological Studies.



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DR. DON STRANGE, pastor of Winkler Road Baptist Church in Ft. Myers, FL, and a Clearwater Christian College board member.



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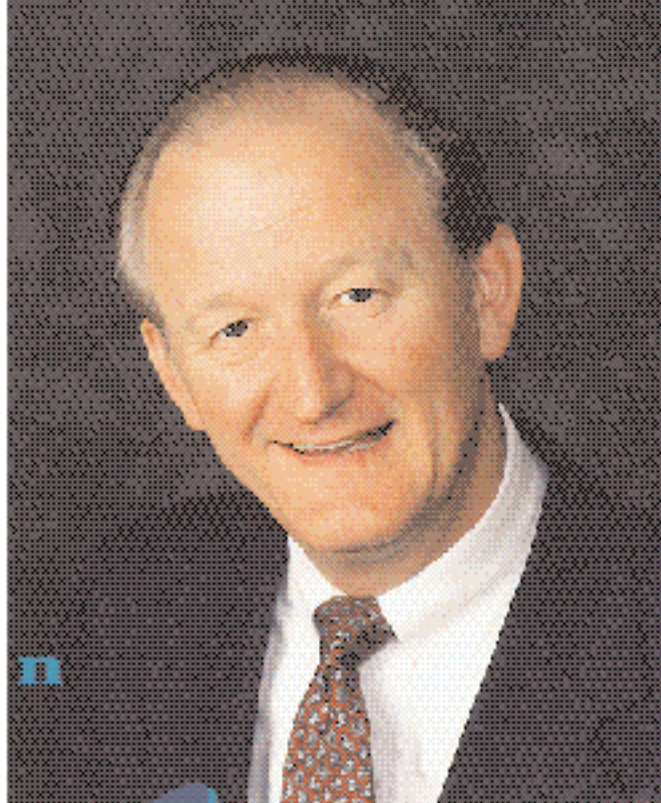
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JOE OLACHEA, Jr. (1978), pastor of Shadyrest Bible Church, Trenton, NJ, president of Central Jersey Bible Institute, president of New Jersey Council of Alcohol and Drug Education, chaplain of the Derby Fire Company, and married father of five.



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## Two Small Candles and God

Deb Craven

**T**he Brazilian moon was smiling down on us; the stars were tiny pricks of light in the dark blue canopy above. It would have calmed me to look up and to center my thoughts on God's greatness and creative power, but I was busy thinking about Paulo and Maria, hoping that they would be home so that we could get to know them better and have an opportunity to share the gospel.

As we drove through the rutted, dusty roads of Samambaia, Brazil, we were all quiet. Terry, my husband, was nursing a painful neck injury and was fatigued from a long day of church construction work. Our two young children, Alyssa and Scott, were feeling just a bit put out that they would have to sit and be silent while we adults visited, rather than play at home; and I was having those last-minute jitters that still come every time I know I'm facing an evening talking in Portuguese with new acquaintances. We had been praying specifically in the days just past for the salvation of Paulo and Maria, recent visitors to our church. As we approached their simple home, all of our hearts approached the throne in prayer, asking for God's help and blessing on this visit.

Terry parked our blue station wagon in front of their unfinished house, carefully straddling a deep drainage trench. We stepped out and began to clap our hands, the Brazilian way to make your presence known and ask permission to enter. Paulo's sister Solange invited us in. After greeting the family with the customary hugs and handshakes, we sat down to visit, making small talk while wondering at the same time where Paulo and Maria were. Paulo's mother informed us that they had left earlier, thinking for some reason that we were not coming. Disappointed, we continued to visit with the family, waiting for the proper moment to gracefully exit, when, in answer to prayer, Paulo and Maria returned home and sat down to visit with us. As soon as he could, Terry directed the conversation to spiritual topics, asking if they would like to know for certain if they were going to heaven. Following their positive response, he gave each of them an illustrated gospel tract. The exact moment that Terry opened his tract to begin explaining the plan of salvation, the lights in the entire city of Samambaia went out.

As we sat on the sofa in total darkness, my first thought was, *Satan doesn't want us to share the gospel*

*here. This is his doing.* During the previous week, Terry and I had been discussing how difficult the work in Samambaia was, the many obstacles that we had encountered, and how often we had felt like we were beating our heads against a brick wall. We concluded that Satan had had free reign in Samambaia for a long time and that he was not going to relinquish it easily. But we were not going to give up. God had sent us to Samambaia, and He would give the fruit in His time.

Blackness permeated the room until Paulo's mother brought in two small, white candles. She carefully set one on the old sewing machine next to Terry and placed the other one on a small wooden stool in the center of the room. By this simple light, Terry began to explain the way of salvation. As Terry spoke, Alyssa, Scott, and I prayed that God would give him the right words to say, that there would be no interruptions, and that the Holy Spirit would prepare Paulo and Maria's hearts for the message they were hearing.

A hush had fallen over Samambaia. When the lights went out, it was as if God had covered the city with a blanket of silence and it had gone to sleep. Family members quietly entered the living room, drawn to the only light in the house. There was no television to interrupt us, no stereo to distract, and no visitors calling our attention elsewhere. And just as those two small candles penetrated the darkness of the night, so was the light of God's Word penetrating the darkness of sinful hearts. It was a living picture of 2 Corinthians 4:6, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Psalm 119:130 says that the entrance of His Word gives light and understanding; and that night, as the shadows danced on the bare cement walls, this young Brazilian couple believed, prayed, and were saved.

What Satan may have intended for evil that night, God used for good. For the prince of darkness can never win against the God of Light, and the author of Romans 8:28 is still and forever in control.

After spending more than ten years in Brazil, the Cravens returned to the U.S. where Terry now serves as Midwestern Mission Advancement Representative with Baptist Mid-Missions. They are based in Macomb, Michigan.



# Who Are The Fundamentalists?

Condensed from a message preached at the World Congress of Fundamentalists, held July 5-8, 1999, in Greenville, South Carolina.

Today there is much confusion about the title "Fundamentalist." Muslim Fundamentalists have hijacked the term to describe their rigorous application of the strict laws of the Koran, but their violent enforcement tarnishes the image. In the Protestant religious world there are Pentecostal Charismatics who claim the title, as well as many who claim that because they believe in the inspiration of the Scriptures they must be Fundamentalists.

Some regard the terms "evangelical" and "Fundamentalist" as synonymous, but they are not. A Fundamentalist must always be evangelical but an evangelical is not necessarily always a Fundamentalist. The situation in our day is such that we cannot take the term for granted but must understand and repeat our definition, and, understanding it, be prepared to fight and even lay down our lives for it.

In one sense there is nothing new in our day and generation; the Devil has always been the "roaring lion seeking whom he may devour," and "an angel of light" seeking to deceive. In Acts 20, Paul warns that men will arise and teach false doctrine, and that wolves will come in to do harm to the flock of God. This has continued ever since in the history of the church. But surely this is a strategic time in the life of Biblical Christianity when doctrine and practice is in the melting pot. We must re-appraise our position and the meaning of the term *Fundamentalist*.

## BELIEFS OF FUNDAMENTALISM

You cannot have a definition of what a Fundamentalist is without understanding the convictions and beliefs of Fundamentalism. It is because of his beliefs that he must

act as he does. The writer of Proverbs says, "As a man thinketh in his heart, so is he."

We are not trying to define a bare orthodoxy of words—that becomes a dead orthodoxy. Our concern is not merely to maintain a recognized position or continue a particular tradition but rather to rediscover and redefine the spiritual life and vitality of Biblical Christianity.

I want to give six affirmations concerning the revitalized Fundamentalist.

1. *The Fundamentalist believes the Bible to be the only authority.*

We live in a day when it is popular to believe the Bible to be true only when it is relative to situations. But we believe in absolutes—the Bible is always true in every circumstance. Our authority does not come from the church, nor from tradition, and certainly not from a so-called infallible pope.

We give unqualified acceptance and obedience to the Scriptures. This book does not merely *contain* the word of God—it *is* the word of God. It is *theopneustia*—God-breathed, and we believe it from cover to cover.

The modernist liberal tries to take away from it with his deletions, and the Roman church attempts to add to it with its various services and orders. The Fundamentalist does not accept any subtractions from nor additions to this wonderful book. We accept the

Biblical account of creation as being scientific and historical. We believe in the literal truth of the miracles, in the Old Testament and in the New, and that the science and the history of the Bible are correct.

We take the whole Bible as supernaturally given that we might know Him and His ways. Martin Luther said he would not trust "that old witch reason" to interpret the Bible. Wesley is described by a biographer as the man "of one book," and the early Methodists were derisively named "Bible moths" because of their love of getting into the Word of God. The great slogan of the Reformation, *sola scriptura*, has always been the slogan of the true Fundamentalist.

2. *The Fundamentalist is always concerned about doctrine.*

*It is because of his beliefs that he must act as he does. The writer of Proverbs says, "As a man thinketh in his heart, so is he."*



The Fundamentalist contends that doctrine is of vital importance, and that there is a need for a clear understanding concerning the doctrine of God and of the life and work of Christ, showing Him to be a unique Savior to His people, and of man and sin, revealing the need of the regenerating power of the Holy Spirit. Doctrine builds up spiritual lives with confidence and assurance; it inspires the believer and feeds him with the bread of Heaven.

3. *The Fundamentalist acts on convictions.* The Puritans used to speak of people with “big heads and little joints,” meaning their heads were full of knowledge with no exercise of that knowledge. That is not so with the Fundamentalist who believes in obedience. If God says so, we obey without hesitation, question, or reluctance. God calls His people to be a separated people out of sin, the world, and apostasy unto Him outside the camp. The liberals want an all-inclusive church; the evangelicals, a compromised church; but the Fundamentalist, a separated church for God’s glory alone.

We are against sin and evil and compromise; thus we are not afraid to use negatives or condemn. In today’s modern church an important word is *accommodation*, and that is the reason so many stay in an apostate denomination to make a witness. But we cannot accommodate the Devil!

4) *The Fundamentalist is watchful and alert.* Peter described this world as a “dark place.” Jesus was stronger in His language when He spoke of a “crooked and perverse generation.”

The Fundamentalist is watchful and sees things happening, sometimes afar off. The reason he watches is that the Lord urged us to “watch and pray,” and the whole of the New Testament constantly encourages us to “beware,” “take heed,” and exhorts “watch ye, stand fast in the faith, quit you like men, be strong.”

That is why we give a warning concerning the godless materialism of our day, deceitful ecumenism, the anti-Bible movement, the liberal Modernist pact seeking to destroy the church, the big lie of Romanism, and the deception of the Charismatics.

The true Fundamentalist has not got his head in the sand ignoring what is happening around him but is vigilant and ready. The Bible speaks of exposing error and naming names, as Paul did in his Second Epistle to Timothy—names such as Phygellus and Hermogenes who had turned away; Hymenaeus and Philetus who erred from the truth; Jannes and Jambres, those men of corrupt minds; and Alexander the coppersmith who did much evil to the apostle.

5) *The Fundamentalist puts emphasis on the spiritual life.* We believe in spiritual life that begins at the new birth and brings us into a vital relationship with God in Christ. We rejoice in a real fellowship with God and believe in prayer. Prayer is vital to the Fundamentalist; it is his life and native air.

The Fundamentalist knows the joy indescribable and full of glory in his experience of love and peace. He thanks God for the fullness of the Spirit as he seeks to work for God in the vineyard. He is concerned for the

## Six affirmations concerning the Fundamentalist:

*The Fundamentalist  
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only authority.*

*The Fundamentalist  
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about doctrine.*

*The Fundamentalist  
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*The Fundamentalist  
is watchful and alert.*

*The Fundamentalist  
puts emphasis on  
the spiritual life.*

*The Fundamentalist  
is concerned about  
evangelism.*



way people live. Purity and holiness are not abstract concepts but the everyday working out of our salvation with fear and trembling.

6) *The Fundamentalist is concerned about evangelism.* He recognizes that this world is lost without Christ; that a man is dead in sin and without hope apart from Christ as Savior.

He believes in giving primacy to the preaching of the gospel. When people cease to be interested in preaching they cease to be Fundamentalists. To the Fundamentalist, nothing compares with preaching the gospel, or, as somebody has described it, "truth mediated through personality." And God is pleased to use the message preached to save lost souls.

John the Baptist is an example of what a true Biblical Fundamentalist should be: his authority was the Scriptures; his action was distinctive—he was different in dress diet and message (he was the first separatist of the New Testament, living in the wilderness outside the camp); his attitude was that of a spiritual man; his announcement was not concerning himself but "the Lamb of God"; his acceptance was of that of not being popular in his militancy against sin. He lost his life because he was faithful. His testimony was that "he fought a good fight, he finished his course."

## THE BATTLE

The fruits of apostasy are seen in the godless society in which we live. Abortion is acceptable, homosexuality normal, crime levels tolerated, the drug culture rampant, and people believe that God is dead. We have a secular religious society where distinctives have been blurred, and where the professing Church works for the kingdom on earth as the priority.

### What is the gospel for this society?

Is it the ecumenical gospel with its all embracing appeal yet a denial of doctrine and the Bible? Is it the social gospel which regards man as basically good? Is it the Roman gospel with its penance, purgatory and priest-craft? Is it the superficial gospel of the

evangelicals and Charismatics which makes God impotent and man almighty?

Paul said, "I am not ashamed of the gospel of Christ." Some are ashamed, and they take away from it. Others are ashamed and add to it, and there are yet more who are ashamed of it and try to hide it. The Fundamentalist is not ashamed of the

whole gospel because it is divine in origin, supernatural in power, and unique in content.

Dr. Brian Green is pastor of Calvary Free Grace Baptist Church in London, England. He also serves as general secretary of the British Council of Protestant Christian Churches.



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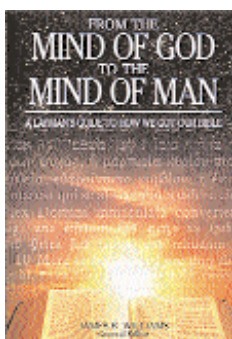


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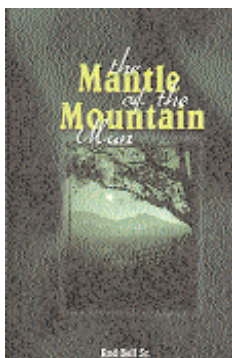
# New Book Announcements



## *From the Mind of God to the Mind of Man* *A Layman's Guide to How We Got Our Bible*

James B. Williams, Ed. Greenville, South Carolina: Ambassador-Emerald International, 1999. 231 pp.

The content of this book, with each chapter written by a different author, will provide pastors and laypeople alike with information about the current Bible translation controversy. It is extremely helpful in explaining the complicated issues concerning different manuscripts and translations.

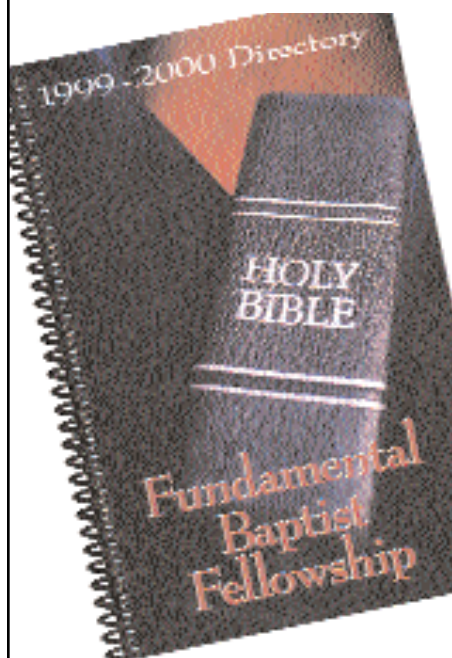


## *The Mantle of the Mountain Man*

Rod Bell Sr. Greenville, South Carolina: Bob Jones University Press, 1999. 364 pp.

This book is the autobiography of Dr. Rod Bell, the long-time president of the Fundamental Baptist Fellowship and pastor of Tabernacle Baptist Church in Virginia Beach, Virginia. It is the warm-hearted account of Dr. Bell's childhood memories and life-changing experiences.

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—Charles H. Spurgeon

Public schools 'tis public folly feeds.  
—William Cowper

In a dream you are never eighty. —Anne Sexton

And wit's the noblest frailty of the mind.  
—Thomas Shadwell

You only have power over people as long as you don't take everything away from them. But when you've robbed a man of everything he's no longer in your power—he's free again.  
—Alexander Solzhenitsyn

... the loud laugh that bespoke the vacant mind.  
—Oliver Goldsmith

As heat is opposed to cold, and light to darkness, so grace is opposed to sin.  
—Thomas Brooks

Our nature lies in movement; absolute rest is death.  
—Blaise Pascal

He who has learned to obey will know how to command.  
—Solon

Some persons think they have to look like a hedgehog to be pious.  
—Billy Sunday

Wisdom comes by suffering. —Aeschylus

Humble love, and not proud reason, keeps the door of heaven.  
—John Greenleaf Whittier

Prayer is not an argument with God to persuade Him to move things our way, but an exercise by which we are enabled by His Spirit to move ourselves His way.  
—Leonard Ravenhill

God does not do anything with us, only through us.  
—Oswald Chambers

It is with our passions, as it is with fire and water. They are good servants but bad masters.  
—Sir Roger L'Estrange

It is astonishing that I—dust, ash, and mud—may be on familiar terms with the highest God.  
—Angelus Silesius

God is never found accidentally. —A. W. Tozer

Some shoppers imitate General Custer—the only word they say is “charge.” —Unknown

The one principle of hell is, “I am my own.”  
—George McDonald

When they call the roll in the Senate, the senators do not know whether to answer “present” or “not guilty.”  
—Theodore Roosevelt

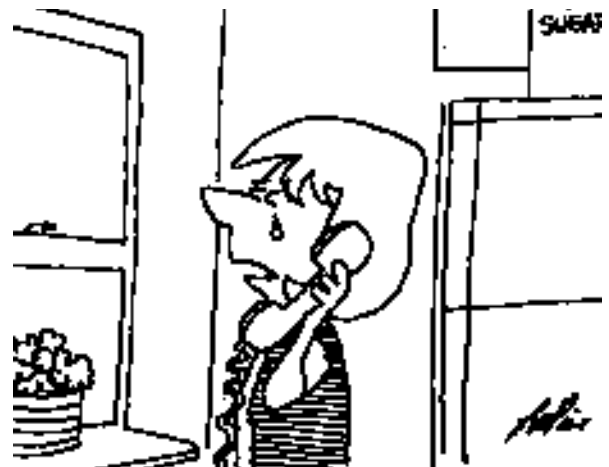
My faith has no bed to sleep upon but omnipotency.  
—Samuel Rutherford

Let a man go to the grammar school of faith and repentance before he goes to the university of election and predestination.  
—George Whitefield

Tain't worthwhile to wear a day all out before it comes.  
—Sarah Orne Jewett

If you are in with God, you are at outs with this world.  
—Gipsy Smith

Truth has a quiet breast. —William Shakespeare



Pastor, this is Alice Thorp. All your years of preaching finally hit home this Sunday. Ed and I wanted you to know we finally understand stewardship and we're going to start tithing immediately. And also, Ed has been transferred to a new job in Dallas and we'll be moving next week, but we just wanted you to know.

Compiled by Dr. David Atkinson, pastor of Dyer Baptist Church, Dyer, Indiana.



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## Evangelism and Y2K

**Phil Shuler**

When I was a lad, I used to dream of entering the 21st century. I was raised in the atmosphere of Tom Sawyer and Huckleberry Finn, but I dreamed of the day of Buck Rogers and his jet suit and that marvelous ray gun! Well, just as my father before me used to tell us of the first horseless carriage he ever drove, I have lived to see the day of jet-propelled astronauts and laser guns.

Another dream of mine as a youth was to be part of God's work. From the first time I passed out gospel tracts at the Main Street Mission in Los Angeles, I wanted to serve God in the winning of souls. When I visited Korea at the end of the war and unloaded Marines on their soil as occupation troops, I felt that God wanted me to be a missionary to those people. During my schooling at Bob Jones University, under its founder and president, Dr. Bob Jones Sr., God laid His hand on me for the ministry of evangelism.

I entered into the field upon my graduation in January 1950. The Billy Graham citywide revival in Los Angeles, under the sponsorship of Claud (Pop) Jenkins and civic groups, exploded into a nationwide news event; but more than that, it opened the door of possibility for young evangelists such as myself to strike while the iron was hot. From 1950 through 1962 I witnessed the height of attendance in evangelistic meetings in my lifetime. Christian newspapers and magazines reported revivals with 50 to 100 souls being saved in a week! Folks drove from work—I saw men sit in our meetings with hardhats in their laps, still in work clothes. I was living the dreams of my youth! I was a part of this!

What has become of that dream? We enter the year 2000 in but a few months, and as I travel the field of evangelism today, I find a far different scene to report. Outreach 2000 has been in the planning now for some time. This endeavor—to gather members from our American fundamental churches to prayer, to ask our omnipotent God to allow our eyes again to see great numbers of souls being saved, to pinpoint the evangelist's message to just the winning of souls—has met with lethargic interest.

I am a member of the Falls Road Baptist Church of Rocky Mount, North Carolina. Falls Road has about 65 or so at each prayer meeting, with names being handed in at each session, names of lost friends that go on our prayer list. Each one has at least promised to attend the Outreach 2000 meeting. You say, praise the Lord! Yes, but as I check about the country, I am finding

churches pulling out because the meeting cannot be held in *their* church! The idea of "What's in it for me?" permeates their desire to serve God.

Outreach 2000 is well organized. Our prayer groups in the local churches help fund the effort. Our pledges to pray, to witness, to solicit promises of attendance, and so on, started out so well . . . but what has happened? In trying to pinpoint our problem, I keep coming up with the twin destroyers of any evangelistic effort: laziness and selfishness.

I will agree that the Billy Graham compromise of including godless unbelievers with God's people has made Biblical mass evangelism a thing of history. However, under the economy of our Scriptures, it is still proper for churches of like faith and mind, fundamental bodies of worshipers who believe and practice the apostles' doctrine, to gather together for a greater effort, not for their own sake or interest, but for the winning of souls and for the glory of God. What actually is being tried here is to have all fundamental Christians in an area concentrate their time and efforts on a one-week meeting, where a year's effort, or a portion thereof, is dedicated to the winning of souls.

I am no longer that young man who entered evangelism in the late '40s. But I still have the desires of that young man, and God has given me invitations from pastors over this country to come hold revival meetings. But I testify along with my fellow evangelists—it's difficult to get the unsaved into the building. Most of our work is done to the believers in the church, which, in our day and time, is quite needed! But, oh, how my heart longs to have the pastor lean over to me during the song service and say; "There are about 25 unsaved here tonight!" That's like saying "sic 'em" to a hound dog!

We have five months left before Outreach 2000 begins. Why don't you pastors who started out but quit because of a lack of interest go back and try again? I am not speaking to ecumenical preachers; I am addressing those who have neither bowed the knee nor dipped the sail to compromise.

I am addressing the crowd that God is depending on in these last days. If we all strike together in this effort, we will see souls saved in 2000, and we will see our churches revived, for they will have their part in it.

Dr. Phil Shuler is an evangelist based in Rocky Mount, North Carolina.

In her 345-year history (931–586 B.C.), Judah saw 20 kings (well, one was a usurping queen-mother, Athaliah). Only eight (see \* below) “did right in the sight of the Lord,” despite their failures. Only three were compared to David (see \*\* below).

### **REHOBOAM (17 yrs; 931–913) 2 Chronicles 10–12**

Davidic/Solomonic heir foolishly heeded the cocky counsel of youthful advisors and lost most of the kingdom. Providence ruled over his decision, for it was God’s purpose to divide the kingdom (10:15). Spiritually, his reign had a good beginning but a bad finish.

SUMMARY: *Started well (11:17), but forsook the Lord (12:1, 5) and did evil because his seeking of the Lord was only tentative (12:14).*

### **ABIJAH (3 yrs; 913–911) 2 Chronicles 13**

Chronicles says nothing bad about Abijah, but merely recounts a spiritual-sounding speech to the Israelite army. Kings, however, says nothing *but* bad (1 K. 15:1–8). Taken together, the accounts present Abijah as illustrating someone who takes the right position, says the right words, occupies the right theological territory, attends the right kind of church, and defends the right kind of worship, yet is as far from God in heart as Dan is from Beersheba.

SUMMARY: *Creed without conviction or conduct. Talked the talk, but no heart for God.*

### **ASA\* (41 yrs; 911–870) 2 Chronicles 14–16**

Sought the Lord (14:7, 15:12–15) and displayed great faith and reliance on God in the face of impossible odds (14:9–12); yet when more “manageable” crises came along, he relied on man, not God (16:1–12). Ironically, the first king to persecute a prophet!

SUMMARY: *A perfect heart but diseased feet; a godly king who developed a stubborn streak of relying on man, not God.*

### **JEHOSHAPHAT\*\* (25 yrs; 873–848) 2 Chronicles 17–20**

A godly king, but his defining flaw was repeated alliance with the wicked house of Ahab. He allied with Ahab (18:2ff.), Ahab’s son Ahaziah (20:35–37), and Ahab’s other son Jehoram (2 K. 3:6ff.). Jehoshaphat’s marriage of his son (Jehoram) to Ahab’s daughter (Athaliah) had long-lived and devastating consequences: a sustained wicked influence on his own son, Jehoram (21:6); a sustained wicked influence on his grandson, Ahaziah (22:3–4); the near extinction of the entire Davidic line by Athaliah (22:10ff.), and—through the reigns of Jehoram, Ahaziah, and Athaliah—a sustained wicked influence on God’s people in Judah. Key passage is 19:1–4—The fact that a man is—like Jehoshaphat—good and godly and sincere (1) does not mean that all his actions are, therefore, right; (2) does not mean that his wrong actions should be overlooked or unrebuked because he is, after all, a good and godly and sincere man; (3) does not mean that his wrong actions necessarily nullify his good, godly, and sin-

cere character; (4) does not mean that there is not an unseen “wrath from the Lord” on him for wrong actions or alliances.

SUMMARY: *The “New Evangelical” king. A godly king who sought the Lord (2 C. 17:3–6); but because he valued external unity (1 K. 22:4, 2 K. 3:7) over genuine allegiance to the Lord and faith in God’s Word as the criteria for determining his alliances, he repeatedly allied himself with the wicked and wasted his love and loyalty on those who hated the Lord (19:1–4).*

### **JEHORAM (8 yrs; 848–841) 2 Chronicles 21**

Murdered his brothers; walked like his in-laws (Ahab); rebuked by prophetic post (Elijah’s letter); most wives and sons captured by enemies; a two-year painful and incurable intestinal disease. Departed without being desired.

SUMMARY: *Legacy of Jehoshaphat, a compromising leader and father.*

### **HAZIAH (1 yr; 841) 2 Chronicles 22:1–9**

Walked in the ways of the house of Ahab (22:3–4). Providence led the 22-year-old to be in the wrong place at God’s time (22:7). Judicially executed by Jehu, along with his Uncle Joram of Israel.

SUMMARY: *Legacy of Jehoshaphat, a compromising leader, cont’d.*

### **ATHALIAH (6 yrs; 841–835) 2 Chronicles 22:10–23:15**

Judah’s reign of terror. The usurping queen-mother of Ahaziah and daughter of Ahab nearly annihilated the entire Davidic line (22:10). Only one escaped—an infant, Joash, secreted away into the temple by his Aunt Jehosheba and Uncle Jehoiada the priest. Executed when Joash was crowned at age 7.

SUMMARY: *Legacy of Jehoshaphat, a compromising leader, cont’d. The unintended but lasting legacy of a godly man’s compromise.*

### **JOASH\* (40 yrs; 835–796) 2 Chronicles 23–24**

Crowned at age 7. But only good as long as his Uncle Jehoiada the priest was around (24:2, 14b); then guilty of apostasy, gross ingratitude, and murder (22:15–22). Assassinated.

SUMMARY: *Thread of the Davidic line. A spiritual dependent who, lacking personal conviction, fell away after the death of his mentor and uncle, Jehoiada the high priest.*

### **AMAZIAH\* (29 yrs; 796–767) 2 Chronicles 25**

Jehoshaphat had a “perfect heart” (i.e., loyal to Jehovah) but made bad alliances; Amaziah “did right” but *not* with a “perfect heart” (25:2). After God gave him victory over Edom, he began to worship Edom’s gods, to his ultimate destruction. Note again God’s providence in Amaziah’s haughty stubbornness (25:20). Assassinated.

SUMMARY: *Danger of doing right, but not with a perfect heart. Spiritually, one can appear externally healthy but be internally defective.*



# THE HISTORY OF ISRAEL'S MONARCHY

## Part 4—The Southern Kingdom

### **UZZIAH\* (52 yrs; 792–740)** 2 Chronicles 26

A.k.a. Azariah, he reigned from age 16–68. God blessed him with a prosperous reign (26:5, 7, 8, 15); he came to regard God's blessing as indicating he was an exception to God's Word and prescriptions for worship. He presumed on his standing before God by entering the Temple to offer incense, where he was instantly smitten with leprosy. Died a leper.

SUMMARY: *Danger of prosperity—spiritual presumption. A God-prospered king becomes a presumptuous and leprous king.*

### **JOTHAM\* (16 yrs; 750–731)** 2 Chronicles 27

For chronological difficulties with the reigns of Uzziah, Jotham and Ahaz, see Eugene Merrill, *Kingdom of Priests*, 402–405.

SUMMARY: *Did right, prepared his ways before the LORD his God, and prospered; but the people still acted corruptly.*

### **AHAZ (16 yrs; 735–715)** 2 Chronicles 28

Judah's most wicked king yet (28:1–4). God delivered him into the hand of Syria (28:5a) and of Israel (28:5b–6, 9), and gave him trouble from Edom and Philistia (28:19). Since Syria defeated him, he decided to worship Syria's gods—blind to the fact that it wasn't Syria's gods that helped Syria; it was Ahaz's own God, Jehovah, who helped Syria to chasten him for his infidelity and idolatry in the first place! Received the virgin-birth/Immanuel prophecy (Isa. 7).

SUMMARY: *Unprecedentedly wicked, judicially delivered to his enemies, but graciously preserved by God out of His loyalty to David (Isa. 7:1–16).*

### **HEZEKIAH\*\* (29 yrs; 729–686)** 2 Chronicles 29–32

Faced the ominous threat of Sennacherib's army which besieged Jerusalem in 701; delivered when an angel slew 185,000 Assyrians outside Jerusalem in one night. The accounts of this episode (2 K. 18–19; 2 C. 32; Isa. 36–37) all emphasize that the issue at stake was not political or military, but spiritual and theological—pitting the sovereignty of the one true God against all other gods. Also experienced a unique healing and a 15-year extension of his life.

SUMMARY: *Initiated great revival in Judah, experienced unparalleled deliverance (from Sennacherib) and healing, but still succumbed to the perpetual stumbling block of the spiritual—presumption against the goodness and grace of God (32:25).*

### **MANASSEH (55 yrs; 696–642)** 2 Chronicles 33:1–20

Judah's longest-reigning king, and the only one to start out wicked and end repentant and righteous. Engaged in paganism, converted the temple for worshipping the stars, practiced witchcraft, and seduced Judah to become more wicked than the Canaanites. Imprisoned in Babylon by Ashurbanipal of Assyria around 648; he repented, was restored to the throne, and destroyed all the former vestiges of paganism. "Manasseh's sin, deportation, repentance, and restoration . . . serves as a foreshadowing in microcosm of the Judean captivity" (Merrill, 435).

SUMMARY: *The eventual repentance and conversion of godly King Hezekiah's wicked son.*

### **AMON (2 yrs; 642–640)** 2 Chronicles 33:21–25

Reigned from age 22–24. Assassinated.

SUMMARY: *Learned his father's evil but not his humility and repentance (33:22–23).*

### **JOSIAH\*\* (31 yrs; 640–609)** 2 Chronicles 34–35

Reigned from age 8 to 39. Purged Judah of paganism when he was 16. Initiated a great revival when he was 26 and the priests discovered the Book of the Law in the Temple. Died in battle.

SUMMARY: *Began to seek God in his youth (34:3) with a tender, humble heart (34:27).*

### **JEHOAHAZ (3 months; 609)** 2 Chronicles 36:1–4

A.k.a. Shallum, an evil 23-year-old who reigned only three months. Egypt deposed, exiled, imprisoned, and replaced him with his older brother, Eliakim. Beginning with Jehoahaz, the final four kings come and go in rapid succession within 14 verses.

SUMMARY: *First of the final four.*

### **JEHOIAKIM (11 yrs; 608–598)** 2 Chronicles 36:5–8

Another evil son of Josiah, Eliakim was renamed Jehoiakim by the Egyptians who set him in place of his younger brother Jehoahaz. Reigned during Nebuchadnezzar's first Jewish deportation (605, when Daniel was taken to Babylon). Later exiled to Babylon and imprisoned.

SUMMARY: *Cut and burned Jeremiah's scroll (Jer. 36).*

### **JEHOIACHIN (3 months, 10 days; 598–597)**

2 Chronicles 36:9–10

A.k.a. Coniah. The evil 18-year-old (36:9; cf. 2 K. 24:8) son of Jehoiakim. Deposed, imprisoned in Babylon in Nebuchadnezzar's second Jewish deportation (597; Ezekiel also taken then), and replaced by his uncle, Zedekiah.

SUMMARY: *"Written childless" (Jer. 22:24–30).*

### **ZEDEKIAH (11 yrs; 597–586)** 2 Chronicles 36:11–21

Another evil son of Josiah who replaced his deposed nephew, Jehoichin. Stiffened his neck and hardened his heart against Jeremiah and God Himself (36:12–13). Third Jewish deportation and destruction of Jerusalem in 586. Seventy-year Babylonian captivity begins.

SUMMARY: *Judah's last king.*

Chronicles underscores the truth that the theological territory you occupy is less telling than the direction your heart is facing. When the smoke clears in the aftermath of Judah's destruction and captivity at the hands of Nebuchadnezzar, the only one left standing is not a king, but the prophet Jeremiah weeping over the decimation of the city that would not hear the Word of God at his mouth.



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## The Graham Philosophy

"In the early years, up in Boston, the Catholic church got behind my father's crusade. That was a first. It took back many Protestants. They didn't know how to handle it," Franklin Graham told the *Indianapolis Star* (6/3/99). "But it set the example. 'If Billy Graham is willing to work with everybody, then maybe we should too.'" Graham called his father's long-standing ecumenical alliance with the Catholic church and all other denominations "one of the smartest things his father ever did." On June 6, the last night of his 1999 Indiana Crusade, Billy Graham brought 42,000 people to the RCA Dome. (*Maranatha Newswatch*, 6/14/99)

## Al Gore's Hypocrisy

Vice President Al Gore is practicing hypocrisy by speaking about the significance of his relationship with God while at the same time raising money from homosexual contributors with promises of support for their cause, a new campaign watchdog group has charged. The Anti-hypocrisy Project made the charge after Gore's wife, Tipper, raised more than \$150,000 at a July 15 Washington fund-raiser for his 2000 election campaign. The event was billed as the city's first presidential fund-raiser aimed at homosexuals, according to an Associated

Press report. The outreach to homosexuals is one of a series the Gores have made since he was elected to office with President Clinton in 1992. On May 28, however, the vice president had told a group of reporters, "Faith is the center of my life. . . . I think the purpose of life is to glorify God. I turn to my faith as the bedrock of my approach to any important question in my life." Peter LaBarbera, director of the Anti-hypocrisy Project, said in a written release, "America's voters have a right to ask which Gore they would be getting as president: The 'pro-family' man and dedicated Christian or the hip homosexual advocate." Throughout his time as vice president, Mr. Gore and his wife have been members of Mount Vernon Baptist Church in Alexandria, Virginia, a church affiliated with the Southern Baptist Convention. (Baptist Press, 7/22/99)

## President holds first meeting with homosexual officeholders

President Clinton became the first American president to hold a White House meeting with a group of openly homosexual officeholders when he met with 11 elected officials July 28, according to the *Washington Post*. The Gay and Lesbian Victory Fund, a political action committee that works for the election of open homosexuals, said the state and

local officeholders came to Washington to support two pieces of legislation Clinton has endorsed. They are the Hate Crimes Prevention Act, which would add "sexual orientation," including homosexuality, to the list of classifications protected under federal hate-crimes legislation, and the Employment Nondiscrimination Act, which would include "sexual orientation" among categories covered by antidiscrimination laws in the workplace. The meeting with the president "represents a milestone on the long road to full inclusion of gay and lesbian Americans in the civic life of our nation," said Brian Bond, executive director of the Gay and Lesbian Victory Fund, the *Post* reported. Clinton is a member of a Southern Baptist Church, Immanuel Baptist Church in Little Rock, Arkansas. (Baptist Press, 7/29/99)

## American Baptists Oust Four Churches

In narrow votes last July, the General Board of the liberal American Baptist Convention rejected appeals from four pro-homosexual northern California churches that had been "disfellowshipped" in 1996. A fifth church, First Baptist of Granville, Ohio, escaped the ax by a vote of 79 to 73. The action to oust the churches ran counter to the strong recommendation of ABC General Secretary Daniel E. Weiss and his

executive committee. (*World*, 7/24/99)

## Baptist-Anglican Talks Begin in 2000

The liberal Baptist World Alliance has agreed to start talks next year with the Anglican Consultative Council to demonstrate "our oneness in the gospel, our common faith in Jesus Christ and our desire for active fellowship as God's people." Plans were developed during a May meeting in London with alliance officials and leaders of the Anglican council and the Church of England. (*Christian News*, 6/28/99)

## Muslims in Michigan

On June 26, Muslims in Dearborn, Michigan, broke ground for a \$15 million mosque, complete with a 1000-person prayer room, a 700-seat auditorium, and a banquet hall for 950. The new Islamic Center is one of at least a half-dozen construction projects in the Muslim communities of southeast Michigan. (*Detroit Free Press*, 6/23/99)

## Eastern Religions Out West

A growing number of Hindu gurus are making regular visits to the American West, with Portland, Oregon, becoming a hot spot along with Seattle, San Francisco, and Boulder, Colorado. J. Gordon Melton, author of the *Encyclopedia of American Religion*, says, "They weren't even here a

generation ago, so it's spectacular growth when you think there was no base to start from. Now there are 200 or 300 gurus who either make regular stops here or live here." The gurus guide people eager to walk their own spiritual paths where there are no dogmas or duties; where individual seekers make the rules; where people can accept or reject as they please.

(*Christian News*, 6/28/99)

### **Baptist Name a Hindrance?**

The oldest Southern Baptist church in New England, Screven Memorial Baptist Church in Portsmouth, New Hampshire, has changed its name to Seacoast Community Church. Pastor Ed Parker changed the name because of a survey that revealed many people believe the word "Baptist" is "somewhat exclusive." Parker said the name change is "part of a process we are in that seeks to remove any potential roadblocks and hindrances to people coming through the front door of our church."

(*Foundation*, March-April 1999) For the first time since 1926, the Southern Baptist Convention this year reported a decrease in membership, down 162,158 from 1998 totals. (*Baptist Bulletin*, July 1999)

### **Madalyn Murray O'Hair Mystery Unravels**

After months of speculation, authorities say they think they know why the infamous O'Hair disappeared. An affidavit unsealed May 26 revealed for the first time the U.S. government's theory that a former office manager for Madalyn

## **NOTABLE QUOTES**

**Y**ou blame me for weeping, but how can I help it, when you will not weep for yourselves, though your immortal souls are upon the verge of destruction, and, for aught I know, you are hearing your last sermon, and may never more have an opportunity to have Christ offered to you!—George Whitefield

**T**he Democratic Party is going to take back God this time.—Elaine Cormack, senior policy advisor to Al Gore, explaining the Gore campaign's strategy to use God for political advantage

**E**verywhere I go, I'm invited; if men have invited me, I'm still under the authority of that committee. But I don't accept the fact that as a woman I can't preach to or teach men.—Amy Graham Lotz, daughter of Billy Graham, in *Christianity Today*, 4/5/99

**O**bserve a rigid economy. Missionary funds are the most sacred on earth. Cultivate brotherly love. . . . Be meek and gentle among the people. Cultivate the utmost cordiality with them as your equals. Never let European pride and superiority appear at the Mission House, Rangoon.—William Carey, to his son Felix, who was a missionary to Burma

**A**nation which does not remember what it was yesterday, does not know what it is today, nor what it is trying to do. We are trying to do a futile thing if we do not know where we came from or what we have been about.—Woodrow Wilson

**G**ive a man an open Bible, an open mind, and a conscience in good working order, and he will have a hard time to keep from being a Baptist.—A. T. Robertson

**E**ven though at many lauded [secular educational] institutions faithful Christian students are lonely sheep among wolves, parents who value social cachet cheat on tithes, deplete retirement savings, and ignore their budgets in other ways so as to provide sons and daughters with a crutch that will give them the opportunity not to use their talents to their fullest. That's right, a crutch. Students at elite universities can slouch toward graduation and still gain good placements afterwards.—Marvin Olasky, writing in *World* magazine

Murray O'Hair killed the missing atheist, her son, and her granddaughter out of greed and hatred. (*Maranatha Newswatch*, 5/30/99)

### **Internet Gambling on the Rise**

Despite serious questions about the legality of gambling in cyberspace, Internet wagering doubled, both in players and the amount bet—to 14.5 million gamblers and \$651 million, respectively—from 1997 to 1998. According to the National Gambling Impact Study Commission, "Gambling on the Internet is especially enticing to youth, pathological gamblers, and criminals." (*Detroit News*, 6/6/99)

### **Organized Gambling Influences Elections**

"I'm a Knight of Malta in the Catholic Church, and I don't need James Dobson to tell me what's moral. And we're not going to apologize for trying to influence political elections," said Frank Fahrenkopf, a former Republican National Committee chairman who now serves as president of the American Gaming Association, an organization that lobbies for gambling interests. Dobson was part of the National Gambling Impact Study Commission, which called for a moratorium on the expansion of legalized gambling in America. Dobson responded: "What would you expect of a man who gets paid \$800,000 a year to make the casino industry look good? His job is to propagandize on the behalf of the industry. And this was a man who said I lacked objectivity." (*World*, 6/19/99)



## **North Carolina Baptists Seek to Avoid a Split**

The Baptist State Convention in North Carolina will vote in November on a plan to share power between "moderates" and conservatives. The plan has already been approved by the general board. The plan's backers hope to avoid a split such as those that have taken place in Virginia and Texas. (*Greenville [SC] News*, 5/20/99)

## **School Vouchers Bring Problems**

Two Lutheran schools in Milwaukee face expulsion from the nation's largest voucher program after asking applicants to submit a separate form about their baptism and church. Carole Shields, president of the liberal People for the American Way, responded: "Religious schools want to take tax dollars, but they don't want to play by the rules. When a private, religious school accepts state aid, it must also accept the obligation not to discriminate." (*What in the World!* Vol. 25, No. 11)

## **Lutherans and Justification**

The Lutheran Brotherhood Survey (Summer 1998), a "comprehensive national survey of more than 2,200 Lutherans from various Lutheran church bodies, regions, educational and economic backgrounds," alarmed conservative Lutherans. In response to the statement, "People can be justified before God by loving others," 20.3 per-

cent agreed, 28.1 percent "probably agreed," and 15.9 percent were not sure. (*Christian News*, 6/28/99)

## **"Christian" Tattoos?**

Reporter Douglas Todd of the *Vancouver Sun* visited the Vineyard Christian Fellowship in Langley, British Columbia, and found that tattoos are the newest "in thing" for Vineyard Christians. Amy Bonde, who is a staff member at the Vineyard in Langley, has a large Celtic cross tattooed on the small of her back. Encircling the cross are Hebrew letters that allegedly mean, "I am my beloved's, and he is mine." Bonde says the tattoo signifies that she looks upon Jesus Christ as her "lover." Amy Bonde admits that she got a tattoo "partly out of rebellion against the normal Christian stereotype of 'You can't do this, you can't do that.'" She admits that her mother did not want her to get a tattoo and did not like it. Another Vineyard member, Peter Davyduck, has a tattoo of the word "Sin" on his ankle. He says this is a message to "judgmental Christians that everyone is a sinner and should be accepted in spite of it." (Fundamental Baptist Information Service, 6/16/99)

## **Canadian Court Redefines "Spouse"**

Dismayed Canadian evangelical leaders expressed grave concern for their country after a Canadian Supreme Court decision May 20 that the heterosexual definition of "spouse" is unconstitutional. By its 8-1 vote, the

court's landmark ruling effectively changes the meaning of "spouse" to include homosexual partners. (*Maranatha Newswatch*, 6/9/99) On June 8, a 216-55 vote by Canada's House of Commons affirmed marriage as a union between only one man and one woman. The vote was widely seen as a reaction to the May 20 Canadian Supreme Court decision. (*Maranatha Newswatch*, 6/14/99)

## **Another New Bible Version**

"We have over-translated and we have ruined Bible memorization and congregational reading. . . . We have translation pandemonium out there," lamented Paige Patterson, president of the Southern Baptist Convention (*World*, 6/5/99). Nevertheless, Patterson himself is supporting and serving on the advisory committee for a new translation to be called the English Standard Version. The new version is to be a revision of the Revised Standard Version of 1971. "The recent debates over the proposed revision of the NIV and gender-inclusive language underline the need for a translation like the ESV," said Albert Mohler, president of Southern Baptist Seminary and also a supporter of the new version. (*Christian News*, 3/29/99)

## **Jesse Jackson's Way to Heaven**

The Rev. Jesse Jackson spoke at the Galloway Memorial United Methodist Church in Jackson, Mississippi, last April. According to United

Methodist News Service (April 20), Jackson told the crowd the church must lead the way in aiding the least among society. Only then, he said, will Christians meet the criteria Christ established to gain eternal life in heaven.

## **Methodist Women Fund Homosexuals**

The United Methodist Women's Division contributed \$11,000 to a high school homosexual group that is fighting the Salt Lake City school board for free meeting space. (*World*, 7/3-7/10/99)

## **Methodist Church in Turmoil**

Hundreds of United Methodist Church clergy are in open rebellion against church law that says homosexuality is incompatible with Scripture. Liberal bishops in Illinois, Iowa, and northern California, with the responsibility to discipline lawbreakers, instead seemed determined to protect them. UMC conservatives in California are considering a separate conference for evangelicals, and UMC pastor Rick Harrel of Fresno became the fifth evangelical within the past year to leave the conference for a different denomination. In Atlanta, more than 700 evangelicals have split from First United Methodist Church in Marietta, Georgia, charging that many leaders—from bishops down—exhibit a reluctance to adhere to basic doctrines such as the deity of Christ and the authority of the Bible. (*World*, 6/19/99)

This news is presented to inform believers. The people or sources mentioned do not necessarily carry the endorsement of the Fundamental Baptist Fellowship.

## My Greatest Concern for Fundamentalism

**T**he substance of this month's Biblical Viewpoint was originally prepared for a Pastors' Conference and is presented here in response to numerous requests.

### Unnecessary Fragmentation in Fundamentalism

It has often been said that separation tends toward isolation. I think that statement has some truth but is probably excessive. A better way of stating the problem is that separation tends toward *fragmentation*. Hardly anyone is truly isolated on any issue, but our movement is fragmented. Of course, Fundamentalism is not an organized "movement" in the sense that we exist merely to promote organization. But, as a result of fragmentation, we tend to overemphasize some issues while minimizing others as we lose the benefit of fellowship with others who are more well-read, more involved, and more committed to issues on which we have less information.

Further, our different gifts, personalities, education, and places of service necessarily give us different perspectives on issues that could be helpful, but they also can make frequent and meaningful communication difficult. There are many ways in which unnecessary fragmentation is occurring, but the one that concerns me most is occurring even in those arenas where answers to other problems are being found.

### A Heart/Head Dichotomy, in an Environment of Educated Separation . . .

The balance of adequate knowledge energized by the discernment of a warm heart is essential. The great men of God from the past who still inspire us were usually men well-prepared in theology and kept on track by hearts on fire for God. An unfortunate dilemma presents itself today. Since the great seminaries of the past were lost to lib-

eralism and the seminaries that replaced them were often the seed beds of New Evangelicalism, a generation of Fundamentalists had to settle for Bible institute training in preparation for the ministry. Their vision for a separatist Christianity, true to the fundamentals, fortunately included sacrificial efforts to begin seminaries in which warmhearted men could receive the best theological preparation possible without compromise.

The fulfillment of that vision has been realized—an army of well-trained young theologians is in the trenches beside the surviving soldiers of an earlier generation. The dilemma comes with this success. We know how to separate from theological compromise, but we are still learning how to work with theological strength. The great need of the hour during this transition is for humility and respect from all of us for the rest of us. There must be an appreciation for the contributions of men with warm hearts who are doing their best with the training God has allowed them to have, whether little or much—and a respect for true theologians by experienced pastors.

### . . . Resulting in Division Between Two Mutually Dependent Strengths

I personally believe much of the suspicion and ill will has abated within Fundamentalism and a new spirit of fellowship has emerged, for which we all should be thankful. There is still a guarded attitude, however, that we must recognize and deal with Biblically. Separation requires us to draw lines. The problem today seems to be one of assumptions about drawing lines rather than actually drawing them. Music is a

good illustration. I sense that more men are offended by those who draw lines than are offended by those who don't draw them. We have talked so long about mean-spiritedness in separation that we almost seem to assume that separation with which we disagree is necessarily mean-spirited.

The honest discussion that must occur on many issues is hindered when we defend our differences with the quality of our "hearts" or "heads." Men with modest educations must not appeal to a greater spiritual discernment dishonestly, nor should men with several degrees mock men who make honest mistakes in their exposition.<sup>1</sup> We should accept neither "headless hearts" nor "heartless heads." The pastorals present valuable principles properly applied here.<sup>2</sup>

My concern is not that the movement will be lost to this dichotomy, but that individuals will. Truly godly men who know what they are talking about will stand strong and take the lead, because they are the men that others who love and live the Word will follow. I am most concerned for those who will be led astray by leaders who persuasively present their ignorance in what pretends to be the power of God, or by those who cover their carnality with credentials. If we are going to see a revival of missions and evangelism, we are going to have to see a resurgence of theological skill coupled with passionate zeal.



DR. JOHN C. VAUGHN

<sup>1</sup> This gives a whole new meaning to "second degree" separation, doesn't it?

<sup>2</sup> "Rebuke not an elder, but intreat him as a father; and the younger men as brethren" (1 Tim. 5:1). "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves" (2 Tim. 2:24-25a).



# What's on the Web

Bob Whitmore

In keeping with our theme of missions and evangelism, we'll take a look at some web sites on these topics. Due to the large number of sites I want to share with you, I will have to limit my comments more than I usually do in this column.

Many fundamental mission boards have excellent web sites, but we cannot possibly list them all in this brief column. We do hope that you will check out the site of one of our advertisers, Baptist World Mission ([www.baptistworldmission.org](http://www.baptistworldmission.org)).

Brigada ([www.brigada.org](http://www.brigada.org)) calls itself a "gateway to missions networking." Most of the missions represented there are New Evangelical, but much of the information is helpful. Beware, though, of pragmatism that sometimes takes precedence over principle. For example, a good article on using the Internet for evangelism also says to use "a modern, easy translation," and not one that is necessarily the "clearest doctrinally in your view."

Another good gateway is The Mission Station site at [www.missionaries.org](http://www.missionaries.org). There you'll find information on everything from travel and deputation to biographies and humor.

The Voice of the Martyrs web site, [www.persecution.com](http://www.persecution.com), tells of Christian persecution around the world and where missionary activity is restricted. If you would be interested in reading "United States Policies in Support of Religious Freedom: Focus on Christians," a long country-by-country report on Christian persecution prepared by the U.S. State Department, point your browser to this URL: [www.state.gov/www/global/human\\_rights/970722\\_relig\\_rpt\\_christian.html](http://www.state.gov/www/global/human_rights/970722_relig_rpt_christian.html).

There are many good web sites that provide help in evangelizing members of cults and false religions.

Several deal with Roman Catholicism specifically. "Mission to Catholics is a fundamental/evangelical ministry reaching Roman Catholics with the Biblical message of salvation." The head of this ministry, Dr. Bart Brewer, is a former priest whose story is told in the book *Pilgrimage from Rome*. The Spanish language links at this site (<http://mtc.org/~bart>) should prove especially useful. (This site was unavailable due to reconstruction when this column was written, but it should be back online by the time you read this.)

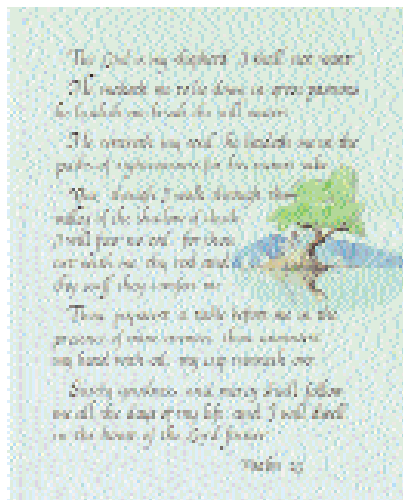
Another former priest is Richard Bennett, head of Berean Beacon Ministries. You'll find his web site at [www.integrityonline.com/cl/berean](http://www.integrityonline.com/cl/berean). The Former Catholics for Christ web site ([www.geocities.com/Heartland/Plains/2594/](http://www.geocities.com/Heartland/Plains/2594/)) also has good information to help you witness to Catholics.

The Association of Fundamentalists Evangelizing Catholics ([www.angelfire.com/ky/dodone](http://www.angelfire.com/ky/dodone)) is a fellowship of ten missions involved in evangelizing Catholics. More than 300 articles are indexed alphabetically here, along with testimonies, tracts, and biographies. The European Institute of Protestant Studies ([www.ianpaisley.org](http://www.ianpaisley.org)) is unusual in that it offers many audio files in addition to the usual text files. It provides an interesting historical perspective on Catholicism.

The Christian-Muslim Debate web site (<http://debate.org.uk>) provides a forum for debate between Christians and Muslims. Read some of these debates, and you'll gain insights on how to approach Muslims with the gospel. The Answering Islam web site (<http://answering-islam.org.uk>) will also provide ammunition for any Christian trying to win Muslims to Christ. These sites will help Christians counter "The Muslim Invasion" mentioned elsewhere in this issue.

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# What's Happened to Evangelism and Christian Music?

Gerald B. Carlson

**R**ecently I stepped into a Christian bookstore here in our relatively conservative southern community. The so-called Christian music playing on the store's sound system made me feel the store manager needed a friendly warning. I wondered if he knew that tavern music was being played in his bookstore.

You wouldn't think folks in the "Bible Belt" would stand for such a thing. Since there are virtually no taverns in town I thought that perhaps he and some customers might not recognize tavern music. Wishful thoughts, I am afraid! Sadly, many Christians here and in tavern country have already knowingly blended barhopping music into the contemporary Christian music genre.

I guess you could say the music is "kind of" Christian. If I could have understood the lyrics I would imagine they had some sort of Christian message. But the musical medium was right out of a Wisconsin roadhouse. Somehow the lure of entertainment has made everything acceptable. Evidently the argumentation runs like this: people identify with the medium, so therefore the medium justifies just about anything.

Supposedly the goal of this tortured logic is evangelism. You know the line—"People must be reached today with a culturally relevant message." Funny thing though—the evangelism part has been largely lost in the shuffle. Making big-time profits for Christian performers has overshadowed the plea for culturalized evangelism. A recent three-day evangelistic crusade in our area headlining Franklin Graham was evangelism-lite and entertainment heavy. Dollars seem to be worth much more today than souls.

Still, broad-minded evangelicalism is not the only place where evangelism

has waned. Fundamental churches striving to be faithful to God's Word are also struggling in the area of evangelism. And the more recent music of Fundamentalism reflects that struggle.

Music produced during the revivalists' era focused on salvation themes. Music written today by our fine Fundamentalist composers tends to emphasize the need to take a stand in our day of compromise and departure. Praise the Lord for the encouraging new songs that have come forth to challenge us to hold fast to faith, courage, and loyalty toward God and His Word. But we also need fresh songs that present the old gospel message to this hi-tech culture gone awry!

We desperately need a resurgence of evangelism in our churches and communities. Our young people from third- and fourth-generation Christian homes need to see the reality of God's saving power. Scores of these young people have never witnessed how the power of God can transform hard-case blasphemers. No wonder they have difficulty identifying with gospel songs such as, "What can wash away my sin? Nothing but the blood of Jesus."

How I wish today's youth could know the likes of George Mensik and Joe "The Fixer" Pierce. Both of these men were former Chicago gangsters who were gloriously converted. They never glorified sin to gain an opportunity to evangelize, and their vibrant testimonies for Christ made a strong impact on my teenage years. They would never have dragged their soul-winning efforts back into the barroom culture in order to proclaim Christ's riches of salvation.

We need to support an effort like Outreach 2000 that is even now being organized to burden hearts for evangelism as we enter the new millennium. But we also need to raise up a new body of music that features the great themes of redemption and revival.

In bygone days, preachers and students of the Scriptures penned many of the gospel song lyrics. These men and women wrote powerful words of life that were then set to singable tunes by their musician friends. In other cases, the preachers were also competent musicians who could compose both music and lyrics. The end result was a body of music that touched hearts with the good news of salvation and motivated Christians to evangelize.

My challenge is to preachers. Preachers, let's give leadership that will produce new gospel songs that both glorify God in musical form and glorify the finished work of Christ in lyrical content. Let God call forth from your hearts poems and verses that exalt the themes of salvation, redemption, the blood, grace, heaven, freedom from sin, Christ's power to save, and many other Biblical themes. Then let's have our musicians bring these ideas into music that can grip the heart. Let's get our people back to participating in singing about God's great work of salvation, rather than just being spectators while others perform musically.

Let's refocus in our churches on an evangelistic music that emphasizes the New Testament exaltation of Christ. In this sin-sick age the Father has chosen to exalt the Lord Jesus Christ as the only One who can provide redemption. If we are not careful our churches will develop a Fundamentalist liturgy that simply emphasizes a transcendent God and lacks the life-transforming power of the exclusive claims of Christ. Let's promote an evangelistic music that shuns entertainment but touches the hearts of lost people while it motivates the lives of the believers.

---

Dr. Gerald B. Carlson is Director of Finance and Development with Positive Action for Christ in Rocky Mount, North Carolina, and serves on the FBF Executive Board.



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**Greg Hoffman**, senior Bible major: "One of the things I appreciated the most was being able to really see the pastor's heart through his ministry and counseling. I witnessed his burden firsthand of leading the church in a truly Biblical direction."

**Joe Nicholson**, '98 Bible graduate: "The program helped me to practically apply Bible knowledge and truth to real situations and people. I experienced many of the basic functions of a church while dealing with real people and their spiritual needs."

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