

A FUNDAMENTAL BAPTIST FELLOWSHIP • THE FUNDAMENTALIST AND SOCIAL ISSUES • A FUNDAMENTAL CHOICE

FrontLine

BRINGING THE TRUTH HOME

January/February 2004 • \$3.95

Fundamentalism

Preach the Word Ministries *presents*

The
Holiness
Conferences

Effectual Prayer Conference

*"The effectual fervent prayer of a righteous man
availeth much." James 5:16*



Prayer
that
Changes
History

February 23–26, 2004

Hosted by
Falls Baptist Church
Menomonee Falls, WI

For more information call Falls Baptist Church at (262) 251-7051

Contents

JANUARY/FEBRUARY 2004

FRONTLINE MAGAZINE

VOLUME 14 • NUMBER 1

11 The Fundamentalist and Social Issues

Layton Talbert

Christians are returning to their responsibility to be salt in a corrupt society, to be light in a dark world, and to occupy till Christ returns.

14 Where Are the Young Fundamentalists?

Don Harrelson

What can we Fundamentalists point to as contributing factors in this defection to New Evangelicalism or Ecumenism?

16 Fundamentalist Response to Ecumenism

Scott Williquette

Genuine Christian unity is based upon the mutual knowledge and defense of the doctrines of the Word of God.

19 Fundamentalism or Fashionable Christianity?

John L. Monroe

True Christianity has never been viewed as a fashionable pursuit, but rather painted as an abnormal phenomenon that stands in opposition to the mainstream of society.

22 Book Review: Evangelicalism Divided

James E. Singleton

The cause for New Evangelicalism's failure was an emphasis on pragmatism rather than Biblical principles.

6 A Fundamental Baptist Fellowship

Nathan Young

An example of how Baptist pastors have avoided isolation and wielded influence within the Fundamentalist movement.

9 The Fundamentalist and Doctrine

David M. Doran

Sound doctrine is essential to effective pastoral ministry.

24 A Fundamental Choice

A Pastor's Wife

Some settle in churches that do not preach the Word of God.

27 The Fundamental Problem

Charles Mellring

Remember, in God's sovereign wisdom He has chosen to use saved sinners to reach lost sinners.

Departments

4 Mail Bag

5 On the Front Line

The Future of Fundamentalism?

John C. Vaughn

20 On the Home Front

25 Wit & Wisdom

26 Ladies' Circle

The Healing Touch

Mary Kindstedt

29 The Evangelist's Corner

Treasuring Our Time (Part 1)

Jerry Sivnksty

30 At a Glance

The Threefold Office of Christ (Part 1)

Layton Talbert

33 Newsworthy

35 Global Focus

Missions Is a Task, Not a Trip or Trivia

Pearson Johnson

38 Behind the Lines

What It Takes to Keep the Front Lines Strong

John C. Vaughn

We want to hear from you!

Let us know what you like or don't like about *FrontLine*. Address your comments to **Managing Editor, *FrontLine***
500 West Lee Road, Taylors, SC 29687.

You may also fax your comments to (864) 322-0838 or send them by e-mail to info@fbfi.org.



You may request that your letter not be published or that your name be withheld, but anonymous letters will not be accepted.

The article on "Church Unity or Church Purity?" by Bud Talbert raises lots of questions. . . . 2 Timothy 3:16-17 . . . the Word of God is God-breathed, so it has to be the truth . . . therefore purity or doctrine has to be first. . . . If we are solid in God's Word, unity and everything else must follow.

*Dave Eshbach
Sinking Spring,
Pennsylvania*

I appreciate all the effort that goes into making *FrontLine* a magazine that I look forward to reading and one that I can trust for sound teaching.

*Gayle Thompson
Taylors, South Carolina*

I always look forward to reading your timely articles—especially the Sound Words section. Keep up the good work.

*Les Wallace
Burnham, Maine*

We have decided to provide a year's subscription to all of our families from the church this year. . . . Thanks for your faithfulness and the tremendous magazine.

*Thomas Alvis
Powhatan, Virginia*

From an exchange of e-mails:

Todd Ward: *Subject:*

How many of your churches compromise on the KJV?

I understood [the FBFI] to hold to the principles of separation from the perverted teachings of Westcott and Hort and the abhorring of any versions from their text.

Once again we have an issue where I find FBFI guilty due to association. Dr. Mark Minnick is a member of your Executive Board; he is openly public about where he stands. Where does the FBFI stand on this issue?

FBFI: Todd, thank you for your inquiry. The FBFI is a fellowship of individuals, not churches, so we have no churches at all. Those who join the FBFI state their agreement with the published doctrinal statement. Our position on the KJV is well documented in the many resolutions we have passed over the years. They are all posted at our website:

www.fbfi.org.

Todd Ward: Thank you. Call me schismatic.

FrontLine

The Journal of the
Fundamental Baptist Fellowship
International

Editor

Dr. John C. Vaughn
President Elect

Managing Editor

Rev. Tim Locke

Publication Editors

Mr. Rick Barry
Mr. Steve Skaggs

Publication Secretary

Mrs. Carol Logan

Contributing Editors

Dr. Mark Minnick
Dr. Layton Talbert

Design

Mr. Mike Moreau

Executive Officers

Rev. Bob Crawford
Secretary/Treasurer

Dr. Gordon A. Dickson
Research Secretary

FrontLine Magazine provides a forum for God's people to reverently express a conservative Christian perspective on pertinent issues. In an effort to keep readers informed, quotes and references to many different individuals and organizations will appear. This does not imply the endorsement of the magazine or its board. Unsolicited manuscripts and artwork accepted for review.

Board Members

Dr. Rick Arrowood
Dr. James Baker
Rev. Earl Barnett
Capt. Wayne A. Bley, USNR
Dr. Charles Britt
Dr. Gerald B. Carlson
Dr. Ed Caughill
Dr. Walter Coles
Rev. Richard J. Cross
Dr. Johnny Daniels
Dr. Marion Fast
Dr. Collins Glenn
Dr. Bill Hall
Dr. S. Bruce Hamilton
Dr. Mike Harding
Dr. Gary Hirth
Dr. Sam Horn
Dr. David Innes
Dr. David Jaspers
Dr. Bob Jones III
Dr. Gary Jones
Dr. Walter Kirk
Dr. Tom Knauf
Dr. Thomas Nieman
Dr. John C. Mincy
Dr. Mark Minnick
Rev. Jeff Musgrave
Dr. Bennie Moran
Mr. Mike Moreau
Dr. Fred Moritz
Dr. Ed Nelson
Dr. Les Ollila
Dr. Matt Olson
Dr. David Pennington
Dr. Chuck Phelps
Dr. Kevin Schaal
Rev. Wilbur Schoneweis
Dr. Randolph Shaylor
Rev. Bradley Smith
Dr. John Stevens
Dr. Bob Taylor
Dr. Wayne Van Gelderen Jr.
Dr. J. B. Williams
Dr. Michael Yarborough
Dr. George Youstra

Advertising: For information contact Mike Moreau at (847) 352-4345 or FAX (847) 352-0317. All advertising in *FrontLine* is for the sole purpose of sharing valuable resource materials with our readers. Although we carefully screen the materials, we are not giving a blanket endorsement of any products or advertisers.

FrontLine Magazine

500 West Lee Road • Taylors, SC 29687
800 376-6856 • (864) 292-3010 • FAX (864) 322-0838
E-Mail: info@fbfi.org

COPYRIGHT 2004 *FrontLine* Magazine. No materials may be reproduced in any manner without prior written permission of the publishers. ISSN 1526-8284

The Future of Fundamentalism?

In his review of the book *Evangelicalism Divided*, by Iain H. Murray, which appears in this issue of *FrontLine*, the late Dr. Jim Singleton concludes with this question, "Will Fundamentalism remain true to its heritage, or will it produce from its ranks another generation of New Evangelicals?" Good question. Other articles in this issue provide food for thought on the subject.

For example, the excerpt from Nathan's Young's dissertation on the Fellowship Principle illustrated by the FBFI rightly demonstrates that "a Baptist fellowship is a loosely organized group of like-minded individuals, voluntarily united by a common faith and practice, for the purpose of mutual encouragement and the maintenance of **doctrinal fidelity**." Dave Doran argues cogently that "maintaining and promoting **doctrinal purity** is . . . of primary importance, not secondary." Clearly, the future of Fundamentalism is inseparable from its relationship to **doctrine**.

In another article, Don Harrelson appeals to older Fundamentalists to mentor those who are following them in the movement. A pastor's wife asks those who are shopping for satisfaction in a local church, "Are we to serve the church, or is it to serve us?" These authors help us understand that people have legitimate needs, but it is all too possible to confuse needs with mere desires. The future of Fundamentalism will be affected by the spiritual conflict between serving and selfishness. We must have **right doctrine plus self-denial**.

But, what of Dr. Singleton's pointed question? What is the future of Fundamentalism? Although New Evangelicals may rise from the ranks of Fundamentalism, I doubt that fundamentalism actually produces New

Evangelicals. In a sense, New Evangelicalism may produce Fundamentalists. I think this can be demonstrated historically. It was liberalism and modernism that set the stage for the rise of Fundamentalism in the 1920s. But New Evangelicalism and its complicity with an increasingly secularized society defined the need for militant separatist Fundamentalism in the 1950s.

Today, the polarization of Bible-believers could give impetus to a "third-wave" of Fundamentalism. On the one hand much of what clings to the name "Fundamentalism" has devolved into a mere cultural phenomenon. It is arrogant independence that is more militant about the name "Fundamentalism" than its principles. On the other hand we see an increasing number who are ashamed of the term while trying to defend its principles. There are plenty of indicators that many in the former group are just carnal. There are also indicators that some in the latter group may be "new" New Evangelicals.

Perhaps the future of Fundamentalism will be the result of its response to these two groups. Biblical Fundamentalism, particularly Baptist fundamentalism, is historical biblical Christianity. It is a matter of both content and character. Apostasy will no doubt continue its persistent erosion, and those who have lost hope for a major revival of Reformation proportions may be right.

I hope not. This is no time to lay down our arms in surrender. Evangelism is still our mandate, and if the Lord should be pleased to give us enough souls, there could someday be a rational majority of right thinking people. But even if the cancerous corruption is terminal, Fundamentalism still has

the salt and light to slow it down or expose it. Fundamentalism's Biblical response to compromise and carnality is the driving force that guarantees its future.

The shallow carnality of arrogant independence has strengthened the resolve of the younger men toward better education and exposition. Perhaps the weakening standards and other excesses of some of the younger men may provoke a stronger stand among their more principled peers. In other words, it may be that older Fundamentalists will not "mentor" a new generation of men into being Fundamentalists as much as a new generation of Bible-believers will become Fundamentalists as they have to cull the compromisers from their own ranks.

We all know the difficulty with continuing to call ourselves by a term that has a different meaning to us than it has to anyone else outside our movement. At issue is not what this movement is called, but what it is. We have a rich history, and we have made a difference. The Biblical position we hold has been a bright beacon in a murky world. It is as necessary in this generation as it was in past generations. My challenge to those who are in the "morning of their ministries" is simple. "We need you now more than ever—and we need you to be strong."

The future of Fundamentalism is not to be found in the myopia of

one-issue theology, or the simplicity of textual shibboleths. The integrity of a movement is in the spiritual character of its people. The answer to the question "What is the future of Fundamentalism?" will be found in the question "What is the future of Fundamentalists?"



DR. JOHN VAUGHN

A Fundamental Baptist Fellowship

Nathan Young

The Primacy of the Local Church

Editor's Note: This article is adapted from a longer paper prepared as part of the author's graduation requirements at Detroit Baptist Theological Seminary in Allen Park, Michigan.

Key to the Baptist doctrine of the church is the local congregation. Since the founding of the church on the Day of Pentecost, several forms of church government and interchurch relationships have developed. Some of these boast long histories and elaborate organization. Others pride themselves in rugged independence and sectarian isolation. Baptists, however, have appealed to the Bible as the sole basis of authority for a proper model of church organization and relations. This in turn has caused them to posit the authority of the church in each local congregation. For this reason, some Baptists have come into direct conflict with other church groups and denominations—including other Baptists. In many cases, these disputes have been over the interpretation and application of the Word of God to the local church. Baptists vigorously maintain that each local church may determine its own practices based upon its understanding of the Scriptures.¹

Most diligent in the protection of the autonomy of the local church are the independent Baptists. Southern Baptist historian Bill Leonard gives a helpful description of independent Baptists: "The independent Baptist movement may be described as a collection of fiercely autonomous local congregations, fundamentalist in theol-

ogy, Baptist in polity, and separatist in their understanding of ecclesiastical relationships."² He goes on to specify what makes Fundamental Baptists independent. First, he states, they posit sole ecclesiastical authority in the supremacy of the local church. Second, the pastor of a local assembly acts as God's "undershepherd." Third, a strong spirit of antidenominationalism characterizes them. Finally, and most important, the doctrine and practice of separation lay at the core of their beliefs.³ Over the years, these characteristics have been developed and refined with patience and persistence. Baptists tenaciously cling to the Bible and to the maintenance of doctrinal integrity.

The Fundamental Baptist Fellowship International (FBFI) is an example of how Baptist pastors have avoided isolation and wielded influence within the Fundamental movement. The fellowship principle provided the organization for the Fundamental Fellowship to work within the Northern Baptist Convention and ultimately to come out of that movement.⁴ Individuals transcended their local church affiliations and rallied together in order to impact other local churches. Since Baptists militantly defend the autonomy of their local assemblies, the basis for this extrachurch fellowship must be determined.

The Fellowship Principle

Since independent Baptists have employed fellowship to garner influence beyond their local situations, a working definition of the fellowship principle is necessary in order to evaluate it. Although fellowship has been a common

practice among Baptists (especially in the twentieth century), the fellowship principle has not been formally stated by Baptist theologians or historians.⁵ This author suggests that *a Baptist fellowship is a loosely or ganized group of like-minded individuals, voluntarily united by a common faith and practice, for the purpose of mutual encouragement and the maintenance of doctrinal fidelity*. Individuals (not churches) are the members of the fellowship, and they may have commitments to other associations, fellowships, or organizations. Above all, members are committed to and actively involved with their local Baptist churches. Without the ministry of the local church, the fellowship has no reason for existence and no source for members. This definition contains three primary components that need further explanation.

Organization

The first component of a Baptist fellowship involves loose organization. Officially, the fellowship exists only at the time of its stated meetings. In the case of the FBFI, it operates only during the annual national meeting and during periodic regional meetings. No formal structure, with bureaucratic machinery, nor official program for missionary enterprise obligates the fellowship to function outside of its stated meetings. This is an important difference between the FBFI and an association of churches. Associations work independently of the local churches in order to provide services for them. Fellowships meet in connection with a local church (and its pastor) to encourage individuals from other churches. Rather than acting as an extrachurch institution with continual business, the primary responsibility of the fellowship's officers is to pastor their respective churches. While a fellowship is organized around a constitution, this usually serves as a practical document for direction and accountability—not cause for detailed administrative obligations. One of the key strengths of the fellowship principle is its inherent lack of strong, centralized organization.

Like-Minded Individuals

Second, those who participate in a fellowship are like-minded and united by a mutual faith and practice expressed through a common cause.⁶ Participation in a fellowship is completely voluntary and nonbinding. Churches are influenced only indirectly as their pastors may choose to follow the direction and sentiment of the fellowship. The fellowship does not speak on behalf of its individual members, and the members do not represent the fellowship. If an individual decides that he is no longer in basic agreement with the fellowship, he may freely choose to refrain from participating in the group. The basis for any level of continued fellowship must be a mutual understanding of doctrine and a similar understanding of its application. In the case of the FBFI, the individual members are united by the specific core doctrines explained in their constitution.⁷ The primary rallying point of the FBFI is the doctrine and practice of ecclesiastical separation.⁸ Although the FBFI did not begin as a separatist organization, as the doctrine of separation developed, that became the basis for the fellowship's preservation.

Maintaining the Faith

The third component of a fellowship involves providing mutual encouragement and maintaining doctrinal fidelity to its constituents. The fellowship assembles in order to promote the causes and interests of the movement it seeks to perpetuate. The agenda and direction of the FBFI are not determined by its members, but by the self-perpetuating Board of Directors.⁹ Since the impetus for the FBFI was the preservation of Biblical Christianity in the midst of a compromising denomination, its basic purpose has been to encourage Christian workers to remain faithful to the faith once for all delivered to the saints. The primary means for encouragement comes through the designated meetings of the fellowship. With the members assembled together in one place, a feeling of fraternity encourages those in the group. While these meetings offer the primary means of encouragement, the preaching serves as the primary method for maintaining doctrinal purity. The vitality of the fellowship hinges on the quality of its preaching.

The FBFI possesses a tradition full of courage and controversy in the quest to defend and maintain the faith. From the informal meetings of the 1920s to the present-day national meetings, the FBFI has grown to become the preeminent fellowship of Fundamentalism. No other fellowship of Fundamentalists can claim such a long history and close connection with—if not the inception—of the Fundamentalist movement. With a strong commitment to Biblical truth, the FBFI has moved from a dissenter within the Northern Baptist Convention to a militant, separatist advocate for Fundamentalist Christianity.

Nathan Young is pastor of Live Oak Baptist Church in Gwinnett, Georgia.

Endnotes

- ¹ For a thorough discussion of local church independence, see Edward T. Hiscox, *Principles and Practices for Baptist Churches* (Grand Rapids, MI: Kregel, 1980), pp. 145–59.
- ² Bill J. Leonard, "Independent Baptists: From Sectarian Minority to 'Moral Majority,'" CH 56 (December 1987): 505.
- ³ *Ibid.*, p. 509.
- ⁴ The Fundamental Fellowship (FF) originated in 1920 as a fellowship for pastors within the Northern Baptist Convention. Since that time, it has become known as the FBFI—an independent organization. See David O. Beale, *In Pursuit of Purity: American Fundamentalism Since 1850* (Greenville, SC: Unusual Publications, 1986), pp. 289–91.
- ⁵ However, the fellowship principle may be viewed as an expression of the "society plan" preferred by Northern Baptists. See H. Leon McBeth, *The Baptist Heritage* (Nashville, TN: Broadman, 1987), pp. 347–50.
- ⁶ *Ibid.*, p. 348.
- ⁷ Members must agree with the doctrinal statement and sign a commitment to it each year. See "Membership," Article IV, Section 4, "The Fundamental Baptist Fellowship International Constitution, Adopted June 15, 2000," <http://www.f-b-f.org/main.asp?id=2> (20 September 2001).
- ⁸ McCune defines ecclesiastical separation as "The refusal to collaborate with, or a withdrawal of cooperation from, an ecclesiastical organization or religious leader that deviates from the Word of God in doctrine and practice." Rolland D. McCune, "The Self-Identity of Fundamentalism," DBSJ 1 (Spring 1996): 28.
- ⁹ The Board of Directors selects and elects new board members from the membership. See "Board of Directors," Article IV, Section 1, "The Fundamental Baptist Fellowship International Constitution, Adopted June 15, 2000," <http://www.f-b-f.org/main.asp?id=2> (20 September 2001).

Join Us for VBS in 2004! It's a Royal Event!



CastleKids challenges students to choose God's way for their lives—for salvation, daily obedience, and service.

With **CastleKids** you Can:

Present the gospel clearly

Teach Bible-centered, doctrinally sound lessons

Share the importance of missions

Reinforce lessons in fun and creative ways

Promote your VBS with easy-to-use tools



Your Kids Will Learn About:

Moses: Choose God's Way!

Jonathan: Choose Friends Wisely!

Solomon: Choose Wisdom!

Esther: Choose Courage!

Joash: Choose to Obey God's Word!

Contact us today for
your introductory kit.
Only \$44.99—a \$108 Value!

Regular Baptist Press
Building Lives by the Book



www.regularbaptistpress.org/vbs • 1.800.727.4440

The Fundamentalist and Doctrine

David M. Doran

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." (2 Timothy 1:13)

The danger of doctrinal drift is not just a modern problem—Paul warned Timothy about it 19 centuries ago! A fact of life in an ever-degenerating world is that retaining "the form of sound words" demands diligence and discernment. Most doctrinal errors creep into a system—they don't overtake it by storm. Most formerly faithful churches and institutions were not "lost" overnight, but through a series of gradual changes.

A quote by William G. T. Shedd from the late 1800s serves as a good reminder in light of the text above:

Honesty is as important in theology as in trade and commerce, in a religious denomination as in a political party. Denominational honesty consists, first, in a clear unambiguous statement by a church of its doctrinal belief; and, second, in an unequivocal and sincere adoption of it by its members. Both are requisite. If a particular denomination makes a loose statement of its belief which is capable of being construed in more than one sense, it is so far dishonest. If the creed of the denomination is well-drawn [*sic*] and plain, but the membership subscribe to it with mental reservation and insincerity, the

denomination is dishonest. Honesty and sincerity are founded in clear conviction, and clear conviction is founded in the knowledge and acknowledgement of the truth. (W.G.T. Shedd, *Calvinism: Pure & Mixed* [Carlisle, PA: Banner of Truth, 1986], p. 152)

Shedd wrote these words in the midst of a doctrinal debate that was eventually lost—the standard was dropped, not retained. However, these are good words for a day like ours that seems more inclined to blur doctrinal distinctives in favor of supposedly promoting unity and cooperative action. Churches can easily fall prey to the same misguided mindset. All that is really necessary for a church to fall is one generation of church members who minimize doctrine in favor of relationships or activity. The same is true for associations of churches, educational institutions, mission boards, etc. As soon as other things, even if they are good things, take priority over maintaining doctrinal honesty, the downward spiral has begun.

This is one reason that the church where I pastor is unapologetic that theology is the centerpiece of its preaching. The local church is "the pillar and ground of the truth" (1 Tim. 3:15), and God's pattern for the local church is to be led and fed by men who are "nourished up in the words of faith and of good doctrine" (1 Tim. 4:6). Sound doctrine is essential to effective pastoral ministry—God singles out diligence in this area as worthy of double honor (1 Tim. 5:17), as the characteristic of those

who are to be appreciated by the flock (1 Thess. 5:12), and as the key to being approved by Him (2 Tim. 2:15; cf. 1 Tim. 4:6). Because we exist to train God's people for the work of the ministry, doing this properly without making theology the center of the program is difficult to conceive.

In spite of these facts, some in our day boldly question the role of doctrine in the work of the pastorate. A recent article titled "Reinventing Church" suggests that the shift in our culture toward relativism is leading to a change in our view of pastors: "Rather than a seminary-trained theologian dispensing truth, the pastor becomes a facilitator of a joint spiritual journey, encouraging churchgoers' active involvement" (Jane Lampman in *The Christian Science Monitor*, Oct. 31, 2002). This is not exactly new thinking—a decade ago Leith Anderson made the following observations:

Traditional seminary education is designed to train research theologians, who are to become parish practitioners. Probably they are adequately prepared for neither.

Already we have seen an enormous switch from the traditional Master of Divinity degree to various Master of Arts degrees offered by seminaries. I believe we are on the front end of a long-term trend. We will see more and more students choosing either academic scholarship (the theologians) or parish practice (the pastors).

The institutions will change. They must. Few schools have resources to train both. We will need comparatively few graduate schools of theology and comparatively more schools of professional ministry. Both must move away from the traditional notion of education being time and place, but this switch must especially apply to the preparation of practitioners. They want to be (and the church wants) men and women who can do something, not know everything. (*A Church for the 21st Century* [Minneapolis: Bethany House, 1992], pp. 46–47)

I hope you have the same gut-wrenching reaction to these words that I do—what incredibly misguided thinking! With no proof at all, Anderson assumes that theology and practice are separate, so training should focus on one or the other. Is evangelism something other than communicating theological truths about Jesus Christ, sin, redemption, repentance, and faith? Of course not! Can a pastor truly help people struggling with sin in a nontheological way? Isn't the theology of sin and sanctification *exactly* what they need to know and apply? Of course it is!

I wish I could say that such pragmatic thinking exists only among theological liberals and evangelical church-growth

advocates. Regrettably, the fact is that it surfaces too often among Fundamentalists. Perhaps not as boldly or directly, but sometimes the "beware of intellectualism" mantra is nothing more than a thinly veiled attempt to downplay doctrinal precision and expository preaching.

Returning to the exhortation of 2 Timothy 1:13, we must remember that maintaining and promoting doctrinal purity is a task of primary importance, not a secondary, incidental ministerial task. If we don't "hold fast the form of sound words," then the long-term benefits of all our "practical" ministries will eventually come to nothing. While I agree with Dr. Bob Jones Sr.'s saying "It takes evangelistic unction to make orthodoxy function," Fundamentalism needs to be reminded that it is, after all, *orthodoxy* that matters! Evangelicalism is full of fervent evangelists, church-growth experts, pastoral practitioners, and practical ministry helpers, but it is also riddled with theological cancer. Fundamentalism is not immune from that same disease, especially if a spirit of doctrinal indifference rises to prominence.

The mission of the Church is to train men and women to perpetuate apostolic doctrine—"hold fast the form of sound words." That mission demands a rigorous commitment to the study of the Scriptures and to the task of organizing its teachings into a comprehensive, unified belief system. Our desire is to produce a generation of believers who know the truth, live the truth, and proclaim the truth with passion and precision.

May God help us to do that for His glory!

Dr. David Doran is the President of Detroit Baptist Theological Seminary and Senior Pastor of Inter-City Baptist Church.



Is The Accumulation Of
Used Sunday School & VBS Materials
& Good Christian Books
About To Bury You?!

Don't Stash It Or Trash It
Recycle It!!!

We Recycle The Light At:
GLEAM
(Garlow Literature East Asia Ministry)
A Cooperative Venture Of Baptist Mid-Missions &
Mamaroneck Baptist Church of Sinking Spring, Pennsylvania

Contact Us At:
GLEAM, 25 Gaul Road, Sinking Spring, PA 19088
For More Information Phone 610-676-1191
Email: mhglean@comcast.net Web site: www.mhglean.org

The Fundamentalist and Social Issues

Layton Talbert

Adjusting Popular Misconceptions

Over the past twenty years, Fundamentalists have grown more sensitive to community opportunities and responsibilities. To some, this is a negative development, a distraction from our prime directive as believers in a lost world. But it need not be. Rather, it ought to be an extension of our ministry, a fulfillment of another facet of our calling. In short, Christians are returning to a more broadly defined responsibility to be *salt* in a corrupt society, to be *light* in a dark world, and to occupy till Christ returns. A starting point for all believers must be this: *God possesses the power and reserves the right to work as gloriously as He chooses in any given generation to save souls and grant victory to His children.* But two popular doctrinal misconceptions have historically hindered the practical outworking of this conviction.

Defining Imminence Biblically

Some have criticized pretribulational premillennialism for its doctrine of an imminent Rapture. Critics complain that this doctrine breeds a smug, uninvolved, irresponsible self complacency in those who hold this view: "If Jesus is coming back any time now, why bother getting involved and trying to change things? It's all going to be destroyed anyway, so who cares?"

While the critics exaggerate this effect, Fundamentalists must concede that some degree of this mentality

has existed in our circles. The fault, however, does not lie with the doctrine of imminence; rather, it lies with those who have perpetuated a false understanding of the doctrine, as well as with those who have been Biblically careless accomplices of that misunderstanding. This popularized misconception of the doctrine of imminence must be corrected if we are to avoid its misdirection of our mentality as members of the community in which God has placed us.

Perhaps you have seen a bumper sticker or church billboard confidently proclaim, "Jesus is coming soon! Are you ready?" While the spirit is admirable, the wording of such messages is Biblically inaccurate and can have an injurious effect on believers and unbelievers alike. The Biblical view of the imminent Rapture is *not* that Jesus is coming *soon*, but that He *could* come *at any time*. As similar as those two may sound, there is a world of difference between them. Jesus may indeed come soon. However, we have to admit honestly, whatever our opinion of the times may be, that we do not *know* when He is coming. If we pretend to know, we make Jesus Himself a liar (Acts 1:6, 7).

Whatever we may think about the condition of the world in our age, we distort a Biblical doctrine and twist it to conform to our personal opinions when we claim Bible authority for a soon return of Christ; and we unnecessarily supply ammunition to those who already disbelieve the doctrine. The Bible teaches the *imminent* return of Christ in the Rapture, not the soon return.

Some have exploited this confusion of imminence with “soon-ness” for purposes of sensationalism (cf. 2 Thess. 2:1, 2). For others, this misconception of imminence as “soon-ness” is apt to breed irresponsibility (cf. 2 Thess. 3:10, 11). The Biblical emphasis of imminence is on suddenness and unpredictability, engendering faithful occupation (Luke 19:13; also 2 Thess. 3:12 in context) and personal purification (1 John 2:28–3:3).

This distinction is equally clear in the parables of Matthew 24–25, which illustrate the principle of imminence.

The point of these parables is not watchfulness for an immediate or soon return, but watchfulness for a certain, sudden, chronologically unpredictable return. Paul underscores the same point in the classic Rapture passage in 1 Thessalonians. After concluding his description of this event, he reminds his readers that they already know, not *when*, but *how* this event will come: as a thief in the night—not necessarily soon, but suddenly, unpredictably, and without warning or announcement. Jesus could come before you finish reading this article. Jesus could come next week or next year. On the other hand, there is nothing Biblical to prevent Jesus from tarrying until the next century.

The designed effect of this doctrine is lost on those who neglect their Biblical responsibilities in the name of “waiting for Jesus.” Remember the words of the angel: “Why stand ye gazing up into heaven?” (Acts 1:11). Christ exhorts us to be busily engaged (to “occupy”)—to utilize every opportunity we have to act as salt and light in the world around us—so that when that sudden event comes, it will find us not only watching and waiting, but working.¹ We do not know how long He will tarry. We should make the most of every opportunity to arrest the spread of corruption (salt) and to be an influential beacon of righteousness (light) to all those around us—through our witness, through our stand, through our politics, through our activity within the community, through every avenue of opportunity God opens to us.² God gives to His children different gifts, different burdens, and different opportunities.³ For each of us, as Dr. Bob Jones Sr. said, “the measure of your opportunity is the measure of your responsibility.”

Defining the Last Days Biblically

But some will protest, “Does not the Bible predict that in the latter days things will get worse and worse? Look how rotten things are in society now! What, then, is the point of trying to be a force for righteousness in what are surely the ‘last days’? Are we not fighting against God’s own prophecy?” This objection reveals another area in which we would do well to reassess the Biblical basis for a virtual withdrawal from society. Is acting as salt and light in the moral, political, educational, and social arenas

We must watch faithfully as though we will be leaving this world at any moment, but live responsibly as though we will be dying here.

within our communities merely “polishing brass on a sinking ship”?

In the first place, a prophecy that things will grow worse does not excuse us from fulfilling our duty in the face of mounting odds. Along with his divine call to prophesy, Jeremiah received a very pessimistic prognosis for the “success” of his ministry (Jer. 1). So did Ezekiel (Ezek. 3). That, however, did not excuse them from fulfilling their ministry with all their heart in prayerful hope and obedience. Does Jesus’ indication that “few” will respond positively to the gospel (Matt.

7:13, 14) absolve us from His commission to “preach the gospel to every creature”? Obviously not. Likewise, any apparent indication of increasing ungodliness does not excuse us from obeying our Master’s commands to occupy as salt and light till He comes.⁴

However, we must also ask in the second place, does the Bible enunciate such a prophecy? This introduces a twofold question: (1) Does the Bible clearly teach the progressive moral degeneration of mankind in the last days? and (2) What and when, exactly, are the last days? Let’s address these questions in reverse order.

Second Timothy 3:1–9 is an often cited key text. Many assume that when Paul refers to the “last days” he must be talking about the very end of the church age immediately before the Rapture. Furthermore, his description sounds alarmingly like the days in which we are living right now. The search for a Biblical definition of the “last days,” however, leads us to Hebrews 1:1, 2. There the writer contrasts God’s revelatory activity in “times past” with God’s revelation of Himself through His Son in “these last days.” According to this passage the “last days” began with the Incarnation. The “last days” to which the New Testament refers, then, are not the *end* of the church age. *The “last days” are the church age.* This present era is the last stage of God’s redemptive activity prior to His direct intervention through the Rapture, the tribulation, and the Second Coming.

Back in 2 Timothy 3, then, Paul is not looking ahead to some specific period of time in the distant future. If that were the case, why should he warn Timothy so personally and urgently about something that he would never face? Rather, he is warning Timothy that in this final era, these “last days” known as the church age, Christians will face seasons of peculiarly fierce evil and resistance. The Greek word for “times” is one that indicates seasons, periods, or specific segments of time. These “last days” which are the church age, Paul warns, will be punctuated with notoriously perilous periods of time. He is not describing a progressive moral degeneration that views humanity as an unbroken downhill slide throughout history; rather, he is describing what Christians, in retrospect, have always had to face in varying degrees through out church history.

Other passages that are often cited include the references to the days of Noah in Matthew 24:37–39 and Luke 17:26–30. But these verses and their contexts do not mention sinful activities at all. We have too often read into those verses implications that are simply not stated in the text itself. Their express emphasis is on the issue of imminence—the suddenness with which God will intervene in the daily routine of life just as He did in the days of Noah. The passages with the strongest exegetical implications of moral degeneration at the end of the age are Matthew 24:12, Luke 18:8, and 2 Thessalonians 2:3. Many argue even here, however, that these verses actually refer to the Tribulation period prior to the Second Coming rather than to the church age immediately prior to the Rapture.

Conclusion

In the face of admittedly troubling social and political developments, some have cultivated an extremely short-sighted view of history by assuming that the degeneration of a mere generation must surely mark the end of the church age. We may be at the end of the last days; but then again, we may not. We must watch faithfully as though we will be leaving this world at any moment, but live responsibly as though we will be dying here.

Whatever our personal convictions on these issues may be, we must not allow those convictions to limit our faith in God's capacity, nor to obstruct His intention to glorify Himself to whatever extent He chooses in our day. The future is as bright as the promises of God! May God help us not to be pessimistic impediments to what He desires to accomplish through us in our days, but to be obedient stewards, investing in every opportunity He entrusts to us to be salt, to shed light, and to occupy till His return.

Dr. Layton Talbert is a *FrontLine* Contributing Editor.

Endnotes

- ¹ On the specific issue of politics, Timothy Keesee rightly remarks that "for the Christian, political involvement is more than a responsibility and more than a privilege. It is a matter of stewardship." He proceeds to point out that the "Scriptures underscore three broad principles for Christian action in influencing the course of Caesar's kingdom: preservation, protection, and protest." As salt, Christians "are to be a force for preservation in their neighborhood and nation. Their influence can hinder the spread of corruption and moral rot. Political involvement provides the Christian with a means to be salt in society." In addition, "Christian political action can provide a crucial line of defense for the religious liberties of God's people." Finally, in line with Ephesians 5:8–11, as light, Christians are obligated to "the protest of moral dissent" (*The Political Christian* [Greenville, SC: Bob Jones University Press, 1990], 3–7).
- ² "Christians are needed to reestablish the moral tone of society. . . . Christians must supply the moral fiber that comes from obedience to God and his natural and revealed laws if America is to survive as a free society. Christians must be the salt of the earth and the light of the world" (John Eidsmoe, *Christianity and the Constitution* [Grand Rapids: Baker Book House, 1987], 410–11).
- ³ In an insightful critique of the Christian Reconstruction movement, David Schnitger argues that "the local church, evangelism, and missions are always non-negotiable priorities for the believer in every age and cultural setting." He further highlights five additional priorities: (1) the sanctity of human life, (2) the Christian home, (3) the Christian school movement, (4) the Christian legal movement, and (5) the Christian political movement. As salt and light, "Christians are to set the direction and standards for society by their compelling and pervasive influence in every sphere of life" (*Christian Reconstruction from a Pretribulation Perspective* [Oklahoma City: The Southwest Radio Church, 1986], 24–31).
- ⁴ A dispensational, pretribulation, premillennial publication provides a case in point: "As we witnessed the racial violence, assault, murder, and arson during the Los Angeles riots, surely there is no more vivid sign that Jesus is coming soon." (Bear in mind that the same was said about the rampant immorality and drug abuse of the 1970s, the riotous civil unrest of the 1960s, the generation gap and sexual revolution spawned in the 1950s, the worldwide fear engendered by the spread of Nazism and a second world war in the 1940s, the economic collapse of the 1930s, and the degenerate abandon of the 1920s.) Although the writer insists that we "should not become so discouraged as to give up hope for this present generation" and that we should pray for revival as the only answer, he stifles any practical, meaningful, believing effort in this direction with the concluding resignation that "there is no evidence it will occur."

<p>Family Oriented</p> <p>Balanced Beliefs</p> <p>Baptist Convictions</p> <p>Local Church Structured</p>	<p>Dr. Michael D. Sproul, President</p> <p>Dr. Dave Sproul, General Director</p>	
	<h1>INTERNATIONAL BAPTIST MISSIONS</h1> <p><i>A Board for the New Millennium</i></p>	
	 <p>The Carlisle Family Spain</p>	<p>2150 E. Southern Avenue Tempe, AZ 85282</p> <p>(480) 967-8783 / (480) 838-5430</p> <p>email: general@ibm.org</p>
	 <p>The Krause Family Italy</p>	

Where Are the Young Fundamentalists?

While attending a Christian school convention, I could not help making an observation: most of the men there were much older than I. In fact, in each seminar that weekend, every session would typically consist of about thirty men, but only about five of us were under forty years old.

Because of my observation, I decided to ask a question in the round-table discussion "Fundamentalism in a Postmodern World." My query was a simple and sincere one: "Where are the young Fundamentalists?"

Following up that question, I related that ever since graduating from seminary in 1998, I have heard too many stories about fellow classmates or fellow alumni who have left the fold of Fundamentalism. Instead, they have become "seeker-sensitive," or they have embraced Contemporary Christian Music, or they have joined liberal Presbyterian, Lutheran, or even Episcopal churches. What went wrong? What caused their aberration of belief and practice? Of course, such men bear their own responsibility for turning their backs on what they were taught and trained. But what factors can we Fundamentalists point to as contributing factors in this defection to New Evangelicalism or Ecumenism?

In reply to my question, one older pastor at that seminar responded, "I don't have time to worry about others outside my church." And, sadly enough, that may be the problem. Many Fundamentalist pastors (though not all) do not invest in young men outside of their own congregations. However, there is a need for this type of investment. After all, if the seasoned Fundamentalist is not available to the inexperienced pastor or preacher boy, that young one will seek guidance somewhere else, most likely from a New Evangelical pastor.

The Danger of Today's Books

Various influences are causing young men to turn to New Evangelicalism. The first of those influences is what they are reading. Most Christian literature published today is written from a New Evangelical perspective. New Evangelicals are writing and publishing books on church growth, discipleship, preaching, prayer, missions, ministry, personal life, the family, and a host of other topics. This situation presents a snare for the young Fundamentalist, because preachers by nature and by profession must be readers. Their seminary professors exhort them to be students of the Word and to be readers of

books. But when the bulk of today's Christian literature contains a Biblically compromising slant, the beginning preacher cannot help but be tainted by it.

Unfortunately, relatively little Fundamentalist literature exists. That is not to fault Fundamentalist pastors and professors, for they are busy doing the work of the ministry. Most of these preachers do not have huge staffs that free up for them blocks of time for writing. At the same time, however, we must remember that the New Evangelical literature currently available will either have an immediate impact or a slow, erosive influence on younger men.

The Need for Mentors

As noted above, Fundamentalist pastors are busy doing the work of the ministry. They often struggle for enough time to meet the needs of their churches and also the needs of their family. Fundamentalist pastors must set priorities as they choose how to use their hours. But one aspect of the ministry that older men cannot neglect is investment in the lives of younger pastors. If we are going to overcome the effect of New Evangelical literature, we must be mentoring.

Because my seminary program did not include a church-internship plan, I asked several pastors if they would mentor me. Not one pastor said, "No." In fact, they agreed enthusiastically. However, none of them followed through. Again, they were busy doing the work of the ministry, so I did not blame them. I simply tried to gain from them what I could when they could. But it seems that New Evangelical pastors are always willing to accept the task of mentoring, which poses a challenge for Fundamentalism.

The solution is easy. When a person accepts Christ as Savior, it is important for that new believer to be discipled. He needs someone to guide his spiritual growth, someone to whom he can go for answers, someone to hold him accountable. This is what young preachers need too. We need someone to hold us accountable in our thinking, someone to turn to with the pressures that Fundamental preachers face.

If experienced Fundamentalist preachers do not maintain the fight for Biblical inerrancy, Biblical authority, and

ecclesiastical separation, then the next generation will not care about such things. But as we fight the good fight, we must also devote ourselves to mentoring younger men to take up the cause. We send them to good Bible colleges, universities, and seminaries where they learn the foundational truths. They know the rhetoric, and most believe it and want to uphold it. But they also need someone to turn to when problems arise. They desire and require accountability lest they start down the slippery slope of compromise.

The challenge for you older pastors is to mentor younger men; that is, to commit to teaching faithful men. These men may be in your church, or from your church, or it might be the young pastor of a church across town. Whatever the case, make yourself available to him. Develop a rapport and relationship that will open doors for influence. Don't intimidate him against asking questions, but rather guide his thinking toward Scriptural answers.

Of course, it is possible that pride may cause a young preacher to turn down an offer of mentoring. To young men I would say, if an older pastor offers to mentor you, accept his offer. Even if you already have a mentor, a friend, or a pastor on whom you lean, accept a second one. What a blessing it will be to have one or more who care for your ministry and want you to be your best. Develop a network of Fundamental friends, whether near or far, that will help you think through the issues you face and hold you accountable to Biblical thinking. In my own ministry, such friends remind me that, even though I sometimes feel like the lone Fundamentalist in a New Evangelical world, in reality, I am not. Other comrades in arms are standing with me to hold back the tide of compromise.

So where are the young Fundamentalists? They are in our churches and schools waiting for older, faithful men to take them under their wing and help them be the preachers God wants them to be.


Don Harrelson is a Bob Jones University graduate pastor in Grace Baptist Church in Pendleton, Oregon.

Ambassador Baptist College

TRAINING GOD'S SERVANTS FOR GOD'S SERVICE

Come and find:
an experienced faculty
an emphasis on the local church
conservative Christian music
a family atmosphere
the Baptist distinction

Offering a BBS (4 year) in:
Pastoral Studies
Evangelism
Missions
Music
Christian Elementary Ed.




"WHERE PREACHING IS KING
AND MUSIC IS QUEEN!"

P.O. Box 158 – Lattimore, NC – 28049

Ph: (704)434-0303 Fax: (704)434-3111

Visit us on the web: www.ambassadors.edu



Fundamentalist Response to Ecumenism

Scott Williquette

A 1988 publication of *One World*, the magazine published by the World Council of Churches (WCC), listed a "commitment list" drafted by WCC council members at a meeting held in Spain in 1987. Two of the statements reflect the overwhelming desire of the council members to bypass all doctrinal division and bring all churches to unity: "We commit ourselves to promote the holistic mission of the church instead of disrupting and dividing by responding to one part. . . . We commit ourselves to overcome all barriers between different faiths and ideologies which divide the human family." The official report of the seventh assembly of the WCC is replete with references to unity regardless of doctrine. One statement reads,

Our witness is one of mission and dialogue. All tongues, nations, races, sexes, all kindreds, tribes, and peoples are God's. They should be free. We must strive for their freedom. This is our ministry in the Holy Spirit, always and everywhere. Our dialogue with other religions and ideologies has the same basis. Our goal is the unity of the world. Such unity is not alien to the work of the Holy Spirit and the church.¹

The WCC is an organization consisting of Protestant, Anglican, Orthodox, and Roman Catholic churches. Its desire is to unite all the churches of the world. To accomplish this, doctrine must be sacrificed. Their battle cry is "Christ unifies, doctrine divides." The implication is that if we are going to serve Christ, we must jettison doctrine.

Ecumenism is the pursuit of unity. Unity of all peoples and religions is seen as that which will best honor God. Thus whatever it takes to unify all men should be done. Ecumenism is not just found in organizations like the WCC, it is spreading rapidly throughout Christianity. True Bible doctrine is being sacrificed and compromised in the name of unity. Men who at one time stood unswervingly for truth have taken the position that doctrine is not as important as church unification. Jack Van Impe is one example. Billy Graham is another. At one time both these men stood for truth and Biblical doctrine. Today they are ecumenical to the core.² Note the following examples of ecumenicity in Billy Graham's ministry:

In 1962 São Paulo Crusade, a Roman Catholic Bishop blessed converts as they came forward. At the benediction of a meeting in Yugoslavia in 1967,

a Roman Catholic priest, a Lutheran minister, two Orthodox priests, and a Presbyterian held hands on the platform and sang "Blest Be the Tie that Binds." In his 1973 St. Louis Crusade, 50 nuns served as counselors. Graham's crusade in the Philippines in 1977 was sponsored in part by the liberal National Council of Churches of the Philippines. In the 1983 Orlando Crusade, Graham's staff gave about 600 decision cards to Catholic churches for follow-up. In the 1987 Denver Crusade, 80 Catholic counselors were used. A crusade counselor supervisor stated that Catholics have trouble with the expression "born again," and he tries to work at the crusade "to help Catholics express their new and renewed faith in their mother church."

Graham once said, "I have found that my beliefs are essentially the same as those of Orthodox Roman Catholics."³ On November 21, 1967, as he was receiving an honorary doctorate from Belmont Abbey, a Roman Catholic college in North Carolina, he addressed the crowd of Catholic students, priests, and nuns, saying, "One good thing has come out of this religious shaking. We can meet and talk together as Christian brothers. . . . Finally, the way of salvation has not changed. I know how the ending of the book will be. The gospel that built this school and the gospel that brings me here tonight is still the way of salvation."⁴

The purpose of this article is to call Christians to a militant stand for truth in a religious climate of compromise and ecumenicity. Bible doctrine is not an optional part of Christianity. It is the heart of it. Christianity is a system of beliefs, an organized, cohesive system of truth. Ecumenism blatantly denies the importance of Biblical doctrine. In short, ecumenists believe that unity around the name of Jesus is all that is important.

Biblical doctrine is so important that the bulk of the New Testament was written in its defense. The book of Galatians was written in defense of the doctrine of salvation. The Thessalonian letters were written in defense of the doctrine of Christ's future coming. The fifteenth chapter of the first letter to the church at Corinth defends the doctrine of the resurrection, while chapter five defends the necessity of purity in the body of Christ. To deny the importance of doctrine is to deny the value of the Bible and the wisdom of its Author, the eternal God. Genuine Christian unity is based upon the mutual knowledge and defense of the doctrines of the Word of God.

Believers are commanded to separate over doctrinal deviance. (Gal. 2:11–16; Rom. 16:17)

In the Galatians passage Paul confronts Peter because of his un-Biblical action and because of the doctrine that Peter was following. Whereas at one time Peter treated both Jew and Gentile alike, after the visit of some from Jerusalem, he separated from the Gentiles. According to verse 14, by so doing Peter communicated to the Gentiles that they needed to become Jews in order to be acceptable

to God. This is what the false teachers were teaching—that Christ was not enough. They taught that salvation was secured by faith in Christ and the keeping of the Mosaic Law. So how did Paul respond to Peter's error? Paul confronted him to his face and exposed it publicly. He did not, for the sake of unity, say, "Just let this slide." Paul was more concerned about truth and doctrine than he was about unity and friendship.

Believers are commanded to reject those who teach false doctrine (Titus 1:9–14; 3:10; 2 John 10, 11).

Notice how Paul described the false teachers in Titus 1:9–14: rebellious and unruly, vain talkers, deceivers, those who subvert and ruin whole households, and teachers of things they ought not to teach. How should we respond to these kinds of men? How should we relate to those who teach false doctrine and subvert Christian households? Are we called upon by God to set aside our doctrinal differences and join hands with these men in Christian love, unity, and friendship? No, we are commanded to do all we can to shut their mouths. The word "stopped" in verse 11 literally means "to put something in the mouth." It was often used of the muzzling of an animal. God does not want us to shake hands with the false teacher. He wants us to muzzle him. How do I do that? You don't allow him to teach in your church. You expose his error and thus discourage others from following him. You diligently teach the truth so that people develop discerning minds.

Believers are commanded to warn and then remove themselves from false teachers (Titus 3:9–11).

The word "heretic" means a "divisive person" or a person "who causes division." Taking into account verse nine, it is clear that this man is causing division by teaching false doctrine. Understand the implication of that. Apparently only true doctrine engenders unity. We are commanded to warn and remove ourselves from the man who continually disrupts the church with false doctrine. Should we welcome those who cause division and say something like, "What they are teaching doesn't really matter," or, "That doctrine is not that important as long as we love each other and use the name Jesus Christ"? No, we are commanded to admonish them twice (note the limit), and then if they refuse to stop teaching falsehood, we are commanded to remove ourselves from them. The word "reject" means to "dismiss, discharge, or drive out." It probably refers to church discipline.

Believers are commanded not to support or encourage false teachers (2 John 9–11)

Here John is dealing with those who are denying cardinal doctrines of Christ and salvation. According to verse nine, because they deny Christ and His gospel, they "have not God." In other words, they are outside the family of God. How should we respond to these false teachers? Should we welcome them with open arms? No, again, we should avoid any form of support or encouragement. In John's day believers would lodge and support traveling

preachers. When John states that we should not “receive them into our house,” he is referring to not letting them speak but also to not let them live with you or support them. If we support false teachers, we are helping them spread the evil of their teaching.

Believers are commanded to persevere in the face of false doctrine (1 Tim. 4:1–3, 13–16).

In light of the fact that the end times are filled with false teachers, and those who teach the doctrine of demons, Paul commands Timothy to give attention to doctrine. He is commanded in verse sixteen to consider carefully his doctrine. There are so many saying that in light of all the different religions, denominations and systems of thought, we should simply ignore doctrine and concentrate on being unified. “After all,” they say, “what God wants is the unity of all denominations.” Yet in Titus and Timothy Paul has said the exact opposite. He encourages us to persevere in the truth in spite of the pluralism of

the day. Determine to hold fast and persevere in true Bible doctrine.

What will Fundamental Baptist churches do in a religious climate where there is encouragement from every side to jettison doctrine for the sake of getting along? We have no choice. If we desire to honor and obey God in our personal lives and the life of our church, we must learn, obey, stand for, and defend the doctrines of the Bible. Unity, both personally and professionally, is the byproduct of doctrinal and philosophical harmony. God is honored by unity only when it is founded upon doctrinal purity.

Scott Williquette is the pastor of First Baptist Church of Rockford, Illinois.

¹ Michael Kinnamon, *Signs of the Spirit*, Official Report of the Seventh Assembly (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1991), p. 36.


² For an excellent description of Graham’s ministry and history of his compromise see Earnest Pickering, *The Tragedy of Compromise*, pp. 49–76; and John Ashbrook, *New Neutralism II*, pp. 28–41.

³ *Berean Call*, September 1994.

⁴ Ashbrook, 28–39.

LUCERNE

CHRISTIAN CAMP & CONFERENCE CENTER



MINISTRY OPPORTUNITY

CAMP COOK

Send resume to:
Lucerne
P.O. Box 489
Lucerne, CA 95458
Phone (707) 274-1854 Fax (707) 274-0003
info@lucernecamp.org



unselfish service with an uncompromising stand

“It has been a privilege to minister for the Lord as a GFA missionary since 1983. I appreciate the home office workers who unselfishly serve missionaries on the field and the wise leaders for their uncompromising stand to counsel, encourage, and pray for us without dictating God’s will. GFA combines an uncompromising doctrinal stand along with unselfish service. This gives us freedom to serve God in His truth according to His leading.”



Rev. Matt Recker
New York City, NY



Gospel Fellowship Association
1809 Wade Hampton Blvd., Suite 110
Greenville, SC 29609
(864) 609-5500
GFA@gfamissions.org

Fundamentalism or Fashionable Christianity?

John L. Monroe

Have you noticed that Christianity has become nearly as trendy, faddish, and “in vogue” as haircuts, clothing, and music? Whether it is a cross on a necklace, a WWJD wristband, a fish or dove symbol on a car trunk, a bumper sticker, genuflecting in the end-zone after a touchdown, or signing the cross after sinking a putt—these are among the increasingly fashionable trinkets of present-day Christianity. You can spot this “fashion statement” among the “common people,” in Hollywood, in sports, and in the political arena.

Is this trend a sign that we Christians are becoming more visible in our witness for the Lord, or that we are becoming shallower in our concept of true Christianity? This question begs consideration.

First of all, a “fashionable Christianity” is foreign to historical Christianity. Even a cursory review of the history of the faith will reveal emphatically that *true* Christianity has been anything but fashionable! Martyrdom, isolation, persecution, negative stigmas, and small numbers mark its history. True Christianity has never been viewed as a fashionable pursuit, but rather painted as an abnormal phenomenon that stands in opposition to the mainstream of society. An “in vogue” Christianity cannot be a true Christianity! The Word of God clearly states in 2 Timothy 3:12, “Yea, and all that will live godly in Christ Jesus shall suffer persecution.” Literally, all those who will to live godly will suffer persecution.

Secondly, a “fashionable Christianity” is an inferior substitute for God’s reality. In other words, Satan, the “prince of this world,” is an expert at manufacturing substitute faiths that pose as the real thing. The Devil has much to gain in promoting a fashionable brand of Christianity that demands no change, no distinction, and no true devotion or conviction. He would prefer a Christianity that embraces the values and perspectives of the world.

The fickleness and shallowness of this age are demon-

strated by the fact that people will embrace just about anything—as long as it is fashionable to do so. However, true Christianity goes far deeper than a cross dangling on a necklace, a wristband, or a bumper sticker. It has a more profound effect than just bowing the knee after scoring a touchdown, or making the sign of a cross after sinking a putt!

In fact, a “fashionable Christianity” is a form of idol worship. How so? Because anything that is a substitute for God’s reality is an idol. Our modern society has come to worship the symbols of Christianity rather than the Christ of Christianity. Many today bear symbols of the faith, but few bear the sacrifices and sufferings of true Christianity. In 2 Timothy 3:5 Paul spoke of an age that is characterized by “a form of godliness, but denying the power thereof.” Today we certainly see a “form” of Christianity that has become fashionable, but wherein lies the power behind that Christianity—the power to say “no” to the world and its philosophy? Where is the power to look, think, and act differently? Idol worship always lacks the power to truly transform lives. The same is true of this type of idol worship today!

It is my conclusion that this trend is not a sign that “Christian” society is becoming more vocal in its witness so much as it is becoming more errant and shallow in its concept of Christianity. Someone once quipped that Christianity is “a vast ocean that is two inches deep.”

As professors and possessors of true Christianity, let us bear the distinguishing *depth* of a disciple of Christ—the depth of our salvation, sanctification, and separation. After all, the last thing this world needs is another flimsy, shallow substitute for the real thing.

Dr. John L. Monroe is Senior Pastor of Providence Baptist Church in Riverview, Florida. He has a master’s degree from Bob Jones University and a doctorate from Tabernacle Baptist Theological Seminary in Virginia Beach, Virginia, where he served as Assistant Pastor.

Regional Meeting Report

On October 20–21, 2003, Harvest Hills Baptist Church hosted the South Central Regional Conference and Ladies Retreat. “Standing on the Promises of God” was the theme; keynote speakers were Dr. John C. Vaughn and Pastor Larry Karsies. With over 140 people in attendance the meeting was a tremendous blessing and encouragement.

Contact Information:

FrontLine Magazine
500 W. Lee Road
Taylors, SC 29687
(864) 292-3010
(800) 376-6856
Email: info@fbfi.org

Please Pray for the FBFi-endorsed chaplains:

Active Duty: U.S. Army
Chaplain (CPT) Gary Fisher
Chaplain (CPT) Brian Palmer
Chaplain (CPT) Roger Rodriguez
Chaplain (CPT) Michael Shellman
Chaplain (CPT) Greg Odiorne
Chaplain (LTC) Joe Willis

Active Duty: U.S. Air Force
Chaplain (MAJ) George Youstra

Active Duty: U.S. Navy
Chaplain (CAPT) Wayne Bley
Chaplain (LTJG) Dan Hall

Chaplain (LT) Daniel Owens
Chaplain (LTJG) Richard Wiese

Reserve Chaplain: U.S. Air Force
Chaplain (MAJ) Michael Sproul

Civil Air Patrol
Chaplain (CAPT) Daryl Jeffers
Chaplain (LTC) Daniel Perry

Police Chaplains
Pastor John Vaughn
Pastor Michael Privett

Chaplain Candidates
Tavis Long
Kraig Keck
Robert Spivey
Robert Johnson

2004 Meetings

January 26–27, 2004
North Central Regional Meeting
Rev. Richard J. Cross
Faith Baptist Church
833 Fifteenth Avenue
Longmont, CO 80501
(303) 776-5655

February 9–10, 2004
Winter Board Meeting
Embassy Suites Atlanta Airport
Atlanta, GA

March 8–9, 2004
Mid-Atlantic Regional Meeting
Rev. James Baker
Grace Baptist Church
2901 Galewood Drive
Kettering, OH 45420
(937) 293-7500

March 15–16, 2004
Southwest Regional Meeting
Dr. Michael Sproul
Tri-City Baptist Church
2150 E Southern Avenue
Tempe, AZ 85282
(480) 838-5430

March 15–19, 2004
Northwest Regional Meeting
Dr. Thomas Nieman
Galilee Baptist Church
11517 SE 208th Street
Kent, WA 98031
(253) 852-6282

April 19–21, 2004
South Regional Meeting
Rev. Jeff Davis
Tabernacle Baptist Church
910 Tarboro Street West
Wilson, NC 27893-4757
(252) 243-5369

June 15–17, 2004
National Meeting
Rev. Bradley Smith
Bethel Baptist Church
200 N. Roselle Road
Schaumburg, IL 60194
(847) 885-3230

July 12–15, 2004
International Meeting
Dr. David Cortez Pena
Iglesia Bautista Puerta Abierta
Ave Quintana Roo Y Calle 12 #2111
Tijuana, Baja California Norte
011-52-664-684-7045

July 25–29, 2004
Pacific Rim Regional Meeting
Rev. Peter I. Maruyama
Narashino Baptist Church
4-17-10, Moto-Ohkubo
Narashino, Chiba, JAPAN 275-0012
011-047-477-8910
ruthdick@mtj.biglobe.ne.jp

SOUND WORDS

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

First Partaker

Insight into Substantive Preaching

On the desk beside me lies a 1694 first edition of forty sermons by the early London Baptist, Benjamin Keach (1640–1704). Keach, one of the predecessors in the ministry assumed by C. H. Spurgeon over two centuries later, entitled his volume *A Golden Mine Opened: Or, The Glory of God's Rich Grace Displayed in the Mediator to Believers*. The book's yellowed pages throw open a revealing window back into both the style and substance of what was evidently the norm for preaching among seventeenth-century Baptists and Puritans. I'm interested in that. Here's why.

Not just Fundamentalist observers, but even many of the more conservative sort of Evangelicals, are dismayed at the deceptive mutation that is foisted off as preaching in many contemporary pulpits.

"There is a discernable trend in contemporary evangelicalism *away* from biblical preaching and a drift *toward* an experience-centered, pragmatic, topical approach in the pulpit" (John MacArthur).

"Biblical preaching's authenticity is significantly tarnished by contemporary communicators who are more concerned with personal relevance than with God's revelation" (Richard Mayhue).

"Much of what now emanates from contemporary pulpits would not have been recognized [in the past] as being anywhere close to the kind of expository preaching that is Bible-based, Christ-focused,

and life-changing—the kind of preaching that is marked by doctrinal clarity, a sense of gravity, and convincing argument" (Alistair Begg).

"We have fallen so far from their [Jonathan Edwards, Thomas Chalmers, and the Puritans] conception of preaching that we couldn't imitate it if we tried" (John Piper).

Is this merely "wolf-crying" to get attention? Or worse yet, to hawk new books? If not, what are these Evangelicals talking about? What's their point? To understand, you've got to locate some point of reference with which to compare what's new and mostly experimental with what's been time-tested and unarguably effectual. That means resurrecting voices from the past. There are many worth listening to. Keach is one of them.

So I'd like to suggest a careful, leisurely reading of a sample of his preaching from *A Golden Mine Opened*. I assure you that I've not chosen some exceptional showpiece. It's very much the general run of his mill.

In fact, my guess is that it may initially strike you as just that unexceptional. Except, that is, for one thing. By contemporary standards it's exceptionally *substantive*. That is, it has a solid basis in Scripture. Not only in letter, but in spirit. It's meaty.

Contemporary Christians lack health. Evangelicals say it's the pulpit diet. So what does a really substantive meal look like? Taste like? For many years it's been a kind of hobby with me to study the history of preaching. That study gives me confidence to make the claim that what we're going to be reading was pretty typical Lord's Day fare in the stronger sort of churches a few centuries ago.

I've got one problem, however. Substantial sermons evidently aren't short. So it's going to take two issues to get this one out in front of us. Then we're also going to

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

Inside

Bring . . . the Books—Key books for the pastor's study	5
Straight Cuts—An exegetical study	6
Windows—Themed sermon illustrations	7

need even more space to discuss it.

But for starters, let me suggest some of the chemistry to note. (1) The amount of doctrinal content. (2) The percentage of that doctrinal content that's Christological. It'll take the whole sermon to get at this, but we'll still form up a pretty accurate impression from just this first installment. (3) The elevated spirit of the language with which he expresses those doctrines (this, I think, is especially instructive). (4) The number of Scriptures employed—that is, Keach's studied effort to ground his assertions in a multiplied Biblical theology but then, in addition, (5) his judicious use of systematic theology to weave the stout threads of those Bible texts into a comprehensive doctrinal fabric.

Just one more suggestion. If you'd be willing to reflect as you read, I think you'd find it very profitable to isolate visually the many varied doctrines he combines almost seamlessly within the discourse. How about jotting them down in the margins as you read?

Ready? Got a pen handy? The three-centuries-old style will slow us down (that's probably good), but this, I trust, will prove to be both an instructive and an inspirational tour of a sermon of substance! It's the second in a series of sermons on Hebrews 2:3. See what you think.

Gospel Salvation Is a Great and Glorious Salvation

How shall we escape, if we neglect so great salvation? (Heb. 2:3)

I am about the proof and demonstration of the first point of doctrine raised in our text. *That Gospel-salvation is a great and glorious salvation.* I have spoken of this already under five considerations. Now sixthly.

It is so if we consider *the glory and greatness of the persons* who sat in counsel about bringing it in and working it out for sinful man. We commonly judge of the greatness of an undertaking and the glory of the work by considering the dignity, glory, wisdom, power and greatness of the persons concerned in it.

Now if this work, I mean the salvation of sinful man, had been put into the hands of the mighty angels, and they had called a council about it, and showed their utmost skill, wisdom, and power in order to the actual accomplishment thereof, would not all say, "this must needs be some great and wonderful work, or a great salvation"?

But alas, they could neither have found out a way of salvation for us, much less have wrought it out. Could they any way have thought how the glory of every attribute of God might have been raised, and have shone forth in equal luster? Could they have secured the glory of God's justice and holiness, and made up the wrong we

had done to God by our sin, and so have opened a way for mercy and goodness to run down like a mighty stream, and secured the sanction of the law, and yet have delivered man from the curse thereof?

God must not, will not, lose the glory of any one of His attributes, let what will become of a rebellious sinner. Alas, angels could never have found out a way whereby the attributes of mercy and justice might meet together, and righteousness and truth kiss each other.

The persons then who found and wrought out this salvation were not the holy angels of God. No, no. None but God Himself could do it. *The salvation of Israel is of the Lord* (Ps. 25:5). He is our Saviour. How often is this expressed in the Psalms and in other places of the Holy Scripture. Salvation is ascribed to the Lord. To Him only. Yea to his own arm, to the greatness of his power. *Therefore my own arm brought salvation* (Is. 63:5).

Brethren, each person of the Trinity hath a part in it. The Father hath His part. The Son hath His part. And the Holy Ghost hath His part also.

The Father's Part in this Great and Glorious Salvation

1. The Father is held forth in the Scripture as the Contriver or first Author of this salvation. *All things are of God, Who hath reconciled us unto Himself by Jesus Christ* (II Cor. 5:18). All things in and about our salvation are of God the Father, as He is the fountain and spring of it. *He hath devised means, that His banished might not forever be expelled from Him. I have found a ransom.* "Where did God find it?" saith Reverend Caryl [Joseph Caryl, London Puritan pastor]. "Certainly in His own bosom. In His own heart. Jesus Christ came out of the bosom of the Father. There He was, and God found Him in and with Himself. He did not find the ransom by chance, but He found it in His own wisdom, love, and goodness."

2. The Father was injured. His glory seemed to be eclipsed by sin. This must be righted and His honour repaired, so He found out the proper way to do it. "I know how to do the poor sinner good. I know how to save him and do my own honour, my justice, truth and holiness no wrong. My honour is secured. My justice is satisfied. And yet the sinner whom my heart is set upon shall be saved."

3. The Father only could appoint the terms and way of our salvation. Who but God could tell or did know what would comport with His truth and justice, and with the sanction of His

righteous law and infinite holiness? And He saw it did not comport with His truth, justice, holiness, and blessed law to save man merely as an act of sovereign mercy, but it did agree in His infinite wisdom to transfer the punishment of the sinner to another, namely, to His own Son, He taking our nature on Him. From the union of the two natures in one person, He procured an infinite satisfaction, or made a plenary compensation for our sins.

4. God the Father is therefore held forth as the Person who substituted His own Son as mediator and surety in our stead and room, to work out our redemption, or this great and glorious salvation, and to this end prepared Him a body—*A body hast thou prepared me* (Heb. 10:5). And the Father is said also to send His Son. How many times doth our blessed Saviour ascribe this unto the Father in the Gospel recorded by John? I am persuaded not less than forty times: *The Father that sent me is with me. God sent not His Son into the world to condemn the world. This is the will of Him that sent me.*

5. All the blessings of our salvation are ascribed to the free bounty, mercy, love and goodness of God the Father. *Blessed be the Lord God of Israel, for He hath visited and redeemed His people, and hath raised up an horn of salvation.* And therefore He is styled, *The Father of mercies and God of all comfort* (II Cor. 1:3).

6. Brethren, it was the Father that loved us and chose us in Jesus Christ before the foundation of the world. This is the spring of all spiritual blessings, even of redemption and salvation itself.

7. Moreover, the Father is said to raise Jesus Christ from the dead. Though the Son being God could raise Himself, yet as Mediator, the power to quicken whomsoever He will, is said to be given to Him by the Father. Besides, it is the mere grace and good pleasure of God the Father, to accept of Christ and His obedience for us, and to accept of us in Jesus Christ. Also it is the Father *that blesseth us with all spiritual blessings in heavenly places in Christ Jesus* (Eph. 1:3). Nay, no man, Christ says, can come unto Him, *unless it be given by the Father.* That is, power must be given him to come. And again He saith, *No man can come unto me, except my Father that sent me draw him.* We ought therefore to see we do not lessen the glory of God the Father in our salvation, who is the efficient, the original and moving Cause thereof. *My Father, saith Christ, hitherto worketh, and I work* (John 5:17).

Brethren, we are not to attribute only the

works of Creation and Providence to God the Father. He hath a great and glorious hand in the work of Redemption. To accomplish this work, even the salvation of His elect, *He worketh hitherto*, and Christ also worketh. Which brings me to consider the next Person in the Trinity concerned herein.

The Son's Part in This Great and Glorious Salvation

Jesus Christ, the Son of God, hath His part in working it out. The Father fixed on Him, as the great Agent, to actually perfect it. He is in such a peculiar manner concerned in it that His name is *Saviour*. His name shall be called *Jesus*. *Jesus* signifies a *Saviour*. Certainly this must needs be a great salvation if we consider the greatness, dignity, and glory of His Person Who God hath sent to save us. And because it is mainly from this foot of account, that the apostle in the text draws his inference and calls Gospel-salvation "Great-salvation," I shall a little further enlarge upon this particular.

1. Jesus Christ hath a great name given to Him, yea, *a name above every name* (Phil. 2:9). That is, He is so highly exalted (as He is Mediator) that He is clothed with power, glory and majesty above all creatures in Heaven and Earth. All in Heaven above and in Earth beneath must bow down before Him and adore and worship Him and be in subjection to Him. *For unto us a Child is born, a Son is given, and the government shall be upon His shoulders. And His name shall be called Wonderful* (Is. 9:6). This His name is according to His Person. He is a wonderful or an admirable Person. Wonderful in His incarnation: *God-Man*. Wonderful in His birth. Wonderful in His life. Wonderful in His death, and in the effects, end and design of His death.

He is not only called *Wonderful*, but also *Counselor*. Never such a counselor for wisdom and knowledge, for He is the wisdom of God itself and *the only wise God*. He is called *the mighty God, the everlasting Father*, or the Father of eternity, and *the Prince of Peace*. Moreover, He is called *Immanuel*, God with us, God in our nature. And also called *the only begotten Son of God*, and *the Prince of the kings of the earth, the King of Kings and Lord of lords, the only potentate*. He is called *the Desire of all nations, elect precious*. And He is made so much better than the angels, as He hath by inheritance obtained a more excellent name than they; for *unto which of the angels said He at any time,*

Thou art my Son, this day have I begotten Thee (Heb. 1:4, 5). He is called the *one Mediator*. Time would fail me to speak of all His names.

2. As is his Name, such is His nature. He is *God's Fellow*. He is co-equal and co-eternal with the Father. *He thought it not robbery to be equal with God* (Phil. 2:6). O what a kind of salvation must this be, that such a Person is sent to work it out! One clothed with such a name, with such a nature, with such glory. He called a Saviour, a great one. *He shall* (that is, God shall) *send them a Saviour, a great One, and He shall deliver them* (Is. 19:20). He, as He is God-Man, is ordained heir of all things and all power in heaven and earth is given to Him. Nay, He is the upholder—the sustainer or preserver—of the world. He is not only the *Brightness of the Father's glory, and express image of His Person*, but He upholdeth all things by the word of His power (Heb. 1:3). He is one and the same God with the Father, the express character of his Father's person, so that they the see and know Him, see and know the Father also. He supports, sustains, feeds, preserves, governs, throws down and raises up, kills and makes alive whom He will. He has the keys of Hell and Death. He is the wonder of angels, the consternation and dread of devils, the joy and delight of the saints. There is not such another person in Heaven nor Earth, perfect God and perfect man, and yet but one Christ, one person. Certainly here's some great and wonderful work to be done when such a Person is substituted, ordained and so qualified and sent into the world to work out the actual accomplishment thereof. Nay, God Himself, who delighteth in Him, put the prophet to propound this question concerning Him: *Who is this that cometh from Edom, with died garments from Bozrah? This that is glorious in his apparel, traveling in the greatness of his strength* (Is. 63:1)? Christ Himself (as I conceive) answers, *I that speak in righteousness, mighty to save*. O happy mortals, that God hath sent us such a Saviour. He is mighty to save.


3. Consider also that none but He could save us, procure and work about this salvation for us. *There was none in Heaven nor Earth able nor worthy to open the book and loose the seals thereof, but the Lion of the tribe of Judah. He hath prevailed* (Rev. 5:5).

4. Jesus Christ is such an almighty Saviour, that *He is able to save to the uttermost all that come to God by Him* (Heb. 7:25). He has the perfection of power with Him. He can save to the full, let the state of the soul that comes to God by Him be whatsoever it will or can be.

Though a man is sunk down to the very gates of Hell, under the pressure and sense of God's wrath. Though he hath the guilt of millions of sins like mountains of lead lying upon him, yet Christ can save him. Though Satan says there is no hope, and the heart of the sinner joins in with him, and says there is no hope, no pardon, no help, no salvation. "Hang thyself, drown thyself," saith Satan. "Thou art damned, there is no mercy for thee." Yet Christ can then save that poor soul, and many such He hath saved, when but a little before all hope of relief seemed to be gone. Though the Devil should raise up all the force and powers of Hell and darkness against a person, to destroy him, yet Jesus Christ can save him. If He will work upon the soul by stretching forth his almighty power, nothing can obstruct or hinder Him.

Christ can save from the sin, from the guilt, the filth and power of it, and break into pieces all the bonds, chains and fetters of the Enemy. Nay, let the sins of a person be never so many, never so great, yet He can save *to the uttermost*, though they are such sinners as Manasseh and Mary Magdalene were. Nay, such that put to death by wicked hands the Lord of Life and glory. 'Tis as easy with Him to save great sinners as the least, or less guilty ones. He can save the *stout-hearted*, such who are *far from righteousness* (Is. 42:12).

He can save from the curse of the Law and from the wrath of God. He is every way furnished, fitted and enabled to save. He is a mighty Saviour and able to save to the uttermost in that He can save by Himself alone, by His own power. It is not if we will begin the work, if we do what we can, He can and will save us. No. He takes the whole work of salvation into His own hand. He is the Author and Finisher of it. 'Tis He alone.

Moreover, Christ is as willing to save poor, lost and undone sinners as He is able to save them. He had His name given to this end because of His power, willingness and readiness to save sinners. Brethren, this doth not only bespeak this to be a great salvation, but also it discovers the greatness of God's love, even the greatest pity, power and wisdom that ever was manifested. 



Dr. Mark Minnick is pastor of Mount Calvary Baptist Church in Greenville, South Carolina.

Bring . . . the Books

**Evangelists Who Reached Their World:
John Wesley—The Prodigious Worker**

In John Wesley, God sent to His church one of her most prodigious laborers in the gospel. Wesley traveled more than 250,000 miles in the course of more than fifty years of ministry. He wrote or edited more than 200 works of sermons, hymns, and commentaries, and he founded the Methodist denomination and saw it grow to over 135,000 members and over 500 itinerant ministers. His own words testify to his tireless efforts in ministry.

I entered my eightieth year; but, blessed be God, my time is not “labor and sorrow.” I find no more pain or bodily infirmities than at five-and-twenty. This I impute (1) to the power of God fitting me for what He calls me to; (2) to my traveling four or five thousand miles a year; (3) to my sleeping, night and day, whenever I want it; (4) to my rising at a set hour; and (5) to my constant preaching, particularly in the morning.

In my opinion, one of the best brief overviews of John Wesley’s life and ministry is the lengthy chapter dedicated to him in John Armstrong’s book *Five Great Evangelists* (Christian Focus Publications). Last month’s column reviewed his material on the life of George Whitefield. This month’s will focus on the life of John Wesley. A final column will cover his material on three lesser-known evangelists: Howell Harris, Asahel Nettleton, and Duncan Matheson.

Born in June 1703 in Lincolnshire, England, John Wesley was the fifteenth child of Samuel and Susanna Wesley. His father was the son of a minister who left the Church of England during the Great Ejection of 1662. John’s father eventually disassociated himself from the Dissenters and rejoined the Anglican clergy. His mother, Susanna, was also raised in the home of a Puritan Dissenter. She too left the Nonconformist movement and became an Anglican at age thirteen. Undoubtedly due to the influence of his home, Wesley remained loyal to the Church of England all his life. The story of his conversion is one of the most familiar in all church history. Armstrong’s short presentation is unique in the amount of detail presented from Wesley’s journal entries. On February 7, 1736, Wesley recorded:


On landing in Georgia I asked the advice of Mr. Spangenberg, one of the German pastors, with regard to my own conduct. He said in reply, “Do you know Jesus Christ?” I paused, and said, “I know He is the Savior of the world.” “True,” replied he; “but do you know he has saved you?”

However, it was two years from this entry until his famous Aldersgate Street conversion in February of 1738. Almost immediately after his conversion, John began preaching wherever doors were open to him. As his message became clear to the established clergy, he soon found those doors closed. Because no other pulpit

was available, he preached to the people in open-air meetings. God blessed the preaching with a great harvest of souls. For the next 53 years, Wesley preached over 40,000 messages to people scattered all over England as well as Wales, Ireland, Scotland, and America. His converts were organized unto groups and were shepherded by an itinerant band of traveling preachers trained in Wesley’s methods. Eventually, they were known as Methodists. In addition to his prolific preaching and writing ministry, Wesley also played an important supportive role in the musical ministry of his brother, Charles, who contributed more than 6,000 hymns to English hymnody.

God granted Wesley—along with George Whitefield—an important part in the First Great Spiritual Awakening. On one famous occasion Wesley actually stood on his father’s tombstone and preached to a crowd of hungry hearers gathered outside of a church closed to Wesley. Wesley’s unfortunate handling of doctrinal differences between himself and Whitefield proved to be a sad chapter in his ministry. Though Armstrong mentions the conflict between Methodism and the Calvinistic brethren of the day—including his break with Whitefield over theological issues related to the extent of man’s depravity, predestination, election, sanctification, and the nature and extent of atonement—he leaves much more unsaid than said. Thankfully the personal friendship between the two eventually prevailed, even though the doctrinal differences were so strong they prevented any kind of further joint ministry effort.

Armstrong also notes Wesley’s difficult marriage to Mary (Molly) Vazeille. John married late in life and against the counsel of his brother and several close friends. The marriage ended disastrously thirty years later when she left him in 1771 after lengthy and unfounded accusations against his character. Twenty years later, at 87 years of age, John joined her in death. He was buried as he lived—with the humble men to whom he had spent his entire life preaching. Perhaps the most fitting conclusion was written over one hundred years ago by one of his early biographers, who observed,

Like other men, he had his faults, he made mistakes, his judgment may sometimes have been wrong; but, taking him as a whole, he was an exemplar to his times, a benefactor to his race, a workman who needed not to be ashamed. 

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

Dr. Sam Horn is Executive Vice President of Northland Baptist Bible College in Dunbar, Wisconsin.

The third chapter of the Book of Jonah contains the high point in that remarkable Old Testament story. As amazing as the rest of the action is in chapters one and two—with such miracles as the storm, the selection of Jonah by the cast lot, the sudden stillness of the sea, the salvation of the pagan boat crew, and the swallowing of Jonah by a great fish—the miracle of chapter three surpasses them all.

The miracle of chapter three is the wonderful results of Jonah's preaching in Nineveh. His message brought about the greatest mass conversion known in human history. The change that God can bring about in the heart of man is still the most amazing work of all and provides the preacher with the most encouragement of all.

The third chapter begins on the theme of grace and ends on the theme of mercy. *"The word of the Lord came unto Jonah the second time."* That's grace. In my way of thinking, Jonah had all but disqualified himself from further service to God by refusing His direct command to go to preach in Nineveh.

By God's grace Jonah repented of his sin and was able to get his life and ministry back on track. He entered Nineveh and preached one very short message: *"Yet forty days and Nineveh shall be overthrown."* In the English Bible the prophecy is just eight words, and in Hebrew the sermon is only five words long.

God used these words spoken by Jonah to bring about a great revival. According to 3:5, the people of Nineveh repented and believed God when they heard Jonah's message. The great news here is that Nineveh heeded the warning and was spared. That is why Jesus said that the men of Nineveh would be competent witnesses to be called on the Day of Judgment to testify against those who are ignoring the callings and warnings given them (Luke 11:29–36).

But now at the end of this wonderful third chapter God's mercy appears. The king of Nineveh proclaimed a decree that everyone in his city should cry out mightily to God for mercy; and they did. These Ninevites were not trying to plea-bargain with God. Neither did they believe that their genuine repentance would necessarily lead to divine forbearance in the future either, but I think they were hopeful that it might (3:9). Though their grounds for hope were faint, they were not totally without foundation; why else would God have sent Jonah into their city with His message of warning?

So the repentance of Jonah led to the repentance of Nineveh, which in turn led to a surprising result: The repentance of God (3:10b). But how can it be said that

God repents, or changes His mind? When we say this, are we not in some way diminishing God by making Him appear to be arbitrary or indecisive? How can God change His mind and still be immutable?

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

When God is said to "change His mind" we must remember that these matters are viewed from our human perspective. It may appear to us that there has been a change in God; in reality, the change has occurred on this side of the ledger. The Ninevites had changed their conduct before God, as they now sought God's will for their lives.


So the truth is, God would have been inconsistent if His attitude toward Nineveh had remained unchanged, despite the change in their behavior! God is perfectly consistent—consistent in His loathing of sin and in His determination to punish it. But He also is consistent in forgiving the truly penitent every single time (1 John 1:9).

Whenever God announces that His judgment is about to fall upon the sinful, it is a statement of what will inevitably happen if the sinner continues on his present course. It is a conditional statement. It is intended to alert the wayward and to bring him to repentance.

If repentance occurs, then God responds appropriately to the changed circumstances.

Even though God in His omniscience knows that a change on the part of the city of Nineveh will take place, it does not compromise His truthfulness to announce the inevitable outcome if they persist in their present course of conduct.

Ultimately, however, the problem posed by the repentance of God is solved not by observing the repentance of sinners but by acknowledging that God repents of the evil He would do by taking the punishment for that evil upon Himself. In Jesus, God took this world's evil upon Himself, so that He might not have to visit the outworking of that evil upon men.

Because the Ninevites became truly contrite, God was pleased to turn aside the disaster that otherwise would have engulfed them. That such a response should result from even a reluctant man's preaching in a thoroughly pagan environment like Nineveh constitutes a perpetual source of encouragement to those of us who fervently preach God's Word week after week in a secular culture as ours. So let's keep on preaching for life change—and leave with our Lord the miracle of changed lives. 

Any pastor worth his salt will experience times when he will give of himself sacrificially. Others, however, may not always appreciate such sacrifices. Nevertheless, a man with a pastor's heart echoes the Apostle Paul in 2 Corinthians 12:15: "And I will very gladly spend and be spent for you." The concept of "spending" and "being spent" grates against the flesh; yet this type sacrifice affords one a unique opportunity not only to follow the example of Paul but also to walk in the steps of the Savior.

Mr. Glory-Face: Archibald Orr-Ewing

Archibald Orr-Ewing, a wealthy Scotsman, turned his back on a successful family business to give himself sacrificially to evangelizing China. He ministered under the auspices of Hudson Taylor's China Inland Mission and was superintendent of the "Mission stations in the province of Kiangsi." His responsibilities included the oversight of numerous churches covering a geographical "area nearly equal to England and Scotland combined." He was often away from home for long periods of time and expended tremendous physical energy traveling by foot to these churches. In fact, he became known for his ability to cover long distances, "with records of sixty miles a day." Journals from his diary recorded phrases such as "five days of wet feet," "food bad, insects terrible," "for months I do not expect to be home more than a week or a fortnight." Archibald tirelessly gave himself to serve the Lord sacrificially. He was exposed to great periods of heat in the summers and bitter cold in the winters, yet he faithfully served the Lord in spite of these obstacles. He risked his life to rescue thirty-four single women after a typhoon ravaged the mission. Even in his retirement, he lived very frugally to provide financial support for ministries in China. He was a man who knew what Paul meant when he penned the words "being spent." It is not accidental that his beloved Chinamen called him "Mr. GLORY-FACE." There was a holy glow about him that flowed from his joy in giving of himself. (Ernest Gordon, *A Book of Protestant Saints*, Moody Press, 1946)

Missionary Couple: Jonathan and Rosalind Goforth

There are others who have spent themselves for Christ's sake, such as Canadian missionary Jonathan Goforth. Upon hearing a message by Dr. Mackay, an elderly missionary, Jonathan chose to give his life to serve the Lord whatever the cost. Dr. Mackay said, "For the past two years I have traveled from one end of Canada to the other trying to interest some young man in following me back to Formosa. But I have not been able to find a

single man. It seems no one has caught the vision. I am getting ready to go back alone. I have no doubt that soon my bones will be lying in a grave on some Formosan hillside. That is no tragedy. To me the tragedy is that no young man has heard the call to come and carry on the work I have begun." Upon hearing these convicting

words, God placed a burden upon Jonathan Goforth's heart to be that man. He was willing to give himself completely to serve the Lord whatever the cost. And there would be a cost! Jonathan and his wife, Rosalind, were in China only a short time before they experienced the loss of their eleven-month-old daughter, Gertrude. Jonathan wrote, "None but those who have lost a precious treasure can understand our feelings, but the loss seemed to be greater because we are far away in a strange land." There were times when Jonathan and his companions were stoned, and there were times when even his dear wife, Rosalind, was not willing to pay the price to serve the Lord. After facing the Boxer Rebellion and losing four children to disease and dysentery, Rosalind moved into a self-protective mode, determined to protect her young children, even if it meant limiting her ministry with the Chinese. It was not until Jonathan and Rosalind lost a fifth child, Constance, that Rosalind agreed to trust the Lord and travel with her husband again. Even in their latter years, when their health was not good and Jonathan was nearly blind, the Goforths continued to serve the Lord faithfully. It was in 1936 that Jonathan Goforth completed his sacrificial service to the Lord of nearly fifty years. Indeed, here was a man who knew what it meant to spend and be spent! (Janet & Geoff Bengé, *Jonathan Goforth: An Open Door to China*, Ywam Publishers, 2001)

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

Charles Spurgeon

The Virtuous One: Gladys Aylward

Joining the ranks of those willing to sacrifice was Gladys Aylward. In many ways, Gladys was an unlikely individual for God to use. She was a simple person who had very little formal education. She was an English handmaid who became convinced that God had called her to the mission field. She virtually earned her passage to China through her handmaiden services. She had tremendous determination, which would be put to the test through much opposition. Even her initial trek to the mission field would have disheartened most people. She knew God had called her, and she chose to travel through the cheapest means, even though she found herself on a train in the midst of a war in cold Siberia. After a treach-


erous walk through unbelievably cold weather, she somehow managed to escape. Miraculously, she survived a thirty-hour walk in freezing weather.


Amazingly, Gladys risked her life to travel to China to help an elderly lady named Mrs. Lawson with whom she had corresponded with briefly. Her thirty-hour walk was only the beginning of her nightmare. She was arrested in a foreign land. She found herself being shipped to Russia or Siberia with a passport indicating that she was a “machinist,” rather than a “missionary.” Unbelievably, through God’s supernatural protection she escaped being hijacked to fill a Russian factory job. It was only through a mysterious visitor that Gladys found refuge on a Japanese ship that would eventually take her to China.

Upon arriving in China she discovered that she had a great deal of distance to travel in order to join Mrs. Lawson. The principal at the Anglo-Chinese College in Tientsin said, “First you must travel one hundred miles by train to Peking, and then take another train about two hundred and fifty miles southward to Yutsu, where the railway ends. From there you’ll have to take buses south until you reach Tsechow. All in all, it will take you a day to get to Peking, three more to Yutsu, and perhaps another fifteen to twenty days by bus to get to Tsechow.” Those words landed hard upon an exhausted Gladys Aylward. Upon Gladys’ arrival in Tsechow, she discovered that Mrs. Lawson was no longer there but had moved to a remote spot in China that could be reached only by mule. Upon her arrival at Mrs. Lawson’s, she found the elderly lady to be very direct in personality and lacking in concern for the tremendous sacrifice she had made to finally reach her. In spite of Mrs. Lawson’s coarse personality, the two lady missionaries founded what they called the Inn of Eight Happinesses. Through the Inn they were able to provide lodging and food for the mule trains and to give the gospel to the Chinese. Gladys’s struggles were not over, however. Mrs. Lawson had such a temper that she forced Gladys to leave for a period of time to avoid an extreme conflict. Upon hearing of an accident regarding Mrs. Lawson, Gladys returned to find the seventy-four-year-old missionary nearly dead from a fall. The Chinese had left the elderly lady in the street bleeding, hungry, and destitute. Gladys traveled many days to help a woman who had literally thrown Gladys’ belongings in the street in a fit of rage just a short time before this. Gladys arranged a lengthy trip for medical help to no avail. The older lady was dying. Gladys and Mrs. Lawson returned to the Inn of Eight Happinesses, where Mrs. Lawson died a short time later.

Gladys was alone with no money and no one nearby who could speak English. Miraculously, God began to work. The mandarin, a very important local official, made a surprise visit to the Inn of Eight Happinesses for

the specific purpose of requesting Gladys’s help with overturning an ancient practice of foot-binding girls. It soon became Gladys’s responsibility to travel throughout the region examining each girl’s feet. Gladys’s new responsibility provided some much-needed finances and opened every home in the region to her visits. She had the authority of the mandarin behind her. In fact, he had even given her permission to speak of her religion in every home. What an opportunity! Gladys had other opportunities as well. At a local prison a riot broke out that quickly became a bloodbath. Who was called to cease the riot but Gladys? Amazingly, she found herself locked in a prison with a number of prisoners, attempting to dismantle their fears and anger over the terrible treatment and conditions of the prison. She literally had to talk down a wild-eyed man with a machete. She went on to design prison reforms that kept the prisoners occupied and provided some much-needed changes. Soon the people began to call her *Ai-weh-deh*, the virtuous one.

Gladys Aylward is perhaps best known for her tremendous work in freeing children, both boys and girls, from being sold. She also led a large group of children to safety, at great personal cost, during the days in which the Japanese attacked China. Because of the war, the size of the group of orphans that came under Gladys’s care greatly increased. The Japanese were cruel. They destroyed villages and slaughtered the Chinese. It was no longer safe for Gladys and “her children” to stay. At first, she simply arranged for the children to leave the region to Sian. This was a difficult trip, some two hundred miles over mountains and across the Yellow River. Soon, however, Gladys’s life was threatened. After earnestly seeking God’s guidance, Gladys became convinced she must flee for her own safety as well as the safety of those under her care. Gladys found herself making the arduous trip with approximately one hundred children. She had very little food, and the trip ahead was unbelievable. In spite of personal exhaustion and tremendous risk, God miraculously delivered Gladys and her precious cargo. She was so exhausted, however, that within two days of God’s deliverance she slipped into a coma. At only thirty-eight, she looked much older. It literally took months for her to recover. She traveled to England only to discover that she was famous. She even met Queen Elizabeth. In 1957 she returned to Formosa where she spent the remainder of her life. In 1970, on New Year’s Day, Gladys Aylward, a great saint of God, went to sleep never again to awaken in this world. “Beside her bed, sleeping peacefully in a crib, was a newborn baby who had been abandoned and brought to Ai-weh-deh to be looked after.” Gladys had paid a great price to serve her Lord. She, too, shared Paul’s passion for spending and being spent for Christ and for His people! (Janet and Geoff Bengé, *Gladys Aylward*, Ywam Publishing, 1998) 



rich minds.
warm hearts.

Dr. David Shumate

Brian Morgan

BRILLIANT MINDS?

Of course. But our faculty also share an incredible passion for training Christian young people. Their love shows in their personal dedication to each student—attention that makes a profound difference in young lives.

DR. DAVID SHUMATE

Chair, Division of Practical Studies

B.A., political science, Vanderbilt
J.D., Harvard

M.Div., Ph.D., BJU

Assoc. Pastor, Faith Baptist Church,
Taylors, SC

Executive Director of ACTS Ministries
Member, South Carolina Bar Association
Former member, Texas State Bar
Association

Publishes articles for Christian
magazines and publications
Campus parent/mentor

"I came to BJU as a seminary student because I wanted the best possible preparation for the biblical ministry. I am privileged now to help maintain that standard in the raising up of a future generation, and I pray that my students will have a burning heart for the Lord and His work."

BRIAN MORGAN

Bible major; Hartland, WI

"I thank God so much for instructors whose genuine hearts for the Lord are clearly seen through their teaching."



BOB JONES
University

Greenville, SC

1-800-BJ-AND-ME • www.bju.edu

*Stands without apology for the
old-time religion and the
absolute authority of the Bible.*

Iain H. Murray, *Evangelicalism Divided*, Banner of Truth Trust, 2000.

This is an incisive and amazing book. Although its author would not identify with Biblical Fundamentalism, his criticism of Evangelicalism from 1950 to 2000 parallels that of a card-carrying Fundamentalist.

Chapter one sets the scene. Murray would argue that the present crisis goes back to the eighteenth-century Enlightenment and Friedrich Schleiermacher (1768–1834). Growing up in an age of unbelief, Schleiermacher departed from the theology of his German Reformed Church and denied the deity of Christ, the vicarious atonement, and eternal punishment. But rather than becoming a spokesman for Enlightenment rationalism, he adopted the Romanticism of Rousseau and pantheism, arguing that “religion is primarily not a matter of doctrine but rather of feeling, intuition and experience” (p. 5). Later he seemed to move closer to orthodox Christianity by giving prominence to the person of Christ. This, however, was a subjective Christ, a mere man, rather than the God-man of Scripture. To him, Revelation was unnecessary since Christ was to be found within. Schleiermacher believed “that it matters not what we believe so long as our hearts are right” (p. 9).

After briefly showing how this departure from historic Christianity was addressed in Britain (one of the fascinating aspects of the book is the British scene, which is not well-known to Americans, although parallel defections from the faith occurred in both countries), Murray turns to American events. The defection in the Presbyterian Church USA in the 1920s followed the teaching of Schleiermacher. To counter this, J. Gresham Machen of Princeton Theological Seminary wrote *Christianity and Liberalism* (1923), which concluded that whatever the new religion of liberalism was, it was not worthy to be called New Testament Christianity.

Initially, the terms Evangelicalism and Fundamentalism were used interchangeably. Machen and others refused to use the word Fundamentalism since “its statements of belief were brief and lacking the doctrinal coherence to be found in the churches at an earlier date” (p. 17). Others rejected the term because of its emphasis on separation and lack of emphasis on change in the contemporary culture.

Machen, however, soon withdrew from Princeton to form Westminster Seminary and the Orthodox Presbyterian Church. Not content with some of the emphases of Westminster, Harold Ockenga and Edward Carnell, graduates of Westminster, made a departure that resulted in the formation of Fuller Seminary. Ockenga was its first president, and Carnell his successor. Unlike Westminster, Fuller would include Fundamentalists with the aim of reforming the movement. Ockenga condemned the extreme separation of the Fundamentalists, opting instead to train men at Fuller who would infiltrate the

denominations and recapture them for Biblical Christianity. This was Ockenga’s “new” Evangelicalism.

Chapter two provides the catalyst for change and covers the rise of Billy Graham. Ockenga, the philosopher of the new movement, realized that it needed a popularizer who would proclaim and practice it before the general public. Influenced by Ockenga, Graham’s father-in-law Nelson Bell, his wife Ruth, and Carl Henry, Graham’s crusades moved increasingly in the direction of inclusivism.

On the American side, Graham’s ecumenical evangelism was seen in the New York Crusade (1957). This new policy of uniting evangelicals and liberals under a common banner in order to impact a city became international in Graham’s Greater London Crusade at Harringay Arena in 1954.

Graham and Bell projected their policy of attempting to influence liberals to accept the authority of Scripture by establishing the periodical *Christianity Today*. Carl Henry, the first editor, took issue with the strategy “that for the first two years they would emphasize points of commonality with ecumenical Christians, thus establishing the widest possible readership” (p. 36). In England, D. Martyn Lloyd-Jones refused to chair the Billy Graham Evangelistic Association First World Congress on Evangelism (1966). Another Englishman, John Stott, supported Graham’s crusades and opposed the views of Lloyd-Jones.

According to Lloyd-Jones the big issues were not church unity, but rather, “What is a Christian? How can we get forgiveness of sins?” and “What is a church?” (p. 48)

In chapter three, “High Aims, Wrong Priorities,” Murray says that New Evangelicalism had “lost its way” in the United States by the late 1960s (p. 51). He concludes that the cause for this was an emphasis on pragmatism rather than Biblical principles. Murray is critical of the closing invitations at the Graham crusades, which he views as confusing a physical action with genuine saving-faith. The Graham organization justified weaknesses in the invitation system on the basis that it provided a visual demonstration of the crusade’s success. Liberals such as Leslie Weatherhead, a sponsor of the crusade, differed with Graham’s theology but still participated in order to influence people toward liberal churches.

Murray details Graham’s growing affinity with the Roman Catholic Church. He writes that, while Graham professed no change in his doctrinal beliefs, “he had come to accept the primary ideas of ecumenism that there is a shared experience of salvation in Christ which makes all differences of beliefs a very secondary matter” (p. 69). While Carl Henry wanted unity among evangelicals, he warned that Graham could not “work for evangelical unity while acting as though ecumenical unity was of more importance” (p. 70).

Fidelity to Scripture had yielded to desire for numerical success. Both Martyn Lloyd-Jones and Francis Schaffer warned Graham that his wrong direction distorted the gospel.

Chapter four, “The New Anglican Evangelicalism Versus

the Old" and chapter five, "How the Evangelical Dike Was Broken in England," delineate the downgrade in England.

Chapter six, "Retrospect: A Different Approach" shows that many saw the alternatives as a Fundamentalist separation on the one hand and an ecumenical Catholicism on the other. Murray rejects this false antithesis in favor of a Biblical definition of Christianity to discern between the true and the false. He illustrates this with the positive results seen in both the Protestant Reformation and the Wesleyan Revival when the banner of regeneration was lifted high in eras of spiritual apostasy.

Chapter seven, "'Intellectual Respectability' and Scripture" documents the impact of a "transference of leadership from preachers and pastors to Evangelical intellectuals teaching in the academic world" (p. 173). As Evangelicals sought to gain credentials to impress the secular world, they slowly downplayed or denied the inspiration and inerrancy of Scripture. Revealing is the assertion that, in order to gain recognition from the denominations, Fuller sought accreditation from the American Association of Theological Schools. According to Murray, this involved acting on principles that were "ultimately incompatible": upholding the inerrancy of Scripture and remaining open to liberalism (p. 188).

"Rome and New Division" is the subject of chapter eight. Murray states that Evangelicals did not visualize a reunion with the Roman Church during their initial contacts with the ecumenical movement. That began to change, however, in the 1970s and 1980s. In 1994 this new wind was seen in the publication of *Evangelicals and Catholics Together: The Christian Mission in the Third Millennium*, in which major doctrines such as justification by faith alone were downplayed in order to facilitate collaboration between the two groups to counter the rising tide of secular humanism and the spread of Islam. A major factor in this doctrinal compromise is the Charismatic movement, whose "unifying ability" is related to a "doctrinal vagueness" (p. 243).

"The Silent Participant" of chapter nine is "the flesh" of the Christian, which leads him to seek success "in ways which the New Testament identifies as worldliness" (p. 255).

Chapter ten, "'Church' and the Unresolved Problem," delineates the basic difference between the Roman Church, which posits salvation in membership in the Roman communion, and the Evangelical movement, which puts the gospel first.

In chapter eleven, "From the Quarries to the Temple," the discussion returns to the

unifying theme of the book: who is a Christian? The book proposes that the Evangelicals' attempt to avoid the rut of Fundamentalism on one side of the road caused them to fall into the rut of inclusivism on the other side.

Murray is correct: Evangelicalism is divided. The desire for academic recognition and worldly success has diluted Biblical Christianity and paved the way for the formation of a one-world church for the Antichrist. In spite of some "warts" in their battles with liberalism, the Fundamentalists were correct in their emphasis.

If Fundamentalists are to avoid the pressures that have ravaged Evangelicalism, they face at least three challenges in the future:

1. The rise of a new generation of Fundamentalists who have grown up without knowing the scars of battle in liberal and apostate denominations and the necessity of separating from those groups. It was just such a group as this that produced New Evangelicalism in the 1940s.
2. The desire for academic recognition in the religious world. This desire leads to minimizing the irreconcilable differences between true Christianity and liberalism and fails to recognize that those who teach Biblical infallibility and inerrancy will never receive recognition in the religious field. Realizing this, the New Evangelicals sacrificed the gospel to the pride of intellect.
3. The quest for numerical success and the loss of a "remnant" theology, which values truth above bodies, buildings, and budgets.

Will Fundamentalism remain true to its heritage, or will it produce from its ranks another generation of New Evangelicals? Whither Fundamentalism?

The late James Singleton was a leader in the FBFI who pastored in Arizona for most of his life.

The author heard Dr. Bob Jones Jr. at the First World Congress on Fundamentalism at Edinburgh, Scotland, warn the English people that Stott was no friend of Biblical Fundamentalism.

Join the
Secret Place Music
Choral Director's Club
for just \$20 a year.

- You will receive 3 packets a year with 4-6 choral pieces in each packet with SATB, SAB, Ladies, or Unison arrangements.
- Recent publications include the SATB octavos:
 - **Rejoice Again**
 - **Stand Up for America**

Website: www.secretplacemusic.org
Email: info@secretplacemusic.org
Toll-free: 1-877-535-8154, under plan #5060

A Fundamental Choice

by A Pastor's Wife

You've visited us scores of times over the years. You've come, one family at a time, to visit a small, Fundamental church that stands for and preaches the Word of God in its full beauty and truth.

You tell us that you're impressed. You say that enjoyed the message. Unfortunately, you don't stay.

"Not large enough Sunday school classes."

"Music is too conservative."

"My teens want a larger youth group."

"We want an activity building."

These may be legitimate concerns for you, and as you go your way to seek a church home we would say, "God bless you." Tragically, however, in your quest for these secondary matters, some of you settle in churches that do not preach the Word of God.

That's a bad trade.

What if you had stayed? The Sunday school teachers are college-educated, loving people. If you had stayed, the next family who visited could have seen what your children were receiving. If you had stayed and begun a small youth ministry, the next family would have felt comfortable with an established group. What a difference it would make if just a portion of those who visited and then moved on in their search for something "bigger," "grander," or "more exciting" had stayed and helped to build a Fundamental lighthouse in the area.

Perhaps the problem is the popular attitude concerning the function of the local church. In other words, are we to serve the church, or is it to serve us? Clearly, the primary function of the church is to preach the Word. Admittedly, settling into a congregation where one isn't really needed

and won't be called upon to help would be very comfortable. In that situation, it's undoubtedly relaxing to come and go and be blessed and served. But, somehow, I thought that Christ wants us to be servants.

Is our desire in choosing a church home merely to see what we can get out of it? I'm afraid that too often that's the case. A more Christ-honoring motivation would cause us to wonder, "What can I contribute to this church?"

It is troubling to me, an ordinary pastor's wife, that the size of a church can rank higher in importance than its doctrine and message. After all, isn't our calling to serve God by building His church?

It is equally troubling that, in your search for a place of worship with the ideal "peripherals," you would choose a compromising church rather than support a strong, Fundamental one. Isn't our calling to support those who preach the true, unadulterated Word of God?

I'm so saddened as you shake our hands and say you enjoyed the message, then mumble something about "perhaps coming back"—only to drive away and join a group that does not need you or a group that is not standing on the Word. I think of you with a tear and think, "If only . . ."

I pray that you will never weep over a teen gone astray.

I pray that you never face heartbreak.

I pray that you will never regretfully wish that you had chosen a church home based upon the unfailing Word of God, which contains the answers to all of life's problems.

I pray that you will never have to sigh, "If only . . ."

Anonymous written by a seasoned pastor's wife.

What our fathers with so much difficulty attained, do not basely relinquish.

—William Bradford's tombstone, Plymouth, Massachusetts

Trimmers do not take folks to Heaven by their compromise; they send folks to Hell. They damn instead of save.

—Bob Jones Sr.

Indiscriminate inclusivism is an attempt to combine Unitarian linen and Baptist woolen.

—Richard V. Clearwaters

I have preached God's truth, so far as I know it, and I have not been ashamed of its peculiarities. That I might not stultify my testimony, I have cut myself clear of those who err from the faith, and even from those who associate with them.

—Charles H. Spurgeon, October 7, 1888

When the fundamentalists lost in their battle to save their denominations from apostasy, the fundamentalist became a man who not only believed right, but also a man who separated himself from unbelief and apostasy.

—James A. Zaspel

The worst sin today is to say that you agree with the Christian faith and believe in the Bible, but then make common cause with those who deny the basic facts of Christianity.

—J. Gresham Machen

That is not true love which sacrifices principle. God has never acted in love at the expense of light.

—G. Campbell Morgan

Let us not misjudge strong words used in honest controversy. . . . The religion of both Old and New Testament is marked by fervent outspoken testimonies against evil.

—Horatius Bonar

It is better to raise the temperature than to change the thermometer.

—William Jennings Bryan

The strange idea abroad in fundamental circles that a man has to build huge churches in huge cities and must have thousands upon thousands in those churches or else God's blessing is not on him is not true.

—Bob Jones III

Compromising Christians always look foolish. They are always just one change behind the world!

—David M. Atkinson

Trying to save the world by socialism is like cleaning and decorating the staterooms of a sinking ship.

—Isaac M. Haldeman

God's greatest call is separation. How dare you support men and institutions who deny your Lord? How dare you keep fellowship with the enemies of the cross of Christ?

—Arno C. Gaebelein

There never would have been a need for the word "Fundamentalist" had there not been a great departure from "the Faith once for all delivered."

—James A. Zaspel

Wit & Wisdom is taken from various sources with contributions from Pastor David Atkinson.



Trusted Voices on Translations

If you are searching for help on the translation issue, a sampling of testimonies from some trusted voices of the past is available in this insightful 12-page pamphlet. In it you will find chronologically arranged testimonials from the translators of the King James Version to the 1995 resolution of the Fundamental Baptist Fellowship International. Included are quotes from C.H. Spurgeon, D.L. Moody, G. Campbell Morgan, F. B. Meyer, Alexander Maclaren, C. I. Scofield, and more than 20 others.

Order a single pamphlet free of charge at www.mountcalvarybaptist.org. Multiple copies are available for 50 cents each (minimum order of 10) and can be ordered through the website or by calling (864) 233-1684.

Mount Calvary Baptist Church
1430 Hampton Avenue Extension,
Greenville, SC 29601
864-233-1684
mcbbc@mountcalvarybaptist.org



The Healing Touch

Mary Kindstedt

One particular woman in the Bible has always fascinated me—the woman of Galilee who simply touched the Lord's garment and received healing. The Scriptures do not mention her name, nor do they reveal much about her life. However, hers is a beautiful story of faith, and Jesus affirmed that faith by showing her special attention.

Picture in your mind the scene that day: Jesus is making His way to the home of Jairus, yet throngs of people press Him on every side. Without question, many in that crowd looked into His gracious eyes or bumped His arm as he passed them. How many of those others likewise suffered from some malady that needed healing? Doubtless many. After all, even nowadays, who among us does not have some health problem that we would like to have cured? But only this one woman received healing.

Could it be the others had not yet drained all of their own resources, as this woman had? The Bible records that she had spent all she had. Maybe they believed that Jesus could perform great miracles but concluded, "He'd never do one for me." Or perhaps they merely sought the excitement of seeing Jesus to take their minds off their own troubles for the day, being focused on the "experience" as the answer, rather than the Person.

Sadly, we can each probably identify too well and too often with the thronging crowd rather than with this woman. Think back over the past week. How many "contacts" with Jesus have you had? How many sermons have you heard? How many songs have you sung about Him? Have you heard about Him from a friend, on the radio, read His Word, prayed? Has your child asked you about Him? Is there a verse about Him on your wall, or maybe on a church sign that you passed?

We hardly live through a day without "brushing against" our Lord several times. But of all those encounters, how often are we seeking something

personal from these gracious contacts with the Divine? Are we focused on our service for Him as the disciples were, or on our relationship with Him? Has He become so common to us that, in our busy day-to-day lives, we no longer feel the privilege of coming face to face with Him?

These are the humbling questions that arise when we consider this passage. Isn't it wonderful that at least one person in the crowd was focused on Him, on touching Him? The passage indicates that this unnamed woman was not just hoping for help—she *knew* that the Lord would not deny her. How? Did she believe that she deserved healing due to some super-human faith that outshone that of her peers? No.

Rather, she was sure that Christ would heal her, not because of who she was, but because of who *He* was. Her faith was fully in Him.

Our wretched unbelief is the cause of all the diseases of our heart; and yet, He is able to heal every sin, every doubt, and all our worries and fears. He can remove those things by merely speaking a word. Our heart needs regular mending but, praise the Lord, if we are looking to Him expectantly, we need

only a light touch, something as simple as our daughter singing a Sunday school song in the next room, to heal us immediately.

In all of history, only a few towns during a few years were able to see and touch the Lord Jesus physically. So it is spiritually. Has He come to your town, to your house, to your heart? Down through the centuries, into how many towns, homes, and hearts has the true knowledge of Christ gone? Have you been privileged with one of those blessed visits? And have you taken the next step? That is, have you reached out in sincere, humble confidence and touched Him? If so, you know the power and grace and healing that are yours because of it.

Mary Kindstedt is a freelance writer living in Greenville, South Carolina.

*... she was sure
that Christ would
heal her, not
because of who she
was, but because of
who He was.*

The Fundamental Problem

Charles Mellring

You have heard the story about an incident in the life of Calvin Coolidge, the thirtieth president of the United States. According to the account, his mother sent him to church on a morning when she couldn't accompany him. Wanting to assure herself that young Calvin had actually gone to church, she quizzed him.

"Did you go to church?"

"Yes, ma'am."

"What did the pastor preach on?"

"Sin."

"What did he say about sin?"

"He was agin' it."

This overgeneralization (or underemphasis) of the matter of sin continues to be a hurdle over which many are unable or unwilling to leap. A proper grasp of the true nature—and eternal consequence—of sin must precede dealing adequately with this most essential and eternally vital matter.

No one is exempt from sin. All are guilty. Romans 5:12 reminds us that all are dead, spiritually dead. Let's consider six facts that God's Word reveals about our sin problem.

The Seriousness of the Problem

First, we need to understand the sinfulness of sin. Most of us have heard variations of the human line of thought: "It is a common weakness." Or, "Everybody does it." And even, "It must be tolerable (to God) because sinners continue to live and sometimes prosper; besides, it offers diversion (fun)."

But understanding how God's Word pictures us sinners should bring us up short. For instance, King David was apparently indifferent to the sinfulness of his transgression until God sent Nathan with the indictment

"Thou art the man" (2 Samuel 12:7).

Furthermore, sin is more than just adultery and murder. The Ten Commandments is broad in its scope. Other Scriptural warnings (e.g., Proverbs 6:16–19) are much more specific. For instance, remember the warnings of Christ as recorded in Matthew 5:28: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Also, Matthew 15:19 declares, "Out of the heart proceed evil thoughts, murders, adulteries," etc.

Who, Me?

Second, each of us needs to understand that we personally are guilty of sin. Satan would have sinners fall into his trap of generalization ("since we are all guilty, my personal guilt can't be so bad"). Read again what David prayed: verses 1–14 of Psalm 51 include thirty-two first-person pronouns.

When the sinner stands—forever lost—at the Great White Throne, there will be no refuge in anonymity, no appeal, no mistrial.

The Universality of Sin

Third, we human beings need to understand the universality of sin. God's Word emphasizes that no one is innocent of sin. (Cf. Romans 5:12, "death passed upon all men"; Romans 3:23, "all have sinned"; and the inescapable indictments of Romans 3:10–12, "none righteous" . . . "none that seeketh after God" . . . "all gone out of the way" . . . "none that doeth good, no not one.")

Some of us sinners find it convenient and comfortable to immerse ourselves in the teeming mass of guilty humanity, as though that were a refuge or rationale for our individual sinfulness.

The Wages of Sin

Next, we need to consider God's condemnation of sin. God, in His eternal Word, is abundantly clear about this. Twice in Ezekiel 18, His prophet warns, "The soul that sinneth, it shall die." James 1:15 declares, "Sin, when it is finished, bringeth forth death." Romans 6:23 states, "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." To what "death" does this refer? Honest study of the Bible shows it to be *eternal* death (God actually chooses the adjective in the same statement promising eternal life).

In other words, this is not unconscious oblivion. To be banished eternally from the presence of God who is Love, Light, and Life will mean eternal death. Imagine an eternity of conscious existence tormented by the knowledge that it didn't have to be so!

Heartfelt Repentance

Fifth, we should desire deliverance from sin. A person would have to be extremely callous to be indifferent to the jeopardy in which his sinfulness places him. But God requires more than a passive acquiescence to the justice of God's demands. He requires whole-hearted repentance from the sinner.

We need to grasp the difference between being sorry for our sins and sincerely repenting. Of course, we should be sorry. In fact, God tells us that "godly sorrow worketh [or results in] repentance" (2 Corinthians 7:10).

Repentance, though, as many Scriptures set forth, means a conscious act or attitude in which the sinner is willing to forsake his wicked ways, to turn 180 degrees to a new direction. Salvation, although it is a gift, is bestowed on the sinner who—with his whole heart, mind, and soul—acknowledges his need and his complete dependence upon the work of Christ on his behalf.

Great confusion—if not false hope—has resulted from the popular and comparatively easy practice that has marked modern "evangelism," particularly in the preceding half-century. Certainly "evangelicals" have utilized various techniques to get raised hands, signed cards, recited "sinners' prayers," and other "decisions" or "commitments." But remember the warnings of our blessed Savior: "Except ye repent, ye shall all likewise perish" (Luke 13:3).

The Remedy for Sin

Finally, we must accept the Lord's answer for sin. God has provided His eternal remedy for the sinner's problem. Romans 3:23–26 states, "For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which

believeth in Jesus."


By way of analogy, Dr. William Gooder, of Marengo, Illinois, wrote in his will, "I hereby cancel and forgive all unpaid medical bills owed me by any and all former patients." No heir can ever claim one cent of the \$25,000 the doctor was owed. In the same way, among the wonderful benefits of what happened at Calvary and the empty tomb is the eternal cancellation of the sin debt of every sinner willing to accept it.

The basis of this cancellation is the bleeding, sacrificial, obedient death of Christ, our sin-bearing substitute. Paul says that Christ "[blotted] out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Colossians 2:14). And in Ephesians he says, "We have redemption through [Christ's] blood, the forgiveness of sins, according to the riches of His grace. . . . But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Ephesians 1:7; 2:13).

God's gracious invitation is extended to you, the sinner who reads this. In addition, it awaits the willing obedience of saved sinners to relay this message to lost sinners. Remember, in God's sovereign wisdom He has chosen to use saved sinners to reach lost sinners.

Charles Mellring is a freelance writer living in Guy Mills, Pennsylvania.

Bhutan
Bolivia
Chad
Chile
Cuba
Dem. Rep.
China
Guatemala
Haiti
India
Ivory Coast
Lebanon
Liberia
Mexico
Myanmar
Nepal
Paraguay
Peru
Philippines
Puerto Rico
Spain
Taiwan
Togo
Uruguay
Zambia



**INTERNATIONAL
PARTNERSHIP
MINISTRIES, INC.**

P.O. Box 41
Hanover, PA 17331-0041
Tel: 717-637-7388
Fax: 717-637-1618
E-mail: ipm@ipmworld.org
Web Page: www.ipmworld.org

Timothy B. Shortz, Ph. D., President

**Partnering with fundamental
national ministries around
the globe!**

*IPM is in need of several men
to serve as area representatives in the
USA.*

Treasuring Our Time (Part One)

Jerry Sivnksty

Many people are consumed with watching their investments. They are in constant touch with their broker or watching the business channel to make sure their finances are working for them. Their minds are focused on making right investments. The same should be true of us who are investing in eternity. We ought to be watching the investment of our time, for time is of much greater value than finances. In Psalm 90:12 the psalmist said, "So teach us to number our days, that we may apply our hearts unto wisdom." In Psalm 90:10 we read, "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away." A wise person contemplates his treasure of time and makes the best use of it. Psalm 39:4 declares, "LORD, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." We are here for a brief span of time. Many people say, "I can't believe how quickly the years have gone by!" or "Where has the time gone?" In James 4:14 we read, "For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." Our time is fleeting! The years go by quickly; therefore, we must see the wealth of our time and treasure it.

We have heard the phrase, "We must plan our work and then work our plan." Many people do not have a schedule. As a result, their week is one of chaos because they fail to organize their time. We need to realize the importance of organizing our time and setting regular schedules. For example, I have spoken at a number of different youth camps over the last twenty years where the camp has a schedule so that the teens know exactly what is going on every hour of the day. There is a wake-up time, breakfast, cabin clean-up, morning service, morning devotions, game time, lunch, cabin time, and so forth. Their time is planned for the entire week. We too need to have our time regulated into different categories so we can wisely use the 168 hours we have each week.

What I am about to suggest is given with the intent of helping a person develop his timetable on a weekly basis. The first area to organize should be our devotional time. This should be a set time when a person is the most physically and mentally alert. King David cried out in Psalm 63:1, "O God, thou art my God; early will I seek

thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is." This man of God sought the Lord in the early hours of the morning. The best time for some to have their devotions is in the morning; for others it's in the evening. The important thing is having a time of devotion with the Lord. This time is when a person is reading the Word of God and feasting upon its truths for his own spiritual enjoyment and contemplation. It's a time when the truth of the Word is studied, meditated upon, and applied for spiritual growth and personal application.

May I caution those of us who are in the ministry that we beware of being so involved in the preparation of sermons that we neglect the time of personal devotions. The man who is always giving out the Word may be suffering from spiritual malnutrition. His walk with the Lord must be more important than his ministry; therefore, he must set aside time to thoroughly enjoy and feast upon the Word for his own spiritual strength.

Another segment of our time schedule should be set aside for prayer. In Mark 1:35 we read, "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." In Matthew 6:6 the Lord admonishes us, "But thou, when thou prayest, enter into thy closet, and when thou has shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Prayer time should have two elements. First, set aside a specific time for prayer. Second, find a secluded place so you can pour out your petitions to the Lord. I would encourage a person to have a prayer list and break it down into certain groups such as unsaved loved ones and those who have other spiritual and physical needs. They could also make a list of missionaries, pastors, youth pastors, music ministries, evangelists, etc. The list can be expanded in many ways; the crucial thing is that a Christian gets alone and seeks the Lord in earnest prayer. I personally believe that more is accomplished in one hour of prayer than in weeks of labor and toil in the ministry. We need a revival in the area of personal prayer! There is a God in heaven who sees, as Christ said in Matthew 6:6: "And thy Father which seeth in secret shall reward thee openly."

You may contact Evangelist Jerry Sivnksty at P.O. Box 141, Starr, SC 29684, or via e-mail at evangjivn@aol.com.

THE THREEFOLD OFFICE OF

Christ is “the only High Priest of all men, the only King of all creation, and the Father’s only supreme Prophet of the prophets” (Eusebius Pamphilus, *Ecclesiastical History*, Book 1, Chapter 3). This trilogy of titles for Christ—“Prophet, Priest, and King”—has been a celebrated expression in Christological vernacular for at least seventeen centuries. And for good, Biblical reasons. Eusebius (A.D. 261–340) appears to have been the first to combine all three in a titular trinity and attach them to Christ, though each is clearly derived from explicit emphases in both the Old and New Testaments.

We rightly give reverent lip service to Christ in these offices. But how, exactly, does He relate to me—and what is my responsibility to Him—in the specific context of these roles? The next three installments of this column will explore each of these titles and their current relevance to the relationship Christ sustains to believers, both corporately and individually. The first of these titles is probably the least emphasized in terms of its present significance to the believer.

Prophet: Preacher and Predictor

A major segment of the OT writings is designated as “The Prophets.” Traditionally we think of the major (Isaiah–Daniel) and minor (Hosea–Malachi) prophets. But numberless prophets permeated the entire OT era. Nevertheless, the prophetic writings constitute a traditionally distinct portion of the sacred writings. Moreover, they serve an equally distinct function in anticipation of the coming Messiah.

The prophetic ministry is summarized under two primary activities: *preaching* (*forthtelling*—exhorting, correcting, encouraging, wooing) and *prediction* (*foretelling*—warnings and promises). We usually think of prophetic ministry as primarily prediction; arguably the bulk of their ministry, however, was preaching. For example, over half of Amos’s 146 verses are dedicated to preaching, not prediction. Similarly, only seven of Haggai’s thirty-eight verses are predictive.

Anticipation of a Perfect Prophet

The OT nourishes the anticipation of a coming, consummate Prophet. Moses predicted to Israel: “The LORD

thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken” (Deut. 18:15). Interestingly, that promise of a Prophet is actually God’s *response* to the desire they expressed at Mount Sinai. Awed and frightened by the phenomenal display of God’s holy majesty, they begged for an intermediary voice to declare to them the words of God (Deut. 18:16, 17; cf. Exod. 20:18, 19). It was apparently at that time (Deut. 18:17, 18) that God promised the sending of such a Prophet. He would be a divinely commissioned Israelite from among them, into whose mouth God would put His own words, and to whom obedience was nonnegotiable (Deut. 18:18, 19).

You see, all the OT prophets had a problem. They could preach till they were blue in the face, but they could not *produce* the right response in the people. They preached loyalty to God, but were historically ignored and even persecuted by their hearers. Yet they faithfully executed their office as the authoritative mouthpiece of God. It is noteworthy that in the three post-exilic confessions of Israel’s sins (Daniel 9, Ezra 9, Nehemiah 9), fault is found with kings and priests and people, but *not* with prophets. They did their job, but could not force a proper response upon the people.

So the OT prophets underscore the need for a Perfect Prophet, a spokesman for God with *grace to effect* repentance and obedience to His message, *authority to administer* predicted blessing and judgment, and *power not merely to reveal but also to fulfill* all of God’s purposes. Of course, these are things that God alone can do. That’s the point. The NT presents Christ as that anticipated Perfect Prophet who is, Himself, God! (See Mal. 3:1; Heb. 1:1–3.)

Appearance of the Perfect Prophet

Christ indicated His prophetic role. Throughout His ministry (of both preaching and prediction, accompanied by confirmatory signs and miracles), Jesus asserted His prophetic identity. In His hometown of Nazareth, Jesus claimed to be the personal fulfillment of the Messianic Prophet predicted in Isaiah 61 (Luke 4:16–21), predicting their rejection of His ministry because “no prophet is accepted in his own country” (Luke 4:22–24) and likening His prophetic ministry to that of Elijah and Elisha (Luke 4:25–30). Predicting His

CHRIST (PART ONE): CHRIST AS PROPHET

resurrection exactly three days after his death, Christ reminded the Jews that even the pagan Gentiles repented at the preaching of Jonah, and yet “a greater than Jonah is here” (Matt. 12:39–41). Later when the Nazarenes were again offended by His claims, Christ echoed his earlier observation: “A prophet is not without honour, save in his own country, and in his own house” (Matt. 13:57). Warned that Herod wanted to kill Him, Christ replied that He was perfectly safe until He reached Jerusalem (“for it cannot be that a prophet perish out[side] of Jerusalem,” Luke 13:33)—and then lamented that Jerusalem would treat Him just as they had treated all the other prophets before Him (Luke 13:33–35; cf. Matt. 23:29–32).

The people understood His prophetic role. The people also were convinced of His prophetic identity. When Christ confronted an immoral woman with her sin history, she confessed, “Sir, I perceive that thou art a prophet” (John 4:19). The blind man healed by Christ was persuaded that Jesus was a prophet (John 9:17). After Christ raised a widow’s son from the dead in mid-funeral, the crowd exclaimed “that a great prophet is risen up among us” (Luke 7:16)—a reputation that spread “throughout all Judaea” and the surrounding regions (Luke 7:17). Some were so impressed by His miracles that they thought He might be Elijah returned, or even Jeremiah or one of the other old prophets raised from the dead (Mark 6:15; cf. Matt. 16:14; Luke 9:19). Eventually, many came to be convinced that He was “that prophet that should come into the world”—i.e., the Prophet they’d been anticipating since Deuteronomy 18 (John 6:14; 7:40). By the time Jesus made His final trip into Jerusalem, the multitudes widely regarded Jesus as a prophet (Matt. 21:10, 11, 46). Even in the aftermath of His death, the disciples still thought of Him as “a prophet mighty in deed and word before God and all the people” (Luke 24:19).

The NT affirms His prophetic role. Citing the wording of Deuteronomy 18, Peter expressly identified Jesus as the Prophet anticipated by all the prophets (Acts 3:22–24). Stephen, the first martyr, echoed Peter’s citation of the Mosaic prophecy of which Christ was the fulfillment (Acts 7:37, 51, 52).

How did Jesus fit into the expected pattern of a prophet? What were the qualifications and characteristics of a prophet and how did Jesus measure up to these?

Christ’s Prophetic Authenticity

Back in Deuteronomy 18, God provided a litmus test to determine the authority and reliability of any prophet: what he predicted must come to pass as predicted, or his preaching was to be ignored (Deut. 18:20–22). If Christ is that Prophet, He must pass that same test of authenticity. Did He? Christ accurately predicted, among other things,

- His death and resurrection (Matt. 12:38–40; 16:21; 17:22, 23; 20:17–19; John 2:18–22).
- Judas’ betrayal of Him (Matt. 26:21–25; John 13:21–26).
- Peter’s denial of Him (Matt. 26:30–35).
- The coming of the Holy Spirit (John 14:16).
- The destruction of Jerusalem and the Temple (Matt. 24; Luke 21).

Christ’s Prophetic Authority

Prophets were not autonomous or self-appointed. They were divinely called and commissioned by God. Consequently, their authority was not inherent but *derived* from their divine commission.

In the past, God spoke in various ways at various times to the ancient Israelites by means of the prophets (Heb. 1:1). But the birth of Christ marked the dawn of a new revelatory era (Heb. 1:2). “These last days” ushered in a time when God would convey His fullest self-revelation by a *qualitatively* different means. Whereas in the past He spoke through the prophets, *now* He has spoken to us through (literally) “a Son.” The wording is significant. Omitting a definite article (“the Son”) or a possessive pronoun (“His Son”) is a grammatical means of stressing the *distinctive quality* of Christ as the quintessential spokesman and revealer. He is not just another prophet; *this* Prophet is “a Son.”

How did this happen? Through what John describes as the *incarnation* of God’s Word (see John 1:1–3, 14–18). Here the prophetic ministry of Christ reaches the apex of its expression, for He not only *brings* God’s Word to us, He *is* God’s Word to us. This is why the writer of Hebrews proceeds to describe Christ as (literally) the personified *radiance* of God’s glory and the identical *reflection* of God’s person. Christ the Prophet embodies the definitive, declarative, and ultimate self-revelatory voice of God for every succeeding generation—because

Continued on next page

At a Glance

(Continued from page 31)

this Prophet, as the embodied Word of God, *is* God.

Christ's Prophetic Activity

The distinctive glory of a prophet, that which sets him apart from other roles and offices, is his call to be the mouthpiece of God—the revealer of *God's* mind, *God's* purposes, *God's* declarations, *God's* warnings and promises. Whether in preaching or prediction, the prophet speaks in the place of and on behalf of God. He does not speak on his own authority. He is not called to be creative or to originate his own message.

Christ *could* have spoken on His own authority. He was, after all, "the Prophet behind the prophets" throughout the OT era, for it was "the Spirit of Christ which was in them" by which they prophesied (1 Pet. 1:11).

That makes all the more remarkable Jesus' repeated assertions of His absolute dependence upon the Father for the content of His prophetic ministry, displaying yet another facet of His submission to the Father. Over and over, He insists that He is *not* speaking on His own authority and that the words He speaks *are not His words* but the words the Father *gave* to Him to speak (John 7:16; 8:26, 28; 12:49, 50; 14:10; 17:7, 8). But Christ's submission as the Father's Prophet did not end at His earthly ministry.

The Book of Revelation revolves around the Second Coming of Christ. It is a "revelation of Jesus Christ" (Rev. 1:1) in the sense that He is the central subject throughout. But more than that, it is "the revelation of Jesus Christ, which God gave unto Him to show unto His servants . . ." In other words, *even the r esurrected, glorified Christ continues to display His submission to the Father in His pr ophetic role*. Even now He is not acting on His own authority or giving His own rev-

elations as Prophet. *He is still giving to His servants the words that the Father gives Him.*

The Response Due to a Prophet

What is the relevance—today, to you and me—of Christ's role as Prophet? Remember God's words to Moses about this prophet in Deuteronomy 18? *As hearers*, heeding this Prophet is nonnegotiable. The entirety of the Bible—both its proclamations and its predictions—is the message of Christ the Prophet. Hear His voice in every word as the voice of God's consummate Prophet. *And as under-pr ophets (pr eachers)*, if even *this* Prophet is under obligation to speak only the words that the Father gave Him, if even *this* Prophet did not initiate His own message, then we are not free to be selective or inventive with the message. We are obligated to proclaim faithfully and fully the Word that He has given us.

Traveling? Vacationing? Moving?

Where will you attend
church?



Check the internet!
www.findchurch.com

The Find Church Directory

The traveler's church finder.

Find a church by:

I-Highway, and/or State, and/or City,
and/or Pastor's Name.

Included are times of services, directions
to the church, and other information.

Pastor, you may submit an online
application to list your church. Code: FL

APPALACHIAN BIBLE COLLEGE

Being served is the
ultimate in life — or isn't it?
At Appalachian Bible
College, we challenge
you to a new way of
thinking. After all, isn't
Jesus the one who said
His purpose was not to
be served, but TO serve?
His question, being a
capable servant is God's
will for you as a Christian.
Appalachian Bible
College will help you
realize this goal.....



...because life is for service



Appalachian
Bible College
1-800-8788-ABC
www.abc.edu



Carl F. H. Henry Dies

Carl F. H. Henry, a staunch defender of Biblical authority, a giant Evangelical theologian of the 20th century, and the founding editor of *Christianity Today*, died Dec. 7. He was 90. Known as the dean of Evangelical theologians by some, Henry helped shape Evangelical thought during the middle of the 20th century by arguing that Fundamentalism and its belief in separation from culture were ineffective. Evangelicals, he asserted, must engage the culture. In the later half of the century Henry defended the doctrine of Biblical inerrancy, asserting that heresy is rooted in an improper understanding of God's revelation. Henry, a member of Capitol Hill Baptist Church in Washington, D.C., died in his sleep in Watertown, Wis. Born Jan. 22, 1913, to immigrant parents in New York City, Henry grew up under a Roman Catholic mother and a Lutheran father. But in 1933—"by the grace" of God he would write later—he was saved at the age of 20. Henry felt a calling to attend Wheaton College, where he became friends with classmates Billy Graham and Harold Lindsell. Henry earned bachelor and master of arts degrees at Wheaton and bachelor of divinity and doctor of theology degrees from Northern Baptist Theological Seminary in Lombard, Ill. He later

received a Ph.D. at Boston University. He met his wife, Helga Bender, at Wheaton. They were married in 1940 and later had two children. He went into teaching, serving first at Northern Seminary and later at Fuller Theological Seminary in Pasadena, Calif. In 1956, Henry became the first editor of *Christianity Today*, which was the brainchild of Graham and was started as an Evangelical alternative to the more liberal *Christian Century*. Henry left *Christianity Today* in 1968 and went to Cambridge, England, to study, but later returned to the United States to teach at Eastern Baptist Theological Seminary in Philadelphia. (Baptist Press, 12/09/2003)

Senator's Change from Pro-choice to Pro-life

Zell Miller, Georgia's Democratic senator and former governor, recounts his move from the pro-choice to pro-life cause in his book *A National Party No More: The Conscience of a Conservative Democrat*, published by Stroud and Hall. Miller spends much of the book criticizing the Democratic Party for what he sees as a drift to the left that has ended the party's appeal to Southerners. But Miller, who is retiring next year, also describes how his position on abortion began to change in the 1990s when his great-grandchildren were born. "I believe the thinking of many

Americans is changing on this subject," he writes. "New science and technology can now show the heart of the unborn baby beating in the mother's womb. I say it on the front page of *Newsweek*, no less. I remember my grandson, only twenty, carrying a sonogram around to show off his yet unborn, but so alive daughter. . . . I know it is wrong to take these lives. For me it is no longer a political issue but a moral one, as it should have been from the beginning. I hope someday *Roe v. Wade* will be reversed." (Baptist Press, 11/11/2003)

The Late David Bloom's Conversion

Eric Metaxas, author and creative development writer for Big Idea Productions, told students how the death of his friend, NBC journalist David Bloom, resulted in hundreds of media personalities hearing the message of Christ. Bloom died of a pulmonary embolism while covering the war in Iraq. Bloom's journey to faith began more than a year ago when he began attending a home Bible study in the New York City area. Within a short period of time, Bloom formed a close friendship with Bible study attendees Jim Lane and B. J. Webber. Through their witness, Bloom committed his life to Christ. At the funeral, Lane delivered a eulogy for Bloom during which he read from Bloom's last e-

mail to his wife, Melanie. "I hope and pray that all my guys get out of this in one piece. But I tell you, Mel, I am at peace . . . with my God, and with you. I know only that my whole way of looking at life has turned upside down—here I am, supposedly at the peak of professional success, and I could frankly care less. . . . It matters little compared to my relationship with you, the girls, and Jesus. . . . God did work a miracle in our lives." Attendees at the funeral included General Barry McCaffrey, Rudolph Giuliani, Katie Couric, Anne Curry, Matt Lauer, Stone Phillips, Tom Brokaw, and many others. (Baptist Press, 10/13/2003)

Biblical Worldview Held by 4% of Adults

Everyone has a worldview, but few have one that is Biblical. That's the conclusion of a national survey by Barna Research, which found that just 4 percent of American adults have a Biblical worldview. Additionally, only 9 percent of those categorized as born-again Christians have a Biblical worldview, Barna said. "Worldview" is a term used to describe the belief system by which a person understands or makes decisions about the world. Not surprisingly, the Barna research found that adults without a Biblical worldview and those with such a worldview had vastly different views of immoral and

unethical behavior. For instance, those without a Biblical worldview were: around 100 times more likely to endorse abortion; around 80 times more likely to say exposure to pornography is morally acceptable; 31 times more likely to believe living together before marriage is morally acceptable; 15 times more likely to believe homosexual sex is acceptable; 18 times more likely to endorse drunkenness; 12 times more likely to accept profanity; 11 times more likely to say adultery is OK; 8 times more likely to gamble by purchasing lottery tickets. The research found that those who attended college were more likely to have a Biblical worldview than those who did not (6 percent versus 2 percent). Married adults also were more likely to have such a worldview (5 percent for married people versus 2 percent for singles). Also, 10 percent of Republicans but only 2 percent of independents and 1 percent of Democrats had a Biblical worldview. Barna's definition of a Biblical worldview included a belief that absolutes exist and a belief that the Bible defines them. Additionally, the definition stipulated a belief that Christ lived a sinless life; God is the "all-powerful and all-knowing Creator of the universe and He still rules it today"; salvation is by grace and not by works; Satan is a real being; Christians have a responsibility to witness; and the Bible is "accurate in all of its teachings." (Baptist Press, 12/02/2003)

NOTABLE QUOTES

I am contending that once biblical inerrancy is scrapped, it leads inevitably to the denial of biblical truths that are inextricably connected with matters of faith and practice. History bears this out as we shall see, and nowhere is there any example of a group that has proclaimed a belief in the truthfulness limited to those matters having to do with faith and practice where further definition has not occurred.—Harold Lindsay

We cannot stress too strongly that separation from another Christian is not the same as separation from an apostate teacher. In both cases, purity is a goal. However, in separation from a Christian, restoration is also a goal. We may hope that separation from a false teacher might be a means of reaching him with the truth (2 Tim. 2:24-25), but we are commanded to remember that erring Christians are our brothers and need to be restored to a harmonious family relationship. "If we lump our [disobedient] brothers together with apostates under the general heading of 'ecclesiastical separation,' it isn't long before we are speaking of and treating our brothers as though they were apostates." —Mark Sidwell

It is a mistake often made by educated persons who happen to have but little knowledge of historical theology, to suppose that fundamentalism is a new and strange form of thought. It is nothing of the kind; it is the partial and uneducated survival of a theology which was once universally held by all Christians. How many were there, for instance, in Christian churches in the eighteenth century who doubted the infallible inspiration of all Scripture? A few, perhaps, but very few. No, the fundamentalist may be wrong; I think that he is. But it is we who have departed from the tradition, not he, and I am sorry for the fate of anyone who tries to argue with a fundamentalist on the basis of authority. The Bible and the corpus theologicum of the Church is on the fundamentalist side. —Kirsop Lake

We suggest that those who still cling to the great fundamentals and who mean to do battle royal for the fundamentals shall be called, "Fundamentalists." —Curtis Lee Laws

Generation Gap in the Homosexual Debate

A generation gap exists in the country's debate over same-sex "marriage," new research by the Gallup Organization shows. According to the research, 55 percent of adults oppose legalizing same-sex "marriage," while 39 percent support it. However, 61 percent of young adults (ages 18–29) say they support legalizing same-sex "marriage." The 18–29 age bracket is the only one in the poll supportive of the controversial issue. Among those ages 30–49, only 37 percent support same-sex "marriage." The level of support is 40 percent for those ages 50–64, and a mere 22 percent for those ages 65 and older. Gallup's research, released July 22, is based on two separate polls—one of 1,003 adults in June and another of 1,005 adults in May. Richard Land, head of the Southern Baptist Ethics and Religious Liberty Commission, attributed the numbers among young adults to two factors: sex education in the public schools and homosexual-friendly entertainment. "Clearly, we are losing the battle for hearts and minds [of young adults] to the pop culture, to MTV, to Disney and ABC, and to other networks who are constantly bombarding our young people with positive images of homosexuality," he told Baptist Press. (Baptist Press, 07/22/2003)

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

Missions is a Task, Not a Trip or Trivia

Pearson Johnson

As we continue to pray for the needs of the unevangelized in the world, I want to take a break from considering the people blocks of the 10/40 Window and challenge you to evaluate the results of knowing about these gospel-starved regions. One of our Fundamental Baptist brothers, Randy Wilkins, on deputation to reach the unevangelized in Spain's Basque region, included in a recent prayer letter the following challenge from William Carey:

Some attempts are still made, but they are inconsiderable in comparison with what might be done if the whole body of Christians entered heartily into the spirit of the divine command on this subject [missions]. Some think little of it, others are unacquainted with the state of the world, and others love their wealth better than the souls of their fellow creatures. . . . We must not be contented with praying without exerting ourselves in the use of means for the obtaining of those things we pray for.

One of the trends seen by demographers concerning the rising generation is that we are consumed with being in process but do very little to produce. Many of you in the Builder generation can see this trend. You recognized opportunities and worked hard to accomplish goals. You built America into what it is today, and you founded many pioneering mission structures around the world. You saw missions and work as task-related. You exerted yourselves "in the use of means for the obtaining of those things [you] prayed for," in Carey's words.

To continue with the building picture, the following generations—Boomers, Busters, and Bridgers—have tended to sit in the buildings provided by the Builder generation and to enjoy talking about events outside the show window. We discuss how needy and spiritually deficient the people are, all while sipping our lattes. We enjoy doing short-term trips to mission churches around the globe. There is a lot of talk about what needs to be

done, a lot of theorizing on how to do things, and a lot of triumph felt when a missions experience is had. When it comes to actually accomplishing the task at hand—the long-term commitment to founding churches that will disciple believers—we remain noncommittal, keeping all of our options open. To the up-and-coming Fundamental generation, missions, by and large, remains trivia to talk about, trips to experience, but not a task to accomplish.

The challenge of Carey more than a century ago has obviously made an impact on the Wilkins family. They have moved from the stage of thinking and praying about missions to acting to meet the need of the harvest field. They are truly exemplary in their determination to fulfill the task of the Great Commission.

But what about the rest of us? Does talking about unreached people groups pique our interest? Does it only increase our knowledge base? Perhaps it takes us down the right path and spurs us to pray for laborers and for a gospel witness. Maybe it encourages us to take a mission trip. However, since there are goals to accomplish in order to fulfill the Great Commission, the trivia and trips must lead to tasks being accomplished. One of the tasks is praying. This praying must lead to the sending out and going of families—families whom we love and whom we will sorely miss. It will include encouraging your youth to pray for, prepare for, and go to the field. Who are the missionaries around you that could go to accomplish the task? Could it be your family? It will certainly take a task-

accomplishing mind-set from within our churches to reach the nations with the gospel.

Coca-Cola had the goal of putting a Coke in the hand of every person on the earth by the year 2000. They had a task to accomplish, and they did it. If they can put such a priority on that task for the purpose of refreshment, certainly we can give ourselves and our energies for the souls of men and women.

The author can be reached by email at pjohnson@intercity.org.

*To the up-and-coming
Fundamental
generation,
missions, by and
large, remains
trivia to talk
about, trips to
experience, but
not a task to
accomplish.*

Church Directory

4008 W. Yorkshire Dr., Glendale, Arizona 85050 602-981-3110 NWVCA2@juno.com

Northwest Valley Baptist Church

Proclaiming God's Word in the Phoenix Metro Area

An African School Pastor



FAITH BAPTIST
MINISTRIES

FAITH BAPTIST CHURCH
833 13th Avenue
Longmont, Colorado 80501
505-776-3515 • Fax 505-776-3713
church@fbaptist.org
www.fbaptist.org


Pastor Rick Green

Faith
BAPTIST CHURCH
300 West Lee Road • Taylors, SC 29687
(803) 322-0500 • FAX (803) 322-0630
faithbaptist@faithbaptist.org
www.faith-bc.org



Faith Fellowship BAPTIST CHURCH
 Meeting in the Haverport School, 271 Broad Street.
 Sunday Services: 10:00 A.M. • Morning Service: 11:00 A.M.
 Evening Service: 6:00 P.M. • Tuesday Night: 7:30 P.M.
 Dr. Bill Raymond, Pastor
 P.O. Box 204, Mount Laurel, NJ 08054-0024
 Phone and Fax: (856) 231-8863
 Web Site: www.faithfellowshipbc.com
Preserving Liberty in Christ in the shadow of the Cross of Liberty

[illegible]

BETHEL BAPTIST CHURCH
Pastor Bradley Smith
200 N. Roselle Road, Schaumburg, IL 60194
(815) 395-2230 • www.bethelministries.org



HAMILTON SQUARE BAPTIST CHURCH
San Francisco's Leading Bible-Believing Church
A Welcoming and Transforming Church Since 1842
 1071 Geary Street, San Francisco, CA 94109 • hamsquare.org • 415.673.4888

 <p>Go Back Forward - Pastor Rev. James Watson - Area Pastor Rev. Chris Williams - Area Pastor</p>	<p>TROY BAPTIST</p>  <p>TEMPLE</p> <p><i>Independent • Non-Denominational</i></p> <p>"The Church That Welcomes the Bible and every People"</p>	<p>Service Times</p> <p>Sunday School • 9 AM Sunday Morning Service • 10 AM Sunday Evening Service • 6 PM Wednesday Evening Service • 7 PM</p> <p>Adult Services Every Sunday Morning • 9 AM 10 AM • 11 AM</p> <p>1111 Main Street • Troy, MI 48060 978-689-1007</p>
---	--	--

Calvary
BAPTIST CHURCH
12 Laurel Street
Albany, NY 12205
(518) 455-2717
www.calvarybaptistministries.org
Pastor Joe Boett
A Friendly Church with a Faithful Message

 **OAKWOOD MINISTRIES**
OAKWOOD BAPTIST CHURCH - SUNDAY CHRISTIAN SCHOOL - OAKWOOD CHILD CARE

384 Peasman Daley Road
Anderson, SC 29626
864-328-6262
FAX: 864-328-6261

Sunday Services:
8:45 A.M., 11:00 A.M. AND 6:00 P.M.
Sunday School: 10:00 A.M.

FAITH MEMORIAL
BAPTIST CHURCH

6202 Sutherland Road
Richmond, VA 23234
www.faithmemorialbaptist.org



(804) 743-5000
Pastor Frank Jones

For information about including your church in this listing, contact the *FrontLine* Ad Office at (847) 352-4345.

www.ffbc.ws

Fellowship of Fundamental Bible Churches

PO Box 206
Penns Grove, NJ 08069
(856) 299-2118

A Fellowship of Churches and Pastors

Independent ♦ Fundamental
♦ Separated
Baptistic ♦ Premillennial

*A member of the American Council
of Christian Churches.*



Tri-State Bible Camp & Conference Center

2 River Road
Montague, NJ 07827
(973) 293-3522
tristatebible@pikeonline.net

A year round camp and conference
center located in Northwestern
New Jersey.

Selected Speakers

Dr. Tim Jordan, Dr. Doug Finkbeiner,
Todd Sivnksty, Craig Hartman, Dr.
Chuck Phelps, Lorraine Strohbehn,
Dr. John Michael Thomas, Mike
Shrock, and Steve Lyon.

Call for a free brochure!

Going Fishing?

We
know
where
the
big
ones
are



Baptist Bible Translators

Two semesters of missionary training
in Linguistics, Cultural Anthropology
and Bible Translation Principles
(King James Version)

B.A. or M.A. degrees in Linguistics
A ministry of Central Baptist Church,
Bowling, Texas. James Turner, Pastor

Write/call for a free Catalog

Baptist Bible Translators

P.O. Box 1450, Bowling, TX 76250

1-840-873-5751

E-mail: bbt@morgan.net

Web Site: www.morgan.net/~bbt

EXCITING NEW PUBLICATIONS FOR FAMILY BIBLE STUDY

FROM JERRY AND BEVERLY PRIEST



Teach your pre-schooler the alphabet
and 52 verses of Scripture:
26 salvation verses and 26 growth
verses from the King James Bible
with helpful teaching truths and
commentary. \$15.95



A Baptist catechism that is biblically
sound, covering all of the major doc-
trines of Scripture with suggested
devotional hymns. \$4.95

**For more information, including quantity discounts and
shipping prices, contact Jerry Priest at gpriest@dbts.edu
or call (313) 381-0111, Ext. 17.**

**Could ... of course
God He could!
give The Chinese
you a American Millennium
burden Partnership, Inc. is a
for the needs of the
China? the Chinese people.
We use the
teaching of oral
English as our
primary vehicle.
We are preparing
for a future that will
allow a greater,
bolder work to be
done for Christ!**

We Will Provide:

Organization, flights, salary,
living and teaching facilities

You Need:

A genuine desire to share
the Gospel, a college
degree, freedom to serve
in China for at least one
year, manageable debt
load, a stable family
situation and good
health. **Speaking or
writing Chinese is
not required.**



**Chinese American
MILLENNIUM PARTNERSHIP, INC.**
1175 Aaron's Creek Road
Virginia, VA 24598
434-517-0090
wsdeweese@aol.com

What It Takes to Keep the Front Lines Strong

General George Patton was once asked to reveal the secret to the speed of the 3rd Army's advance. The answer was immediate, "Dry socks and hot food." There may not be much glamour there, but there is a lot of truth. For every front line soldier who is facing the enemy, there are dozens of others making it possible for him to be there. Ammunition, medicine, food, fresh uniforms, replacement parts and weapons—an almost endless list—are among the supplies and services needed to keep the soldier in shape to fight. Sometimes we hear criticism of those in the "rear," but no one would last long on the front lines without them. So it is in the FBFI, and so it is with *FrontLine* magazine. There are many unsung heroes behind them both.

Behind the lines are writers who labored long over many articles that languish in our files. Behind the articles that have already found their way into print are editors who make us all look like we can spell. Behind our meetings are multiplied hours of planning and preparation, and not just by those you see. There are meals to prepare, travel to arrange, songs to rehearse, buildings to clean, and so on. There is a great army of servants who make any ministry move.

One of those who keep the supply lines open is our research secretary, Dr. Gordon Dickson. In addition to his long-term work of organizing decades of files and continued work on the history of the FBFI, he collects and communicates current material

important to the work of the fellowship. Dr. Dickson is a veteran pastor. During his 25 years of ministry he has served as a writer, editor, youth pastor, associate pastor, and senior pastor. He has developed study curricula for all age groups, and written articles for numerous publications. He has soldiered on through many years of graduate work while fulfilling his pressing pastoral duties.

With the next issue of *FrontLine*, Pastor Dickson will be writing *Behind the Lines*. Whether he uses this space for commentary on issues or current events, devotional thoughts, book reviews or other subjects, I'm sure you will be challenged and blessed. One thing is for sure, his articles will be thought provoking, and that is the goal we are reaching for here at *FrontLine*. In future issues we hope to deal with subjects important to our movement in a way that will truly be on the cutting edge.

If we fail to address the issues about which the questions are being asked, we will have neglected our duty. If we avoid the problems within our ranks that will corrupt our message or weaken our stand, we will become irrelevant or misleading. Historically, Fundamental Baptists have asked the tough questions and sought the tough answers. Two particular issues of *FrontLine* have been consistently referenced as having done just that. One of the issues on music and the issue on Islam have been called

"collector's issues." They were also two of the hardest issues to produce.

The difficulty was not in addressing those subjects, but in finding the writers. Relevance takes writers who will do the research and the editing necessary to insure accuracy and effectiveness. Most of us are doing this for free, and it isn't all we have to do. We have a list of subjects that we want to deal with that will carry us into 2008, and I'm sure some other things will come up in the meantime. If we are going to be on the "front lines," we are going to need some help "behind the lines." We will need to solicit articles on tough subjects from men and women who are willing to research thoroughly and write plainly. We will need men and women who have the thickness of skin to endure the pain of the editing process.

We will need some good letters to the editor, not just the "You are doing a great job!" kind which we love, but the "What where you thinking?" kind which we need. We also need more unsolicited articles from those that have kept this magazine going for what will soon be thirteen years. We need your continued patience if we don't print your articles for months or years, or never. We need for every one of you to actually read his copy of *FrontLine*, and to renew his subscription. This

is your magazine. It is not about money; it is about our movement. *FrontLine* is a valuable asset, a wonderful tool, and a publication we can share with anyone without embarrassment. Let's keep doing "behind the lines" what will keep us "on the front line."

If we are going to be on the "front lines," we are going to need some help "behind the lines."



DR. JOHN C. VAUGHN



Christian Academy

Dublin, New Hampshire

- Day Students, K-12
- Boarding Students, 7-12
- Bible Based Philosophy
- Academic Excellence
- Traditional Curriculum
- Disciplined, Loving Atmosphere

**A Boarding School
Can Make the
Difference**

Office: 603-563-8505

Admissions: 800-537-6292

FAX: 603-563-8008

www.dublinchristian.org

Does Your Child Belong Here?

**BRING IN THE
NEW YEAR
BY SHARING
THE GOOD NEWS**

Give A Tract



**Write for a free sample
packet**



Bible Tracts, Inc.

PO Box 888 Brooklyn, N.Y. 11211-0888

Paul J. Lewis, Founder

The word of GOD is all the world!

Email: bibletractsinc@juno.com

Phone: (703) 838-6888

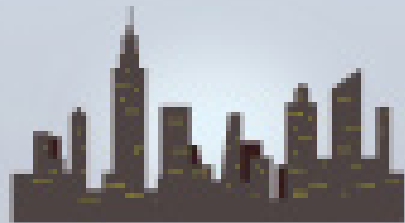


Reaching the Jewish World

Reaching the Jewish World

New York and Beyond

- Brooklyn Headquartered
- Fundamental
- Local Church Focused
- Jewish Evangelism Training
- Feast Demonstrations
- Prophecy Conferences
- Summer Internships for Students



"Thou wilt keep him in perfect peace, whose mind is stayed on Thee..." (Isa. 26:3)

P.O. Box 230496 • Brooklyn, NY 11223

(718) 232-8233

Craig Hartman • Director

BAPTIST WORLD MISSION

**PLANTING CHURCHES
WORLDWIDE**



P.O. Box 2149

DECATUR, AL 35602-2149

PHONE: 256-353-2221

FAX: 256-353-2266

E-MAIL: OFFICE@BAPTISTWORLDMISSION.ORG

WEB: WWW.BAPTISTWORLDMISSION.ORG

AN ARMY FOR THE LORD

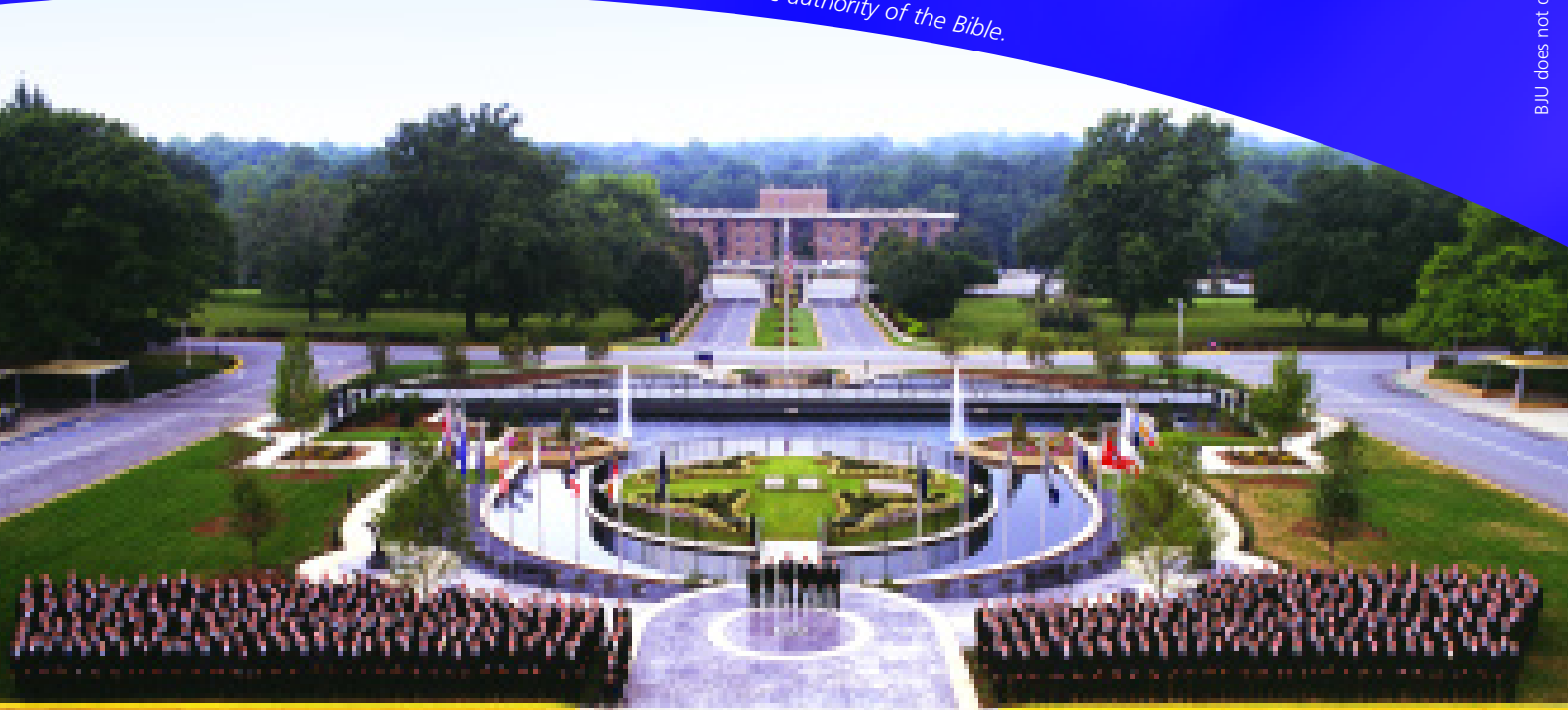
with new recruits year after year! Training preachers is what Bob Jones University loves most and does best. That's why each year BJU trains hundreds of ministerial students through sound Bible teaching, practical ministry training, and strong preaching. Their teachers include not only regular BJU Bible faculty but also pastors, evangelists, and missionaries from around the world. These veterans pour their own experience and knowledge into the lives of the next generation of soldiers for Christ. For more information about how BJU prepares men for the ministry, please call **1-800-BJ-AND-ME.**



BOB JONES University

Greenville, SC 29614 • www.bju.edu • *The Opportunity Place*

Stands without apology for the old-time religion and the absolute authority of the Bible.



BJU does not discriminate on the basis of race, color, or national origin. © 2003 Bob Jones University

FrontLine Magazine

500 West Lee Road
Taylors, SC 29687

A publication of the Fundamental Baptist Fellowship

Address Service Requested

Nonprofit Organization
U.S. Postage
PAID
Permit No. 823
Greenville, SC