

A CALL FOR DISASTER RELIEF • RECIPE FOR DISASTER • COURTING DISASTER

FrontLine

B R I N G I N G T H E T R U T H H O M E

January/February 2005 • \$3.95



The Evangelical Disaster

Preach the Word Ministries *presents*

*The
Holiness
Conferences*

R

ENT HEAVENS CONFERENCE

When God's glory is revealed

February 28 - March 3

Hosted by
Falls Baptist Church
Menomonee Falls, WI

ISAIAH 64:1

For more information call Falls Baptist Church at (262) 251-7051. To register online go to www.ptwm.org.

Contents

JANUARY/FEBRUARY 2005

FRONTLINE MAGAZINE

VOLUME 15 • NUMBER 1

8 A Call for Disaster Relief

Richard A. Stratton

Urgent matter? The Great Commission has never been greater.

10 Book Review: No Place for Truth

Mike Harding

Evangelicalism has revised the world's self-addiction and baptized it with proof texts and religious terminology.

14 Book Review: The Younger Evangelicals

Fred Moritz

Take a close look at the coming face of Evangelicalism.

18 The Enigma of Evangelicalism

Layton Talbert

Is the evangelical disaster new? Learn the lessons of the Godly Compromiser.

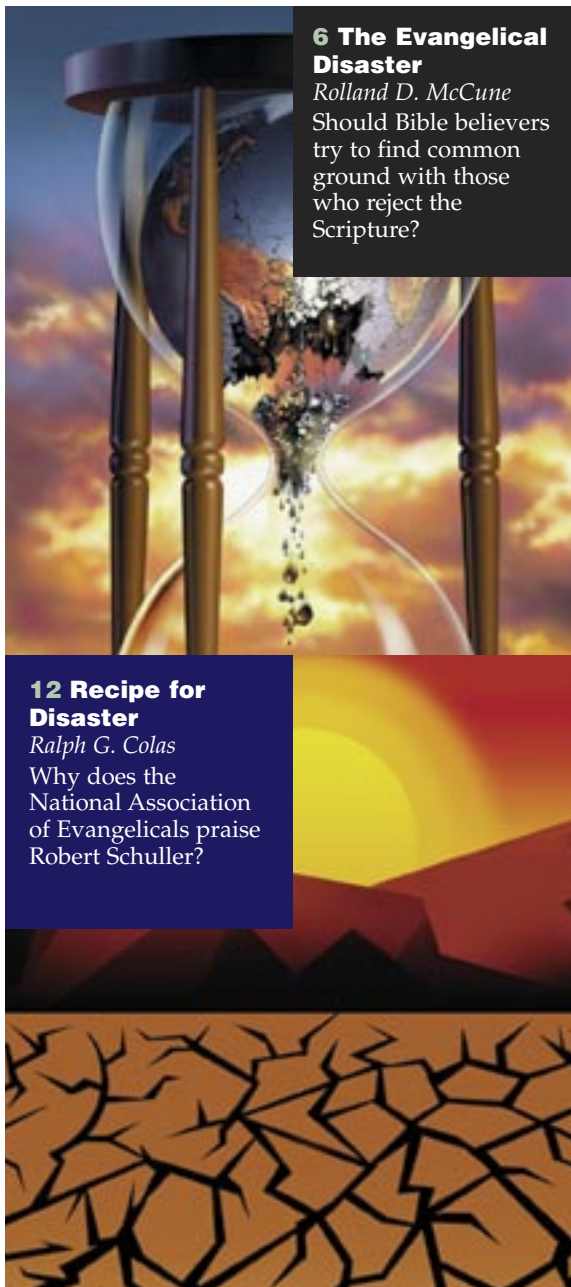
28 FBFI Chaplains on the Frontline

Bob Ellis

6 The Evangelical Disaster

Rolland D. McCune

Should Bible believers try to find common ground with those who reject the Scripture?



12 Recipe for Disaster

Ralph G. Colas

Why does the National Association of Evangelicals praise Robert Schuller?

Departments

4 Mail Bag

5 On the Front Line

What Do We Mean by "The Evangelical Disaster"?
John C. Vaughn

20 On the Home Front

25 Wit & Wisdom

26 Ladies' Circle

Courting Disaster
Carolene Esayenko

29 The Evangelist's Corner

Preparing for Evangelistic Meetings
Jerry Sivnksty

30 At a Glance

Jehoshaphat: A Godly Compromiser
Layton Talbert

33 Newsworthy

35 Global Focus

The Evangelical Disaster in Global Focus
Pearson Johnson

39 Behind the Lines

Yet Another Evangelical Disaster
Gordon Dickson

Visit us on the Web at
www.fbfi.org

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You may request that your letter not be published or that your name be withheld, but anonymous letters will not be accepted.



Thank you for the recent edition of *FrontLine* highlighting China. These articles, along with the additional opportunity to participate in a pastors' roundtable on China, have had a profound impact on me and consequently the ministry here. It thrills me to anticipate joining in what God is already doing in China by setting aside funds to send materials and teachers to train these nationals. We are anxious to participate in ongoing roundtable discussions and would encourage fellow pastors to get involved in this monumental endeavor. God has entrusted us with a historic opportunity and a ready response seems most appropriate. My thanks to each contributor for his/her part in these timely articles. God has used you to stir up a fire in our midst that I pray will yield eternal fruit.

Michael L. Alvis
Smithville, Ohio

I greatly appreciate Dr. Garlock and the tremendous benefit he has been to believers by his teaching in the area of music, but I am concerned with the statement that he has made in the March/April 2004 issue. In the article entitled "Is CCM a

Cultural Thing?" Garlock states, "It would be better to go to a church that you know doesn't teach the Bible than to go to one that still preaches the Bible but then allows worldly practices to be a part of its ministry." I greatly respect Dr. Garlock, but strongly disagree with him on this point and hope that his statement is merely a matter of overstating the case and not a true belief that music is more important than the apostolic tradition delivered to the saints (2 Th. 2:15; Jude 3).

Ryan K. Banman
Decatur, IL

Dr. Garlock's response:

First, may I say that I appreciate anyone who questions what I say or write, because I want to always be clear in what I am teaching about music as it relates to the Word of God.

Second, the point I was trying to make is what I was illustrating in the paragraph in question: "the worst thing that a church or Christian organization can have is a mixture of error and truth." The most insidious thing about Mormonism is its mixture of claiming to believe the Bible while it adds its heretical teachings.

Continued on page 24

FrontLine

The Journal of the Fundamental Baptist Fellowship International

Editor

Dr. John C. Vaughn
President

Managing Editor

Dr. Gordon A. Dickson

Publication Editor

Mr. Steve Skaggs

Publication Secretary

Mrs. Carol Logan

Contributing Editors

Dr. Mark Minnick
Dr. Layton Talbert

Design

Mr. Mike Moreau
Harvest Media

Executive Officers

Dr. Chuck Phelps
Vice President

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. Brian Green
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. 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 • www.fbfi.org

COPYRIGHT 2005 FrontLine Magazine. No materials may be reproduced in any manner without prior written permission of the publishers. ISSN 1526-8284

What Do We Mean by "The Evangelical Disaster"?

The audacity of this title begs for an explanation. An Evangelical is simply one who believes and preaches the gospel according to the New Testament. The Evangelical Disaster is, therefore, a tragic development within Evangelicalism that has brought ruin to its noble undertaking of "proclaiming the good news" to lost mankind. The need for this issue of *FrontLine* grows out of the repetition of the ignored history of "Neo-Evangelicalism."

In 1976 Dr. Harold Lindsell, then editor of *Christianity Today*, made the irrefutable argument that a rejection of the inerrancy of Scripture would lead to eventual departure from the fundamentals of the faith. The argument was backed up with significant evidence in *The Battle for the Bible*. Dr. Harold John Ockenga, who had coined the phrase "neo-evangelical" in an address in Pasadena in 1948, in his foreword, praised this timely articulation of the watershed issue of Evangelical doctrine: the inerrancy of Scripture.

Well-known gospel preachers—including Drs. Carl F. H. Henry, Edward Carnell, and Gleason Archer—had supported the viewpoint defined by Ockenga in 1948, that "while reaffirming the theological view of fundamentalism . . . repudiated its ecclesiology and social theory. This ringing call for a repudiation of separatism and the summons to social involvement received a hearty response from many evangelicals."¹ A new alliance, seeking to avoid the fragmentation of separation, was born.

Ockenga recounted how he and Lindsell, at the request of Dr. Charles E. Fuller, founded Fuller Theological Seminary on a creedal position "which unqualifiedly stated 'biblical inerrancy.'"² Dr. George Marsden documented the founding and (perhaps unwittingly) the disastrous results at Fuller in his 1987 book *Reforming Fundamentalism*. Ockenga came to the task at Fuller with separatist credentials. In response to entrenched Modernism, he had been one of the students who left Princeton with Dr. J. Gresham Machen to found

Westminster Seminary in 1929. Failing to see the irony of his situation, Ockenga, pastor of the Park Street Church in 1947, was influenced to lead a separatist movement—again, from Princeton—to found Fuller, on a platform repudiating separatism!

The Neo-Evangelical repudiation of separation has proved to be its undoing. Like a compassionate physician who founds a school of medicine but repudiates all use of disinfectant or antibiotics because of their side effects, Neo-Evangelicalism rejected the one thing that could have kept it healthy. Opportunistic infections of unbelief have been impossible to root out. Lindsell wrote in 1976 to stem the tide that brought the flotsam of arrogance in like a flood and carried inerrancy out to sea. His entire fifth chapter recorded the erosion of the fundamentals within the Southern Baptist Convention. At that time, a new generation of Evangelicals was embracing the name "Neo-Evangelical" without its convictions. Now, yet another generation has emerged that "[reaffirms] the theological view of fundamentalism . . . [while repudiating] its . . . social theory."

The current president of Fuller spoke recently at "An Evening of Friendship" in Salt Lake City. With Evangelicals and Mormons assembled to "dialogue," Richard J. Mouw said, "We evangelicals have often seriously misrepresented the beliefs and practices of the Mormon community. . . . We have sinned against you."³ This is the kind of rhetoric that has caused so many, including former President Jimmy Carter, to treat the Mormon organization as just another Christian denomination instead of what it is—a cult. On what basis do you separate the fundamentals of the faith from the corruption of Joseph Smith's delusions when you are on record as unwilling ever to separate?

The Evangelical Disaster was unavoidable from the moment Ockenga articu-

lated its disobedience in 1948. The fact of inerrancy is rooted in the character of God Himself. His inerrant Word is the expression of His ultimate authority. In a tragic failure of lucidity, the Neo-Evangelicals took up the mantle of the Bible's inerrancy in defiance of its authority. To "repudiate separatism" was to deny that the Scriptures demand against it. There can be no honest argument against the Biblical commands to separate from worldliness (1 John 2:15-17), from false teachers (Gal. 1:8, 9; 2 John 9-11), and from blatantly disobedient brethren (2 Thess. 3:6, 14, 15; Titus 3:9-11).

The "social theory" of Fundamentalism is that God must be obeyed. The social theory of Neo-Evangelicalism has contributed to the disastrous state of affairs we see because it was, from its inception, a refusal to obey the Bible it claimed to defend. The train wreck was inevitable: outspoken Evangelicals can't tell the difference between another Evangelical and a person who needs to be evangelized! Further, some Fundamentalists no longer desire to distinguish themselves from Neo-Evangelicals.

The September assembly of the newly formed International Baptist Network is one example. It included the Bible Baptist Fellowship, the Southwide Baptist Fellowship, and the World Baptist Fellowship. The celebration was joined by representatives of the Southern Baptist Convention. Their attempt to rally around the Great Commission is commendable. But to do so while setting aside the unpleasantness of separation is to ignore the lesson of the Evangelical Disaster. Fundamental Baptists should know better than to board the back end of a train that is wrecking on the other end.



DR. JOHN VAUGHN

¹Harold Lindsell, *The Battle for the Bible* (Grand Rapids: Zondervan, 1976), p. 14.

²Ibid., p. 14.

³See Newsworthy in this issue for additional details.



THE EVANGELICAL DISASTER

Rolland D. McCune

The New Evangelicalism arose in the 1940s out of a dissatisfaction with and a series of complaints against Fundamentalism. One of the major issues was Fundamentalism's alleged lack of scholarship and inability to command the attention of liberal and neo-orthodox thinkers. Fundamentalists were charged with an intellectual and educational deficiency that prevented them from producing academic material that received the respect of unbelieving scholars. This issue was resolved in the founding of the Fuller Theological Seminary in 1947 as an academic center and flagship think tank for the new group. Other Evangelical schools and scholars joined the new life of the mind in the effort to intellectually capture the American culture for Christ. Harold John Ockenga, one of the founding fathers of the New Evangelicalism, declared that the new movement would "face the intellectual problems and meet them in the framework of modern learning."¹ Many held the idea that not only did Fundamentalism lack scholarship, it was anti-intellectual—actually against learning.

This charge by the New Evangelicals was not quite true. A more mature perspective reveals that many of Fundamentalism's leaders had impressive academic credentials, and, what is more, Bible-training schools, institutes, colleges, universities, and seminaries have always followed in the train of the Fundamentalist cause. But Fundamentalism hated *godless* scholarship and education while New Evangelicals craved prestige among that very kind of intellectuals.

There was a declaration of movement in Evangelical thinking that was announced by an article entitled "Is Evangelical Theology Changing?"² The areas mentioned involved an increased emphasis on scholarship, a willingness to dialogue with liberal theologians, a friendly attitude toward modern science, a reexamination of the work of the Holy Spirit, and a shift away from elements of dispensationalism. An innocent-sounding but ominous note was "a reopening of the subject of Biblical inspiration." But it was the practice of dialogue that proved to be disastrous for the Evangelicals.

Evangelical dialogue assumes that those who deny the Bible still have some truth to bring to the table for

mutual understanding, spiritual enrichment, and possible adaptation. It puts the Biblical truth-claims into the smorgasbord of ideas as an option alongside a bevy of unbelieving notions, presupposing that critical scholars and Bible-believers are unprejudiced and all share a common ground of neutral "fact" as a basis for interaction. The dialogue technique became ruinous for the New Evangelicals as some of their thinkers ceded truth bit by bit into the hands of the enemies of Christ and the Bible, the first doctrine to fall being the verbal inspiration and inerrancy of the Scriptures.

Once the Scriptures are adjusted to modern thought, other doctrines fall in a domino effect. Inspiration is what gives the Bible its divine authority; it is the method God used to give His infallible revelation through human beings in human languages. When certain New Evangelicals elevated human reason over the truth-claims of Scripture, they lost divine authority for their novel ideas. Problems eventually arose, causing doctrinal upheavals within their ranks. Interestingly these internal controversies and far-out positions have hardly been enough cause for the conservative types to make a clean break since separation is the scarlet sin in the Evangelical mind. Instead calls go out for more prayer, more open-mindedness, and more effort to find some kind of middle ground for the new ideas to be absorbed into the movement.

One such problem was the "lostness" of the heathen, or the status of the unevangelized before God. Evangelicals are still debating the condition of those who have never heard of Christ and the gospel, which is strange since the Bible is quite clear on the subject. One intellectual leader objects to what he called the "fewness doctrine" of Fundamentalists who hold of course that salvation is to be found only by personal faith in Jesus of Nazareth (Acts 4:12). This scholar wants to widen God's saving mercy to include what he thinks is noble and positive in the world's religions; he wants a "theological globalism" in order to enter into dialogue with them with fresh ideas.³ Again, it appears that acceptance by liberals and secular elitists is what is driving the departure from Biblical truth. And why not? In this man's case the Bible's authority was vacated decades

ago when the doctrine of verbal inspiration and inerrancy was given up.

Lest one think that the notion of finding salvation in other than the Christ of the Bible is only for high-minded intellectuals, consider what the foremost evangelist of the last half century had to say.

[God is] calling people out of the world for His name, whether they come from the Muslim world, or the Buddhist world, or the Christian world, or the non-believing world, they are members of the Body of Christ because they have been called by God. They may not even know the name of Jesus but they know in their hearts that they need something that they don't have, and they turn to the only light that they have, and I think that they are saved, and that they're going to be with us in heaven. . . . I've met people in various parts of the world in tribal situations, that they have never seen a Bible or heard about a Bible, and never heard of Jesus, but they've believed in their hearts that there was a God, and they've tried to live a life that was quite apart from the surrounding community in which they lived.⁴

Another area of controversy in Evangelicalism is the destiny of the finally impenitent. It was a small step to go from disagreement over the status of the unevangelized to debating the eternal fate of all the unredeemed. And as before, Biblical doctrine (eternal punishment, in this case) proved unpalatable for certain Evangelical leaders and thinkers, so two alternatives have been suggested. A few have espoused the view that at least some of the inhabitants of Hell will eventually be transferred to heaven, or that "God's redemptive love is present in hell."⁵ A more popular position for others is annihilationism, which holds that the finally impenitent will be reduced to extinction or nonbeing.⁶

It may be asked why these Evangelicals adopted views that were long held only by liberals and false cults. And the answer is not far away: They chose to follow a rival authority of the Bible, namely human reason. God is said to be unjust, if not unspeakably cruel, if He punishes someone eternally for sins committed in a relatively short amount of time. Obviously man sets the standard here for what is holy and just, and God must conform to it. This forgets that God is His own standard; He can conform to no higher than Himself (Heb. 6:13). God is what His attributes are; He is infinite and eternal holiness, righteousness, and justice. Therefore, sin against God is of infinite proportions and in a perfect moral order must be dealt a limitless retribution. Even human jurisprudence holds that the punishment must fit the crime; that it is not unjust to execute people or lock them away for a lifetime for something committed in a matter of minutes. Or that slapping the queen of England is of immeasurably greater consequence than slapping a mosquito on a hot summer night.

By faith Abraham resigned himself to the truth that the Judge of all the earth will do right in meting out the

just deserts of sin and wickedness, even to close relatives and loved ones (Gen. 18:25). Trouble and confusion result when emotions rather than God's revelation are allowed to set the agenda. And so one influential Evangelical confesses, "Emotionally, I find the concept [of eternal punishment] intolerable and do not understand how people can live with it without cauterizing their feelings or cracking under the strain."⁷ He goes on to state that emotions are not a reliable guide to truth, but the Bible believer is left with the lingering notion that this person's position is fair neither to Scripture nor the character of God.

The lostness of the heathen, the exclusiveness of the way of Christ to Heaven, and the eternal punishment of the finally impenitent can hardly be more clearly presented in the Bible. Denial of these doctrines arises from a standard or authority that is definitely other than the word of God.

As I stated in the beginning, it was an ominous note when the subject of the inspiration of the Bible was reopened by the New Evangelicals in 1956. In fewer than twenty years the new movement was embroiled in the inerrancy controversy from which it has never recovered. The New Evangelicalism had become, even in the minds of some of its early leaders, a prodigal son in a far country, and it has been rapidly drifting toward irrelevancy ever since. Fundamentalists warned early on of the manifest destiny of tinkering with the doctrine of Scripture, but of course to no avail.

We Fundamentalists have always been a people of the Book, but history—Biblical and recent—has testified of the dangers of drifting into a cavalier attitude toward the Bible's authority in favor of supposedly more up-to-date thinking. Could it be that some of our own number find it more intellectually respectable and comfortable to follow some of the reasoning and methods of a failed and discredited "New" Evangelicalism than the tried and true "old" Biblical paths wherein is the good way (Jer. 6:16)?

Dr. Rolland McCune is professor of systematic theology at Detroit Baptist Theological Seminary. His new book, *Promise Unfulfilled: The Failed Strategy of Modern Evangelicalism*, is now available. More information is available on the web at <http://www.dbts.edu/mccune-book.html>.

¹News Release, December 8, 1957.

²*Christian Life*, March 1956.

³Clark Pinnock, *A Wideness in God's Mercy: The Finality of Jesus Christ in a World of Religions* (Grand Rapids: Zondervan, 1992), and also his article "Why Is Jesus the Only Way?" *Eternity* (Dec. 1976).

⁴An interview of Billy Graham by Robert Schuller on the telecast from the Crystal Cathedral, May 31, 1997, as reported verbatim by Robert E. Kofahl, "Graham Believes Men Can Be Saved Apart from Name of Christ," *Christian News* (Oct. 20, 1997), p. 15.

⁵For example, Donald Bloesch, *Essentials of Evangelical Theology*, 2 vols. (New York: Harper and Row), 2:225–27.

⁶For example, Clark Pinnock, "Fire, Then Nothing," *Christianity Today* (Mar. 20, 1987); and John R. W. Stott in his dialogue with a liberal, David L. Edwards, *Evangelical Essentials: A Liberal-Evangelical Dialogue* (Downers Grove, IL: InterVarsity, 1988).

⁷*Evangelical Essentials*, p. 314.



Richard A. Stratton

A Call for Disaster Relief



This past summer, over ninety Clearwater Christian College family members had the opportunity to go to China for the purpose of teaching English and sharing American culture and faith with hundreds of Chinese men and women. The Lord used this trip to transform the lives of many of our college family members, giving them a new vision to look beyond their own interests to a world of thirsty souls. The overwhelming response from our faculty and our student body has encouraged my heart and has given me a renewed hope for missions. It has clearly shown me that that world vision can and must be caught.

“Go . . . into all the world, and preach the gospel to every creature” (Mark 16:15). We are now almost two thousand years removed from the deliverance of this Great Commission, and we need to ask ourselves a difficult question. How obedient have we been to fulfill the task that was given by the Lord Jesus Christ Himself? We are intuitively aware that the answer is not attractive, but let’s look at some statistical evidence that demonstrates just how woefully inept we have been at accomplishing this last command of Christ to His disciples and to us. It is my sincere desire that we will be motivated to increase our worldwide evangelistic efforts because of the information presented here.

Depending on perspective, reaching the world with the gospel can seem at the same time to be both possible and unattainable. When we consider the increased enthusiasm for missions that many are experiencing, and when we look at the encouraging statistical evidence gathered from several mission boards, we may feel optimistic. According to the uscwm.org website, one-third of the world’s population claims to be Christian. Even though this includes all stripes of supposed Christianity—Catholic, Methodist, Presbyterian, Baptist, Pentecostal, etc.—at face value it may appear encouraging. Any opti-

mism wanes, however, when we consider that if all of the people in these denominations were truly believers (which we know is not the case), two-thirds of the world’s population would still be left to be evangelized, and that translates into over four billion people.

According to an article from missionfrontiers.org, “The State of World Evangelization,” the world’s population can be divided into three distinct and fairly equal groups. “One third of the earth’s population call themselves Christians. One third are non-Christians living in already reached people groups. One third are non-Christians living in unreached people groups.” These statements illustrate one of the major challenges facing missions today. Not only is the number of non-Christians a staggering total, but also within this group is a subcategory of unreached people who have never been challenged with the

message of the gospel. What a sobering reality.

Our opportunities and responsibilities to a lost and dying world can also be seen through the context of world history. Geoffrey Dennis made the following bold statement: “Over half of the human beings that have ever existed since Adam are alive on the planet today. This means that there are more people alive on Planet Earth on this side of eternity than there are souls on the other side of eternity in heaven and hell combined.”¹ This statement has been challenged, and one writer estimates the total population of the world to be more than 100 billion; however, this fact assumes man’s existence on the earth to be more than 50,000 years, a fact most conservative Bible scholars refute. Regardless of one’s position on this issue, the number of people living in our world today is staggering. It is beyond our human reasoning to embrace mentally the possibility of giving the gospel to every creature, but by His grace, we must obey.

How thankful we need to be for the Fundamental mis-

sion boards who are aggressively seeking to fulfill the Great Commission and to tackle some of the problems that have been presented through these statistics. I surveyed several of our conservative boards to determine the growth in the number of missionaries, and most of the boards have seen a significant increase during the past twenty years. The difficulty is that Fundamentalists account for a very small percentage of the total number of Evangelical missionaries who are heading to the fields. For example, the Southern Baptists currently have around 5,000 missionaries, a number that is substantially more than all of the Fundamental missionaries combined. We can understand how small our percentage is when we consider that the total number of missionaries from all branches of “Christendom” (including Catholics) is around 430,000, the number of Protestant missionaries is 140,000, and the number of Protestant missionaries from the USA is 64,000 (uscwm.org, “Approximate 2002 AD Global Missions Statistics”). This illustrates yet another challenge. The vast majority of missionaries are actually preaching “another gospel,” *hindering* the work of world evangelism.

The last illustration of the immensity of the task before us involves the 10–40 Window. This is the swath of over 60 countries between the 10th and 40th parallels that houses the greatest number of unreached individuals and people groups. Geographically this area includes northern Africa, part of Europe, and a significant portion of Asia. China and India are in the 10–40 Window and have well over 2 billion people between them. Many of these countries are closed to the gospel and must be reached with nontraditional methods. Efforts are under way in many of these countries, but the work in most of them is in its infant stages. Several conservative mission boards have intensified their efforts toward these critical countries, but the numbers are very small in comparison to the target populations.

The overall growth rate in the world’s population has been projected to be around 1.22% over the next several decades. If this occurs, the total population will increase from the current level of 6.3 billion to 6.8 billion by 2010 and to 8.7 billion by 2030. The projected growth rate of “Christians” is 1.27%, slightly higher than the population rate.² However, if both of these rates continue at their projected levels until 2030, the number of non-Christians will increase from a present 4 billion to 5 billion. The state of our evangelistic mission is projected to go from bad to worse.

Although the challenge is immense and overwhelming,

it is imperative that we aggressively pursue avenues to give the gospel message to the unreached people groups across our world. The magnitude of our responsibility must include, but far exceed, our own neighborhoods. For us to make significant inroads with those who have never heard the gospel, we must aggressively pursue a well-conceived plan.

Although the details of such a plan fall outside the scope of this article, there are two points of emphasis that need to be made. First, success will be achieved only as many more Christians heed the call to missions. Increasing the number of missionaries is essential to the

plan. Second, we must pour our resources into training nationals to take the gospel to their own people. They are best equipped to break down cultural and language barriers, and they must be trained to evangelize in every country of the world. This method was discussed extensively in the preceding issue of *FrontLine* and merits additional attention and planning.

In many of the countries that are closed to the gospel, the safety of the missionaries is a growing concern. According to several sources, the number of martyred saints each year exceeds 150,000. As we intensify our efforts toward countries that are hostile to the gospel, this number could very well increase. Are we believers up to the task of missionary endeavor that could very well require significant sacrifice even to the point of death? My sense of the state of the vast majority of American Christians is that

any missionary endeavor that could result in potential harm to the believer is dismissed as too risky. Sadly, we are even unwilling to go to perceived “unsafe” places within our own country. It grieves me to realize we have found ourselves faced with an epidemic of Christians congregating with likeminded believers.

May we as Fundamental believers be willing to sacrifice our own comforts, both physical and spiritual, for a Cause that is so much greater than ourselves. If we are not willing to obey, the gulf between the number of true born-again Christians and nonbelievers will continue to grow as souls sink into an eternity without Christ. May we wake up to the call to take the gospel to every creature. By His grace, we must trust and obey!

Dr. Richard Stratton is the president of Clearwater Christian College in Clearwater, Florida.

¹*Share the Good News*, October/November 1999, Good News Publishers, Wheaton, IL 60187.

²These percentages were taken from the uscwm.org website from an article entitled “Approximate 2002 AD Global Mission Statistics.”



Book Review

No Place for Truth

by David F. Wells

Reviewed by Mike Harding

In *No Place for Truth: Whatever Happened to Evangelical Theology*, David F. Wells gives a clarion call to the (New) Evangelical world for a reformation of the present historical church back to the doctrinal understanding and propagation of “the faith . . . once delivered unto the saints” (Jude 3). Wells writes from a non-Fundamentalist position, criticizing his own peers and the movement of which he is part. His central purpose is to explore why theology is disappearing. His central plea is “for a new kind of Evangelical,” much more like the “old kind used to be” (p. 13).

Wells, a professor of Historical and Systematic Theology at Gordon-Conwell Theological Seminary, describes the “old kind” of Evangelical in terms of the Puritan Congregationalist of Wenham, Massachusetts. Wenham, the hometown of Adoniram Judson, typifies the theological and subsequent cultural changes in the Christian landscape of American Evangelicalism. Wells carefully chronicles the unholy transformation of this “delicious paradise” to one that is “lost” and beyond recovery—a “fool’s paradise.” One of the notable contributors to Wenham’s demise was an incipient and “all pervasive” Arminianism that rose out of the Enlightenment and coincided with the democratic mood in the country (p. 32). Wells points out that Charles Finney, more than any other, supplanted the God-centered preaching of Jonathan Edwards, which produced a theologically sound revival in America affecting this country positively for over 150 years. Finney’s *revivalism* began a process of ever-declining doctrinal emphasis resulting in Evangelicalism’s current bankruptcy of truth.

Wells analyzes the effects of diminishing theology on American culture at large, as well as modern culture’s reciprocal effect upon theology. “Our time” is characterized by the rejection of all external authorities and a compulsive desire to relinquish our present age from the past. We are, says Wells, *post-Christian* and *post-Puritan* (p. 60). As a result, we live in a day when theological ideas do not matter very much. Instead, blind and irrational forces order the day. This is the spirit of the Evangelical world, according to Wells, which has conformed itself to the spirit of the age in which we live and has sacrilegiously hastened its own corruption via a subjective, non-theological treatment of God’s objective, inscripturated truth. Consequently, the New Testament church is most hesitant to let its theological “slip” show, if it even prefers to wear one. The man-centered orientation of this theological age reveals the nakedness of a wholly inadequate doctrinal base to sustain spiritual sanity when faced by

an unrelenting offering of media sacrifices designed to conform man to a self-absorbed, autonomous, humanistic mindset.

Wells, on the other hand, treats Fundamentalism with considerable respect. He recognizes that Fundamentalists are the real forebears of today’s Evangelicals. Fundamentalism, according to Wells, has always had a spirit of embattlement against the naturalistic age due to its understanding of doctrine (pp. 128–29). Though Wells never personally identifies with Fundamentalists, he admires them for their spirit to remain a counterculture. “The great sin in Fundamentalism,” says Wells, “is to compromise; the great sin in Evangelicalism is to be narrow” (p. 129). At this point, Wells launches into a scathing review of modern Evangelicalism.

The current Modernism of Evangelicalism is a unique blend of American individualism with pseudoteology resulting in the religious “self-movement,” appropriately entitled as “Self-Piety.” Evangelicalism has revised the world’s self-addiction and baptized it with proof texts and religious terminology. Consequently, truth for many Evangelicals is determined by intuition. “I feel” rather than “I know” is the frequent response of professing Christians to theologically relevant questions. “Being good” is unfortunately confused with “feeling good.” The result of this glandular approach to Christianity is a loss of Biblical authority, divine accountability, and Christian duty. Wells illustrates it this way: “It is only the hungry, after all, who are always thinking of food; those who are not deprived occupy themselves with other thought. It is only the unhappy who are constantly preoccupied with happiness, only those crippled by a sense of their own insubstantial self who expend their lives in its pursuit” (p. 172). Wells excoriates the self-piety movement by delineating the multiple heresies of Robert Schuller. Schuller, says Wells, “is by no means alone in this; he is simply the most shameless” (p. 175). It is important to note that the ministry philosophies of Rick Warren and Bill Hybels were inspired and developed through their exposure to Robert Schuller’s church-growth conferences promoting “possibility thinking.” Both “Evangelicals” regularly attended and speak at Schuller’s annual conferences on church growth.

The product of self-piety theology is the subsequent loss of proper ecclesiastical authority in Evangelical circles. Rather than theology coming from God, says Wells, a “democratized” faith exists in an environment where “every person’s intuitions” are granted equal value, “extending a presumption of common insight to all” (p. 214). The “best pollster” makes the best pastor who “trims” his preaching within the “limits of popularly held ideas” which find their sanction and legitimacy in the audience (p. 214). This sovereignty of Evangelical sentiment emerges in the new buzzword *servant leader-*

ship. In this instance, Wells’s comments are compelling:

Servant Leadership . . . has the ring of piety about it. But it is a false piety, for it plays on an understanding of servant-hood that is antithetical to the biblical understanding. *Contemporary* [writer’s emphasis] servant leaders are typically individuals whose convictions shift with the opinion to which they assiduously attune themselves, people who bow to the wishes of the body from whom their direction and standing derive. . . . In all this they show themselves to be different indeed from the One who embodied what servant-hood was intended to be and who never once tailored his teaching to what He judged the popular reception of it would be. (p. 215)

Wells understands, however, that no dichotomy necessarily exists between exercising strong Scriptural authority and Christlike humility.

What is the practical result of all this, according to Wells? Ministers are now regarded primarily as managers and psychologists who no longer need precise and thorough theological training. As “professionals” who cater to the worldly mindset of what ministry should be, pastors have unwittingly produced a practical atheism in their congregants based on the assumption that truth for its own sake is neither relevant nor practical. Wells documents this shift by showing the expansion of the ministerial role from “Wenham’s Time” to “Our Time” (pp. 233–36), the loss of interconnected truth in seminaries and colleges, and the emphasis on “specialization” in the ministry itself (p. 241). “We laugh,” says Wells, “at those who think theology is important, and then are shocked to find in our midst the superficial and unbelieving. We allow our pastors to be rendered sterile through their yearning for professionalization and then bid them to be fruitful in their work” (p. 247).

In conclusion, Wells pleads for believers to have a historical-grammatical-doctrinal understanding of their faith and not to view the truth of God as either terrifying or worthless (p. 272). Wells, however, does not call upon his readers to separate from ecclesiastical union with willful

and habitual disobedience in the Evangelical world, not to mention erroneous and heretical unbelief. In the absence of such a call, Wells reveals that he himself has been partially affected by the very error he seeks to expose. On the other hand, he offers a renewed vision of God as a solution to the present doctrinal morass in elastic Evangelicalism which can scarcely be defined any longer due to its ever-increasing breadth and decreasing depth (p. 291). Furthermore, Wells suggests that radical reformation rather than revival is needed to cure the cancer eating away the paper-thin piety that passes for godliness today (p. 292). Revival certainly cannot put life into that which is essentially dead. Nor can reformation renovate apostasy.

David Wells’s book in the hands of a historic, Biblical Fundamentalist provides ample information in order for one to challenge the voices presently calling for a “kinder, gentler” Fundamentalism. Such naïveté will not carry the day in the hour of battle. It lacks the militancy necessary to promote the truth, expose error, and separate from those promoting error. What we need today is not “new” Fundamentalism or “younger” Fundamentalism. Instead, we must recommit ourselves as Fundamentalists to Biblical, orthodox, and historic doctrine by affirming as well as defending those doctrines by means of a militant exposure of non-Biblical expressions and practices. Furthermore, we must militantly oppose the New Evangelicalism defined as a conciliatory movement antagonistic to historic, Biblical Fundamentalism, accommodating to Neo-Orthodoxy, opposed to Biblical separation, and cooperative with compromise movements such as ecumenical Evangelism, sensual Christian music, Evangelical feminism, Charismatic theology, Christian psychology, and Willow Creek/Saddleback pragmatism. Finally, Fundamental leaders should encourage our ministerial students to submit themselves to *thorough training* in Biblical and systematic theology, the Biblical languages, expositional preaching, the history of Fundamentalism, and our great Baptist heritage. *Rise up, O men of God!*

Mike Harding pastors First Baptist Church in Troy, Michigan.

Family
Oriented
Balanced
Beliefs
Baptist
Convictions
Local Church
Structured

Dr. Michael D. Sproul, President

Dr. Dave Sproul, General Director

INTERNATIONAL BAPTIST MISSIONS

A Board for the New Millennium

2150 E. Southern Avenue
Tempe, AZ 85282
(480) 967-8783/(480) 838-5430
email: generaldir@aol.com


The Carlisle Family
Spain


The Krause Family
Italy



Ralph G. Colas

Recipe for Disaster



Someone has aptly declared that “A journey of a thousand miles begins with a single step.” The trip by the National Association of Evangelicals (NAE) into full-orbed compromise did not begin when it gave Dr. Robert Schuller, pastor of the Crystal Cathedral and the number-one TV preacher (on hundreds of stations in more than 180 countries), two standing ovations. These were given before and after his address at the 62nd Annual Convention of the NAE at the New Life Church, Dr. Ted Haggard pastor, in Colorado Springs, Colorado, on March 11, 2004. That journey down the road of compromise began 62 years earlier in St. Louis, Missouri, when the NAE came into existence.

Dr. Schuller’s church is a part of the Reformed Church in America, a denomination holding membership in both the National and World Councils of Churches. Schuller, a promoter of Self-Esteem, told the NAE that, “There are some things in the Bible I cannot swallow, but you get saved not by the Book but by the blood. Keep your message positive. Understand God is a God of grace and glory so forget the matter of justice.”

The audience in Colorado Springs gave Schuller their rapt attention as he continued, “Repentance is not a healthy response. Repentance is really defined when someone says, ‘I want to live the dream You have, Lord.’ Intelligent people do not understand the fear of God. Grace has been missed in Fundamentalism. Remember Jesus invested His stock in the Roman Catholic Church for at least 1,000 years prior to the Reformation. Now we need a new reformation with the message that God loves you and so do I.”

Giving a gentle rebuke to those in the NAE who hold to the exclusivity of Christianity, Schuller related the occasion when he was warmly received when speaking to a Muslim group of 15,000 at a mosque. He went on to say, “The NAE had strong negatives in its early days,

but I now sense a mellowing and maturity here, so I will join it. I want the NAE to be healthy and whole.”

This popular author has written more than thirty books, and in his book *Self Esteem: The New Reformation* (Word Books, 1982), he reveals his heretical views. He writes, “We are born to soar. We are children of God . . . the Fatherhood of God offers a deep spiritual cure for the inferiority complex and lays the firm foundation for a solid spiritual self-esteem” (p. 162). Thus in promoting the heresy of the Fatherhood of God and the Brotherhood of man, he ignores our Savior’s clear teaching that there are two families and that those without Christ are in the family of the Devil (John 8:44).

In that same book, Schuller wrote concerning Christ’s work at Calvary, “The cross sanctifies the ego trip. For the cross protected our Lord’s perfect self-esteem from turning into sinful pride” (p. 75). And in explaining being “born again,” Schuller explains, “To be born again means that we must be changed from a negative to a positive self-image—from inferiority to self-esteem, from fear to love, from doubt to trust” (p. 68).

Why then was Dr. Schuller invited to address the NAE with his deviant views regarding such basic Scriptural truth concerning salvation, the wrath of God, and Hell as well as Heaven? All of Schuller’s teachings are always stirred in with his possibility philosophy. And even more revealing were the two standing ovations given this apostate. His self-esteem message was followed by long lines of friends and supporters waiting to shake his hand or have him autograph his book *My Journey*, which had been on sale at the back of the large sanctuary of Dr. Ted Haggard’s Church.

The answer why Dr. Schuller, a false prophet, was welcomed and honored at this NAE Convention goes to the fact that more than six decades before, the NAE repudiat-

ed Biblical separation. At that NAE organizational meeting in April 1942, Dr. Stephen Paine, who was at that time president of Houghton College, declared, “The feeling of the National Association of Evangelicals has been that our organization was not founded to fight anybody. . . . Negative motives for united action contain within themselves the very seeds of disintegration.” Another NAE leader, Dr. J. Elwin Wright, in rejecting separation from the Federal Council of Churches, which later became the National Council of Churches, did so by saying, “We should be able to at least shake hands over the tops of the fences.” And Dr. Lewis Sperry Chafer of Dallas Seminary wrote concerning that first meeting of the NAE, “I believe our first obligation is in the line of positive proclamation of God’s truth rather than a negative objection against some specific enemy. There is a need of an organization which is formed to declare God’s truth to a lost world rather than to attack other lines of Christian work.”

From April 1942 until the present hour, the NAE, which now claims to represent 23 million individuals through their member churches, holds and defends an inclusive position. Such a position permits local churches and individuals to maintain membership in liberal denominations as well as countless Pentecostal and Charismatic church bodies. Over the years the NAE has reached out to many speakers for its programs, but at this year’s convention they used a false prophet, a wolf in sheep’s clothing.

Neither the next speaker, Dr. Jack Graham, former president of the Southern Baptist Convention (SBC), nor any other NAE leader publicly distanced himself from the teachings of Dr. Schuller. What transpired in Colorado illustrates the road traveled when an organization refuses to practice Biblical separation. Dr. Harold Ockenga, often identified as the “father of New Evangelicalism,” declared many years ago that there must be a rejection of the “come outers.” In defending the inclusive practice and policy of the NAE, Ockenga related, “Many individual congregations whose denominations were in the Federal Council of Churches (FCC) were received into the NAE in order to give them an opportunity of cooperative action on an evangelical and orthodox base.”

When the NAE met for its 55th Annual Convention in 1997, one of the main speakers was Dr. Ted Haggard, now president of the NAE, who told those in attendance how his New Life Church in Colorado Springs was impacting that city. “It will happen,” Haggard said, “when churches reach across denominational lines. I describe churches as fitting into three groups: liberal churches, life-giving churches—like ours, and legalistic churches which cut off people’s heads with the Bible.” Dr. Haggard, a Charismatic, recently participated in a symposium which included Jack Hayford, Rod Parsley, Joyce Meyer,

C. Peter Wagner, Steve Hill, Richard Bonnke, and other high-profile Charismatics. At that meeting in Orlando, January 6–7, 2004, Haggard suggested that the distinction between the Pentecostal-Charismatic community and the evangelical world “was quickly becoming irrelevant. In my work with the NAE I have found no resistance to the Pentecostal-Charismatic message, and within ten years, I don’t know if there will be a distinction. I do not think the issue is theological; the issue is style.”

Dr. Donald Argue, former president of the NAE, was invited to speak at the National Council of Churches General Assembly meeting a few years ago. When questioned about his identification at such a meeting with the liberal NCC, Argue said the NAE leaders were supportive. The then-NCC general secretary, Joan Brown Campbell, a divorced American Baptist clergywoman, told the press, “Dr. Argue comes to us with the blessing of his board, and I think this makes it more significant.”

Back in 1972, Dr. Hudson Armerding, then president of the NAE and Wheaton College, pled with the NAE to discipline those who denied inerrancy. His appeal was ignored. The NAE doctrinal statement on the Bible says it is, “inspired, the only infallible, authoritative Word of God,” but not inerrant.

Fuller Theological Seminary has often exhibited at the NAE. Their literature explains why it was that years ago Fuller removed inerrancy from its doctrinal statement. Such a position, as held by Fuller and the NAE, ignores the fact that either the Bible includes error or it does not. There can be no “halfway” position about this.

Dr. Leith Anderson, pastor of the Wooddale Church, Eden Prairie, Minnesota, served a term as president of the NAE prior to the election of Dr. Ted Haggard. At an earlier NAE convention Dr. Anderson was asked as to the procedure used by their church in starting another church. After checking to make sure the television cameras were off, lest it be recorded, he said, “Our church is a member of the Baptist General Conference, but we are presently starting a church in union with the Christian Reformed denomination!” It would appear that this former president of the NAE, a graduate of Denver Conservative Baptist Seminary and Fuller Seminary, had embraced the ecumenicity encouraged in both institutions.

While the motto of the NAE is “Cooperation Without Compromise,” their practice is just the opposite. A defender of the NAE wrote, “We would rather come together on issues that unite us, than let some of our differences separate us.” That individual overlooks the fact God’s Word clearly forbids alliances with those who put experience above the Scriptures and permit membership to those who are still a part of the Ecumenical Movement, as Dr. Schuller certainly is.

Dr. Ralph G. Colas is the Executive Secretary of the American Council of Christian Churches (ACCC) in Bethlehem, Pennsylvania. With press credentials he has covered and reported on religious meetings in the USA and abroad.



Book Review

The Younger Evangelicals

by Robert E. Webber

(Grand Rapids: Baker Books, 2002),
282 pages.

Reviewed by Fred Moritz

It is safe to say that New Evangelicalism has always been a movement in flux. At its inception Harold John Ockenga affirmed that New Evangelicalism would hold fast to the theology of Fundamentalism but repudiate its ecclesiology of separatism. By the 1970s the movement had shifted and was embroiled in a battle royal over the inerrancy of Scripture. Throughout the '80s and '90s, we have seen the influence of the Charismatic movement on the New Evangelicals, their debates over the openness of God, the reality and nature of eternal punishment for sin, and about the exclusiveness of Christ as the way of salvation. A series of books like John Armstrong's *The Coming Evangelical Crisis*, Michael Scott Horton's *Made in America*, and David Wells's *No Place for Truth* have discussed the changes in the movement. In 1990 Trinity Evangelical Divinity School produced a tape featuring Carl Henry and Kenneth Kantzer. In the lecture series entitled *Know Your Roots: Evangelicalism Yesterday, Today, and Tomorrow*, Kantzer affirmed that there were at that time men in the movement whom he could not vote to ordain. The theological and practical shifts in the movement have been dramatic. I submit that New Evangelicalism is a movement in constant flux because it abandoned the sure foundation of the authority of a revealed, inspired Word of God.

The changes are continuing within Evangelicalism. This book is required reading if you want to know what the coming generation of New Evangelicals is thinking. It simply reveals the continued, seemingly inevitable drift of New Evangelicalism from a Biblical foundation.

Robert Webber's background is important to a discussion of his book. He entered Bob Jones University in the early 1950s (p. 32). Webber completed a doctorate and taught at Wheaton College from 1968–2000 (p. 5). Presently he teaches at Northern Baptist Theological Seminary (p. 11).

The author writes to describe the changes occurring in present-day Evangelicalism. He describes the shift from twentieth century culture to the culture of our present century. He affirms:

Right now these two paradigms—the older evangelicalism built around twentieth century culture and the evangelicalism being formed around the twenty-first century—are in conflict. This clash is birthing a new set of leaders—the younger evangelicals. Despite the clash, both twentieth- and

twenty-first-century evangelicals have much in common. (p. 14)

Webber describes Evangelicalism around four ideas (p. 14). The first is the Biblical use of the word as it relates to the New Testament word *euangelion*. The second usage of the word is theological: "It refers to those who affirm Scripture as the authoritative Word of God and accept the creeds of the early church as accurate reflections of the gospel." The third usage is the historical one, referring to all movements "that have attempted to restore a vital historic Christianity to the church at those moments when the church has become dead in spirit or has departed from the faith of the fathers" (p. 14). The fourth use of the word is cultural. "A cultural evangelical is defined by the biblical, theological, and historical uses of the term but goes one step further to be rooted in a particular paradigm of thought" (p. 14). The rest of the book is basically a description and defense of the new paradigm. That is why the book is important.

The Younger Evangelicals aims "to show how different the younger evangelical is from the traditional and pragmatic evangelicals, the two dominant evangelical groups at the end of the twentieth century" (p. 21). Webber identifies the traditional Evangelicals as those typified by the thought and writings of Carl F. H. Henry, and the pragmatic Evangelicals as those typified by Bill Hybles and his contemporary counterparts.

The traditional Evangelicalism was "encased in a culture that elevates reason and the attainment of propositional truth" (p. 15). The pragmatic Evangelicals appeal to the Boomer generation and are ahistorical (p. 17). The younger Evangelicals reject both paradigms and approaches.

It is vital to grasp Webber's point here. We know that "modernity" or "enlightenment thinking" was influenced by Immanuel Kant, Friederich Schleiermacher, and others from 1800 forward. It was man-centered and optimistic. This thinking held that absolute truth exists, is attainable, and that man is able to discover that truth by himself, on his own, and with no outside help. Specifically, man did not need help from God! The Bible is a human book, history is an evolutionary development, and man can discover propositional truth. That philosophy failed miserably with two world wars, a holocaust, and untold bloodshed in the twentieth century.

Thinkers therefore turned from "modernity" to "post-modernism," which is the fatalistic philosophy that there is no absolute truth. That philosophy is shaping popular culture, education, and theology in many ways. It is the culture in which we live today, the culture to which we must minister.

Webber is thus describing the influence of post-modernism on the emerging generation of Evangelicals. He is describing their approach to the culture, to Scripture, to

theology, to music, and to the arts. That is what this book is all about.

Webber divides his book into four parts. The first part of the book reviews the history of Evangelicalism (including the Modernist-Fundamentalist controversy), and briefly describes the new kind of Evangelicals. The second part is entitled "The Younger Evangelical Thinkers." He describes the new ways of thinking about communications, history, theology, apologetics, and ecclesiology. The third part considers "The Younger Evangelical Practitioners." It describes the approach younger Evangelicals are taking toward church, pastoring, youth ministry, education, spiritual formation, worship, the arts, evangelism, and activism. The fourth part is the conclusion, and chapter seventeen is entitled "A New Kind of Leadership for the Twenty-First Century."

We will consider a few highlights of this book, but we must first understand Webber's own position. He reveals this clearly in his chapter on the history of Evangelicalism. He describes Fundamentalism under three subheads: "Anti-Intellectual" (p. 27), "Antiecumenical," (p. 28), and "Anti-Social Action" (p. 29). He justifies characterizing Fundamentalists as anti-intellectual with a quote from George Dollar who "asserts that the movement was 'shaped by a desire to strike back at everything modern—the higher criticism, evolutionism, the social gospel, rational criticism of any kind'" (p. 27). So Webber implies that opposition to higher criticism, evolution, and the social gospel was automatically anti-intellectual. He admits though that Fundamentalism was "rooted in the intellectual thought of 'Scottish Common Sense Realism' and to the Baconian system of thought" (p. 27).

He describes Fundamentalism's commitment to the inerrancy of Scripture. Then he says,

Fundamentalists became "the people of one book." Having no need for philosophy, sociology, history, science, and the arts and disciplines that dominated the intellectual world, the fundamentalist rejected the "philosophy of the world" in favor of "Biblicism."

This was true of my fundamentalist college education, which was marked by a distinctive negative attitude toward things intellectual. For example, the fundamentalist school where I was educated did not have a philosophy department because "all you need is the Bible." They offered one course in philosophy to meet state requirements for students in the educational department, but this was a course designed to show why all philosophical speculation was foolish and should be avoided. (p. 27)

Webber takes until page thirty-two before he gets around to telling us that Bob Jones University is his alma mater. The chapter concludes with a description of the rise of New Evangelicalism, and the subsequent rise of Evangelical diversity. He describes this as the rise of "theological pluralism" within New Evangelicalism (p. 33).

I must point out that Webber's endnote gives no page number for his citation from Dollar, so we are unable to verify the

quotation. Second, his allegation that this justifies labeling Fundamentalists as anti-intellectual certainly distorts Dollar's argument. Dollar describes T. T. Shields, W. B. Riley, J. R. Straton, and J. F. Norris as "writers of finest scholastic background and acumen" (Dollar, p. 105). Third, Webber should go back and reread B. B. Warfield, Robert Dick Wilson, G. Gresham Machen, R. A. Torrey, James M. Gray, W. B. Riley, and Ernest Pickering (to name only a few) before he equates opposition to higher criticism, evolution, and the social gospel with anti-intellectualism.

I must also add that I wish Webber could meet some of our Fundamentalist educators, pastors, and missionaries before throwing the charge of anti-intellectualism at the movement. If Webber has in actuality an open mind, I could introduce him to professors in nearly a score of Fundamentalist schools who would convince him otherwise. I wish he could also meet with the hundreds of well trained pastor-theologians who grace our movement and preach the Word of God from our pulpits. He should go to the mission field and visit with missionaries who are well trained educators. Such an honest and open exposure would thoroughly disabuse him of the idea that Fundamentalists are anti-intellectual.

Chapter two describes "A New Kind of Evangelical." This new generation of Evangelicals, the twenty-somethings, exhibit specific characteristics. They "grew up in a postmodern world," they have recovered "the biblical understanding of human nature," "they differ from the pragmatist's approach to ministry," "they minister in a new paradigm of thought," "they know they must stand for the absolutes of the Christian faith in a new way," "they recognize that the road to the future runs through the past," and they "are primarily committed to the plight of the poor, especially in our urban centers." He further describes their "willingness to live by the rules," and their adaptability to the technological age. He says "they are highly visual," "they communicate through stories," they "grasp the power of imagination," they exhibit a "resurgence of the arts," they have a "new appreciation of performative symbol," they "yearn to belong to a community," and are "highly committed to multicultural communities of faith," and to "intergenerational ministries." He concludes his analysis of them by describing their attraction to absolutes, their "readiness to commit," their learning by "shared wisdom," and their "realization of the unity between thought and action" (pp. 47–53). The chapter enlightens us as to their thought processes and sets the stage for Webber's description of the substance of the movement.

The rest of the book gets to the substance of the younger Evangelical approach. Part Two examines the "Younger Evangelical Thinkers" and explains their approach to communication, history, theology, apologetics, and ecclesiology. The key to understanding their thinking in these areas is to realize that they are rejecting enlightenment thinking and propositional truth. Webber describes "the first conviction of the younger evangelicals: *Modernity with its emphasis on the finality of reason and science is a worldview that younger evangelicals reject.* Consequently, twentieth century evangelicalism must



also be deconstructed. . . . So it [the new younger evangelical viewpoint] is not just postmodern but . . . also anti-modern and for Christians, *a return to previous Orthodox theologies*” (p. 56). One of Webber’s correspondents speaks of the impact of science, history, philosophy, anthropology, and sociology on Biblical interpretation. That contributor continues: “We are awkwardly caught between our fundamentalist heritage of a safer, stauncher, ‘literal’ interpretation of every jot and tittle in Scripture and a more intellectual, capable, ‘contextual’ type of interpretation that listens sympathetically to the way in which these other disciplines, mentioned above, inform our thinking about the words recorded in Scripture” (p. 58).

Chapter three deals with communication, and it is most telling. The basic theme of the chapter is to describe how the younger Evangelicals are part of the communications revolution. Much of this involves moving from print communication to visual communication. (This is a big theme that merits more discussion that the book gives it, or that we can give it here). This means that “the medium is the message” (p. 64). This all boils down to three main ideas:

1. “The message of faith is primarily the effect it produces in me.”
2. “Faith is communicated through complex and variegated means.”
3. “The content of communication is the listener as he/she is affected by the message” (65).

Please see the danger here. This is a philosophy of “reader response.” The message is not what the Word of God says, but what it means to me. The third point clearly establishes that neither the meaning of the Author (God, in the case of Scripture) nor the statement of the Scripture is as important as how the listener interprets Scripture. This is post-modern hermeneutics. This theme permeates the chapter.

Chapter four deals with the younger Evangelical/post-modern approach to history. On page 72 Webber affirms that “younger evangelicals are attracted to the assertion that theology is the ‘Queen of the Sciences.’” This seems quite inconsistent with his statement in chapter five on theology that “the younger evangelical is at odds with the traditional and pragmatic evangelical when it comes to theological method. The method of the traditionalist is to treat theology as a science, subject, as all other sciences are, to the empirical method. Through an analysis of the data of revelation, one could be brought to propositional truth” (p. 92).

The younger Evangelical rejects the idea of propositional truth as the product of enlightenment thinking. He much prefers to return to traditional theology, investigating the Church Fathers and even Celtic tradition (p. 79)! The preferred method of “doing theology” is to return to the narrative method. Webber spends quite some time describing the Christian historical metanarrative, which

begins with Creation and works its way through the cross.

There is a proper use of narrative. God revealed Himself through it. Perhaps we have too much neglected the historical accounts in Scripture. But we must also understand that propositional thinking was around long before enlightenment thinking came to the fore. The great sin of the Enlightenment was that it eliminated God from the rational thinking process. In the story of the creation is a proposition: “Thou shalt surely die” (Gen. 2:17). To reject humanistic enlightenment philosophy is commendable. To reject propositional thinking is to “throw the baby out with the bathwater.” Webber is absolutely correct when he says, “The modern notion that meaning and morality can be ascertained through reason apart from God have become increasingly empty” (p. 80). But God revealed Himself through propositions long before Schleiermacher, Kant, and the other rationalists who eliminated God from the mix appeared. Propositional thinking is not a product of the Enlightenment; it is the way God made us to think.

This entire argument bleeds over into chapter six, entitled “Apologetics.” On page 97 Webber succinctly reveals his position and that of the younger Evangelicals. He says: “In volume 2 of *God, Revelation, and Authority* are fifteen theses regarding revelation. While many of them are compatible with historic Christianity, three demonstrate Henry’s capitulation to a modern epistemology which elevates reason as an apologetic for Christian truth, theses 10, 11, and 12:

10. God’s revelation is rational communication conveyed in intelligible ideas and meaning words, that is, conceptual verbal form.
11. The Bible is the reservoir and conduit of divine truth.
12. The Holy Spirit superintends the communication of divine revelation, first by inspiring the prophetic apostolic writings, and second, by illuminating and interpreting the scripturally given Word of God.”

On page 168 this comes into clear focus. Webber quotes Chad Allen, an editor for Baker Book House, the publisher of this book. Allen says: “I’m moving away from the idea that Scripture is authoritative because so-and-so told me it’s ‘God’s infallible, inerrant Word’ to the idea that Scripture is authoritative because God’s faithful people have taken it to be authoritative throughout history.”

Henry was a classic New Evangelical, and I disagreed with him over that. When I disagreed with him in Be Ye Holy: The Call to Christian Separation, I exchanged some cordial correspondence with him over the issue. When I wrote Contending for the Faith, he made some kind personal comments about it. Practically, we were poles apart. However, one is hard pressed to find disagreement with him over the preceding three points. He begins by speaking of how God revealed Himself. God invented language and made man capable of understanding it and communicating with His Creator. The Bible makes claims to its divine origin and authority in passages like Deuteronomy 29:29, John 17:17, and 2 Timothy 3:16, 17. Those are propositional

statements in Scripture! I fail to see how Henry “elevates reason as an apologetic for Christian truth.” God revealed Himself in reasonable and understandable terms. Scripture teaches us that the Holy Spirit illuminates the mind of the believer who studies it (John 16:13; 1 Cor. 2:9–12). Webber seems to miss the previously made point that Scripture contains propositional truth.

As to Chad Allen’s statement, I would suggest that the faithful accepted Scripture as authoritative for one simple reason. The Bible itself makes that claim in passages like the ones cited in the paragraph above.

I find it impossible to interpret the above citations as anything but an outright denial of what the Bible teaches about itself. When you reject all propositional truth, move to tradition, and place the emphasis on the reader’s response rather than on the author’s intent and the text’s plain statements, you come up with this kind of reasoning.

Near the end of the book, Webber conclusively reveals the radical nature of the younger Evangelical thinking and how far it has departed from Scripture. He recalls seeing a beautiful icon on the campus of Regent College in Vancouver. (An icon is a Greek or Russian Orthodox object of worship, similar to a Catholic idol.) The icon had been painted by a student there. Next to the icon Webber saw the nine rules the artist laid out for painting an icon. They included:

1. “Before starting work make the sign of the cross and pray in silence and pardon enemies.”
2. “Work with care on every detail of your icon, as if you were from the Lord Himself.”
4. “Pray in particular to the Saint whose face you are painting. Keep your mind from distractions, and the Saint will be closer to you.”
8. “Have your icon blessed by putting it on the Holy Table (of your parish church). Be the first to pray before it, before giving it to others.” (p. 213)

I submit to you that this “evangelical procedure” is not Evangelical at all. Here the outright denial of Scripture’s claims for itself becomes unmistakable. Exodus 20:1–6 is a set of propositions in the midst of a long narrative. Those propositions come from Almighty God, not from an enlightenment thinker. And they stand in condemnation of what we have just cited.

This is only a sampling of the thinking in the book. It reveals many more radical and reactionary ideas. The problem with the book is not that the younger Evangelicals have rightly analyzed certain issues. The problem, in my view, is that in every instance they have overreacted to an opposite extreme and have almost completely discarded the authority of Scripture.

In personal correspondence with me, Webber has accused me of appearing to be dishonest because I do not identify places where the younger Evangelicals and Fundamentalists agree. I hasten to point out that we would agree with Webber’s statements on pages 86 and 87 concerning Christ, salvation, and sin. He raised the issue of the Trinity with me, but I do not remember reading anything about that subject in the book, and there is no topical reference to it in the index. The emphasis on the local church instead of the universal church (chapter seven) warms a Baptist’s heart. Webber’s concept of the church, however, is radically different from a Fundamentalist’s understanding of what Scripture teaches on the subject. Whatever agreement may occur between us, the great divide between us is over the authority of Scripture.

If this book accurately predicts the coming face of New Evangelicalism, then we will have a hard time recognizing it as Evangelical. This book is not for your edification. Nevertheless, if you want to know what a new generation is thinking and where they seem to be heading, then you will want to read it.

Dr. Fred Moritz is Executive Director of Baptist World Mission.

International Baptist College

Mentoring into Ministry

West

Equipping pastors, missionaries, teachers, musicians, and others for life and ministry.

■ Accredited

■ Financial Aid Office

■ Bible Certificate, Associate, Bachelor, Master, and Doctoral Degrees



2150 E. Southern Avenue • Tempe, AZ 85282
(480) 838-7070 • (800) IBC-4858
ibc@tri-citybaptist.org



Layton Talbert

The Enigma of Evangelicalism:

Lessons from a Godly Compromiser

Biography is surely one of the most interesting and engaging forms of literature. It is also one of the most instructive forms of revelation folded into the larger genre of historical narrative. The biography of Jehoshaphat reveals a remarkably timeless and complex personality with a great deal to teach us about ourselves, both in terms of human nature and divine perspective. (*Note: Unless otherwise indicated, references are to 2 Chronicles. Also, see the companion At a Glance column.*)

A Good Start (2 Chronicles 17)

When he came to the throne of Judah at the age of 35, Jehoshaphat assumed a position of strength and a defensive posture against Judah's traditional enemy-relative to the north, Israel (17:1, 2). The Lord favored Jehoshaphat and consolidated his kingdom because he followed the example of David in seeking Yahweh alone, obeying His commandments, and delighting in His ways (17:3–6). Jehoshaphat even launched a praiseworthy program of public education, catechizing the people of Judah in the law of God (17:7–9). Striking a posture of both military and spiritual strength, Jehoshaphat gave Judah its greatest era of tranquility and prosperity since the reign of Solomon (17:10–19).

A Bad Precedent (2 Chronicles 18)

In what would become his defining flaw, Jehoshaphat entered into an alliance that bore bitter fruit for years to come in his own family and among the people of God, contaminating the course of their leadership for future generations. Jehoshaphat's militant posture lost its edge and looked instead for ways to secure peace and unity between Judah and Israel. Sometime during his first fifteen years, a peace treaty with Israel was finalized by a marriage alliance between the Davidic house of Jehoshaphat and his royal (but not spiritual) colleague to the north, the house of Ahab and Jezebel (18:1). It would be remembered as a strike *against* him that he “made peace with the king of Israel” (1 Kings 22:44).

During a visit to Samaria, Ahab royally feasts Jehoshaphat and persuades him to participate in Israel's war against the Arameans (18:2, 3). True to form, the godly (but newly compromised) Jehoshaphat genuinely wants to know what God thinks (18:4), asks specifically for a bona fide prophet of Yahweh (18:6), prevails upon a reluctant Ahab to send for one (18:7), and hears the sober-

ing interchange, including Micaiah's express warning that the battle will fail and Ahab will be killed (18:12–27). Jehoshaphat's response is astonishing: “So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth Gilead” (18:28)! Jehoshaphat didn't heed the very counsel he had requested from Yahweh. Astonishing turns to bizarre when Ahab—in a bid to outmaneuver Providence—suggests that Jehoshaphat wear his royal apparel (as an unwitting decoy) while Ahab camouflages himself as a common soldier and slips into the battle . . . and Jehoshaphat agrees (18:29)!

God is unbelievably kind even to stupid saints (18:30–32)—a truth that surely benefits all of us some time or other. But what could possibly make this godly man so insensible to common sense, let alone such clear revelation? Was it pure naïveté? Gullibility is not a characteristic often associated with such unquestioned leadership abilities. Would he have been embarrassed to be the only one willing to listen to this “troublesome” prophet of Yahweh? Perhaps, but elsewhere he seems unashamed of the Lord and His testimony. Did he feel additionally pressured by his treaty agreement with Ahab, in spite of what God seemed to be saying? Maybe. Did his preoccupation with unity so skew his priorities that he was more willing to risk disobeying God than displeasing man? Any of these are feasible explanations, all of them possible factors. The last, however, is the most consistent with the implication of the context (18:3).

Rebuke and Rebound (2 Chronicles 19)

Jehoshaphat returned by the skin of his teeth. Not cowed by any respect of persons, the prophet Jehu delivered a ripping rebuke from God that mixed reprimand with encouragement. His message and spirit are refreshingly evenhanded: “Shouldest thou help the ungodly, and love them that hate the LORD? therefore is wrath upon thee from before the LORD. Nevertheless there are good things found in thee, in that thou hast taken away the [idol] groves out of the land, and hast prepared thine heart to seek God” (19:2, 3).

Are we as honest and evenhanded in our assessment of those whose practices and associations we rightly contest? If we would think God's thoughts and be like Him, we must be as direct *and* as gracious in dealing with others as He is in dealing with them.

Jehoshaphat displays a healthy rebound from this

incident. The chronicler records Jehoshaphat's renewed missionary spirit even among the Israelites in the hill country of Ephraim (19:4), as well as his significant and spiritually motivated judicial reforms throughout the land (19:5–11).

More Compromising Alliances (2 Chronicles 20; 2 Kings 3)

The record of Jehoshaphat's reign concludes with a lengthy account of this king as a model of trust in Yahweh—a trust vindicated by an extraordinary victory (20:1–30). But Jehoshaphat failed to learn the lesson of alliances. The final evaluation of Jehoshaphat is punctuated with a footnote (20:31–34), a bare mention and brief censure of yet another compromise (20:35–37). Chronologically, this alliance followed within only a year or so of the Ahab alliance.

Alliance with Ahaziah (20:35–37; cf. 1 Kings 22:48, 49). The conclusion of the Jehoshaphat chronicle draws attention to his inappropriate “alliance” (20:35, 36, 37; cf. 18:1). His partner in this alliance—King Ahaziah of Israel, who succeeded his father Ahab—“did very wickedly” (20:35). This alliance appears to have been a commercial enterprise—a joint shipbuilding venture for mercantile purposes. God apparently sent a massive storm that wrecked Jehoshaphat's ships. The prophet Eliezer explained, “Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works.” The announcement seems to have come not as a warning but as an explanation after the fact, implying that Jehoshaphat needed no warning. He should have known better. The repetition highlights an alarming pattern in an otherwise godly man.

Alliance with Jehoram (2 Kings 3). The chronologically final alliance of Jehoshaphat does not appear in Chronicles at all. But it, too, came reasonably soon after the Ahab-alliance—within five years at the most—and within three-to-four years of the Ahaziah alliance. Jehoram, another son of Ahab who took Israel's throne after Ahaziah, decided to rein in Moab's rebellion and invited Jehoshaphat to help him. Incredibly, Jehoshaphat agreed, offering the same old rationale: *unity* (2 Kings 3:7). When the expedition ran into trouble, Jehoshaphat again called for a prophet of Yahweh, and Elisha was found nearby (2 Kings 3:8–12). After a cutting remark to Jehoram, he said that only his respect for the presence of Jehoshaphat induced him to help them (2 Kings 3:13, 14). But the implication lingers: *What is Jehoshaphat doing here?* And the campaign's success is dubious at best (2 Kings 3:26, 27).

What are we to conclude about Jehoshaphat? This is not merely a “slow learner.” This is a tender-hearted man with a stiff neck or a weak spine, or maybe a little of both.

Assessing the Problem Biblically

Compromise is not new. Jehoshaphat's defining flaw was his habitual alliance with the enemies of God's Word—well-intentioned alliances that he forged and defended in the interest of unity (18:3; 2 Kings 3:7). But they were alliances that had a devastating impact on

his own family and on the people of God long after he was gone—and a nearly devastating influence on the Davidic-Messianic line.

Nevertheless—and this is the real test both of our charity and of our honesty—despite his foolish and directly disobedient alliances, Jehoshaphat was an indisputably good, sincere, and godly man. God's own inspired account makes that abundantly and repeatedly clear, both before *and after* his disobedient alliances. How can this be? It seems to undermine every separatist instinct, every Fundamentalist argument. But Fundamentalists must conform their instincts and arguments to the Bible.

Jehoshaphat was one of only eight godly kings in Judah, and one of only three kings compared to David. He walked in the ways of David, took heart-delight in the ways of the Lord, and appointed leaders to teach God's law throughout Judah. His positive acts of genuine godliness are further detailed in 2 Chronicles 19–20, and God's concluding assessment of Jehoshaphat is almost entirely positive (2 Chron. 20:31, 32).

Surprisingly, the fact that he made peace with Israel is not one of his accomplishments but one of his flaws, listed alongside his failure to remove the idolatrous high places in Judah (1 Kings 22:43, 44). Included for our instruction in God's record of Jehoshaphat are his habitual alliances. In every case Jehoshaphat was rebuked, directly or indirectly, by God's prophets (Micaiah, Jehu, Eliezer, and Elisha). Yet godly Jehoshaphat appears to have consistently ignored or rationalized God's warnings.

Confronting the Evangelical Paradox

Can a *godly* man compromise so blatantly and so continually? Does such compromise prove that his godliness is only apparent? The striking feature of Jehoshaphat's life is this incongruity between his incontestably godly character and his atrociously damaging alliances. Fundamentalists often wrestle with this same incongruity personified in many modern Evangelicals. What is a *Biblical* assessment of such men? The inspired record of Jehoshaphat addresses and resolves much of the enigma of Evangelicalism.

We are convinced on Biblical grounds that many Evangelical practices and alliances are wrong. (In fact, an increasing number of *them* are convinced that many Evangelical practices and alliances are wrong, and they are writing about it.) Yet they write such good books. They preach powerfully and Biblically. Their ministries appear strong and successful. And many of them seem godly and sincere. How can they ally with those who reject Biblical truth, or dialogue with those who reject the truth of God as it is revealed in Scripture? How can they share platforms with other men who do these things, and sustain relationships with those who make these kinds of alliances, without rebuking them for it?

These are hard questions to answer. That is why some are tempted to focus only on the positive elements of Evangelicalism—the good books, the Biblical preaching, the successful ministries, the apparent sincerity and

Continued on page 22



FBFI Mid-America Regional Meeting

Dr. Bud Steadman and the Community Baptist Church of South Bend, Indiana, hosted the Mid-America meeting on October 4–5, 2004, addressing the spiritual leader’s role in building the people and work of God.

FBFI South Central Regional Meeting

Pastor Wilbur Schoneweis, FBFI Moderator, writes that the South Central region had a great, encouraging meeting October 18–19, 2004 at Harvest Hills Baptist Church in Yukon (NW Oklahoma City), OK, with host Pastor Larry Karsies. The meeting was in conjunction with the church’s evangelistic services with Dr. Jerry Sivnksty. Pastor Arin Hess and Dr. John Vaughn were also keynote speakers.

FBFI Wyoming Satellite Meeting

Pastor Rick Cross, North Central Regional Moderator, reports excellent messages and outstanding meetings on October 18–19, 2004 with Pastor Ron Van Hee at Grace Baptist Church in Rock Springs, WY. Guest speakers were Pastors Aaron Young, Jay Sprecher, Todd Woods, and Ted York.

FBFI New Mexico Satellite Meeting

Pastor Dan Mauldin, New Mexico FBFI State Representative, describes a good meeting at Grace Baptist Church

in Farmington, New Mexico on October 21–22, 2004. Eleven pastors and missionaries from three states attended. Keynote speakers were Dr. John Vaughn and Dr. Kevin Schaal.

FBFI Caribbean Regional Meeting

Host Pastor Johnny Daniels details a great meeting at Calvary Baptist Tabernacle in Carolina, Puerto Rico November 1–5, 2004. Delegates came from Anguilla, Bahamas, Barbados, Bolivia, Curacao, Dominica, Dominican Republic, England, Grenada, Guyana, Northern Ireland, Puerto Rico, St. Croix, St. Kitts, St. Lucia, St. Maarten, St. Vincent, Venezuela, and the USA. The speakers included Dr. Rick Arrowood, Pastor Mike Carruthers, Dr. Brian Green, Dr. Paul Hawkins, Dr. Paul Kingsbury, Dr. Chuck Phelps, Dr. William McCrea, Dr. John Vaughn, and two national pastors, Michael Lambert from Grenada, and Elvin Naitram from Guyana.

Canadian and International Subscribers

FrontLine can accept only U.S. funds. Money orders in U.S funds will be accepted. Better yet, go online and subscribe at www.fbf.org. International Prices: One year subscription: \$26.95; two year: \$48.95; three year: \$79.95; FBFI membership: \$42.00

Contact Information:

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

2005 Meetings

January 24–25, 2005

North Central Regional Meeting
Woodside Baptist Church
8500 E Alameda Avenue
Denver, CO 80231
303.322.5730

March 7–8, 2005

Mid-Atlantic Regional Meeting
Faith Baptist Church
809 Greenbag Road
Morgantown, WV 26508
304.292.9872
(Including Pastors’ Roundtable on China)

March 15–17, 2005

Philippines Satellite Meeting/
Pacific Rim Regional Meeting
Bible Baptist Church
714 Suson St., Mandaue City,
Cebu, Philippines 6041
(063-32) 3443356

March 16–18, 2005

Northwest Regional Meeting
First Baptist Church
511 State Street
Sedro-Woolley, WA 98284
360.855.1100

April 4–6, 2005

South Regional Meeting
Bible Baptist Church
2724 Margaret Wallace Road
Matthews, NC 28105
704.535.1692

June 14–16, 2005

National Meeting
Faith Baptist Church
500 West Lee Road
Taylors, SC 20687
864.322.0700

June 30–July 2, 2005

Eastern European Regional Meeting
Warsaw, Poland
Contact: jantolwinski@op.pl

July 6–8, 2005

Eastern European Regional Meeting
Bucharest, Romania
Contact: jantolwinski@op.pl

SOUND WORDS

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

First Partaker

You Will Be Unhappy . . . Do You Know What to Do?

I shall never cease to be grateful to . . . Richard Sibbes, who was balm to my soul at a period in my life when I was overworked and badly overtired, and therefore subject in an unusual manner to the onslaughts of the devil.

Overworked . . . badly overtired . . . subject in an unusual manner to the onslaughts of the devil. Perhaps someone reading right now feels immediately that those words describe his own distressed condition. If there is such a miserable person, it is for him that I write this morning.

The words are those of the English preacher David Martyn Lloyd-Jones. I don’t know how much you know about him. It’s hard to be very interested in someone else, least of all someone we don’t know anyway, when we’re feeling positively wretched ourselves. But in order that his experience might weigh in with you, you ought to at least be made aware of the fact that by nearly everyone’s measure, he was one of the most influential and widely respected preachers of the twentieth century.

A Remarkable Conversion

Truly God moves in mysterious ways. Lloyd-Jones’s unusual conversion and unlikely call to preach are a nearly unique case in point. Raised in the nominal, powerless Welsh Christianity of the early 1900s, Lloyd-Jones was finally genuinely converted in his early twenties. Many influences contributed. In spite of the fact that he had since childhood been a baptized member of

a Christian church, he became dimly aware that *I . . . was wrong at the very centre of my being.*

This was occurring during his professional rise as a brilliant, highly regarded young physician to very wealthy patients in central London. They included those under the care of Sir Thomas Horder, the king’s own personal physician. His experiences with these kinds of people brought him gradually to the belief that though privileged, they were actually *intensely miserable* and that their real problems were not merely physical or intellectual but moral and spiritual.

Lloyd-Jones never was able to pin the exact moment of his conversion to any specific event, but he likened what happened to him from early in 1923 to sometime in 1924 as a path leading to a road. *I strayed, I got lost and I grew tired on many paths, but I was always aware . . . that the “Hound of Heaven” was on my tracks. At last He caught me and led me to the “way that leads to life.”*

On Easter, 1925, the young doctor was alone in his small study on Regency Street when he experienced a sight of God’s love in the death of Christ that simply overwhelmed him. It also warmed his soul with a sense of urgent compassion for his countrymen in Wales whom he now knew to be, for the most part, misguided and utterly lost professing Christians.

An Unexpected Call

An intense personal struggle ensued between continuing his medical career in London or returning to Wales for the express purpose of preaching the gospel to his countrymen. Few to whom he turned for counsel were encouraging about the ministry. *Why give up good work—a good profession—after all the medical profession—why give that up?* they asked. Ah well, he thought to himself, *if you knew more about the work of a doctor you would understand. We but spend most of our time rendering people fit to go back to their sin.*

The crisis came one night in Leicester Square. With

*“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

friends he attended a play. Upon emerging from the theater they were confronted by the sight of a Salvation Army band playing some hymn tunes. Something inside Lloyd-Jones said, *These are my people, these are the people I belong to, and I'm going to belong to them.*

When his wife, Bethan, also a medical doctor, inquired as to why he thought he could preach, he replied thoughtfully, *I can preach to myself, I know what I want to preach and believe I will be able to say it.*

Two Decades of International Ministry

Lloyd-Jones couldn't have been more right. Few English preachers since 18th-century Methodists like the Wesleys or George Whitefield came to be in such demand throughout Great Britain as did David Martyn Lloyd-Jones. After ministering for eleven years among the coal miners and steel workers of Aberavon on the western coast of Wales, he joined G. Campbell Morgan at London's Westminster Chapel in London just previous to the outbreak of the Second World War. Following Morgan's death and the end of the war, Lloyd-Jones slowly rebuilt the great congregation that had been decimated by Hitler's blitz of central London. From the Chapel's pulpit he grew to exercise a worldwide influence that ultimately extended to thousands

After eleven years at Westminster, he fell into deep depression that was to persist unbearably for nearly three months . . .

of Christian leaders and preachers. Numerous evangelical organizations in Britain as well as some overseas sought his counsel, if not his chairmanship. His preaching itinerary in cities and towns throughout England, Wales, and Scotland read like the cluttered timetables of the swift passenger trains on which he sometimes nearly lived between Sundays.

That was the side of the man the public saw. The other side few realized. Westminster Chapel's board of deacons included men, left over from the Campbell Morgan era, who misunderstood their pastor's preoccupation with searching preaching and his little interest in the many social programs that crowded the church calendar before the war. For years his insufficient salary reflected their lack of sympathy. But in addition, the unusual insight into the religious condition of postwar Britain which preaching popularity had given him, as well as a growing Scriptural understanding of the true nature of Christian unity, was making it increasingly clear to him that there was no hope for the cause of Christ in compromised organizations. Neither did he see the answer to be mass gospel campaigns that equated the numbers of people forward at invitations with actual evangelistic impact.

Increasingly he found himself at odds, not only with

Church of England men but even with those among the free churches with whom he had been working for two decades. The word "fundamentalist" was now being applied to him derisively in the press. He became increasingly conscious of inner loneliness and a sense of isolation from friends. The superficiality of much that passed off as evangelical burdened him.

The strain took its toll physically as well, contributing to an inflammation of his nose and throat that demanded canceling a much anticipated two-month preaching tour on the east coast of the United States.

But worst of all was an experience occurring in the summer of 1949 that revealed to him the pride of his own heart. *I never realised the depth of the pride of the human heart. . . . I was humbled to the ground. . . . I was brought to the end of myself in a way that had never happened before.*

Dark Night of the Soul

After eleven years at Westminster, he fell into deep depression that was to persist unbearably for nearly three months and that would not give way entirely even then until sometime toward the end of the year. Though he seldom spoke afterwards of the pain of what he experienced, his scattered references to it now and then included such wrenching remembrances as *terrible . . . complete agony of soul . . . deeply conscious of the devil's presence . . . could not get away from him . . . felt utterly unable to preach.*

During their customary summer vacation to Wales, Bethan wrote to a friend: *Martyn was so low that he has not been doing any reading at all and I have spent all my time pottering about with him. He has been pathetically content to do nothing but laze.*

Nothing seemed to give him any comfort. In fact, he apparently was struggling even with the issue of his acceptance with God. *I knew I was a sinner without any hope at all . . . I really saw the depths of sin.*

Then one morning while dressing, his eye fell upon just a single word in a sermon by A. W. Pink lying open beside his bed. It was the word "glory." Instantly, he experienced a blaze of light that surrounded him with a sense of the glory of God and overwhelmed him with the nearness of heaven and his own title to it because of God's love for him.

He again began to read favorite authors, including some of the Puritans. It was then that he had the wonderful encounter with Richard Sibbes. Twenty years later, in 1969, while delivering six weeks of lectures on preaching at Westminster Seminary in Philadelphia, he related the effect. *In that state and condition to read theology does not help, indeed it may be well-nigh impossible; what you need is some gentle treatment for your soul. I found at that time that Richard Sibbes, who was known in London in the early seventeenth century as "The Heavenly Doctor Sibbes," was an unfailing remedy. His books The Bruised Reed and The Soul's Conflict quieted, soothed, comforted, encouraged and healed me.*

The excruciating trial of that summer and fall in 1949 convinced Lloyd-Jones that there is no such thing as

the Christian who is "happy all the day." *I do not believe that; it is not true*, he warned. *The Apostle Paul knew what it was to experience "without were fightings, within were fears." He knew what it was to be "cast down" and "in great conflict" and to be in the midst of a great fight; and any minister worth his salt is bound to know this.* He explained that there are various factors—*problems with people, problems with yourself, physical states and conditions*—that contribute invariably to fluctuations in a minister's spiritual experience, leading even to times *when you will be unhappy.*

I pity the preacher, he said feelingly, *who does not know the appropriate remedy to apply to himself in these various phases through which his spiritual life must inevitably pass.*

The Soul's Conflict

Of the two works by Sibbes which proved to be a remedy for Lloyd-Jones's dark depression, the one on Psalm 62:11, titled *The Soul's Conflict*, directly confronts discouragement. *Why art thou cast down, O my soul? And why art thou disquieted within me?* the Psalmist asks. Sibbes called a man's talking to his own soul in this way, the soul's conflict—*with itself!*

Perhaps *The Soul's Conflict* would prove to be the remedy this winter for some preacher who is terribly discouraged. It's a work of about 160 pages that you'll find in Volume I of Sibbes' *Works*. The *Works* is a set of seven volumes that the publisher, Banner of Truth, also sells separately.

If you've never read anything by a Puritan author, you'll probably need some help getting started. For one thing, being 16th-century men, they write in Elizabethan English.

This means that you're going to encounter words regularly that have fallen out of use today. Terms like "prolix," meaning "wordy" (another thing characterizing Elizabethans). And then there's the annoying problem of trying to follow their divisions.

Sometimes they'll insert a Roman numeral II into the text, even though they didn't previously include a Roman numeral I. You'll go back and reread several paragraphs to find "I." All in vain. There will indeed be a first point discussed, but for whatever reason it may not be specified by any outline symbol. Or, as in the case of *The Soul's Conflict*, the beginning of one of the major divisions is embedded almost unadvertised in the middle of a chapter rather than being introduced as the heading for a new one.

So let me give a quick overview of how *The Soul's Conflict* is structured and then make a suggestion as to how to display its divisions easily.

The work is thirty-four chapters long. These are just four or five pages apiece. For that reason you might want to do as I've done, and take it a chapter per day over a period of a month or so. Sibbes himself points out that when we take medicine for our bodies we do so again and again, two or three or more times in a row, until the disease disappears. Likewise, he notes, the psalmist appears to have dealt with his soul in this

fashion—giving it something one day, then another thing the next, then falling upon it the third, sending it to God on the fourth, and so on until finally he truly possessed it again.

I'd recommend doing something similar with *The Soul's Conflict*. And a few pages will likely prove to be enough per day anyway, because as Spurgeon said, *Sibbes never wastes . . . time; he scatters pearls and diamonds with both hands.*

God says that we wrestle against "the rulers of the darkness of this world" and "spiritual wickedness in high places."

The other thing I'd recommend is some method of vividly displaying the divisions. I use colored highlighters. Main points I underline in one color, the next level of subordination in another, the third level of subordination in another, and so on. So in my *Soul's Conflict*, all thirty-four chapter headings are in green. Then all the major points in those chapters are in orange. The first level of subpoints under those major points are in blue. If there is a second level of subpoints, those are in pink. And the last level is in purple. Yellow is the color I reserve for highlighting remarkable statements in the text. So you can imagine what a garish appearance my Puritan books come to have! But that's okay. At least I can see my way around in them.

Diagnosing a Dark Night

What you're in for, first, are three chapters of diagnosis. Like nearly all Puritan works, the introduction and general observations on the text are insightful but a little tedious. Don't get bogged down there. Move on to chapters two and three.

What Sibbes is going to suggest is that there are only two sources of discouragement—those *from without* and those *from within*. Those that are *outward* and those that are *inward*.

Believe it or not, Sibbes ranks God himself as the first of the outward sources: *God sometimes withdraws the beams of his countenance from his children, whereupon the soul even of the strongest Christian is disquieted.* If you combine this with a cross of some sort, especially an accusing conscience which *tells him that God hath a just quarrel against him*, this puts a *sting into all other troubles*, akin to what the Son of God himself felt when He cried, *My God, my God, why hast thou forsaken me?* This sense of estrangement was due to His being the Sin Bearer. Likewise, if we are bearing sin, God will hide His face to discourage us.

Then there's Satan. Sibbes shrewdly suggests that his zeal to throw down our souls is fueled by his own downcast state. *Being a cursed spirit, cast and tumbled*

down himself from heaven . . . all that he labours for is to cast down and disquiet others, that they may be, as much as he can procure, in the same cursed condition as himself. Satan, Sibbes muses, must not be able to endure that a creature of meaner rank by creation than himself should enjoy . . . happiness. He evidently seeks his rest in our disquiet.

It's difficult for some men to accept that they would themselves be a target for such demonic activity. If a man's work is small or located in a relatively insignificant community and without many material assets, he may suppose that there's nothing he's doing that would warrant Satan's attention. But the truth of demonic opposition, like that of Divine justification, must be received by faith.

God says that we wrestle against "the rulers of the darkness of this world" and "spiritual wickedness in high places." Neither is flesh and blood. In a sermon on the kind of spiritual warfare exposed in Ephesians 6, John Henry Jowett (who pastored Westminster Chapel from 1918 to 1923, previous to Lloyd-Jones) explained that Satan works upon us both *immediately* and *mediately*. That is, he may attack our spirit directly,

no other apparent explanation.

In Sibbes' diagnosis of the outward source of discouragement, he sees the third of these as being the attitudes, words, or actions of other people. These Jowett explained to be the *mediate* approaches of Satan to the soul. In light of the season through which we've just passed, it may be helpful to note that into this category Jowett puts influences like *the contagious power of crowds, the gravitation of the age, and the psychological climate in which our life is cast*.

Sibbes gives much more development to the internal sources of discouragement—about twenty or so. This is because he views these as our greatest problems. If our own hearts are but let loose, *we shall have trouble enough, though we were as holy as David . . . That which most troubles a good man in all troubles is himself, so far as he is unsubdued. He is more disquieted with himself than with all troubles out of himself. When he hath gotten the better once of himself, whatsoever falls from without is light*.

For instance, he analyzes the effects of a prevailingly melancholy temperament. Just as *darkness makes men fearful*, he says, so *melancholy persons are in a perpetual darkness—all things seem black and dark to them*. Should we wonder then, that such persons are always fearful? He calls this kind of melancholy a colored glass which gives its own hue to even the greatest of God's comforts, so that even these come in a dark way to the soul.

Another cause of disturbance from within is a sense of indebtedness. But Sibbes isn't talking about owing money. He's talking about failing to do *duties*. An undone duty is a debt we owe. This kind of *debt* is a *disquieting thing to an honest mind*.

To the other extreme are men who make it their business to try to do too many things. Men that *grasp more business than they can discharge, must needs bear both the blame and the grief of marring many businesses. Hence it is that covetous and busy men trouble both their hearts and their houses . . . when the cup is full, a little drop may cause the rest to spill*. So a soul may be *overcharged with business*.

Heavenly Dr. Sibbes

It was said of Sibbes that *Heaven was in him, before he was in Heaven* (Izaak Walton). As he begins to set forth remedies (halfway through chapter four), it becomes apparent that this good man did indeed converse with Heaven. *God is the cause why things are not, as well as why they are*, he reflected. *Nothing so high, that it is above His providence; nothing so low, that is beneath it; nothing so large, but is bounded by it; nothing so confused, but God can order it; nothing so bad, but he can draw good out of it; nothing so wisely plotted, but God can disappoint it*.

We are under a providence that is above our own, he observes. This should cause us to *lay our hand upon our mouths and command the soul an holy silence, not daring to yield to the least rising of our hearts against God*.

Sounds like a man intoxicated with Heaven, indeed. ☞

Bring . . . the Books

Fifty years of ministry to one congregation is a rare accomplishment for any pastor. But to enjoy fifty years of spiritual harmony, consistent growth, and the successful completion of numerous building programs is even rarer. Such was the ministry of Alexander McLaren of Union Chapel at Oxford Road in Manchester, England. A most delightful and stimulating record of his life and ministry was written by his cousin and sister-in-law, E. T. McLaren, titled *Dr. McLaren of Manchester: A Sketch*. Published in 1911 by Hodder and Stoughton, it is still available through the used book market.

McLaren arrived at Union Chapel on the first Sunday of July in 1858 and labored for forty-five years as senior minister. He resigned his active ministry on the last Sunday of June in 1903 but maintained an official connection with Union Chapel until 1908.

Born February 11 in 1826, McLaren was the youngest of six children. His father, David, was a devout Christian businessman who used his position as a means for advancing the gospel. When a business venture in Australia required a four-year absence from his family, David spent his free time establishing a church in the newly founded city of Adelaide. While his father was away, young Alexander attended a Bible class in Glasgow taught by Rev. David Russell and under his teaching came to salvation. He was baptized shortly after on May 17, 1840, at the age of 14. From the start he felt called to the ministry and began preparation at the University of Glasgow. However, when his family moved to London, he enrolled at the Baptist College at Stepney. Here he developed a lifelong affection and ministry connection with the Baptists.

In November 1845 young Alexander was dispatched by the college leadership to supply the pulpit at Portland Chapel in Southampton. The Chapel had lost a favored minister who resigned rather than face the rigors of a building program. His successor was a rascal who resigned after two years disgracing the Chapel and ruining its reputation in the community. Upon hearing McLaren, the small congregation compelled him to agree to a three-month trial, after which he became their permanent minister in June 1846 at twenty years of age. In a letter to his father he observed, "If the worse comes to the worst, I shall at all events not have to reflect that I have killed a flourishing plant but only assisted at the funeral of a withered one." Twelve years later, McLaren would leave a thriving parish and a healthy church behind when he went to serve at Union Chapel in Manchester.

McLaren married his cousin Marion in 1855, and together they had two daughters and a son. His intense passion for private life leaves little record

The Manchester Minister—Alexander McLaren

of home life, but from all accounts he was a devoted husband and a good father. His passions were family and preaching, and he devoted his life to both.

In 1858 McLaren accepted the call to pastor "the Nonconformist Cathedral of Lancashire," Union Chapel. He spent the rest of his ministry there in Manchester. An avid lover of nature, McLaren delighted in travel, and illustrations from recent trips often found their way into his sermons. He had a passion for punctuality and for his personal privacy. Interviews were rarely granted, even in his later years, and personal references in his sermons were all but nonexistent. In 1884 his beloved Marion died unexpectedly, and he bore the impact of her death for the rest of his life. During the dark years that immediately followed, he agreed to participate as a contributing author to the *Sunday School Times*, and he submitted a lesson per week for the rest of his ministry. It was largely through these lessons that he was introduced to American believers.

McLaren enjoyed great popularity as an expositor in England. He twice served as president of the Baptist Union and served on the board of Rylands Library and Victoria University. As President of the Baptist Union, it fell his lot to bring an introductory address upon the accession of King Edward VII.

Universally, those who were fortunate ever to hear McLaren, even in the later years, commented on the power and fire of his preaching. One particular quotation is worth repeating.

The preacher—for he was a preacher—this morning lifted us into the region of the spiritual, into the presence of Jesus Christ. There are few who will ever forget the vision of this aged, but buoyant prophet of God, or forget the words by which he emphasized the greatness of the preacher's work in the threefold character of evangelist, teacher, prophet.

McLaren continued to write and engaged in limited speaking after his retirement until he went home to be with the Lord on May 5, 1910. Perhaps the words expressed by his loving congregation on the occasion of fifty years at Union Chapel sums up his entire ministry: "The strength of his more than fourscore years is manifested in abundant labor for the kingdom of the Savior." May we, like him, labor abundantly until our end or His arrival! ☞

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

So I believe that Sibbes and Jowett are correct in teaching this possibility of direct diabolic assaults upon our inner man by demons. It's a fearful thought, but one that explains certain things ministers sometimes experience. . . .

completely apart from the use of any medium. *Spirit can work upon spirit; mind can lay pressure upon mind. There is a direct and immediate influence upon the secret life of man*, Jowett writes.

I wondered about this and went looking for Scriptural proof. Among other texts, I noticed these. *The devil having now put into the heart of Judas Iscariot, Simon's son, to betray him* (John 13:2). *Satan filled thine heart to lie to the Holy Ghost* (Acts 5:3).

So I believe that Sibbes and Jowett are correct in teaching this possibility of direct diabolic assaults upon our inner man by demons. It's a fearful thought, but one that explains certain things ministers sometimes experience for which there's



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

Straight Cuts

And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Second Thessalonians 3:14

Disobedience to Paul's word by this epistle is grounds for separation from another Christian. But what word is Paul referring to? Does he mean only his words about the specific kind of unacceptable behavior he has just discussed in verses 11 and 12, shirking gainful employment? Or does he mean any of his words in 2 Thessalonians, and by necessary extension (since one epistle cannot be elevated to sacred status above the others) any of his teaching anywhere?

These questions are being asked by those on both sides of the debate over the issue of separation from other Christians. Fundamentalists hold that the command of 3:14 is to be applied to any believer who persists in any disobedience to what Scripture clearly demands of all Christians. Many (though by no means all) in broader Evangelicalism insist that the command applies only to those who disobey Paul's teaching about working to provide one's own living. There are at least two reasons for assuming that the former view is Paul's expectation.

The first reason that argues for a broader application of Paul's commanded separation is contextual. Verse 14 is part of the conclusion to a paragraph that begins with verse 6. There, at the very outset of the discussion, Paul calls for separation from every brother that walketh disorderly and not after the tradition which he received of us. Notice the function of the final clause, *not after the tradition which he received of us*. It describes precisely what the Apostle means by walking disorderly. It's walking contrary to Pauline tradition (what was "given over," or "delivered" by him).

Now what did Paul consider to be his tradition? Only his requirement to be gainfully employed? That conclusion is obviated by the context. Just eight verses earlier he commands his readers to stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle (2:15). Connect 2:15 directly to 3:6. Stand fast, and hold the traditions which ye have been taught. . . . Now we command you, brethren, in the name of our Lord Jesus Christ, that ye

withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. To argue that Paul then continues by singling out one tradition (the necessity of gainful employment) as alone being the grounds for his commanded withdrawal of fellowship, is to impose arbitrarily a limitation not demanded but actually precluded by the contextual sequence that clearly progresses from 2:15 to 3:6.

The other consideration that argues for a broader application of Paul's commanded separation is simply logical. If Paul commands separation from a brother who will not work for his living, how much more so would he expect it from a brother guilty of some kind of immorality or unorthodoxy. In other words, if the lesser kind of disobedience is grounds for withdrawal of fellowship, by logical extension so is the greater kind of disobedience.

If these two contextual and logical considerations are valid, then failure to separate (in disobedience to verses 6 and 14) is itself grounds for separation. The command to separate from disobedient brethren is part of the tradition Paul was handing over to his readers. *We command you, brethren . . . withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us* (including the tradition of separation embodied in this very command). How would Paul expect the Lord's people to respond to a man who refused to separate from an erring brother? The tradition he was handing over commands his expectation in this instance just as in any other. They are to withdraw fellowship from him.

This interpretation is sometimes dismissed as the illegitimate teaching of "secondary separation." It is certainly true that some Biblical teachings are primary to the Faith, whereas others are secondary. Our Lord clearly taught this in Matthew 22:34–40 when He enunciated the "first and great commandment." He did so again in Matthew 23:23 when He called some things the weightier matters of the law. But the demands for separation in 2 Thessalonians 3:6 and 14 do not differentiate between categories of disorderly conduct in this way. The grounds for separation is disobedience to the tradition, unqualified by considerations of whether it is of greater or lesser significance. And after all, we're even commanded to separate from someone whose disorder is as minor as . . . not working for a living! ☞

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

Mark Minnick pastors Mount Calvary Baptist Church in Greenville, South Carolina.

Windows

Grace

GRACE—This five-letter word packed with meaning is found 124 times in the New Testament. "In the New Testament, 'grace' is a word of central importance—the keyword, in fact, of Christianity. It is often said that the theme of the New Testament is salvation. But the New Testament salvation is of grace from first to last. Grace is the sum and substance of New Testament faith" (J. I. Packer, *Great Grace*, pp. 13–14).

"Being justified freely by his grace through the redemption that is in Christ Jesus" (Romans 3:24). A poor farmer saved his money for years to buy an ox to pull his plow. When he had saved enough, he discovered that his paper money that he had been saving was obsolete and was replaced by a new currency. The deadline had passed to exchange the old currency for the new. The president of the bank received a letter from the farmer and was touched by his story. He wrote back, "The law must be followed. Even I am not exempt from this rule. However, because I believe you really worked hard to save this money, I will exchange the money from my own personal funds so that you will be able to buy the ox."

Grace is God's condescending, unmerited favor, His unmerited love. "Under grace, God does not treat men as they deserve, but He treats them in infinite mercy and grace without reference to their desserts" (John Walvoord, *Major Bible Themes*, p. 192).

God's grace is experienced by all men. Even the unsaved world reaps the benefits of His grace. "For the grace of God that bringeth salvation hath appeared to all men" (Titus 2:11). This common grace "is an operation of the Holy Spirit, based on the atonement of Christ and God's merciful and benevolent attitude toward all people, by which He immediately or through secondary causation restrains the effects of sin and enables the positive accomplishment and performance of civic righteousness and good among all men" (Rolland McCune, *Systematic Theology II*, p. 182). "The LORD is good to all: and his tender mercies are over all his works" (Ps. 145:9). "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:44, 45). "Be ye therefore merciful, as your Father also is merciful" (Luke 6:36).

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). Grace is undeserved and unrepayable. It's free! "God saves sinners by grace, and there is no other way of salvation offered to men (Acts 4:12). Saving grace is

the limitless, unrestrained love of God for the lost acting in compliance with the exact and unchangeable demands of His own righteousness through the sacrificial death of Christ. Grace is more than love; it is love set free and made to be a triumphant victor over the righteous judgments of God against the sinner" (Walvoord, p. 193).

The most significant act of God's grace was Christ's death on the cross. It is important that we reflect on the love and sacrifice of Christ on Calvary. A man that had a scarred face and a severely withered hand decided to tell his tragic story to another family. It was the first time his daughter had heard the story. He said, "One day I was sitting at the bank, and they phoned: 'Your house is burning,' and I went home just as fast as I could, and when I got there, the roof was falling in. I said, 'Where is the baby?' They replied, 'She is in the house.' I started in, but the firemen grabbed me. I tore myself loose from them and rushed in through the smoke and flames, grabbed up the little babe, hugged her to my side and ran out. When I came to I was in the hospital all bandaged." His daughter survived the ordeal unharmed. When his little girl heard the story, she arose and came to her father's side; she kissed all that side of the face, took that hand and kissed it, pushed up his sleeve and kissed the withered arm and then threw her arms around him and said, "O, Daddy, I always felt there was some wonderful secret about it, because you wouldn't tell me." "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isaiah 53:5).

The apostles' belief in the reality and centrality of grace was so strong that it led them to invent a new style of letter-writing. Instead of conventional "hail," the opening greeting of thirteen of Paul's letters takes the form of a prayer for "grace and peace," or "grace, mercy, and peace," from God the Father and the Lord Jesus Christ, to be upon his readers; and in place of the usual "farewell," each letter ends with a further prayer that "the grace of the Lord Jesus Christ," or "grace" simply, may be with them. And everything that comes between the salutation and the benediction of these letters illustrates the truth that grace was to the apostles the fundamental fact of Christian life (Packer, p. 13).

The hymn writers catch this sense of wonder of God's grace. *Amazing love! How can it be, that Thou my God*

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

Charles Spurgeon

shouldst die for me? Love so amazing, so divine, demands my soul, my life, my all. I stand amazed in the presence of Jesus the Nazarene, and wonder how He could love me a sinner condemned unclean. Amazing grace! How sweet the sound that saved a wretch like me!

One of the great blessings of God's grace is that He is more than willing to forgive our transgressions as we come before Him with a contrite heart. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). Clara Barton, founder of the American Red Cross, was once reminded of an especially cruel thing that had been done to her years before. But Miss Barton seemed not to recall it. "Don't you remember it?" her friend asked. "No," came the reply, "I distinctly remember forgetting the incident." "As far as the east is from the west, so far hath he removed our transgressions from us" (Psalm 103:12).

One of the great blessings of God's grace is that He has given us new life and new hope. "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD" (Psalms 40:2, 3). Hercules Renda, a former member of our church, grew up in Paint Creek, West Virginia, in the Blue Ridge Mountains. His family emigrated from southern Italy around 1903. Even though Renda was a high school football star, what happened to him was more like a dream than a reality. One day, University of Michigan football coach Harry Kipke pulled up in a big Lincoln convertible to recruit Renda's friend Joe Savilla. Kipke wanted Renda to come also so that Silva would not be homesick without someone else "from the hills." Both ended up playing for Michigan from 1937-39 in a sprawling 75,000-seat stadium. Back then there were no scholarships, so Hercules Renda did maintenance work at Coach Kipke's house and babysat his children. Renda said, "It was unbelievable that I had the opportunity to play at Michigan." As believers, we should be constantly amazed at God's grace that he has given us such a privileged position "in Christ."

There is a wonderful example of grace in the Old Testament in David's treatment of Jonathon's son, Mephibosheth (2 Sam. 9:1-13). David had made a covenant to spare Jonathan's descendants. Mephibosheth was only five years old when word came of his father's death. During the panic, his nurse fled with him in her arms. The nurse dropped him, and he was lame in both his feet. A number of years later, David sought for Mephibosheth so he could show kindness to him. Mephibosheth, fearing the worst from the king,

was instead restored the estate of Saul and given a seat at the royal table.

Charles Spurgeon, in a sermon preached on January 22, 1860, *The Treasure of Grace*, said, "Consider the RICHES OF HIS GRACE. In attempting to search out that which is unsearchable, we must, I suppose, use some of those comparisons by which we are wont to estimate the wealth of the monarchs, and mighty ones of the world. It happened once that the Spanish ambassador, in the halcyon days of Spain, went on a visit to the French ambassador, and was invited by him to see the treasures of his master. With feelings of pride he showed the repositories, profusely stored with earth's most precious and most costly wealth. 'Could you show gems so rich,' said he 'or aught the life of this for magnificence of possessions in all your sovereign's kingdom?' 'Call your master rich?' replied the ambassador of Spain, 'why; my master's treasures have no bottom'—alluding, of course, to the mines of Peru and Petrosa. So truly in the riches of grace there are mines too deep for man's finite understanding ever to fathom. In men, grace and bounty may grow into a habit, but grace with God is an intrinsic attribute of His nature. He cannot but be gracious."

We are reminded that without the grace of God, we would be lost and absolutely nothing. "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me" (1 Cor. 15:10). Alexander Whyte, the great Scottish preacher, once stood up in his pulpit in Edinburgh and said, "I have discovered the most wicked man in Edinburgh." Then he paused while the congregation eagerly awaited the name; whereupon the preacher continued—"Alexander Whyte."

John Newton said, "When I get to heaven I shall see three wonders there. The first wonder will be to see many people there whom I did not expect to see; the second wonder will be, to miss many people whom I did expect to see; and the third and greatest wonder of all, will be to find myself there."

God's continuing grace in our lives is beautifully described in this song "Grace" by Carolyn Hamlin. (©1996 Purifoy Publishing Company, a division of The Lorenz Company. All rights reserved. International copyright secured.) *Lord, as I seek Your guidance for the day, I find my thoughts unyielding, confusion crowds my way; But then when I bow to You, the challenges You guide me through, Your promises are ever new, I claim them for today. Each new day's design is charted by Your hand and graciously revealed as I seek Your Master plan. Keep my footsteps faithful when from You I go. Return me to the joy that Your blessings can bestow. Your will cannot lead me where Your grace will not keep me. Your hand will protect me; I rest in Your care. Your eyes will watch over me, Your love will forgive me, and when I am faltering, I still will find You there.* ☺

Glen Currie has pastored Maranatha Baptist Church in Clarkston, Michigan, for over seventeen years.

Jungle Adventure
DISCOVERING GOD'S LOVE

Join the VBS Adventure!

Jungle Adventure brings kids face-to-face with God's love!

**Evangelistic
Bible-Centered
Fun & Creative
Easy-to-Use**

To order your introductory kit or request a catalog visit
www.rbpvbs.org/fl
800.727.4440 Can. 800.366.8004

Regular Baptist Press
Building Lives by the Book

RBP

godly character—positive features which, they argue, make Fundamentalism appear by contrast to be weak, small, insignificant, petty. The preoccupation with the appealing elements of Evangelicalism leads some to conclude, “These Evangelicals can’t be so bad—certainly not the evil men some Fundamentalists make them out to be.” And very often, they’re not. They’re Jehoshaphats. Their Jehoshaphat-like gifts and godliness and success are precisely what make them appealing. They may, like Jehoshaphat, be very good men. But also like Jehoshaphat, they are in many cases *men whose alliances contradict and undermine the very truth they believe*. And like Jehoshaphat’s alliances, theirs also dilute the distinction between truth and error, blur the discernment of God’s people, compromise the leadership of the Church, and damage the cause and testimony of Christ.

Formulating Biblical Conclusions

The Scripture emphatically colors our assessment of Jehoshaphat by insisting that throughout his life and reign, he did “that which was right in the sight of the LORD” (2 Chron. 20:32). But after surveying the course of the kingdom under his son and grandson after him, how can anyone still insist that the alliances of the leaders of God’s people have no lasting influence on the people of God? No one who carefully considers this historical record can conclude that separation is an inconsequential issue, an overblown exaggeration of a few isolated verses by pugnacious Fundamentalists.

The parallels between Jehoshaphat and a number of household names within modern Evangelicalism seem inescapable. There is some heated dispute over whether such men are, in fact, godly or good or even sincere men. It is a moot point. In the final analysis, we have no infallible guide to their hearts. But we *do* have an infallible guide to Jehoshaphat’s heart. According to that guide, he *was* a good, godly, and sincere man. Yet the effects of his blatantly disobedient alliances on the people of God and the direction of their leadership was devastating.

The example of Jehoshaphat demonstrates that it is possible—indeed, probable that a compromising Evangelical may be good and godly and sincere. Fundamentalists ought to offer no contest on that point. That is not the issue. The issue is that many Evangelicals undermine through un-Biblical alliances the very cause of Christ that they espouse. Jehoshaphat valued “getting along” over genuine allegiance to the Lord, and external unity over faith in God’s Word as the criterion for determining his alliances. In the process, he demonstrated an inexplicable ability to ignore the plain words of God.

The Jehoshaphat narrative shows both sides of the coin. Granted, an Evangelical may be good, godly, sincere, and successful. But that does not excuse him

from rebuke when his alliances undermine the truth of God’s Word and the purity of His people. God’s view of compromising alliances is always the same. Paul had to rebuke Peter publicly not over any doctrinal aberration, but for an association that threatened to undercut the truth of the gospel message that they both believed and preached (Gal. 2).

Final Thoughts

The fact that a man is—like Jehoshaphat—good, godly, sincere, and successful does *not* mean (a) that all his actions are, therefore, right (19:2); (b) that his wrong actions should be overlooked or unrebuked because he is, after all, such a good and godly and sincere and successful man (19:2); (c) that God is not displeased with him, whether we see evidence of that wrath or not (19:2); or (d) that his wrong actions necessarily nullify his good and godly character (19:3).

That’s why it is inappropriate to castigate such men with verbal abuse. When we go beyond an accurate application of Scriptural terminology to the error of such men, we ignore Paul’s fundamental insistence that we treat the erring and compromising believer “not as an enemy, but . . . as a brother” (2 Thess. 3:13–15). When we are unwilling to acknowledge evidence of genuine gifts

and commendable deeds, we *are* being narrow and petty. We need to reflect the kind of gracious magnanimity our Lord displays even in rebuke (see Revelation 2, 3). But if we fail to warn them and others of the error and danger of such alliances, we ignore the Biblical force of the prophets’ example.

Micaiah, Jehu, Eliezer, Elisha—these are the “Fundamentalists” in the Biblical record of Jehoshaphat. If we would be on their side, then we must take our cues from them and pattern our speech

after them. For our necessary criticism of un-Biblical behavior and alliances to carry credibility, we must be as willing as God is to acknowledge the positive features of modern-day Jehoshaphats. But for our emphasis on the positive to be Biblically balanced, we cannot ignore un-Biblical behavior or alliances. To focus on either to the exclusion of the other is dishonest and unbiblical.

The question is, with whom in the narrative do you most desire to be identified? The wicked Ahab and Ahaziah and Jehoram? The godly but compromising (and divinely rebuked) Jehoshaphat? Or the “negative” (but honest) prophets such as Micaiah, Jehu, Elisha, and Eliezer? Who is most clearly and consistently on the Lord’s side? Isn’t *that* what matters most?

This article is an abbreviated excerpt from “A Theological Biography of Jehoshaphat: Lessons from an Old Evangelical” in Biblical Viewpoint (November 2004).

Dr. Layton Talbert is a *FrontLine* Contributing Editor and faculty member at Bob Jones Memorial Seminary in Greenville, South Carolina.


Shalom Ministries Inc.

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

APPALACHIAN BIBLE COLLEGE

Being served is the ultimate in life — or is 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? No question, being a capable servant is God's will for you as a Christian. Appalachian Bible College will help you realize this plan . . .




... because life is for service



Appalachian Bible College
1-800-6789-ABC
www.abc.edu



DUBLIN



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?

One illustration I could have used was what Dr. Monroe Parker and Dr. Bob Jones Sr. said many years ago: it would be better to send your child to a secular college than to send him to a Christian college that teaches evolution and Freudian psychology.

Third, I was definitely not equating music with doctrine. The whole thesis of my article was that there is such a thing as Christian culture that grows out of correct doctrine, and when "the characteristic features and values of . . . a group of people" do not match what they say they believe, there is either something wrong with the doctrine being taught, or there is an improper application of that doctrine that allows and encourages worldly practice.

This not only shows itself in the music being used by some churches, but also in other areas of separation such as drinking, dancing, modest dress, etc. When a church that I served for many years changed its music to CCM, they also changed most of the Biblical standards they used to hold.

CCM certainly is not doctrine, but it is a barometer of the doctrine being currently taught by a church, or that will be taught in the near future.

The Three Seven's Ranch
P.O. Box 1025 • Ferron, Utah 84523 • www.777ranch.org

Two unique summer opportunities for your teens!

Leadership Camp
This one-week camp is designed to strengthen your youth group and to develop the leaders within it. This program uses these four main tools:

- Biblical preaching
- Work projects
- Exciting activities
- Exposure to the predominant religion of Utah

Ranch Hand Program
Are you a young man age 15-18 who:

- has a desire to serve the Lord
- is willing to work
- has leadership potential and a desire to develop that potential
- wants to develop a closer walk with the Lord

Then this four-week program is for you!

For more information, contact Lenny Parlo at 435-749-9015 or E-mail info@777ranch.org

The Shepherd's Bethel

Serving Independent Fundamental Missionaries with Fully Furnished Homes for Deputation and Furlough

P.O. Box 37
West Baden Springs, IN 47469
Phone: 812-936-9648

Michael Weiss - Director

FREE VACATION PACKAGES available for Full Time Christian Workers

hero

Rev. Tim Potter
Grace Church of Mentor

Joseph Abraham is a modern hero. He ministers in a quiet, remote area of Birmingham, England, with no expectation of human praise. His burden for the Muslim people is exemplary, and he couples this burden with his love for the British as well. Personal evangelism has always been the heartbeat of Joseph and his family, and they do it very well.

Joseph Abraham

Missionary to England since 1989



Gospel Fellowship Association Missions • 1809 Wade Hampton Blvd., Suite 110
Greenville, SC 29609 • 864.609.5500 • gfa@gfamissions.org • www.gfamissions.org

The evangelical tradition which the New Evangelicals represent is conforming in its own unique way to the cognitive and normative assumptions of modern culture, and this is striking a blow at evangelical self-identity.

—James Davison Hunter

An analysis of the contents of *Leadership Magazine* during the 1980's shows that this highly successful journal appeared to believe that the most fruitful sources from which to draw for Christian ministry were popularized versions of psychology and business management. Less than 1% of the essays made even a remote reference to Scripture.

—David F. Wells

We are not only to yield to love; we are to guard its holiness. It is possible to be led astray from the activity of true love by yielding to a false charity. At the very center of love is light. God has never acted in love at the expense of light.

—G. Campbell Morgan

Christianity calls sin sin, on whomsoever it is found, and would rather risk being actuated by a bad spirit than not discharge an explicit duty. . . . The religion of both Old and New Testament is marked by fervent, outspoken testimonies against evil.

—Horatius Bonar

The ones who stayed in their apostate denominations to preach the Gospel inside their denominations became known as 'evangelicals.' So the evangelicals stayed in and the fundamentalists came out.

—James A. Zaspel

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

The New Evangelical efforts to "infiltrate with the Gospel" have produced absolutely nothing by way of results in stemming the tide toward liberalism in the mainline denominations.

—William E. Ashbrook

In the study, the evangelical pastor is now the C.E.O.; in the pulpit, the pastor is a psychologist whose task it is to engineer good relations and warm feelings.

—David F. Wells

Nowhere has the insincerity of the New Evangelicals been more manifest than in the bitterness that these men with their talk of 'love' show toward those who oppose their unscriptural compromise.

—Bob Jones Sr.

This fraternizing mood is exactly what gave birth 55 years ago to New Evangelicalism. A new generation of fundamentalists arose who . . . were tired of bearing

reproach and desired intellectual acceptance by the religious world.

—James A. Zaspel

In the Great Awakenings, there was great conviction of sin, and by divine grace, great deliverances from sin. Today we are led to believe that the sports world, church budgets and statistics of church attendance give evidence to the moving of the Holy Spirit.

—O. Talmadge Spence

Nor do we have any sympathy with those who would lump all the major church bodies into one apostate aggregation and dump them bodily into perdition.

—Vance Havner

Without hesitancy I venture the opinion that the New Evangelicals have adopted in their procedure a form of casuistry. Their conduct suggests that they believe that in the work of God the end justifies the means.

—Charles Woodbridge

It is always wisest and best to exhibit a clear decision upon fundamental points; we must draw the line distinctly and then stand to it firmly.

—Charles H. Spurgeon

—Douglas R. McLachlan

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

INTERNATIONAL PARTNERSHIP MINISTRIES, INC.

Bhutan • Bolivia
Chad • Chile
Cuba • Dom. Rep.
Ghana • Guatemala
Haiti • India
Iraq • Ivory Coast
Jordan • Lebanon
Liberia • Mexico
Myanmar • Nepal
Paraguay • Peru
Philippines
Puerto Rico
Spain • Taiwan
Togo • Uruguay
Zambia

Your Partner with National Missionaries Around the World!

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. Shorb, Ph. D., President

Courting Disaster

Carolene Esayenko

Recently someone sent me an article that caught my attention. It was a clipping from a local arts and entertainment newspaper, and it featured a close childhood friend of mine. Naturally, it was of great interest to me.

We had grown up together, attending the same church, school, and even Bible college. As children we did everything together, but as the years passed, our lives went in different directions. We had lost touch, so I was very interested to know what my old friend was doing.

As I opened the article, I noticed a picture of him. He looked a bit older and had a beard, but other than that and his shaved head, he didn't look much different. But as I began to read the article, I realized that my friend had changed drastically. The clipping described him as an art aficionado who was apparently well known and respected within the local arts community. According to the article, he had become an expert on Canadian artists. His waking hours are devoted to the cause. The point of the article was clear: my friend had developed a passion for art.

My friend grew up in a good Christian home. As a child he made a profession of faith, and as a teenager he expressed an interest in becoming a pastor. Unfortunately, not long after he began to attend Bible school, he dropped out. His term papers had become heretical. He blamed people in the church for turning him away from the Lord, but judging by his hatred for the brethren, it is obvious that the man is not saved (1 John 2:9-11).

After finishing the article, I could not push what I had just read out of my mind. My thoughts were flooded with memories of what my friend used to be like. I recalled the concern he expressed for a Mormon he had been witnessing to. I remembered how he had stepped through the waters of baptism, giving testimony of his desire to become a pastor. Wonderful memories of camp and youth group mixed with sadness as I thought of how much he had changed. It bothered me to see how different he had become over the years. It was not his shaved head or goatee that bothered me. It was not even his interest in art that disturbed me. What troubled me most was his passion for something so vain. The desire for the temporal had replaced any interest that he had had for the truth. He had thrown away the greatest treasure ever given to man, choosing instead to devote his life to art. What a tragedy!

My friend made a very foolish decision. Like many others who have been faced with the truth, he found the pleasures of this world more attractive than following Christ. While it may be easy for us to shake our heads at the story of my old friend and his foolish decision,

we all realize that he is not alone in his tragic pursuit. Ungodly man naturally seeks those things that are vain (Col. 3:5-7). Unfortunately the natural man is not the only one who faces the temptation to seek after the vain. Even the most godly saint has struggled with the desire to pursue things that will not matter in the light of eternity. Even though a believer knows that he is to lay up treasure in heaven, it is easy to become distracted from the pursuit of the prize, choosing instead to seek after the vain.

The problem of vain pursuit capturing our passion is a lifelong struggle for the believer. The heartfelt devotion to the Lord that we once experienced can easily become replaced with apathetic duty as we become enamored with some worldly distraction. But apathy is nothing new. Believers in New Testament churches struggled with this sin just as we do today. However, the Bible records an example of a church that had a severe case of chronic apathy.

From the outside the church at Ephesus looked like a model congregation (Rev. 2:1-7). This was a church that was noted for its works. Those attending the fellowship were diligent and patient. Their doctrine was pure. The people had gone through some very difficult times, yet they had remained faithful. They were gifted with great discernment, refusing to tolerate evil men and testing those who called themselves apostles. The Ephesians were even praised for hating the wicked deeds of the Nicolaitans. In all likelihood a common observer would not have known that there was a problem. Yet, the work they so diligently labored in had become the very distraction that had captured their passion. The people in the church had allowed their love for the Lord to cool. Now deep-seated apathy was spreading like a vicious cancer affecting the hearts of those in the congregation. Mechanical service had replaced the servant's heart. Duty had replaced love. Unless repentance was at hand, the facade would crumble and divine judgment would fall. The candlestick would be removed, signifying an end to the church at Ephesus.

The judgment that followed was one that none of us would like to hear. The charges were serious, but more importantly, they were true! Even though none of us would like to see our church face such serious charges, we need to realize that we are susceptible to the same sin. As believers it is possible for us to maintain good doctrine, work hard, have great discernment, and still be spiritually sick. It is easy to maintain a righteous facade outwardly yet not have our hearts in it. It happened to the Ephesians, and unless we guard our hearts it could happen to us. We may dutifully volunteer to teach Sunday school and work in the nursery, yet forget that we are

working for the Lord instead of our pastor. It is even possible for a pastor to carry out all the duties expected of one in such a position yet not have a close walk with the Lord. Even the Biblical standards that we so diligently maintain can become a legalistic chore done out of a sense of religious duty. How easy it is for us to forget that everything we do is to be done to bring glory to God (Col. 3:17)! The Ephesian church had forgotten this simple truth.

Apathy is something that we can quickly fall into, but like any sin that man suffers from, apathy can be cured. The church at Ephesus did not have to wither away. If they repented, divine judgment would not fall. God would be merciful and not allow the candlestick to be removed. The Ephesian church needed to return to its first love: that passionate love they once had for the Lord. Dutiful service was not enough. Even hard work was not enough. The only thing that would cure the Ephesians was to allow their eyes to gaze on the One who had given His all for them. The cure for our apathy is just the same. The cure for sin is found in focus on Christ (Heb. 12:1, 2). When our lives are focused on the One who gave His life for us, apathy will disappear. The sins we struggle with will be given up for the sake of the One who gave His all for us.

Two thousand years ago Christ was nailed to the cruel cross for our transgressions (Isa. 53:5). He gave His life for sinful man. He shed His blood for us. Christ gave everything in order that we could obtain salvation through His precious blood. If only we could begin to comprehend the immense sacrifice Christ made for us, our lives would be

so different. Apathy would disappear. Those sins we find hard to break from would be abandoned for the sake of the One who gave His life for us. Cold, mechanical duty would be gone because joyful service done out of a sense of love is only fitting for such a Master. Passionate conviction would mark one so awed by the sacrifice Christ made for our sakes.

The apostle Paul exhorts the believers at Rome to give their lives as a living sacrifice. A life that is holy and acceptable to God is the reasonable service for every believer (Rom. 12:1). The only way we can begin to live such a life is to look unto Jesus, the Author and Finisher of our faith (Heb. 12:1, 2). He paid the price for us. He deserves our highest praise: a life passionately yielded to His control.

Carolene Esayenko, a full time homeschooling mom of four, lives in Calgary, Alberta, Canada.



FBFI CHAPLAINS ON THE FRONTLINE

The FBFI acts as a Department-of-Defense-authorized ecclesiastical endorsing agency for military chaplains. In recent years, God has permitted the FBFI Commission on Chaplains to see a dramatic increase in the number of military, police, sheriff, and fire department chaplains endorsed. FBFI-endorsed chaplains have been impacting the lives of thousands, with dozens coming to a saving knowledge of Christ each year. At this writing, we have two chaplains in Iraq, two in Afghanistan, and one in Korea.

Listed below are the names of all FBFI-endorsed chaplains and chaplain candidates. Please use this list as a prayer list for our chaplains and their families. In future issues of *FrontLine*, we will be focusing on individual chaplains. If the chaplains could speak to you individually, their request would be, "Brethren, pray for us" (1 Thess. 5:25).

ACTIVE DUTY CHAPLAINS

Army

Chaplain (Capt.) Gary Fisher
Chaplain (Capt.) Greg Odiorne
Chaplain (Capt.) Brian Palmer
Chaplain (Capt.) Roger Rodriguez
Chaplain (Capt.) Mike Shellman

Navy

Chaplain (LT) Dan Hall
Chaplain (LTJG) Tavis Long
Chaplain (LT) Daniel Owens
Chaplain (LT) Richard Wiese

Air Force

Chaplain (Maj.) George Youstra Jr.

RESERVE CHAPLAINS

Army

Chaplain (LTC) Joe Willis

Navy

Chaplain (Capt.) Wayne Bley

Air Force

Chaplain (Maj.) Michael Sproul

CIVIL AIR PATROL

Chaplain (Capt.) Daryl Jeffers

Chaplain (LTC) Daniel Perry

POLICE

Chaplain Dan Cleghorn

Chaplain Fred Henzler

Chaplain Michael Privett

Chaplain Daniel Perry

Chaplain John Vaughn

CHAPLAIN CANDIDATES

Navy

Robert Johnson
Robert Spivey

Air Force

John Lockhart

FBFI-APPROVED APPLICANTS COMPLETING REQUIREMENTS

David Cottner	Travis Moger
Joshua Cox	Doug Nab
Craig Durham	Phillip Stephens
Kraig Keck	Daniel Warf
Aaron Meany	

Rev. Bob Ellis is the National Field Representative for the FBFI Commission on Chaplains. He and his wife travel extensively, promoting the FBFI chaplaincy ministry in Fundamental Christian colleges and seminaries. He is also available to speak in churches and can be reached at (850) 261-6647.



THE BRITISH CHURCH HISTORY TOUR

June 19–July 2, 2005

Hosted by Pastor Michael Harding
and Dr. Gerald Priest

Travel with experienced guides on the tour of a lifetime! Contemplate your Protestant heritage as you stroll over 50 historical sites in England and Scotland. Academic credit available. Don't delay, contact Dr. Priest for more information at (800) 866-0111 ext. 404 or e-mail: gpriest@dbts.edu



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

TELL THE WORLD



GIVE AN EASTER TRACT

This tract and others FREE
Write for samples.



Bible Tracts, Inc.
PO Box 188 Bloomington, IL 61702-0188
Paul J. Levin, Founder

The word of GOD to all the world

The Evangelist's Corner

Preparing for Evangelistic Meetings

The blessings of a good harvest for the farmer come from proper preparation of the soil for the seed. I believe the same is true in the spiritual realm. The ground must be prepared! Most pastors are conscious of this and lay the ground work well before the evangelist arrives for the meeting. However, let me relate to you an account of a meeting I once had in which this was not the case. We arrived at the church on Saturday afternoon and were greeted by a layman who helped us get settled for the week of meetings. During my conversation with this man, he told me that the pastor was holding a meeting in another state and wouldn't be back until the Monday night of our meetings. My heart was grieved because I knew that probably little had been done in preparing the congregation for the services. Sadly, our meeting was poorly attended and sadly disorganized because of this pastor's failing to properly prepare his people. Now, this account of what happened is the exception more than the rule. Most pastors long to experience the Lord's working among the congregation and to see spiritual fruit that remains. My purpose is to give suggestions to pastors and evangelists that will help them plan for a special week of meetings.

The first important ingredient a farmer uses to cultivate his land is fertilizer. Prayer for a series of meetings is the spiritual fertilizer we must emphasize in our churches. Nothing in the spiritual realm can be accomplished without prayer! The Lord says in Jeremiah 33:3, "Call unto me, and I will answer thee, and shew thee great and mighty things which thou knowest not." Second Chronicles 7:14 says, "If my people, which are called by my name, shall humble themselves and pray, and seek my face. . . ." In Psalm 81:10 the Lord declares, "I am the LORD thy God which brought thee out of the land of Egypt; open thy mouth wide, and I will fill it." In Luke 18:1 we read, "And he spake a parable unto them to this end, that men ought always to pray, and not to faint." The apostle Paul stressed in 1 Thessalonians 5:17, "Pray without ceasing." First John 5:14 states, "And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us."

I greatly encourage churches to hold prayer meetings in different homes for the upcoming meetings. A specific list of names of unsaved as well as backslidden individuals can be given at those prayer times. Another thing churches can do is to have their members sign up to pray on the hour or half-hour for a 24-hour period. This powerful fertilizer of prayer is a must if we are to see the Lord work and produce eternal results.

It was said of Martin Luther, the great leader of the Reformation, that he had so much to do that he had to spend the first three hours of his day in prayer. What a rebuke to the Lord's people today! We're so busy that we

make little time for prayer; this is what produces weak, frail, and destitute lives.

We need to instruct God's people in developing a prayer list. The following are only a few ideas of what can be on that list. But I need to stress a few points before moving on. First, we need to pray in a quiet, secluded place. Matthew 6:6 says, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." I live out in the country and often walk down the road to pour out my heart to the Lord; it's important that God's people find their own special "prayer closet." Second, we should always seek God's cleansing of our sin—both in action and attitude. King David cried out in the latter part of Psalm 51:2, "and cleanse me from my sin." This should be our cry as well! Third, we need to focus our prayer upon God, His character, His holiness, and His mercy. Take the word "pray" and use the following acrostic: P—praise Him; R—rejoice in Him; A—adore Him; Y—yield yourself to Him.

Now let me give a couple of suggestions in developing a prayer list. First, make a list specifically for the unsaved, those who are backslidden, pastors, missionaries, the sick, etc. You could also make a column of prayer requests and another column of answered prayers; this will be a tremendous encouragement as you see the Lord answer your specific requests. Second, make a list for your own needs. You could add many other things; this is only to help you or your church members start a prayer list.

Just think of what we could see happen in a week of meetings if an entire church would incorporate these ideas!

Evangelist Jerry Sivnksty may be contacted at P.O. Box 141, Starr, SC 29684 or via e-mail at evangisivn@aol.com.

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

JEHOSHAPHAT: A GODLY COMPROMISER

Though Jehoshaphat receives marginal attention in the Book of Kings, his life and times dominate a significant four-chapter mass of material in 2 Chronicles 17–20 (101 verses, or 9.75 columns). In 2 Chronicles, his reign occupies significantly more space than any other king of the divided monarchy except for Hezekiah (116 verses, or 12.5 columns). He is even allotted nearly half of the space given to Solomon (201 verses, or 20.25 columns). In other words, out of the 21 kings of Judah (Solomon–Zedekiah) covered by 2 Chronicles in 85 columns, over 11% of the book is dedicated to Jehoshaphat. (Note: All references are to 2 Chronicles unless otherwise indicated. Also, see the companion article in this issue on page 18, “The Enigma of Evangelicalism: Lessons from a Godly Compromiser.”)

When Asa died, “Jehoshaphat his son reigned in his stead, and strengthened himself against Israel” (17:1). He assumed a posture in keeping with the combative relationship between Judah and Israel up to this point. For the past three kings over the last 55 years since the division of the kingdom (931 B.C.), Judah and Israel had been at odds. Battle typified their relations under Rehoboam (12:15), Abijah (13:2), and Asa (16:1–6). Jehoshaphat commenced his reign in a position of strength and a defensive posture. Jehoshaphat’s reign had a spiritually promising beginning as well (17:3–6). He initiated extensive “missionary activities” to teach God’s people His Law under the administrative leadership of five government officials, nine Levites, and two priests (17:7–9).

God’s Assessment of Jehoshaphat

- He was *one* of only *eight* godly kings in Judah.
- He was *one* of only *three* kings compared to David (17:3).
- He walked in the ways of David (17:3, 4).
- He took heart-delight in the ways of the Lord (17:6).
- He appointed leaders to teach God’s Law throughout Judah (17:7–9).
- He brought the people of Judah back to the Lord God (19:4).
- He appointed judges throughout Judah and strictly charged them to carry out their duty faithfully in the fear of the Lord (19:5–11).
- He set himself to seek the Lord in crisis and saw God deliver Judah (20:1–30).

- He walked in the way of his father Asa, doing what was right in the sight of the Lord (20:31, 32).

Jehoshaphat’s Defining Flaw

- He allied with Ahab’s house by marrying his son (Jehoram) to Ahab’s daughter (Athaliah) (18:1).
- He allied with Ahab against Syria, nearly losing his life as a result (18:2ff.).
- He allied with Ahab’s son, Ahaziah, in a mercantile venture until God destroyed their fleet (20:35–37; 1 Kings 22:48, 49). He seems to have heeded the implications of providence and discontinued the endeavor (1 Kings 22:49).
- He allied with Ahab’s other son, Jehoram, against Moab (2 Kings 3:6ff.). Even at this stage, Elisha maintains a respect for him (2 Kings 3:14).

Jehoshaphat’s Rationalization

The only explicit justification he offers for entering these alliances is repeated on two occasions: “I am as thou art, my people as thy people” (22:4; 2 Kings 3:7). Jehoshaphat valued goodwill, “getting along,” and external unity over genuine faith in objective truth.

Jehoshaphat’s Effects

Jehoshaphat’s marriage alliance with Ahab—in which his son, Jehoram, married Ahab and Jezebel’s daughter, Athaliah—had far-reaching consequences:

- It created a loyalty to Ahab that pulled him into a life-threatening military alliance (18:31).
- It created an added loyalty to Ahab’s son, Ahaziah (now the brother-in-law of Jehoshaphat’s son), to ally with him in the joint mercantile venture (20:35–37).
- It created an added loyalty to Ahab’s other son, Jehoram (also the brother-in-law of Jehoshaphat’s son), to ally with him against Moab (2 Kings 3).
- It introduced a sustained wicked influence on his own son, Jehoram (21:6; 2 Kings 8:16–18).
- It introduced a sustained wicked influence on his grandson, Ahaziah (22:3, 4).

- It occasioned the judicial slaughter of his grandson, Ahaziah, by Jehu (22:7).

- It occasioned the near extinction of the entire Davidic line, when Athaliah, after her son Ahaziah’s death, seized the throne and attempted to execute every Davidic claimant to the throne (22:10ff.).

- It introduced a sustained wicked influence on God’s people in Judah, for by the time of the coronation of Joash (some twenty years later) there was a Temple of Baal apparently in Judah itself (23:17).

Jehoshaphat’s Rebuke

God’s rebuke of Jehoshaphat, through Jehu the prophet (19:1–3), is as instructive as it is withering. All three elements of this rebuke must be noticed and carefully weighed:

- He was rebuked for helping the wicked and loving those who hate the Lord.
- He brought the Lord’s wrath on himself for his inappropriate alliances with God’s enemies.
- Despite all that, God still found good in him for his righteous reign and God-seeking heart.

Can such a compromiser be genuinely sincere and do good things for the Lord? Yes! Look at the narrative’s account of Jehoshaphat’s actions after this rebuke (19:4ff.)—even though he still engaged in two more inappropriate alliances with Jehoram and Ahaziah.

Jehoshaphat’s Lessons

Jehu’s rebuke of Jehoshaphat (19:2, 3) is remarkably applicable to our day. The fact that a man is—like Jehoshaphat—good and godly and sincere and successful:

- does *not* mean that all his actions are, therefore, right (19:2).
- does *not* mean that his wrong actions should be overlooked or go unrebuked because he is, after all, a good and godly and sincere man (19:2).
- does *not* mean that there is not “wrath on him from the Lord” for his wrong actions or alliances—whether we see evidence of that wrath or not (19:2).
- does *not* mean that his wrong actions necessarily nullify his good, godly, and sincere character (19:3).

Jehoshaphat’s Residual Effects

A man’s life reaps a harvest even after he dies, but will it be good grain or noxious weeds? Jehoshaphat’s son, Jehoram, married Athaliah, the daughter of Ahab and Jezebel. She lived up to her heritage and made quite an impact on her husband Jehoram as well. Coming to the throne at the age of 32, Jehoram’s first act as king was wholesale fratricide (21:1–4). Instead of living like his father, he adopted the lifestyle of his father-in-law, Ahab (21:6), and undid all the spiritual influence Jehoshaphat had invested so diligently and commendably (21:11). His eight-year reign was a political, military, and spiritual disaster (21:8–17), and his end was ignominious (21:18–20).

The reign of Jehoram’s son, Ahaziah (Jehoshaphat’s grandson), was no better. As the son of Athaliah and the grandson of Ahab and Jezebel, Ahaziah also adopted the lifestyle of Ahab’s house (22:3, 4). Within a year, by the judgment of God, Ahaziah died at the hands of Jehu, king of Israel (22:5–9). With her husband (Jehoram) and her son (Ahaziah) dead, Athaliah seized the throne of Judah and set about to wipe out any remaining potential Davidic heir to the throne—which meant, of course, eradicating her own sons and grandsons (22:10).

It was in this year of 841 B.C., nine years after Jehoshaphat’s death, that the mess left behind by Jehoshaphat’s alliances reached critical mass. Eugene Merrill summarizes:

The date 841 b.c. is one of the most significant in Old Testament history for it marks the end of the reigns of Joram of Israel and both Jehoram and Ahaziah of Judah as well as the commencement of the reign of Jehu, the founder of the longest-lasting dynasty that the northern kingdom was to know (841–753). Moreover, 841 was the year when, from a human viewpoint, the Davidic messianic line was suspended by its slenderest thread, for in the aftermath of Jehu’s slaughter of Ahaziah, Athaliah . . . undertook a systematic purge of all the Judean royal family. Providentially, an infant son of Ahaziah survived, and the Davidic dynasty [and the line of Messiah!] therefore continued (*Kingdom of Priests*, 357–58).

All because of a godly man’s persistent pattern of compromised alliances in the interest of unity.

This material is excerpted from “A Theological Biography of Jehoshaphat: Lessons from an Old Evangelical” in *Biblical Viewpoint* (November 2004).

www.ffbc.ws

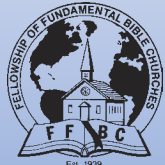
Fellowship of Fundamental Bible Churches

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 Strohhahn, Dr. John Michael Thomas, Mike Shrock, and Steve Lyon.

Call for a free brochure!

Could God give you a burden for China? ... of course He could!

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.**



I.D.: Chemicals in a Bag

In the *Time* magazine cover story of October 25, 2005, molecular biologist Dean Hamer let his bias slip out. The article, entitled "Is God in Our Genes?," purports itself to be "a provocative study" asking "whether religion is a product of evolution." The article by Jeffrey Kluger features the work of Hamer who recently published *The God Gene: How Faith Is Hardwired in Our Genes*. "Our most profound feelings of spirituality, according to a literal reading of Hamer's book, may be due to little more than an occasional shot of intoxicating brain chemicals governed by our DNA. 'I'm a believer that every thought we think and every feeling we feel is the result of activities in the brain,' Hamer says. 'I think we follow the basic law of nature, which is that we're a bunch of chemical reactions running around in a bag.'" Kluger goes on to quote a more reliable source. "'[God has] set eternity in the hearts of men,' says the *Book of Ecclesiastes*, 'yet they cannot fathom what God has done from the beginning to end.'" (*Time*, 10/25/2004, p. 65)

New Sanhedrin

The Sanhedrin, historically the highest legal tribunal in the land of Israel, has been reconstituted. Rabbi Yisrael Ariel, who leads the Temple Institute

project, is one of the 71 rabbis that met to form the council. According to the October 14, 2004, report in the Israel National News, the first meeting was in Tiberias. (<http://www.israelnationalnews.com/news.php?id=70349>)

Bin Laden's Threat to the Red States

According to the Middle East Media Research Institute, Osama Bin Laden's "October surprise" video targeted states that voted for George Bush. According to a report filed in the *New York Post*, the first publicized translation of the video incorrectly translated the word "state" as "nation." "It means that any U.S. state that will choose to vote for the white thug Bush as president, it means that it chose to fight us and we will consider it an enemy to us, and any state that will vote against Bush, it means that it chose to make peace with us and we will not characterize it as an enemy," the Web site said, according to MEMRI's translation." (<http://www.nypost.com/news/nationalnews/33124.htm> [accessed November 1, 2004])

Dancing at Cornerstone University

After 63 years, Cornerstone University (formerly Grand Rapids Baptist Bible College) has dropped its prohibition against dancing. "We

don't believe dancing, per se, is evil," said Tom Emigh, Cornerstone's vice president for student development. Up to this time, "Cornerstone's student handbook had banned 'social dancing and attendance at dance clubs' because it could cause 'personal spiritual harm' or insensitivity to others." With this choice, Cornerstone follows in the path of Calvin College in Grand Rapids and Wheaton College. (<http://www.mlive.com/newsflash/michigan/index.ssf?/base/news-19/1097122476240911.xml&storylist=newsmichigan>)

Teens Imitate TV Immorality

"Watching sex on TV predicts and may hasten adolescent sexual initiation." This is the finding of the RAND study published in *Pediatrics* on September 3, 2004. According to the study, approximately two-thirds of television programs contain sexual content. (<http://pediatrics.aappublications.org/cgi/content/full/114/3/e280>)

Implanted Microchip Approved

The U.S. Food and Drug Administration has granted approval to Applied Digital Solutions to use the implantable radio frequency identification chip. This chip is injected under the skin usually between the elbow and shoulder of the right

arm in about twenty minutes. When radio frequency energy passes through the chip, it emits a radio frequency signal carrying the identification number. The company specializes in "identification and monitoring of pets, fish, livestock, and humans through its patented implantable microchips; and location tracking and message monitoring of vehicles and aircraft in remote locations through systems that integrate GPS and geosynchronous satellite communications." The device has raised major questions about personal privacy. (http://www.4verichip.com/nws_10132004FDA.htm)

Opportunities at Pillsbury

Pillsbury Baptist Bible College is looking for professors of business and agribusiness for the 2005-2006 school year. Candidates should be active members of Fundamental Baptist churches and should have a minimum of an appropriate, accredited graduate degree. Teaching experience would be a plus. Interested individuals should contact

L. Werner Lumm, Ed.D.
Academic Dean
Pillsbury Baptist Bible College
315 South Grove Avenue
Owatonna, MN 55060
wernerlumm@pillsbury.edu
(507) 451-2710, ext. 557

From Your Local Church To Our Local Church—Calvary Baptist Bible College



Training Servant-Leaders by Teaching the Preeminence of Christ Through the Local New Testament Church

- Training Nationals to Reach Nationals
- Three majors: Pastoral Theology, Deaf Ministries, and Elementary Education
- Four minors: Missions, Biblical Languages, Deaf Ministries, and Elementary Education
- INS (I 20) Approved for International Students

A ministry of Calvary Baptist Tabernacle

The Crossroads of the Caribbean & The Gateway to the West Indies

P.O. Box 3390 • Carolina, PR 00984
(787) 769-0055, Ext. 222

E-mail: cbbc@calvarypr.org



Missionary, fill your tool box with long-lasting, real tools!
Baptist Bible Translators Institute
P.O. Box 1450, Bowie, TX 76230
Phone: 940-872-5751
info.baptisttranslators.com
www.baptisttranslators.com
A ministry of
East Side Baptist Church
Bowie, Texas, Jamie Reed, Pastor
Offering a BA or MA degree in Linguistics: Phonetics-Phonemics-Morphology-Syntax-Ethnology-Language Learning Principles-Bible Translation Principles-TEFL.
Send for a free Catalog of Courses and a free BBTI Presentation CD

Broadest Christian Group Formed in U.S.

On Wednesday, December 1, the Roman Catholic bishops from the U.S. voted to join the alliance called Christian Churches Together in the U.S.A. This would make the U.S. Catholic Church the largest denomination in the alliance, which consists of mainline Protestant churches, Orthodox Christians, and minority churches. Bishop Stephen Blaire, who is the chairman of the ecumenical committee, declared that this was not an attempt to form a megachurch. "It is a forum for participation so that we can pray together, grow in our understanding together and witness together our faith." The bishops approved the proposal by a vote of 151 to 73. The *Los Angeles Times* reports that this makes the alliance "the broadest Christian group ever formed in the United States, linking American evangelicals and Catholics in an ecumenical organization for the first time." (http://www.latimes.com/news/nationworld/nation/la-na-catholic18nov18_14422297.story?coll=la-headlines-nation)

Billy Graham Retiring

In an interview with Sonja Steptoe of *Time* magazine, the Rev. Billy Graham expressed his intention to retire from preaching after his meeting in New York next June. (*Time*, 0040781X, 11/29/2004)

Evangelicals and Mormons Together?

On Sunday evening, November 14, 2004, noted evangelicals attended "An Evening of Friendship" with the Mormon elders at the Mormon Tabernacle in Salt Lake City, Utah.

NOTABLE QUOTES

Preaching is personal counseling on a group basis.—Harry Emerson Fosdick, former pastor of Riverside Church in New York City

I got the idea in 1984 while I was praying and fasting on Pikes Peak. In that vision, I saw a person go up to a television screen and receiving information to help others pray.—Ted Haggard, responding to being asked how he got the idea to use the Internet to develop a prayer team (Pauline J. Chang, Interview: Ted Haggard, Christianpost.com, posted 12/02/04)

I used to believe that pagans in far-off countries were lost going to hell if they did not have the Gospel of Jesus Christ preached to them. I no longer believe that. I believe that there are other ways of recognizing God, through nature for instance, and plenty of other ways of saying "yes" to God.—Billy Graham, quoted in interview, "I Can't Play God Anymore," *McCall's* magazine, January 1978

All Christian faith groups use the same terms (baptism, grace, justification, sacrament, salvation, sanctification, etc.) but they often assign different meanings to them. However, with a great deal of effort, and some creative editing, it is possible for two faith groups create [*sic*] a single document that they can both agree on. However, the words will mean different things to followers of the two groups. This appears to have happened in the case of a joint effort by Lutherans and Roman Catholics.—B.A. Robinson (http://www.religioustolerance.org/chr_just.htm) responding to the joint declaration issued by the Lutheran World Federation (ILWF) and the Roman Catholic Church on June 16, 1998.

Graham's style of preaching is simple but powerful; it combines a highly developed sense of theatre with the techniques of the pop festival to teach the Bible as the word of God.—"Graham, Billy," Oxford Reference Online

Some people call him the next Billy Graham.—(NPR) *Weekend All Things Considered*, referring to T. D. Jakes, television preacher, 10/02/2004

In his opening remarks, Richard J. Mouw, President and Professor of Christian Philosophy at Fuller Theological Seminary, made several statements that unveiled his true purpose. When confronted with these damaging statements, Professor Mouw posted a clarification of his comments at http://www.standingtogether.org/Responses_mouw.doc. Here is an excerpt from his original remarks:

But in recent times things have begun to change. Evangelicals and Mormons have worked together on important matters of public morality. Here in Utah, the Standing Together ministry has been willing to take some considerable risks in countering the more aggressive and disruptive evangelical attacks against the LDS church. And Pastor Greg Johnson's well-attended dialogues with Professor Bob Millet have done much to model a new spirit of frank but friendly exchange about important faith topics. And now this evening we are experiencing the gracious hospitality of the LDS leadership, who have welcomed us all into this meeting place, which has played—and continues to play—such an important role in the life of the Mormon community. . . .

One would wonder whether Professor Mouw has ever given serious consideration to 2 Corinthians 6:14–18. (<http://www.standingtogether.org/participatingchurches.doc>)

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

Global Focus

The Evangelical Disaster in Global Focus

Pearson Johnson

By the time you reach this point in *FrontLine*, you may be wondering whether the theme of this issue relates to one's global focus. It does. The trends within and results of the New Evangelicalism have perhaps their clearest disastrous effects upon one's passion for and philosophy of missions. Whether we as independent Baptists follow or stand against the trends of Evangelicalism will determine whether a global focus remains a *necessity* for an obedient Christian life. Otherwise, maintaining a global focus becomes an exercise only for the adventurous and compassionate or a quaint hobby akin to the reading of *National Geographic*.

Because of the philosophy of New Evangelicalism, there is a great paradox that Evangelicals are coming to grips with today in missions. On one hand, never in the history of modern Christianity has there been a more avid "global focus" promotion than there is now. What with the A.D. 2000 movement, *Operation World*, and forums on reaching almost any ethnic group, never have more people known more information about the progress of the gospel, about unreached people groups, and about closed and open countries.

On the reverse side of the paradox, never has there been more diversity in opinion among Evangelicals regarding major, foundational, theological issues that have an affect on missions philosophy. Issues like the limits of contextualization (how much the content of the faith can be adjusted to fit a particular culture), the exclusiveness of the gospel, the minimum requirements for salvation, and whether or not there is an eternal, literal Hell for those who have never heard of Jesus have caused great concern for the progress of the mission among the more conservative of Evangelicals.

One major issue is whether or not the lost must hear the gospel of Jesus Christ to be saved, or if there are other paths to God. A conservative Evangelical leader recently reported about this concern in his weblog:

A report released just a few years ago indicated that only a third of the participants at an Urbana missions conference (bringing together thousands of college-aged evangelicals) indicated a belief that "a person who does not hear the gospel is eternally

lost." As one missionary veteran responded: "If two-thirds of the most missions-minded young people in America do not affirm the lostness of mankind, the Great Commission is in serious trouble!"¹

This missionary is right. Obedience to the Great Commission is robbed of its necessity if those who do not hear the gospel have hope apart from the gospel message. Public and academic opinion has pushed for this conclusion, and the New Evangelicals' trademark drive to maintain the affirmation of academia and to avoid being perceived as militant by rejecting divergent views is bearing fruit in the next generation of missionaries.

An uneasy conscience has been developing in some within Evangelicalism in the past decade. A choice lies more and more clearly before them: whether to be true to the Scriptures or to their identity as New Evangelicals. Early on, at least in their opinion, they could maintain both positions. It is becoming increasingly difficult for many to do, however. They realize that belief in an exclusive gospel and a literal, eternal Hell are issues that are marginalizing them in the public square, excluding them from the academic roundtable, and really pushing them to the far

right edge of their own movement. I hope they will press the fight. We should encourage them towards taking a Scriptural position, because that popular marginalization is where we Fundamentalists have been for the past half-century. It is an honorable place to be. We, the marginalized, stand in good company (Heb 13:13), and we welcome others to join us.

Overall, as Fundamental Baptists, we have work to do ourselves. We must continue to dedicate ourselves not only to the purity of the gospel and the precision of a Scriptural theology, but also to the spread of the gospel to the uttermost parts of the world. We do all of this to avoid the disaster others have found themselves in, and to prevent the disaster that awaits so many without Christ, for His Name's sake!

Pearson Johnson is Missions Pastor at Inter-City Baptist Church in Allen Park, Michigan.


¹Albert Mohler, Wednesday, November 10, 2004. <http://www.crosswalk.com/news/weblogs/mohler/>.

Church Directory



TROY BAPTIST TEMPLE
Independent • Fundamental
"The Church That Believes the Bible and Loves People"

SERVICE TIMES
Sunday School 9:45 am
Sunday Morning Service 10:45 am
Sunday Evening Service 6:00 pm
Wednesday Evening Service 7:00 pm
Radio Broadcast
Every Sunday Morning 9:30 am
WPTM 1570 AM
891 Shanton Rd. • Troy, Ohio 45373
937-339-3297



Faith Fellowship BAPTIST CHURCH
Meeting in the Hainesport School, 211 Broad Street
Sunday School-10:00 A.M. • Morning Service-11:00 A.M.
Evening Service-6:00 P.M. • Tuesday Night-7:30 P.M.
POB 374, Mount Laurel, NJ 08054-0374
Phone and Fax: 856.22.BIBLE
Web Site: www.faithfellowshipbc.com
Preaching liberty in Christ in the shadow of the Cradle of Liberty



TOUCHING & REACHING PEOPLE FOR ETERNITY
Tri-City Baptist Ministries
Tri-City Baptist Church
Tri-City Christian Academy
International Baptist College
International Baptist Missions
Dr. Michael D. Sprunt
Senior Pastor
2150 E. Southern Avenue
Tempe, AZ 85282
"The Vision of Tri-City is to glorify God by building a New Testament Church in order to assist its members and other fundamental churches in fulfilling the Great Commission."
Phone: (480) 835-5430
www.Tri-CityBaptist.org



Bible Baptist Church
1237 Paoli Pike
West Chester, PA 19380
(610) 692-4492
Home of West Chester Christian School
www.bbcwca.com
Pastor Mike Archer

Service Times
Sunday School 9:15 A.M.
Morning Worship 10:30 A.M.
Evening Worship 6:00 P.M.
Wednesday Prayer Meeting 7:00 P.M.



Northwest Valley Baptist Church
Proclaiming God's Word in the Phoenix Metro Area
Dr. Kevin Schaaf, Pastor
4030 W. Yorkshire Dr., Glendale, Arizona 85308 623-581-3115 NYBCAZ@juno.com



Faith BAPTIST CHURCH
500 West Lee Road • Taylors, SC 29687
(864) 322-0700 • FAX (864) 322-0838
faithbaptist@mindspring.com
www.faith-bc.org



Dr. John C. Vaughn
Senior Pastor



OAKWOOD MINISTRIES
OAKWOOD BAPTIST CHURCH • OAKWOOD CHRISTIAN SCHOOL • OAKWOOD CHILD CARE
304 PEARMAN DRIVE RD.
ANDERSON, SC 29625
SUNDAY SERVICES:
8:45 A.M., 11:00 A.M., 6:00 P.M.
(864) 225-6262 WWW.OAKWOODMINISTRIES.COM



Brent D. Armstrong
Senior Pastor



FAITH BAPTIST CHURCH
833 15th Avenue
Longmont, Colorado 80501
303-776-5655 • Fax 303-776-5723
church@fbaptist.org
www.fbaptist.org
Pastor Rick Cross



Heritage Baptist Church
Antioch, California
Home of Heritage Baptist Academy (K-12)
www.heritageantioch.com • (925) 757-5242
Dr. John Mincey, Pastor Jim Oesterwind, Associate
The Church With A Servant's Heart



COLONIAL HILLS Baptist Church
8140 Union Chapel Rd.
Indianapolis, IN 46240
(317) 253-5597
www.colonialhillministry.org



BOB TAYLOR
Pastor



HAMILTON SQUARE BAPTIST CHURCH
A Welcoming and Transforming Church Since 1881
1212 Geary Street, San Francisco, CA 94109 • hamiltonsquare.net • 415.673.8586



Dr. David Evans, Pastor



Bible Baptist Church
804 Four Seasons Road
Bloomington, Illinois 61704
Ministering in the Heart of Illinois
www.bbcbbloomington.org
309.662.3617



Mark A. Bouslog,
Pastor





FAITH MEMORIAL BAPTIST CHURCH
6202 Strathmore Road
Richmond, VA 23234
www.faithmemorialbaptist.org
(804) 743-5000
Pastor Frank Jones



BETHEL BAPTIST CHURCH
Pastor Bradley Smith
200 N. Roselle Road, Schaumburg, IL 60194
(847) 885-3230 • www.bethelministries.org

THE NEW BIBLE EVANGELISM MAJOR

Bob Jones University is working to train the next generation of evangelists for local church ministry. The special curriculum (including classes on its history, the evangelist himself, and his preaching) and the experienced guest speakers who share their background in evangelism combine to make this the ideal training program. For more information about any of the majors in the BJU ministerial program, 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.

Are Your Children REALLY GROWING?

The curriculum plan of Regular Baptist Press

is designed to lead your children to Christ and encourage their spiritual maturity. **Building Lives by the Book** results in children who obey God's Word and display godly character.

Your children will learn the Bible and how to apply its truths to their lives. Your teachers will appreciate our exciting, attention-grabbing methods and easy-to-use classroom resources. We invite you to experience a complete line of curriculum you can trust.

Visit us online for free samples or to place your order.
www.regularbaptistpress.org • 1.800.727.4440

Regular Baptist Press
Building Lives by the Book



Behind the Lines

Yet Another Evangelical Disaster

This edition of *FrontLine* magazine has been devoted to explaining the disastrous effects of compromising God's Truth. As you have seen, this compromise ultimately perverts the precious Good News of Jesus Christ. As we close this edition, I would like to leave you with one more powerful illustration of disastrous compromise: the attempt to synthesize the teaching of Biblical creation with evolutionary beliefs. It will not be news to you that many Christian colleges have begun to teach "theistic evolution" (that God used evolution to create His world). Supposedly, this is an attempt to marry the Bible and modern science in a fond wish for intellectual respectability. Like the other Neo-Evangelical betrayals, this compromised teaching of theistic evolution has hurt the gospel of Jesus Christ.

The Basis for Evolutionary Beliefs

Who is the father of evolutionary theory? Who originally taught that "all higher forms develop from lower forms"?¹ A student of his teachings taught that "nature proceeds little by little from things lifeless to animal life in such a way that it is impossible to determine the exact line of demarcation" and that the ape is "an intermediate form between man and other viviparous animals."²

The answer to the first two questions is not Charles Darwin. The correct answer is Empedocles, a Greek philosopher born about 500 B.C. His beliefs reflect some of the doctrines of Anaximander (ca. 610 B.C.). The student, who often challenged Empedocles' other teachings, was the well-known philosopher Aristotle.

It's clear that biological evolution did not begin in primordial ooze but in imaginations in ancient Greece. This is significant for at least three reasons: (1) The teaching of evolutionary theory preceded the writ-

ing of the New Testament. If theistic evolution were Biblical, we should find this clearly revealed in the New Testament. (2) We can study the teachings of men such as Anaximander, Empedocles, and Aristotle to find the religious teaching from which evolutionary beliefs have sprung. These men were pantheists whose belief in evolutionary progression was the natural extension of Empedocles' belief in reincarnation. (3) Many secular sources transparently teach that modern evolutionary beliefs descend from Empedocles to Charles Darwin.³ This analysis may help some believers see the utter foolishness of compromising with this ancient mythology. It should help all believers recognize the "oppositions of science falsely so called" (1 Tim. 6:20).

Is the Gospel Compromised?

Far from giving credence to evolutionary beliefs, the New Testament describes such beliefs in disparaging terms. Because men suppress the knowledge of God, they become foolish "and [change] the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things" (Rom. 1:23).

How is the gospel compromised by trying to find middle ground between Biblical Creation and evolutionary belief? Here are three examples.

The Nature of Man

Was Adam merely a phase in a prehistoric evolutionary process? Jesus Christ explained Biblical creation precisely. "Have ye not read, that he which made them at the beginning made them male and female . . ." (Matthew 19:4). This unique creation by the direct act of God explains why Adam "called his wife's name

Eve; because she was the mother of all living" (Gen. 3:20). To compromise this truth of Creation is to deny the Truth of the Bible.

The Nature of Sin

Did God create a fallen world using evolution? If so, death preceded sin and the Fall. The Biblical truth is clear. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). Without a right understanding of man's rebellion, one cannot understand redemption.

The Nature of Christ

If Adam was not the first man and responsible for the Fall, what is the standing of the "second Adam" Jesus Christ? First Corinthians 15:22 puts it this way: "For as in Adam all die, even so in Christ shall all be made alive." Evolutionists maintain that "evolution makes Christ possible—just as Christ, by giving meaning and direction to the world, makes evolution possible."⁴ How do you find middle ground between this statement and the genealogy of Luke 3 where Christ is identified as the Son of God?

Without a Biblical understanding of the Savior, one cannot understand salvation.

The need of the hour is a clear, uncompromised proclamation of the Good News of Jesus Christ. Compromising the truth of Biblical Creation undermines the gospel and creates yet another Evangelical Disaster.



GORDON DICKSON

¹Durant, Will. *The Life of Ancient Greece*. New York: Simon and Schuster, 1939. p. 356

²Ibid., p. 530.

³See <http://www.ncsu.edu/kenan/fellows/2002/hhill/chapt4/chapt4.html>.

⁴Teilhard de Chardin quoted in *Pacesetters for the Radical Theologians of the '60s and '70s* by Vernon Grounds, JETS, 18:3 (Summer 1975).

junior
math major

stratford
connecticut

smith residence hall
resident assistant

promotions
officer
phi kappa pi

northeast
elementary
school
after-school tutor



one of our
many students . . .
just like you.

With 126 majors, hundreds of
extracurricular activities and organizations,
scores of ministry opportunities, friendly
students, and helpful faculty and staff,
it's no wonder Bob Jones University is the
Opportunity Place, attracting students from
all over the world. For more information,
call **1-800-BJ-AND-ME** or visit our website
at **www.bju.edu**.

 **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.*

FrontLine Magazine

500 West Lee Road
Taylors, SC 29687
*A publication of the Fundamental Baptist
Fellowship International*

Address Service Requested

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