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FrontLine

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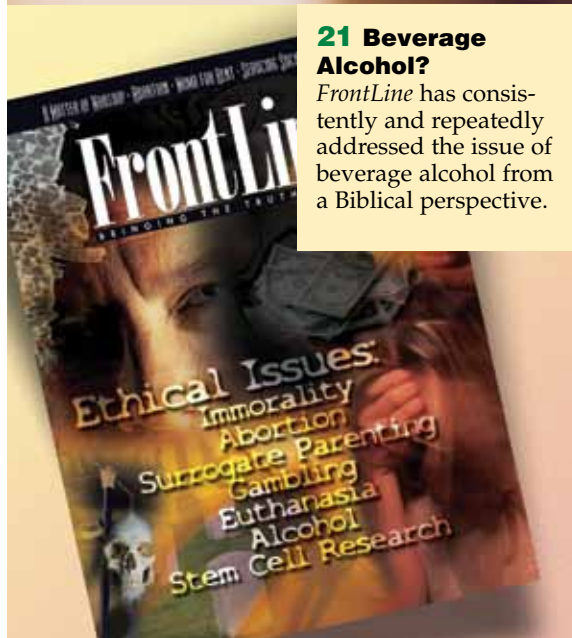
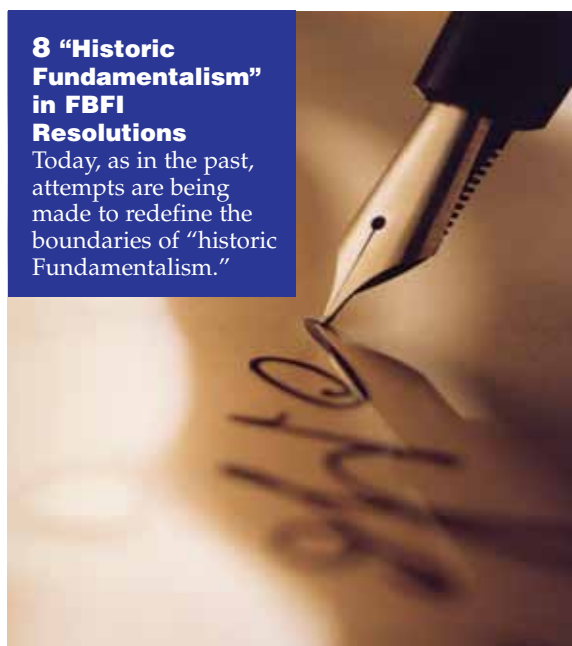
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Special thanks to Dr. John C. Vaughn, FBFI president, for the many, many hours he spent compiling this issue.

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***
2801 Wade Hampton Blvd, Suite 115-165,
Taylors, SC 29687 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You may request that your letter not be published or that your name be withheld, but anonymous letters will not be accepted.



I am reading the *FrontLine* Magazine, *Bringing Truth Home*, September/October [2010] edition, which was on my desk when I returned from Africa and am enjoying it. Keep up the good work with *FrontLine*! Well done!

Dr. Marty Herron
Harvest Baptist Church
Guam

Greetings to the entire family of *FrontLine* magazine. I am very much blessed since I began to receive copies of your magazine. I have learned much about Fundamentalism (FBFI) and the issue of separation. It has been precisely and clearly stated in [the] magazine. This has enabled me to understand it better than . . . before. I have gathered much courage to embrace and contend for this Fundamental doctrine of Christian faith and practice. I believe my faith has grown to a high[er] level than prior to the reception of *FrontLine* magazine. Special thanks goes to Dr. Kevin Schaal who introduced me to [the] *FrontLine* fraternity. Equal thanks is accorded towards your tireless effort and persistence

for a couple of copies sent to me and my colleagues. Finally I want to wish the entire fraternity of *FrontLine* a Merry Christmas and a happy New Year of prosperity and success.

Thomas Olang
Kenya, East Africa

Greetings in the precious name of Jesus.

Let me take this opportunity on behalf of the Police High Command, the Chaplains, and indeed on my own behalf to convey our thanks for the just-ended seminar in Kitwe where we were blessed with the teachings we received from you and other brethren.

Also the honor we received as chaplains with Certificates of honor and the books. It is our prayer that many Brethren in the Police community will be blessed. We are praying for you that the Lord may continue to bless you abundantly in advancing the Kingdom of God before the return our Lord Jesus Christ.

Pass my greetings to your lovely family, the Chaplains, and the Church.

Supt A. M. Lukwesa
Divisional Chaplain
Zambia Police

FrontLine

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Mission Statement: The Fundamental Baptist Fellowship International exists to provide a rallying point for Fundamental Baptists seeking personal revival and the opportunity to work with committed Bible-believers in glorifying God through the uncompromising fulfillment of the Great Commission.

As the journal of the FBFI, *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.

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Why Doesn't Somebody Say Something?

Dr. John C. Vaughn, President

When controversy develops among Fundamentalists, when decisions are made by some of us that distress others of us, when calls and letters, e-mails and blog-posts proliferate, these words are often heard, "Why doesn't somebody say something?" Imagine that, when everybody is saying something, everybody wants somebody to say something else—something final. Occasionally, someone will say something so clear and convincing that a temporary hush occurs while others think it through. The Word of God is final, but there is no final word from men on today's issues; that's why they are controversial.

Through *FrontLine* and its many resolutions, the FBFI has been saying something about "Historic Fundamentalism," "Music," "Evangelicalism," "Naming Names," the "Southern Baptist Convention," "Beverage Alcohol," "Tolerance, Legalism, Hostility, Worldliness," and many, many other issues throughout its existence. Recently we have been asked for clarification on where we stand on these very issues. What better occasion to answer the question, "Why doesn't somebody say something?" than on the twentieth anniversary of the publication of *FrontLine*?

Of course there are new articles here, but in preparation for this anniversary issue we have reviewed every issue of *FrontLine* since it began. A couple of articles have been reprinted in their entirety, and excerpts from nearly fifty articles from the past have been assembled into a review of "what we have been saying." You can find all of our standing resolutions on our website; and if you need them for historical reference, please contact the Home Office at info@fbfi.org and request a PDF that includes every resolution from the 1946 "declaration of independence" separating the Fundamentalist

Fellowship from the Northern Baptist Convention to the most recent ones passed in 2009.

Also on our website (www.fbfi.org) you will find every issue of *FrontLine* in PDF format from 1999 until the present. Eventually we will have the issues prior to that scanned and posted. At the 1990 World Congress of Fundamentalists

meeting in London, England, the board members of the FBFI in attendance received the concept edition of *FrontLine*. Ten purposes for the magazine appear in the introductory article copied here. By the grace of God, we have done our best to state where we stand, and you can rest assured, we have no intention of changing that stand.

FRONTLINE

Let us hold fast the profession of our faith... Hebrews 10:23

Not just another magazine!

I can hear it already! "What? Not another magazine!" No. It is the only magazine from fundamentalists for fundamentalists. We believe it is time to enlarge our news bulletin into a national publication. This is a dream that we have had for several years. I appointed a committee of men (Dr. Don Jasmin, Dr. John Vaughn, and Dr. Frank Bumpus) to help me come up with suggestions and ideas. Many hours of research and planning have gone into the purpose and goals of our magazine.

Since 1920, the purpose of the Fundamental Baptist Fellowship has been to earnestly contend for the faith. Therefore, the purposes for this magazine include the following:

1. To lift up a standard of uncompromising truth in a day of weak leadership and relaxed standards.
2. To edify believers and provide encouragement about living a separated and consecrated daily life.
3. To provide instruction for pastors and Christians about dangerous trends and alarming teachings.
4. To build unity among believers by providing a platform for sharing ideas and resources.
5. To review and promote quality materials and products.
6. To hold a separated, militant, non-compromising, Bible-believing lifestyle as the only standard of successful Christian living.
7. To furnish leadership and direction for local churches and schools.
8. To report current events and religious news from a Biblical perspective.
9. To encourage families to hand down a godly, Baptist heritage to their children.
10. To provide the proper emphasis on evangelism and revival in our local churches.

These great goals will never be realized unless we determine to accomplish them. The achievement of these goals will take hard work and adequate finances. God will provide these needs through the sacrifices of Christians. If you like our goals, our intent, and our magazine, write to us. The planners of this magazine welcome your constructive criticism. Brethren, pray for us as we launch this new publication.

Dr. Rod Bell, President



Twentieth Anniversary

When Dr. Bumpus first suggested we call this magazine *Grit and Glory*, we teased him that some would call it “Grits and Gravy,” but we understood what he meant. He envisioned something that would give Fundamentalists grit while giving God glory—something that would follow Paul’s exhortation to Timothy (2 Tim. 2:1) to be “strong in the grace that is in Christ Jesus.” We needed a publication that would allow faithful authors to commit what they had learned to “faithful men, who [would] be able to teach others also” (2 Tim. 2:2). We received the prototype in the summer of 1990; then, under the wise leadership of Dr. Bumpus, *FrontLine* was launched in January/February 1991.

The following year we met again and rejoiced that *FrontLine* had been well received. Now, how were we going to pay for it and keep it in print? We talked about the need for a “Pastor’s Insert,” but we knew that it had to be far more substantive than the small information sheets that the FBF had produced in the past. It would be four more years before *Sound Words* would appear, but when it did, it was obvious that God was at work in the hearts of Dr. Bumpus and Mike Moreau, who worked with Drs. Mark Minnick and Layton Talbert to make it a reality.

Bob Whitmore, managing editor when we marked our tenth anniversary, wrote,

Sometime around Thanksgiving 1989, Dr. Frank Bumpus contacted me about a new magazine that he had in mind.¹ Over breakfast at the local Shoney’s, he told me about his vision for Grit and Glory and showed me a mock-up of a cover. . . . When Dr. Bumpus, *FrontLine*’s first editor, became ill, Dr. Bell informed Dr. John Vaughn that he wanted Dr. Vaughn to take over as editor if anything should happen to Dr. Bumpus. Dr. Vaughn, in turn, had told me that when he took over as editor, he wanted me to serve as *FrontLine*’s managing editor. My full-time involvement with the magazine began in September 1997, when *FrontLine* moved from Illinois to South Carolina. Looking back, I can praise the Lord for Dr. Bell’s and Dr. Bumpus’s vision for *FrontLine*, and for Mike Moreau’s sacrifice and hard labor over the years in making *FrontLine* the high-quality publication it is today. . . . Our prayer is that *FrontLine* will glorify the Lord, be a standard-bearer for Fundamental Baptists, and serve as a tool to instruct and edify God’s people.

Knowing about *FrontLine*’s eventual move to South Carolina, when Faith Baptist Church relocated to its present campus in 1994, we obtained the name *Frontline Drive* from Greenville County for a drive included in the master plan so it would be available as a potential address. It fit the community well: nearly one hundred years earlier, the area had been the site of a WWI army training base, Camp Sevier, and several neighborhood street names already used military terms, such as Artillery Road.² In 1996 Dr. Bumpus called to tell me it was time to

prepare for the headquarters of the publication to move to Taylors. He recruited Dr. Layton Talbert to assume managing editorial duties and insured that the Pastor’s Insert was launched that summer. As a result, on this twentieth anniversary of *FrontLine* we mark a notable anniversary of what is rightly called, “a magazine within a magazine,” the *FrontLine* Pastor’s Insert: *Sound Words*.

Anniversary Thoughts, by Layton Talbert

This twentieth anniversary issue of *FrontLine* simultaneously marks my own eighteenth anniversary with the magazine. What began with a friend’s offhand suggestion that I try submitting some material for publication took root and grew—from a few articles in 1993 to a position as regular editor and contributor of the At a Glance column by the end of that year, to a brief period as managing editor (1996–97), to the role of Contributing Editor that I have occupied since then. In addition to writing At a Glance, it is my privilege to edit the four columns that make up what is known in-house as the Pastor’s Insert, but which readers see titled as *Sound Words*. This anniversary is an appropriate place to reflect on the history of *Sound Words* in particular. Why? Since its introduction, I am aware of no rehearsal (for the benefit of new readers) of the background, role, or rationale of its inclusion in *Frontline*. But there is another reason that this is an appropriate time to give attention to this particular part of *Frontline*.

This twentieth anniversary year for *FrontLine* also marks the fifteenth anniversary for *Sound Words*, which premiered in July/August 1996. This addition to *FrontLine*’s ministry of informing and inspiring believers specifically targets Fundamental pastors. Dr. Mark Minnick, pastor of Mount Calvary Baptist Church (Greenville, South Carolina), first devised and organized the insert’s fourfold division and continues to function as its managerial director, selecting the authors for its feature columns. In the introduction to the first issue of the insert he explained the rationale behind its genesis: “One of the greatest ministries someone could have with preachers would be to produce an inexpensive journal dedicated to the minister’s life and work.” Its divisions attempt to address four vital areas of pastoral ministry: the preacher’s reading (Bring the Books), incisive exegetical studies (Straight Cuts), ideas and sources for sermon illustrations (Windows), and perhaps most importantly, food for the personal and devotional development of the pastor’s life (First Partaker). *Sound Words* was conceived as an insert with its own separate pagination and placed in the center of the magazine so that it can be lifted directly out and filed as a whole; in addition, the columns do not overlap onto the pages of the other columns (usually!), allowing individual columns to be more conveniently

Remembrances

isolated, cut out, and filed away for future use by pastors, teachers, and studious Christians.

Fundamentalism exists to produce and maintain a people who have “separated themselves . . . to seek the LORD God” (Ezra 6:21)—a holy people with a holy passion to bring glory and pleasure to God by being loyal to all His words and Christlike in all our living. A Fundamentalism that ceases to do that should cease to exist, and a Fundamentalism that has any other priority is in need of repentance and realignment. For twenty years *FrontLine* has been dedicated to preserving, promoting, informing, and maturing a wholesome form of Biblical Fundamentalism. But the welfare of Fundamentalism is determined ultimately not by the ministry of a magazine but by the condition of its pastors. The spiritual health and maturity of Fundamentalism mirrors the spiritual health and maturity of its preachers. For fifteen years *FrontLine* has been dedicated to that particular end as well, especially through the ministry of *Sound Words*. May both the magazine and the insert continue and advance in their contributions to the kingdom and glory of Christ.

From the very beginning, God has used Mike Moreau as far more than the graphic designer of the magazine. He has been a wise counselor and ready servant to anyone who needs him in the process of production. His graphic design gives the best possible “look” to every issue and each article, communicating the heart of the writers’ words. He deserves far more credit that he would be willing to accept, as illustrated in these excerpts from his tribute to the visionary leadership of Dr. Frank Bumpus, which he wrote for the tenth anniversary issue.

Born of a Preacher’s Heart, by Mike Moreau

The first thing I remember Pastor Frank Bumpus saying about publishing a magazine was, “I’m tired of people getting good preaching from the pulpit and accepting error on their coffee tables!” It was the lack of sound, Fundamental periodicals and the proliferation of New Evangelical publishing that strongly motivated the birth of *FrontLine* magazine. “It must be a magazine that every Fundamental Baptist preacher can recommend with confidence to his congregation,” he affirmed. “And not only that, the artwork must be exciting, the same way illustrations in a sermon are windows that let the light in. Our folks should be proud to pass it around.” The “our folks” of Frank Bumpus were the men of the Fundamental Baptist Fellowship, standing together through the years under a common Biblical focus and philosophy and helping each other stand against error and build strong, vibrant churches. It was the men of the Fundamental Baptist Fellowship who, in 1989, sacrificially provided

the funds that would become the seed money used to cultivate this new magazine. All those who supported it made a personal commitment to help this publication grow, and they became its strongest advocates, salesmen, and contributing authors.

The vision for the outreach of *FrontLine* was broadbased. It was Pastor Bumpus’s desire that the magazine be distributed and promoted as widely as possible—not just in a desire to see it grow, but primarily in an effort to draw as many people as possible to its distinct, separated, Biblical stance. *FrontLine* was never intended as a magazine for pastors only. It began and remains a magazine for the Fundamental believers in the pews. “Raise a banner and the right people will rally around it,” was the way he would express it. Supporter and defender of *FrontLine*, Pastor Bumpus often expressed to those who questioned its drain on church resources that “sometimes it must fall to the larger churches to do things that smaller churches are not yet able to do.” He recognized the need for the magazine, he immersed himself in it, and he defended his faith through it. Remembering the vision and heart of the members of the FBF is what will keep *FrontLine* effective for years to come.

I still remember the meeting we had one late night during the initial development stages. We had worked for many months calling *FrontLine* only “the magazine” for lack of a name. We were at a loss to know what to call it. We put out a call for help and suggestions, but none were forthcoming. Finally in frustration Pastor said, “We’re going to sit here until the Lord helps us come up with a name.” He coursed through the pages of the open Bible on his desk. “We need something that sounds strong but distinct. Something that expresses the battle the believer walks every day. We need to grasp the sense of Hebrews 10:23, ‘Holding fast the profession of our faith.’ Something militant but personal. Perhaps ‘Living Faith,’ or ‘Serving True.’ If only we could capture the sense of moving forward and standing strong—just what the Christian life is all about. Something like *Sword and Trowel* but for this century. There must be a way to express confident faith in the midst of the battle, Christians advancing forward, living on the *frontline*!”

¹ Bob had been the editor of the Bob Jones University publication *Faith for the Family*. He and his wife, Polly, have served for nearly ten years as missionaries to Yap. For a time he continued to edit and assemble *FrontLine* from that remote location, using a slow and expensive dial-up Internet connection. The Whitmores and Zimmers—Paul and Mark and their families—have planted churches, a radio station, and continue to impact not only the island of Yap but that region of the Pacific for Christ.

² When Faith Baptist started a comprehensive, uniformed children’s ministry we named it “FrontLine Clubs,” because it seeks to “bring the truth home” to children who will someday be on the front lines.



“Historic Fundamentalism” in FBFI Resolutions



Over thirty years ago Jerry Falwell and his apologists were trying to claim “historic Fundamentalism” for themselves by denying it to those who would not join his compromise. Today, new attempts are being made to define the boundaries of “historic Fundamentalism” to exclude the FBFI and its stand. An entire issue of *FrontLine* would be needed to provide the full context. But it may be of interest to our readers to review the use of the term within the FBFI. What follows are statements from our standing resolutions. The term “historic Fundamentalism” first appeared there in 1979.*

79.07: Regarding Historic Fundamentalism

We repudiate the position of those who refer to “historic” Fundamentalism and claim identity with it but who are unwilling to practice a militant exposure of all non-Biblical affirmations and attitudes and cover their “soft” and compromising position with the mantle of “love.”

While others were using “historic Fundamentalism” to cover their compromise, the FBFI (then just FBF) launched a new term, “pseudo-Fundamentalism.” Just as “New Evangelicalism” was identified with Billy Graham, “pseudo-Fundamentalism” was connected to Jerry Falwell. We passed similar resolutions regarding Falwell and pseudo-Fundamentalism in 1980, 1981, and 1982.

80.05: Regarding Pseudo-Fundamentalism

The Fundamental Baptist Fellowship recognizes the danger of the movement known as pseudo-Fundamentalism, sees it as New Evangelicalism in embryonic form, views it as rapidly progressing toward New Evangelicalism with New Evangelical practices already accepted, and therefore calls upon all local Bible-believing churches to reject pseudo-fundamentalistic activities such as those of the Jerry Falwell ministries.

81.15: Regarding the Jerry Falwell Ministries

The FBF rejects the claims of the Jerry Falwell ministries as being in the mainstream of historic Fundamentalism and sees a digression from Fundamentalism by definition; therefore, we properly categorize these ministries as New Evangelical and substantiate this by the appear-

ance of prominent Southern Baptists and representatives of New-Evangelical Campus Crusade on the platforms of Falwell’s church and educational institutions.

82.11: Regarding the Jerry Falwell Ministries

The FBF affirms that the Jerry Falwell ministries are New Evangelical and do not represent historic Fundamentalism. Falwell’s book *The Fundamentalist Phenomenon* exhibits this by calling for a unification of Fundamentalists and New Evangelicals and rebuking Biblical separatists with such inflammatory terms as “ultra-separatist” and “lunatic fringe,” further confirmed by New Evangelicals such as Clark Pinnock and George Marsden’s conclusions that Dr. Falwell is a fellow New Evangelical.

Just as the Fundamentalists who spoke out against the compromise of Billy Graham provoked some to anger and some to obedience, the FBFI received both anger and appreciation as it spoke out against Jerry Falwell, but our warnings were vindicated, sadly, by events that later unfolded, such as Falwell’s acceptance of the leadership of the Charismatic empire, “PTL,” then later taking his ministries into the Southern Baptist Convention. Compromise is not just a position; it’s a direction.

94.03: Regarding the Jerry Falwell Ministries

The FBF in the late 1970s termed the direction taken by Jerry Falwell as “pseudo-Fundamentalism,” which was defined as New Evangelicalism in embryonic form. We believe that this observation was correct as subsequent events have shown. Falwell’s book *Fundamentalist Phenomenon* completely repudiated the strong stance of Biblical separation and espoused cooperation between his brand of Fundamentalism and New Evangelicalism for the purpose of saving America and evangelizing the world.

98.13: Concerning “Pseudo-Fundamentalism”

... Falwell’s continued compromise denies him any claim to Biblical Fundamentalism. Those faithful to the cause of Christ, the authority of the Bible, and Biblical separatism should continue to warn those over whom they have influence in order to avoid their deception.

While these resolutions are representative of the FBFI's long-standing plea for separation from compromise, other resolutions were written to reject the persistent (and continuing) claim that the FBFI was promoting "secondary separation" and to reclaim the term "historic Fundamentalism" from reductionist definitions.

81.01: Regarding Fundamentalism

The FBF believes that there is a subtle undermining of historic Fundamentalism by definition; that a true Fundamentalist not only believes . . . [the] fundamentals of the faith . . . but also exposes and separates from all ecclesiastical denial of that faith and refuses to be tolerant of believers who are tolerant of unbelievers; we believe that those who hide their "soft" stand on separation by hiding behind what they term "the modern fad of secondary separation" espouse a position that will eventually destroy historic Fundamentalism.

82.04: Regarding the Nature of Historic Fundamentalism

The FBF repudiates the positions of those who refer to "historic" Fundamentalism and who wish to claim identity with it merely by stating their belief in "five" fundamentals. The FBF rejects this claim of pseudo-Fundamentalists as being valid since there are vast numbers within the confines of the National Council of Churches, the World Council of Churches, and the National Association of Evangelicals who, while giving lip service to these "five" fundamentals, knowingly continue to support the apostate denominational program and modernistic liberal machinery because they are unwilling to be Scripturally obedient and place their membership outside the ecumenical camp. It declares that a true Fundamentalist is militant in his posture, not only giving lip service to belief in verbal inspiration, but also willing to adhere, obey, and defend its truths against the attacks of Satan. It urges all true believers within the confines of such groups to sever all connections with these apostate denominations and to align themselves with a New Testament Fundamentalist church, and further urges those who wish to be identified with historic Fundamentalism to repudiate this pseudo-Fundamentalist position.

Recent caricatures of the FBFI give the false impression that our group has in the past, and continues today, to fight just for the sake of fighting. As we have watched our friends drift away from a militant defense of the faith over the years, we are thankful that those who have lived through those losses left us a written record of the need to go beyond mere exposition, applying the clear statements of the Bible to the dangers of the times.

94.12: Regarding Fundamentalism and Its Fight

The FBF is concerned with a trend in certain quarters of professing Fundamentalism that would attempt to maintain the fundamentals of the faith without any fight. We do not believe that a position of Fundamentalism can be maintained without contending publicly for the

Faith. While affirming that we should "speak the truth in love" (Ephesians 4:15), we argue that truth should not be sacrificed on the altar of love. Scripture teaches that the wisdom from above is first pure, then peaceable (James 3:17). We remember that we gather not around love, but around the truth of God in love. We believe that love obeys the truth (John 14:15, 21, 23, 24) and corrects error (Matthew 18:15–17). In 1 Corinthians 15:33, the apostle declares, "Be not deceived; evil communications corrupt good manners." A good doctrine is always contaminated by a bad environment or bad associations. The FBF calls upon Fundamentalists to recognize this truth, to alert themselves to the inroads of apostasy and compromise in the religious world, and to warn their people of these dangers, using names to identify a position when the need arises.

Although the names and the specific expressions of compromise with doctrinal error or disobedience have changed over the years, the stand expressed in these FBFI resolutions is as appropriate today as it was when they were written. It is admittedly more difficult today to express the spirit of such a stand because there is no single name that is readily identifiable with the leading compromised "movement." "Graham" became an identifier for New Evangelicalism and "Falwell" with its inroads into Fundamentalism. We do need terms to communicate our ideas. "Pseudo-Fundamentalism" had some usefulness for a time but did not last. For a while in the 1990s some even desired to shed the term "Fundamentalist," but it survives. Today, the term "historic Fundamentalism" is embraced to refer to a conservative evangelicalism which is outside the heritage of separatist Baptist Fundamentalism. Some discussions of "historic Fundamentalism" are heightening that tension between those who have been called "hyper-Fundamentalists" and "conservative Evangelicals." The FBFI will not own the former term, nor accept the claim that the latter identifies the historic Fundamentalist any more than it did when Falwell tried to take it from those he called "ultra-separatists."

Compromise is the expression of an attitude; it is a mood. That claim has been greatly mocked, but it's still true. The New Evangelicals lost inerrancy because they confined their concerns to evangelism; the so-called pseudo-Fundamentalists followed the same path by elevating outreach above obedience. It has become popular to say that historic Fundamentalists are identified by a right position on the gospel, but we must never yield the point that Fundamentalism is first and foremost about the inerrancy and authority of the Word of God. The recent American Council of Christian Churches (ACCC) resolution on "Together for the Gospel" is the best articulation of the contemporary danger to date. (Available online at <http://www.amcouncilcc.org/resolution.asp>.) We commend the ACCC for it. As one of our resolutions committee members put it, "I wish we had said that."

* For readers who may not be familiar with how we list our resolutions, we use the last two numbers of the year the resolution was passed and the number of the resolution, so that 79.07 would refer to the seventh resolution passed in 1979. Resolution 79.07 was repeated as 80.02.



Guidance from *FrontLine* for those **Confused** about **Music**

Will the music debate ever be resolved? No. There will be no final word from man on music, which is precisely why we have to keep teaching and reteaching the principles that guide us into Biblical decisions about it. In an attempt to connect with the struggle that some have when they are immature in these principles it is easy to say things that come back to bite us. The Bible is sufficient for “all things that pertain unto life and godliness.” That includes music.

Over the last twenty years, godly men grounded in the sufficiency of Scripture and well trained as musicians and pastors have addressed the subject of music many times, dedicating entire issues to the subject and writing articles about music for issues not specifically dedicated to that topic. In fact the very first issue of *FrontLine* included an article by pastor and musician Danny Sweatt, whose teaching on the subject has impacted countless Fundamentalists, especially young people. Read his comments and those of others who have written on this always timely topic.

“What Has Happened to Church Music?” by Danny Sweatt, Sep/Oct 1991

Reasoning with the pastor was futile. His direction was set; to turn back now would be to admit lack of judgment.

To put it into perspective, if the music that is now standard fare in many of our churches had been attempted just twenty years ago, the pastor as well as the performers would have been run out of town. Who could have imagined that the things I have described would not only be tolerated but also be encouraged by Fundamental Baptists? What forces have driven us so far off the course of propriety?

As society has drifted farther and farther from a Biblical standard, the pressure has increased for the church to become more accommodating. The gap between what is acceptable to the world and what is acceptable to the church has narrowed considerably.

The face of Christian music has certainly changed in recent years, but so has the face of Fundamentalism. The distinctiveness, characterized by wholesomeness and loving confrontation, that has made Christianity so credible to a sin-sick world is rapidly being replaced by accommodation and “backdoor evangelism.”

“Is Music Really Neutral?” by Danny Sweatt, Nov/Dec 1991

Let it be clearly understood that the only people on the face of the earth, in this generation or any other, who have tried to promote the “neutrality of music” are Christians living after 1965.

What happened in the mid-sixties that was significant enough to cause many Fundamental Christians to ignore what was then and is now common knowledge among musicians? I believe the roots are sociological rather than musical. Those of us who lived during that tumultuous time remember well the social climate. All that was traditional was suspect. The young rejected anything even vaguely associated with “the establishment.” Perhaps the most traditional of all institutions was the church, and perhaps the most traditional of all aspects of the church was the music. The cry became “Give us something new!”

Simultaneously in the secular world a new form of musical expression had captured the minds as well as

the imaginations of this restless generation. This music they could feel! It gave voice to their rebellion and to their passion.

“Music in Worship”

by Dean Kurtz, Sep/Oct 1998

Evangelistic zeal has caused some who call themselves Fundamentalists to become pragmatic and compromise in the area of music.

“Is Music Neutral? An Interview with Robert Shaw” by Kurt Woetzel, Sep/Oct 1998

I resolved to make an attempt to speak with Mr. Shaw and ask him the question which I have posed to several well-known secular music personalities. The answer to this watershed question divides much of the Christian community and greatly influences the character of the music that may be heard in a particular church. To be absolutely clear, the question must be stated several ways. Is music neutral? Is sound capable of moral influence? Does music alone, with or without text, carry and communicate moral value? Is music amoral?

After some additional small talk I asked the question: “Mr. Shaw, do you consider music to be moral or amoral? Does music itself have and communicate moral value?” The answer came immediately and without hesitation. It was obvious that he had spent time contemplating this issue. The clarity of his answer showed that he was not only aware of the debate in Christian circles but had perhaps even lectured on the topic.

He began with a categorical statement: “I believe all the arts are moral. I can’t see how any of the arts can be neutral.”

“What impact do you believe rock music has had on society?” I asked. From our conversation he knew that my work was in sacred music and thus understood what motivated my question.

“I am aware of the controversy in Christian music. . . . The church of Bach’s day understood the music in their congregations. I don’t know if the church today understands the music brought into the church. The people don’t understand the music.” He then gave a brief description of rock music and offered a rather graphic analogy of what the music portrays.

Somewhat startled by his candid remarks, I commented, “So you think the music is very sensual.”

He reacted quickly with, “It’s perverse.”

Luke 16:8, “For the children of this world are in their generation wiser than the children of light.” Is it possible that the deceiver has caused the children of light to become so infatuated with the world’s sounds of entertainment that personal taste and preference, an avalanche of emotions, and sheer everyday familiarity with sensuality in the secular entertainment industry have resulted in

a seared conscience and a lack of discernment? Should not the sensuality and perverseness be more obvious and offensive to the Christian than to those without the witness of the Holy Spirit? . . .

A medium so powerful as music, packed with such great emotional, spiritual, moral, and physical influence over God’s highest creation, needs to pass under the magnifying glass of Scripture rather than being dismissed indifferently as a matter of personal taste and preference.

“Why Cling to a Conservative Music Standard?” by Paul W. Downey, Sep/Oct 2000

Too many of us select our music on the basis of carnal enjoyment rather than spiritual edification. When we criticize our traditional church music as “boring,” we reveal a great deal about our spiritual condition. What we call “exciting” or “boring” usually has little or nothing to do with its spiritual content and everything to do with our physical response to the music. We reveal ourselves to be carnal Christians if we make our personal likes and dislikes the only criteria for determining what music we listen to.

Numerous studies have indicated music’s power to influence the spirit. David Merrill, a high school student in Suffolk, Virginia, experimented with the effects of music on mice. He took seventy-two mice and divided them into three groups: one to test a mouse’s response to hard rock, another to the music of Mozart, and a control group that would listen to no music. He played music ten hours each day. He put each mouse through a maze three times a week that originally had taken the mice an average of ten minutes to complete. The control mice cut their time to about half. The mice listening to Mozart cut their time by 85%, to an average of only 1.5 minutes. The group listening to rock music tripled their time to an average of thirty minutes. This was the second time Merrill had tried the experiment. The first time he had allowed all the mice in each group to stay together. “I had to cut my project short because all the hard-rock mice killed each other,” he said. “None of the classical mice did that” (*Insight*, Sept. 8, 1997).

Clearly, music evokes an emotional response. People insist that others have no right to tell them what music they ought to like. Of course, one’s enjoyment of tobacco does nothing to reduce its damaging effects, any more than enjoyment of alcohol makes it less dan-

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gerous. David's sin with Bathsheba is not mitigated by the fact that she was attractive. Why then do we think that music should be evaluated only on the basis of its entertainment value? The very strength of the emotion leading to such illogical conclusions ought to warn us to be careful in our music.

We need to stop trying to convince God that He ought to accept the music we love and begin allowing God to teach us to love that music which brings Him glory. All of our music, whether it is for public performance or private enjoyment, must be evaluated in the light of these principles. We will give an account to a holy God for the choices we make and the influence we exert. May He be pleased to say of our choices, "Well done."

"Entertainment or Worship?" **by Jerry Howarth, Mar/Apr 2004**

It's easy to observe a stark difference between the Biblical pattern and many modern services. Specifically note the absence of even a hint of an entertaining spirit in this [Biblical pattern]. In contrast, the mood in many Evangelical church services in recent years has veered from sacred worship to secular entertainment.

... In many churches across America today we see a great push toward entertainment and a trend away

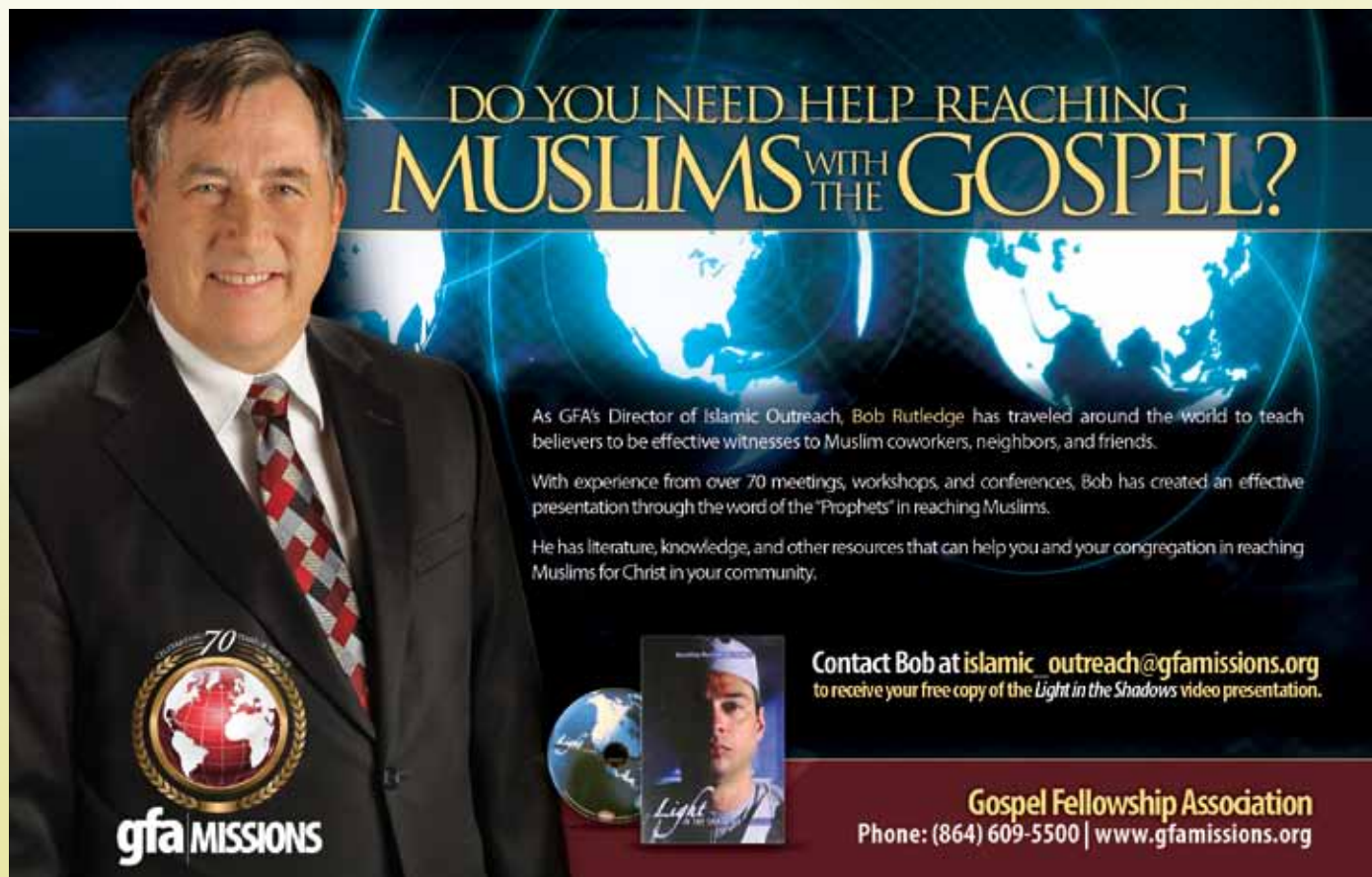
from solemn, sacred worship.

Many of today's "modern" churches endorse a false philosophy of soul winning that says, "We must be like the entertainment world in order to win the world."

True, these entertainment, seeker-driven events will attract people that old-time, Biblically Fundamental, separatist Baptist churches will not; but if they are attracted to the very same thing they came from, what's the point?

Let's not be misled and deceived by the trend toward New Evangelical or Charismatic-style entertainment in worship church services. The result is an empty, worldly, Christian life—a life void of meaningful prayer and Holy Spirit power. Discerning believers would not want to duplicate a life like unto the Israelites', of which Scripture says God "gave them their request; but sent leanness into their soul" (Ps. 106:15).

This is the kind of clarity that is needed to guide us into the proper applications of Biblical principles of music. Don't be lulled into the incremental compromise by the argument, "As soon as they hear this kind of thing they will turn you off." Some will, but some will turn their worldly music off and open their hearts to the Truth.



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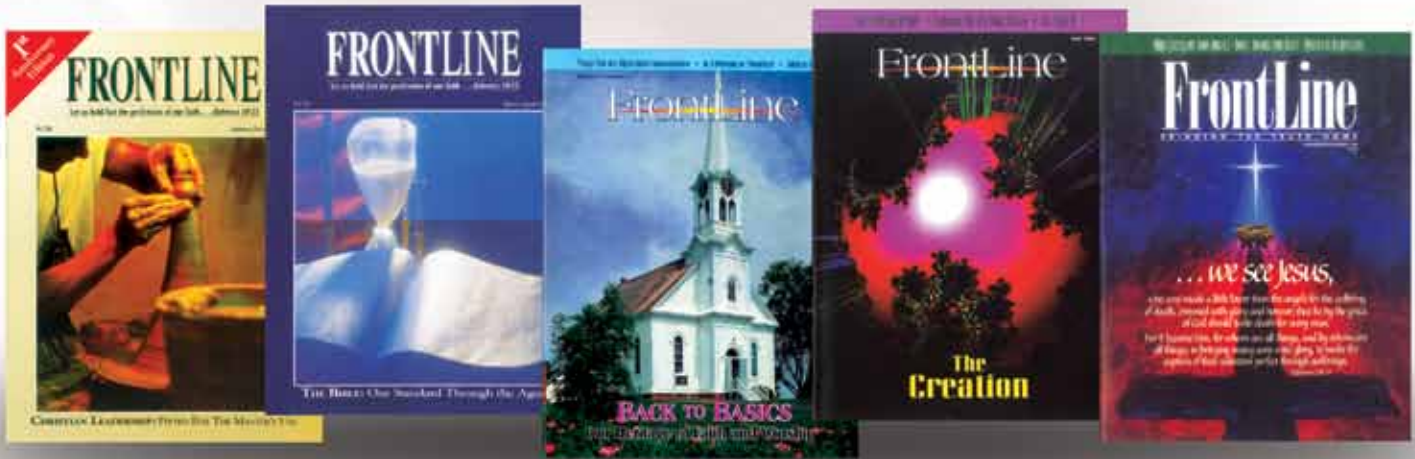
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Straight Talk from *FrontLine* on **Fundamentalism** and **Evangelicalism**

During the planning of this issue of *FrontLine*, we laid out all past issues on a huge table and began to work our way through them. It was impossible just to scan the issues and make quick selections. Every time we took up the task, we were caught up again with the clarity and boldness of the authors and were drawn into reading the articles. *FrontLine* must never lose that clarity and boldness. Here is some straight talk from *FrontLine* on Fundamentalism and Evangelicalism.

“The Dangers of New Evangelicalism” by J. B. Williams, Jan/Feb 1992 (excerpts)

What has caused the current divisions in the ranks of conservative Christianity? Is it wise to be in the “silent majority” rather than to be vocal on matters that cause these divisions? Does one have to be a “fighter” to be a Fundamentalist? Many cannot understand why Christians seem to always fight each other. Wouldn’t it be a lot nicer if we could just get along? Unfortunately, it is not that simple. The fight against New Evangelical philosophy is absolutely necessary. A quick look at the history of this fight will show why. (1.) The development of apostasy—Liberalism. (2.) The rise of the defenders of the Faith—Fundamentalism. (3.) The rise of compromise—New Evangelicalism. (4.) The dangers of New Evangelical [thinking].

Six Characteristics of New Evangelical Thinking

1. They will not separate from religious groups on the grounds of doctrinal error.
2. They emphasize scholarship and intellectualism.
3. They praise liberal theologians for their scholarship.

4. They emphasize participation in politics and in social and moral issues.
5. They criticize the Fundamentalist even more than the liberals do.
6. They remain strangely silent about apostasy and its evils.

Historic Christianity will survive because of its defenders and not its compromises.

Fundamentalism obeys the Bible command to separate from apostasy and not merely infiltrate it. Its strength is in its separation.

It can be said that Fundamentalists are the only ones who are waging holy war against apostasy. Tragically, they are being hindered by men who are aiding the enemy and by the silent majority who are in a neutral position.

“Apostasy: Turning Away from God’s Divine Standard of Faith” by L. Duane Brown, Mar/Apr 1992

Apostasy is the departure from the apostolic faith of the Scriptures. It is derived from the Greek word meaning a departure of a certain kind, such as to repudiate, to forsake, to defect or to rebel. In the Septuagint the word refers to religious or political rebellion and defection. Derived from the same root, the word for “writing of divorcement” also conveys the idea of finality. And in secular Greek, the word is used in the medical vocabulary for the final stage of illness.

The major New Testament passage explaining the apostasy of the Church is 1 Timothy 4:1–3.

This apostasy is a direct, open attack upon the Bible as the authoritative Word of God. Whenever the definite article “the” precedes “faith” it means propositional faith, not the act of believing.

The apostasy of the Church is not moral apostasy, or apostasy from love . . . it is the doctrinal departure from the Bible. Historic Christianity will be repudiated and rejected—not by those outside the Church, but by those within the Church itself!

The significance of this indicates the apostate has willfully repudiated the truth in his conscience before he begins his wretched work of destroying the historic Christian faith for others.

Perhaps the greatest harm is [the] sabotaging of the gospel.

Yes, the battle for truth is on! The battleground is the minds and hearts of people. The weapons are spiritual, and the consequences are eternal. The true Church must not fail or falter! The New Evangelical refuses to see this apostasy and wishes to work within the ecumenical movement or alongside it; but really, there is no middle ground. Either the Word of God is obeyed, or it is rejected.

“Things That Are Right about Fundamentalism” by Arno Q. Weniger Jr., Summer 1994

Instead of dwelling on what is wrong in Fundamentalism, think about what is right in Fundamentalism.

In an article in *USA Today*, August 2, 1993, we read, “Strict Religious Faith Lifts Mind as Well as Spirit. Followers of that Old Time Religion, a favorite target of comics, have the last laugh. Their faith gives them a strong mental health edge. Fundamentalists, those who interpret religious texts literally and impose many daily regulations on members, are far more optimistic than followers of moderate or liberal religions.”

[Fundamentalism] sets forth a distinctive position. A Fundamental Baptist does not usually have to ask, “What does a Fundamentalist believe?” As Fundamentalists, we know what we believe and where we stand on the issues.

It safeguards doctrinal purity. George Dollar wrote, “Historic Fundamentalism is the exposition of all the affirmations and attitudes of the Bible and the militant exposure of all non-Biblical affirmations and attitudes.” Among Baptists you cannot be a Fundamentalist without believing and battling for the literal exposition of the Word of God. Doctrinal purity is at the heart of Fundamentalism. While some search for something new to believe and propagate, wanting to make a name for themselves and going to print with twists and aberrations of doctrine, Fundamentalists have stood firm on the doctrine “once delivered unto the saints” (Jude 3).

It stands in defense of the faith. Without Fundamentalists contending and defending the faith, many of our Baptist churches would be a sham. To contend for the faith is not only at the heart of Fundamentalism, but it is also Biblical.

It stresses a demand for soul winning. John Walvoord, former president of Dallas Theological Seminary, wrote in a pamphlet titled *What’s Right about Fundamentalism*, “In a word, the designation *evangelical* only declares one in favor of the evangel, or the gospel, but it does not itself define the term theologically. Its meaning depends upon the one who uses the term.” Thank the Lord for Fundamentalists who were evangelical, in favor of the gospel. They have truly carried the torch of Biblical soul winning.

It supports a delineated separation. Dr. Ernest Pickering in his book *Biblical Separation* wrote, “A new generation of separatists has arisen. These have had no personal involvement in the controversies that produced the contemporary separatist movement. Modernism (religious liberalism) is only a term to them. They have not engaged in hand-to-hand combat with the enemy, and moreover, live in a day when such combat is decried by many who urge Christians to forget their differences and press on to more constructive things. It is all too possible for separatists to become complacent, to be enamored with the current call to peace with its accompanying plea for a cessation of hostilities, and to lose gradually the sensitivity to error and the will to stand against it.”

“As I See It” by Bob Jones Jr., Fall 1994

A few years ago while going through some old letters, I found a note that I had written around the age of twelve to my father. He was away in evangelistic campaigns and had not heard the new preacher assigned to the Court Street Methodist Church in Montgomery, which I had just joined and where my family attended in those days. I decried the new pastor as “a rascal and a modernist who does not believe the Bible” and declared that I was not going to hear him preach anymore. I was not a heresy hunter. I was a young kid who had never before been confronted by apostate preaching. No one told me he was an infidel. His own sermons indicated it; and I was, even then, well-grounded enough to recognize him for what he was.

I sometimes think I have been a Fundamentalist from my mother’s womb. The way I felt about that preacher is the way I have felt about apostates and deniers of God’s truth as far back as I can remember. I had no use for them then, and I have no use for them now. For seventy years I have found great joy in labeling them, exposing them, and calling them what the Bible calls them. I have no intention of denying myself that pleasure now. I may be an old man but I am not going to leave all of the fighting to younger men as long as I have a voice to cry out. In fact, when I see how some of the younger men who are supposedly in the rank of Fundamentalism have softened, I think I will need to cry louder. Perhaps it is because of this weakness among some of the young men that God has left a few of us older fighters around this long. At least we are an embarrassment to those who have not learned that you cannot preserve truth without fighting for it.

One does not defend truth with soft words but

with the sharp sword of Scripture.

Thank God for those now at rest after having fought the “good fight of faith” and for those who are still on the battlefield at the end of this century. I am not going to let criticism of them go unchallenged, and I have no apologies for their methods or their speech. Better mistakes of zeal, than softness of appeasement and cowardice.

New Evangelicals have had a mutual understanding with liberals and have, in effect, said to them, “If you recognize us as scholars, we will recognize you as Christians.” In other words, “We will call you ‘Brothers in Christ’ if you call us ‘Doctors of Philosophy.’” We have come to the place today where professed believers have signed a mutual agreement with Roman Catholics that each will recognize the other as Christian and not seek to make converts from the ranks of the other. I wonder if this terrible betrayal by weak and traitorous Christians (if, indeed, they *are* Christians) has not drawn strength from the reluctance of some Fundamentalists to denounce Roman Catholicism as apostate and evil. Fundamentalists are supposed to be warriors of God. The Christian witness is a warfare. If we lose the militancy that has characterized God’s faithful servants from Moses until now, then the salt has lost its savor and is no longer of any value in preserving the truth and holding back corruption.

“I Know Who I Am” by Bob Bixby, Nov/Dec 1998

To clarify the issue for the third-generation Fundamentalist who might be asking “Who am I?” it might be best to explain that there are nominal Fundamentalists with New Evangelical moods. There are also New Evangelicals in distress over the rapid decline of virtue and spiritual integrity who have exhibited the mood of Fundamentalism but lack the courage of complete expression of this mood by separation. Such books as *Whatever Happened to Evangelical Theology?*, *The Coming Evangelical Crisis*, and others groan over the chaos of present-day Evangelicalism, yet none mention separation from the unclean thing as a viable solution. They are in anguish over the condition of their movement, but are too weak (and disobedient) to detach themselves from it—just like many young nominal Fundamentalists today who are nauseated by separatism, but too afraid (and deceitful) to declare themselves for what they really are—closet New Evangelicals.

Clarity. Boldness. Straight talk. These have characterized *FrontLine* in the past and, by God’s grace, will continue to do so.



What about Naming Names— Favorably or Otherwise?

Rereading the following words from Dr. Fred Moritz, quoted from a 1994 Baptist World Mission newsletter, and Dr. Frank Bumpus’s appended Editor’s Note, one would think they wrote them just for this anniversary issue. The more things change, the more they stay the same.

Eroding Militancy in Ecclesiastical Separation, Jan/Feb 1994

There is a current attitude about the “old war horse” Christian leaders that says, “Their work is done, their battles are in the past and mean nothing to young men in the ministry today.” That is a dangerous approach. The Modernism from which the “old warhorses” separated is more rank, wicked, and openly satanic than ever (1 Tim. 4:1). The New Evangelicalism and ecumenical evangelism against which the “old warhorses” fought are still on the scene, reflecting the same philosophy as they did forty-five years ago. In fact, they are more radical than ever!

There is, in some circles, a reaction against the Fundamentalist, separatist leaders of the recent past. This reaction produces a lessened militancy and a “head in the sand” neglect of the compromise that is rampant today. The prevailing wisdom is that we need to “improve” on the separation of the leaders of the past. I respectfully disagree with that thinking. I am not for imitating or excusing anyone’s failures or weaknesses. However, the militant separation of B. Myron Cedarholm, R. V. Clearwaters, Bob Jones Jr., Monroe Parker, and men like them does not need to be “improved,” it needs to be imitated.

Editor’s Note [Frank Bumpus]

If the young men in Fundamental circles who are critical of the Fundamentalist leaders of the past stay true to the Word and do not compromise when their time of testing comes, they will, no matter how loving, wise and gra-

cious they are, be criticized by some young men for not “doing it right.” It is not our warts and blemishes that are the problem, it is the truth for which we stand that offends a carnal, unbelieving world. If it were not for some of these old warriors of the faith who paid dearly for their loyalty to Christ, their critics would have been raised in New Evangelical or liberal institutions. It was this same superior attitude and critical spirit that gave way to Neo-evangelicalism.

Southern Baptist Rick Warren changed the face of Evangelicalism with his pragmatic church-growth philosophy. Although Southern Baptists who take a more scholarly approach have supplanted Warren’s influence, much of his methodology continues to worm its way into Fundamental ministries. His counsel that the old folks are going to have to go if your ministry is going to become seeker friendly seems to have been heeded by some who still claim the name “Fundamentalist.” We would do well to remember the objective analysis in the review of Warren’s book by a veteran California church planter.

“The Purpose-Driven Life and Rick Warren” by John Mincy, Jul/Aug 2005

Rick Warren is the pastor of the Saddleback Church in the city of Lake Forest, Orange County, California. He grew up in a Southern Baptist preacher’s home and went to Southern Baptist schools for college and seminary. Saddleback is a supporting member of the Southern Baptist Convention. Warren looks to W. A. Criswell, Robert Schuller, and Donald McGavran as his mentors. George Mair’s biography of Warren includes Norman Vincent Peale in that group, especially in the “unification of psychology and theology.” Peter Drucker has been a major influence in Warren’s life for over twenty years. Warren’s books have sold more copies than any other hardback nonfiction book in history, except the Bible.

There is much that is commendable in the work of Rick Warren. He has had a consistent testimony ever since high school. Warren has many creative ideas and has been successful in building a large church. He has a gift for communicating in an interesting manner using snappy sayings, alliteration, and an authoritative and appealing style.

Dr. Mincy’s article goes on to demonstrate four great errors in Warren’s bestselling book: “An Incomplete Gospel,” “A Misrepresentation of Scripture,” “An Extreme Pragmatism,” and “A Disregard for Biblical Separation.” He then continues.

The influence of Rick Warren’s ministry is not going away. . . . With 22 million copies sold, Rick Warren and his *The Purpose-Driven Life* are an issue that every Fundamental leader will have to address at some point. It is important that we are all well informed concerning the strengths and weaknesses of his ministry and writings.

Although we would not recommend Warren’s book, it might be instructive to review some of its recommenda-

tions in light of what some Fundamentalists are rethinking these days.

In recent years, the FBFI has worked to coordinate its statements at the Annual Fellowship by including its resolutions, backed by an explanatory article in *FrontLine*, in the May/June issue, published just before the meeting. Note the following resolution on John Piper, followed by excerpts from the accompanying article by Michael Riley. Both the resolution and article drew immediate criticism from his supporters within Fundamentalism, but, to his credit, a note of appreciation for the loving rebuke from Piper himself.*

Resolution 05-02: On the Ministry of John Piper

While recognizing much that is commendable in the ministry of John Piper, including his emphasis on a passionately God-centered life and his identity as a theological conservative, the FBFI has some genuine concerns about his doctrine and practice. John Piper teaches in his local ministry that miraculous sign gifts are continuing. Piper has also failed to separate from the Baptist General Conference which has deliberately chosen to tolerate the heresy known as open theism in its membership. He also enthusiastically endorses Daniel Fuller, who has championed the attack on the inerrancy of Scripture in our generation. The great popularity of Piper’s writings, especially among younger Fundamentalists, requires that FBFI warn its members concerning Piper’s nonseparatist position and, for those who read his works, to do so with careful discernment.

“On the Ministry of John Piper” by Michael Riley, Jul/Aug 2005

Other than John MacArthur, it is unlikely that any modern Evangelical author has been more influential and respected in Fundamentalist circles than John Piper. Piper, the senior pastor of Bethlehem Baptist Church in Minneapolis, Minnesota, has broadened the reach of his local ministry through his extensive book and sermon publications. A prolific author, his books have been well received and widely read by Fundamentalists. Precisely because Piper has been so influential, those in positions of spiritual leadership will do well to be familiar with the basics of his theology, along with the strengths and weaknesses of his ministry.

It is beyond reasonable question that Piper ought to be considered a theological conservative.

It is certainly not difficult to identify Piper’s main theological emphasis. He unambiguously declares that the theme of his entire ministry is “God is most glorified in us when we are most satisfied in Him.”

Piper argues that all people everywhere live for pleasure, but he does not consider this to be a bad thing. What makes a person good or bad, he contends, is not that he pursues pleasure as much as what he pursues for his pleasure. That is, people who find their

pleasure in cheap, temporal things betray that they themselves are shallow. However, since people were created to enjoy God forever, Piper contends that we are fulfilling God's design when we seek to find our joy in Him.

Another major emphasis of Piper's ministry is missions. His approach to missions is radically God centered. He opens *Let the Nations Be Glad*, his major work on the subject, by asserting, "Missions is not the ultimate goal of the church. Worship is. Missions exists because worship doesn't."

A final commendation of Piper is that despite his immense popularity, his ministry has not appeared to be profit-oriented, offering an open invitation to those short of funds to request resources at reduced or no charge for their own edification and spiritual growth. In a time in which Christian celebrities offer books with so many related spin-offs and products, such an approach is undeniably refreshing.

There are elements of Piper's ministry and teaching, however, that call for a higher level of concern. Piper offers an uncertain voice on the place of miraculous gifts in the modern church.

Piper is also inconsistent in his practice of separation. . . . The latitude he allows in his own associations is troubling.

The most problematic example of Piper's non-separatism . . . is his reaction to the heresy in his own denomination. Piper's church belongs to the Baptist General Conference. This organization, however, also includes Gregory Boyd, a former professor at Bethel College in St Paul, Minnesota. Boyd is one of the foremost advocates of a heretical theology, frequently called open theism, which denies that God's knowledge of future events is exhaustive.

Piper's rejection of Fundamentalist separatism cannot be chalked up to ignorance of the position. Piper grew up in Greenville, South Carolina, and his father was a board member at Bob Jones University. Thus, his decision to maintain unacceptable ecclesiastical associations is made in full knowledge of the Scriptural position on separation, but in conscious rejection of it.

Until Mark Dever became the focus of Fundamentalist attention, Piper's name seemed to have the potential to be the "identifier" of a dangerous trend, at least among older men in the FBFI. For them, separation over Piper's connections to the Baptist General Conference, like Dever's connection to the Southern Baptist Convention, impacted so greatly by Warren, was a "given." Not today. When we name names, we cannot assume that name is a substitute for a "movement." Critics of the FBFI appeal for us to deal with conservative Evangelicals as individuals. They need to demonstrate their commitment to this appeal by dealing with their fellow Fundamentalists as individuals when necessary. Personal contact is not always required, but it is usually wise.

Today, our duty is to state and restate the theological foundation of Biblical separation. Dr. Ernest Pickering's

book on separation is needed now more than ever. He cut to the heart of the matter in his conclusion to the following article.

"Living as unto a Holy God" by Ernest Pickering, Vol 5, No 1, 1995

The essential character of God's holiness fully supports the idea of separation for individual believers and entire congregations. Scripture describes the consequences and effects of God's holiness and shows how false teaching corrupts God's people. Biblical separation, then, stands simply as the expected response of a holy people to their holy God.

Holiness not only leads us to Biblical separation, it must guide us in how we separate. The FBFI has been accused of dictating standards of separation to all Fundamentalists, its resolutions mischaracterized as imposed pronouncements. Dr. Pickering wrote to us about those who do this kind of thing: Roman Catholics. Before a Fundamentalist uses the term "Baptist Pope," he would do well to make sure he really means that and whether he is able to substantiate it.

"Has Roman Catholic Theology Changed?" by Ernest D. Pickering, Vol 6, No 1, 1996

We must remember that official Roman Catholic theology . . . is found only in the pronouncements of the church's magisterium, the teaching body of the church, composed of the pope and the bishops, especially when gathered in an ecumenical council. Bishops are "the authentic teachers of the apostolic faith" (888). The magisterium is responsible to "preserve God's people from deviation and defections," and the pontiff enjoys "infallibility . . . when, as supreme pastor and teacher of all the faithful . . . he proclaims by a definitive act a doctrine pertaining to faith and morals" (890). "The infallibility promised to the Church is also present in the body of bishops when, together with Peter's successor, they exercise the supreme magisterium . . ." (891). What does this say? The same thing that the Catholic church has always said—definitive and final doctrinal expression is found only within the Roman Catholic church. Kind words, smiling conferences with Protestant leaders, and various ecumenical efforts do not change facts.

FrontLine has published strongly worded articles, naming names at times. But naming names, favorably or unfavorably, does not equate to personal attacks, which can be made while never mentioning names. Our goal is to use Biblical communication, whether offering a rebuke or responding to one. There is no pope, no magisterium, no ecumenical council in Fundamentalism. We submit to God's authority in His infallible Word.

*<http://www.desiringgod.org/blog/posts/praise-god-for-fundamentalists>

Where Do We Stand Regarding the Southern Baptist Convention?

Since 1980 the FBF has addressed questions about the Southern Baptist Convention (SBC) in fifteen resolutions. The earliest of these resolutions—intentionally repetitive in their wording—were written by men who had seen the necessity of separation from the SBC, having worked from within it themselves early in their ministries. Our most recent resolutions have shown a genuine spirit of appreciation for the advances made in the SBC while continuing to warn of persistent compromise of Biblical principles within the group. There are outstanding preachers in the SBC who are thoroughly orthodox in their doctrine. As leaders in our communities, most of us have enjoyed personal friendships with Southern Baptists, interacting with them as individuals.

Many of the Southern Baptists who have worked tirelessly to reform the SBC have done so in the name of “Fundamentalism,” and we are thankful for the reforms they have achieved. But when Fundamentalists nurture friendships that encourage Southern Baptists toward Biblical ecclesiastical separation, they must guard against being encouraged to move away from it themselves. It is one thing to reach out to a good-hearted man in a sincere effort to help him, but it is another thing entirely to make common cause with him in public ministry. The willingness of separatists to associate themselves publicly with men who belong to the same convention as Rick Warren is disturbing.

We recognize that God calls many men to serve Him who do not have the same gifts, intellect, or opportunities. We are grateful to God for good men who are doing the best they can to preach the gospel and teach the Word of God today, just as we are thankful for our forebears who did the best they could. We support efforts to help such men on a personal level. But we believe that official association with a member of a compromised denomination is a dangerous redefinition of ecclesiastical separation and can lead only to confusion. This statement represents the editorial opinion of *FrontLine* and serves as the basis for discussion of an updated resolution on the matter.

FBFI Resolutions on the SBC

80.19: Regarding Independent Baptists and Southern Baptists

The Fundamental Baptist Fellowship sees as dangerous the growing rapprochement between Fundamental independent Baptists and groups such as the Southern Baptist Convention through pulpit exchanges, speaking together in evangelistic conclaves, and through promotion of Southern Baptist leaders in periodicals; since the Southern

Baptist Convention is riddled with and controlled by Neo-orthodoxy and liberalism in its theological seminaries, colleges, and seminaries, and since all attempts at reform are simply cosmetic with no leader having the ecclesiastical, intestinal fortitude to strongly contend against these aberrations, we call upon Fundamental Baptists to shun association with this group which daily goes deeper into apostasy.

81.02: Regarding the Southern Baptist Convention

The FBF recognizes as dangerous the growing rapprochement between Fundamental independent Baptists and groups such as the Southern Baptist Convention through pulpit exchanges, speaking together in evangelistic conclaves, having Southern Baptists to speak at schools and colleges that profess to be Fundamental; believes that since the Southern Baptist Convention is filled with Neo-orthodoxy and liberalism in its theological seminaries and colleges and that all movements within the Convention over “the battle for the Bible” are sham conflicts as long as those in the Convention continue to support the enemy with their gifts through the Cooperative Baptist program; we call upon Fundamental Baptists to shun association with this group which daily goes deeper into the apostasy.

81.22: Regarding the Scriptures

The FBF desires to be on record as declaring our belief in the plenary, verbal inspiration of the Bible; that we reject the books known as the Apocrypha as not being inspired; that we condemn paraphrases such as the *Living Bible* and *Good News for Modern Man* and the products of unbelieving and liberal scholarship such as the *Revised Standard Version*, and recognize the unique and special place of the Authorized (King James) Version in the English-speaking world; that we affirm that the Bible is inerrant, infallible and is the final authority on every issue that arises with regard to faith, practice, and doctrine; that we express our great concern over the thousands in the Southern Baptist Convention who consider Biblical inerrancy an unimportant matter, a matter inferior to the mandate of world evangelism, since there can be no true world evangelism without an inerrant Bible.

81.23: Regarding the California Graduate School of Theology

The FBF deplors the continuing program of ecumenicity carried on by the California Graduate School of Theology through their seminars and summer sessions, where they regularly bring together leaders from the American and Southern Baptist Conventions, the United Methodist Church, promoters of the Billy Graham Crusades, and other New-Evangelical leaders, such as in

the 1981 Summer Session where two of Dr. Jerry Falwell's associates are listed on the faculty along with the pastor of the largest church in the American Baptist Convention and the Executive Director of the Robert Schuller Institute for Successful Church Leadership.

82.12: Regarding the Southern Baptist Convention

The FBF recognizes as dangerous the growing rapprochement between Fundamental independent Baptists and groups such as the Southern Baptist Convention through pulpit exchanges, speaking together in evangelistic conclaves, having Southern Baptists to speak at schools and colleges that profess to be Fundamental; believes that since the Southern Baptist Convention is filled with Neo-orthodoxy and liberalism in its theological seminaries and colleges and that all movements within the Convention over "the battle for the Bible" are sham conflicts as long as those in the Convention continue to support the enemy with their gifts through the Cooperative Baptist Program; we call, therefore, upon Fundamental Baptists to shun association with this group which daily goes deeper into the apostasy.

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85.13: Regarding the Southern Baptist Convention

The Fundamental Baptist Fellowship views the battle for the Bible in the Southern Baptist Convention as ridiculous while leaders such as Dr. W. A. Criswell leads his church to give more than one million dollars annually through the cooperative program, and current President Charles Stanley leads his church to increase giving through the program while at the same time deploring doctrinal revelation in Southern Baptist colleges and seminaries.

89.07: Regarding Separation and the Southern Baptist Convention

While we admire and appreciate the stand and actions of the groups within the convention which have been labeled "Fundamentalist," we must draw attention to sev-

eral pertinent facts.

The issue in the Southern Baptist Convention at the present time is not the inspiration of Scripture; it has gone beyond this.

The issue in the convention is ecclesiastical separation.

True Biblical Fundamentalism demands a separation from both fellowship and identification with self-labeled "moderate liberals" or cooperation in any form of Christian service or worship with liberals.

True Biblical Fundamentalism also views as disobedient those who do not separate from liberalism or who cooperate with liberalism in any form in service or worship.

Many members of the Fundamental Baptist Fellowship withdrew from the Southern Baptist Convention and take note that the same doctrinal deviation, the unscriptural principles, policies, and practices are still prevalent in the convention.

Therefore, we encourage those labeled "Fundamentalists" by the convention itself to separate themselves from the liberal element within the convention by withdrawing fellowship from this cancer of unbelief and disobedience. We rejoice at the great impact such action would have for Fundamental Christianity.

92.10: Regarding the Southern Baptist Convention

The FBF applauds the attempts of some in the Southern Baptist Convention to return this movement to a belief in the infallibility and inerrancy of Scripture, but affirms that at best the Convention is New Evangelical and warns Fundamentalists against the current craze to unite with conservatives in the Convention.

93.06: Regarding the Southern Baptist Convention

The FBF applauds every attempt made by members of the Southern Baptist Convention to return that movement to an infallible and inerrant Bible, but do not believe that there are "Fundamental" Southern Baptists. We come to this conclusion since even those in the Convention who are committed to inerrancy do not want to be called Fundamentalists (in fact, look with disdain on the movement known as Fundamentalism), but prefer to be called conservatives; and by the fact that at best a Southern Baptist conservative is a New Evangelical who practices a type of ecumenical evangelism. We believe that the call for cooperation in pulpit ministries between Fundamentalists and Southern Baptists is not Scriptural and will result in further weakening the cause of Biblical separation.

94.06: Regarding Evangelicals and Catholics Together

The FBF completely repudiates the consultation known as "The Christian Mission in the Third Millennium" which seeks to bridge the gap between Evangelicals and Roman Catholics for the purpose of standing against Islam

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2011 Meetings

March 7-8, 2011

South Regional Fellowship
The Wilds
1000 Wilds Ridge Road
Brevard, NC 28712-7273
864.331.3293

March 14-16, 2011

Northwest Regional Fellowship
Lincoln Park Baptist Church
286 Crawford Avenue
Wenatchee, WA 98801
509.662.5500

April 18-19, 2011

Three Rivers Regional Fellowship
Calvary Baptist Church
11394 Route 286, Highway East
Clymer, PA 15728
304.292.9872

June 14-16, 2011

91st Annual Fellowship
Crosspointe Baptist Church
220 North Country Club Road
Indianapolis, IN 46234
317.271.1600

June 21-23, 2011

Pacific Rim Regional Fellowship
Harvest Baptist Church
PO Box 23189
Barrigada, GU 96921
GUAM
671.477.6341

July 25-27, 2011

Alaska Regional Fellowship
Hamilton Acres Baptist Church
138 Farewell Avenue
Fairbanks, AK 99701
907.456.5995
<http://home.earthlink.net/~akbeb/akfbf.html>

September 13, 2011

NYC Regional Fellowship
Heritage Baptist Church
519 Eighth Avenue, Suite 807
New York, NY 10116
212.947.5316

October 17-18, 2011

Central Region (North) Regional Fellowship
Faith Baptist Church
1001 Scenic Drive
Manhattan, KS 66503
785.539.3363

October 24-28, 2011

Caribbean Regional Fellowship
Calvary Baptist Tabernacle
PO Box 330
Carolina, PR 00984
787.750.2227

November 14-15, 2011

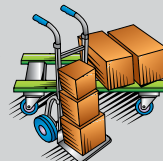
Southern California Regional Fellowship
Ironwood Christian Camp
49191 Cherokee Road
Newberry Springs, CA 92365
760.272.1350 (Ron Smith)

November 17-18, 2011

Northern California Regional Fellowship
Calvary Baptist Church
PO Box 889
160 Seaside Court
Marina, CA 93933
831.384.7743

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SOUND WORDS

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

First Partaker

See the Toiling Soul Is Fed

Note: The following article was printed fifteen years ago in *FrontLine* as the first installment of the *First Partaker* column. It is being reprinted with light editing in this issue as a renewed encouragement for preachers to make their own souls' growth a priority as they plan their ministries for this new year.

The Scottish preacher Alexander Whyte once observed, *What is occasional with others must be constant with me. Morning, noon, and night my Bible must be in my hands.* It may be that in the opinion of church members this special ministerial preoccupation with the Bible is one of their pastor's supreme privileges. They're right, of course. But it may be also his special peril.

One of the truly enduring works on the Christian ministry, John Henry Jowett's *The Preacher: His Life and Work*, contains a chapter entitled "The Perils of the Preacher." It was undoubtedly from unhappy personal experience that Jowett placed first among the perils something he called *deadening familiarity with the sublime*. Describing it, Jowett warned, *Our studies may be workshops instead of "upper rooms." Our share in the table provisions may be that of analysts rather than guests. We may become so absorbed in words that we forget to eat the Word.*

Ask anyone in food service if he has much personal appetite for what he prepares professionally. Similarly, candid preachers admit that because the Bible is their source of sermons, it may be less and less an

appetizing nourishment for their own souls. C. H. Spurgeon lamented this secret snare of reading the Bible ministerially, praying ministerially, and doing the whole of religion officially rather than personally. *Our office*, he cautioned, *instead of helping our piety, as some assert, is through the evil of our natures turned into one of its most serious hindrances; at least I find it so.*

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

These cautions, from different denominational corners (a Presbyterian, a Congregationalist, and a Baptist), encourage me in weak moments. At least I know my struggle to feed on the Word personally is not unique. A. W. Tozer (from still another denominational corner, Christian and Missionary Alliance) called it the struggle between being a *scribe* who can *only tell what he has read* and being a *saint* who has penetrated *in sensitive living experience into the holy Presence*. When I thumb through Tozer's biography (*In Pursuit of God*) and read of this plain man who wore a freshly pressed business suit for the five-mile streetcar ride from his home to his study at the church, I'm seeing an ordinary pastor, like myself. But when I read of his exchanging the business suit for the tattered old trousers he called his *praying pants*, worn during the long hours he spent prostrate in prayer (nose buried in a handkerchief carefully placed down on the study floor), I'm seeing the distinction he was making between the *scribe* and the *saint*. And I'm seeing the man I want to be when I'm alone with God. I also come away suspecting that this distinction between scribe and saint is one he could express so precisely because of long years of personal struggle. The thought of that emboldens me to think that I too might pass within the veil.

It had to be with just this notorious struggle in mind that Paul urged Timothy, *The husbandman that laboureth must be first partaker of the fruits* (2 Tim. 2:6).

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Then he added this most instructive counsel: *Consider what I say.* To fill out the underlying implications, it's as if Paul writes, *When I say that it is a necessity—when I say that hardworking farmers must feed themselves first, meditate on why this must be the dynamic order. Think through what it would take for you to so order your affairs that you are eating first! And may the Lord Himself enlighten your consideration with spiritual understanding of both your need and the ways in which to ensure that the arrangement of your affairs promotes this vital feeding of yourself first.*

The preacher's needs, like those of his people, range between the related goals of (1) finding out what the Bible says to believe and (2) fleshing out how the Bible says to behave. Between these two lies the entire spectrum of essentials for the preacher's faith and practice.

For years I taught ministerial students that it was unwise to separate their personal study of the Scripture from their pulpit preparations. I now think otherwise. Theoretically, you would think that a man might feed himself best out of the deep study he does for preaching. But too often this is not the case. Invariably he is thinking not of himself but of his people during that preparation time. And it is almost impossible, all well-meaning advice to the contrary, to alter that mentality. I'm not suggesting that this should be the state of things. I'm merely saying that it is.

One of the reasons that pastors and other occupational teachers of Scripture need personal time with God's Word that is separate from their professional preparations is that their personal growth needs are often different from that of their listeners. In fact, this is one of the dynamics of leadership. The leader is out in front. He has advanced beyond his people. The pasture in which he is feeding them ministerially today is often the ground he conquered personally yesterday. Now he himself is pressing on into new frontiers, and therefore his needs are advanced beyond his people's.

This does not mean that the answer to a preacher's need lies in a rigid polarizing of his personal reading from his sermon preparation. But he would do well to divide his dealings with the Bible into two stages. The first is personal—just as Paul said. The second is ministerial. Out of the first will come the second, but the second must wait its turn! A preacher must first meet

his own need. Therein lies the secret to his soul's being really satisfied with the Word.

Directing the Word to Personal Ministerial Need

George Müller, who housed thousands of orphans by faith alone, testified to his recognition of this principle when he related that his practice was to read until he found a verse upon which he could *lean his entire weight* for the day. We too reveal our instinctive recognition of this principle by our choices of topics and texts for preaching. And it will be by carrying it over from the selection of sermon topics for our people to the selection of study topics for ourselves that we will come to satisfy our souls with the Word. Satisfying Bible study is so because it meets a present need. As it is for the people, so it is for the preacher.

The preacher's needs, like those of his people, range between the related goals of (1) finding out what the Bible says to believe and (2) fleshing out how the Bible says to behave. Between these two lies the entire spectrum of essentials for the preacher's faith and practice. So before he opens the Bible on any given day, let the preacher know his need. Let him know it so definitely that he can write it on a piece of paper. Then let him ransack the Scriptures to fill the void in his soul.

For instance, who among us has not faltered out of fear of man? When you find yourself in that kind of trouble, you must deliberately customize your devotional reading of Scripture to address such a debilitating temptation directly. There are many recorded instances, particularly in the Historical Books, of faithful prophets whose examples will rebuild our courage. I've never done an exhaustive Biblical study of this topic, but I can easily imagine what a terrifically strengthening project it would prove to be. I would think that it might even be catalytic to a personal spiritual revival to dedicate even a single morning to running down all the various references and incidents related to a preacher's resisting the temptation to trim God's message.

By the way, if anyone should feel inclined to do a study on this subject, there's some rich seed thought (including numerous Scriptural and historical examples) in Charles Bridges' chapter on "The Fear of Man" in his classic, *The Christian Ministry*. It is an outstanding analysis of this paralyzing problem.

Or, to take another example of need, if we're swamped in depression, then again we must address the situation deliberately through our personal devotional reading. Try a study of the ministry of Elijah. Employ your best commentaries and biographical sketches of Elijah's life in order to take your study to a deeper level. (If I were doing such a study, I'd want to make use of F. W. Krummacher's *Elijah the Tishbite*, Leon Wood's

Elijah, Prophet of God, and F. B. Meyer's *Elijah and the Secret of His Power*.) Mark up the margins of your Bible with what you find. And again, search through your library until you find something sympathetic, such as C. H. Spurgeon's "The Minister's Fainting Fits" (*Lectures to My Students*, chapter XI) or J. Oswald Sanders' chapter "Despondency: Its Cause and Cure" in his book *A Spiritual Clinic*.

Regardless of the approach, the preacher must read and study and feed according to his need. And as he does, it is absolutely essential that he nourish a deep, abiding conviction that what he studies applies first and foremost to himself. Bengel's dictum to preachers was, *Apply thyself wholly to the Scriptures, and apply the Scriptures wholly to thyself*. Or, as one of our most wistfully personal hymns pleads, *Break thou the bread of life, dear Lord, to me!* And brethren, we, more than anyone else in our assemblies, must be the ones who cry, *Beyond the sacred page I seek Thee, Lord!* I must be Tozer's saint who penetrates *in sensitive living experience into the holy Presence* first, long before I seek to lead my people there.

Systematizing Our Feeding

Targeting need being the first essential to satisfying feeding, systematizing that feeding must certainly be the second. Why are we not sufficiently *nourished up in the words of faith and of good doctrine*? We would be loath to confess it to our people, but often it is because we have no structure to which we hold ourselves inflexibly accountable. The rule in G. Campbell Morgan's household regarding family altar was, *No Bible, no breakfast*. We could profit from that kind of beneficent rigidity.

I realize the danger of attempting to prescribe rules for another man. Dr. David Martyn Lloyd-Jones often quoted what he called the first rule of dietetics, *Jack Spratt could eat no fat, his wife could eat no lean*, as an illustration of the folly of prescribing one another into our own patterns. His caution is important. Nevertheless, both he and nearly every other devoted student of Scripture in the history of the church testify to a preacher's need to have some system to his Bible reading. Lloyd-Jones himself wrote, *My advice here is: Read your Bible systematically. The danger is to read at random, and that means that one tends to be reading only one's favourite passages*.

So what systems are helpful to a preacher? The old Puritans used to divide the approaches between what they called *plow work* and *spade work*. Spade work they defined as digging down into a small plot (a verse, a paragraph, or an entire chapter) and mining its depths with lexicons and grammars until the sequence of thought and every nuance of meaning were laid bare. Both Matthew Henry and Albert Barnes excelled at

this, and out of their diligent spade work came the commentaries that have blessed thousands. (You see the order there—feeding themselves first; writing for others second.) Matthew Henry studied and wrote for his own soul's growth between five and eight in the morning, before beginning the day's pastoral duties. No wonder his work breathes such a spirit of devotion that Spurgeon recommended reading it through on our knees! George Müller was another who fed his soul by spade work. He wrote in his diary under the date of May 9, 1841,

It has pleased the Lord to teach me a truth, the benefit of which I have not lost for more than fourteen years. The point is this: I saw more clearly than ever that the first great primary business to which I ought to attend every day was, to have my soul happy in the Lord. The first thing to be concerned about was not how much I might serve the Lord, or how I might glorify the Lord; but how I might get my soul into a happy state, and how my inner man might be nourished. . . . I began therefore to meditate on the New Testament from the beginning early in the morning. The first thing I did, after having asked in a few words the Lord's blessing upon His precious

So what systems are helpful to a preacher? The old Puritans used to divide the approaches between what they called plow work and spade work. Spade work they defined as digging down into a small plot (a verse, a paragraph, or an entire chapter) and mining its depths with lexicons and grammars until the sequence of thought and every nuance of meaning were laid bare.

Word, was to begin to meditate on the Word of God, searching as it were into every verse to get blessing out of it; not for the sake of the public ministry of the Word, not for the sake of preaching on what I had meditated upon, but for the sake of obtaining food for my own soul.

Notice his testimony, *searching . . . into every verse to get blessing out of it*. And notice the objective. He specifically clarified that he read *for the sake of obtaining food for my own soul*. There's the appealing example of one whom we all recognize to have enjoyed the good hand of God's full blessing on his life. Perhaps we cannot constrain the same amount of blessing from God,

but we can certainly commune with same God who blesses.

What did the Puritans mean by *plow work*? By this they were referring to systematic reading of the entire Bible, or major sections of it, for the purpose of winning familiarity with its entire contents. Along this same line of study is the examination of Scripture by topics, doctrines, or key words. Lloyd-Jones's personal practice was this kind of plow work. For many years he followed the scheme designed by Robert Murray McCheyne whereby you read four chapters a day, thus completing the Old Testament once and the Psalms and the New Testament twice every year. If you've never read through the Bible by McCheyne's calendar, I enthusiastically recommend it. It's been my own daily approach for the last four or five years, and I've found it to be an excellent way of getting through the Bible consistently.

Another "plower" was H. A. Ironside. As a boy he began reading through the Bible, caught up the total number of times through with his age by the time he was fourteen, and then completed the Bible once a year for the rest of his life (until 1948 when cataracts prevented such close reading). One time Ironside and several other preachers sharing the same platform at a Bible conference were asked to reveal to the audience something of their devotional approach. In the course of the discussion someone asked each man what, for instance, he had done with the Word that morning. When it was Ironside's turn to answer he hesitated, and then replied modestly that he had read through Isaiah!

G. Campbell Morgan was another who read the Bible by books, but his preference was a modification of the method in that he practiced repeated readings of the same book. Rising at 5:30 every morning (his children testified that this went on even over Christmas holidays), he would read a book through at one sitting. He would repeat the process forty to fifty mornings (see his *Living Messages of the Books of the Bible* for the result). All of this was done before he ever began preaching from a book. And to throw the standard completely off the scale, Alexander Maclaren read a chapter from his Hebrew Bible and another in his Greek New Testament every day—although even he may have been outstripped by F. W. Robertson, who memorized all of the New Testament in English and much of it in Greek while shaving in the morning! Ah, brethren, there were giants in the earth in those days!

Regardless of our approach—and we will probably do best to alternate between them from time to time—

the essential thing is that we be studying, not first as preachers, but as Christians—as men who are looking for a fresh feeding every day from the hand of God. H.C.G. Moule used to urge young ministers,


I put in my plea . . . for such a secret study of the Word of God as shall be *unprofessional, unclerical, and simply Christian* [emphasis his]. Resolve to "read, mark, and inwardly digest" so that not now the flock but the shepherd, that is to say you, "may embrace and ever hold fast the blessed hope of everlasting life." It will be all the better for the flock. Forget sometimes, in the name of Jesus Christ, the pulpit, the mission room, the Bible-class; open the Bible as simply as if you were on Crusoe's island, and were destined to live and die there, alone with God.

Brethren, if we do not do this thing, not only our persons but our pulpits will suffer. And our people will drift away to someone who has the breath of God about his life. Tozer warned that although many of our people *love the altar and delight in the sacrifice*, they are increasingly *unable to reconcile themselves to the continued absence of fire*. To explain his warning he continued,

There is today no lack of Bible preachers to set forth correctly the principles of the doctrines of Christ, but too many of these seem satisfied to teach the fundamentals of the faith year after year, strangely unaware that there is in their ministry no manifest Presence, nor anything unusual in their personal lives. They minister constantly to believers who feel within their breasts a longing which their teaching simply does not satisfy.

Oh to be men of God! Oh to be living, vibrant, pulsing with the words of the living God! To be, as Spurgeon challenged, men so fed that if our veins were cut anywhere our blood would flow Bibline!

At the outset of His call upon Ezekiel, God commanded him, "But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth and eat that I give thee" (2:8). God has spoken. Open thy mouth. Eat before you preach. Be first partaker of the fruits that your profiting may appear to all.

Pastor, for the round of toil,
See the toiling soul is fed.
Shut the chamber, light the oil,
Break and eat the Spirit's bread.
Life to others would'st thou bring?
Live thyself upon thy King! 

Bring . . . the Books

Jonathan Edwards on the Glory and Excellency of Christ

A young man in his second year at a secular graduate school recently expressed to me both his commitment to the ideas of Biblical Fundamentalism along with the frustration that many in his generation feel about Fundamentalism. I asked him to identify the primary frustration; his answer was both surprising and refreshing. After expressing thankfulness for the spiritual benefit he had received from the churches he has attended over the years, he mentioned he had recently visited a conservative church and been impressed and refreshed with the Christ-centered sermon. I gathered that, though deeply appreciative of many things about the churches he attended, it had been a while since he had heard a sermon that had that kind of focus. I was surprised because I expected his frustrations to lie in areas other than the preaching. I was refreshed that his point of reference was actually the Christ-centered nature (or lack thereof) of the sermons he hears. And I was filled with hope because every pastor can and should preach Christ!

To help encourage those of us who preach to that end, I want to call attention to a small, overlooked volume of sermons on Christ preached by Jonathan Edwards, *Altogether Lovely: Jonathan Edwards on the Glory and Excellency of Christ* (Soli Deo Gloria). Edwards believed that once a sinner saw the “glory of God in the face of Jesus” (2 Cor. 4:6) and was converted, he would regard Christ as the most desired object above all others.

Nine sermons comprise this volume. All have as their chief theme some aspect of the glory or excellency of Christ. Over two-and-a-half centuries later they are as powerful and fresh as they were when Edwards preached them. Each message reveals the passion and spiritual fervency Edwards brought to the pulpit. He desired Christ above all else, and he wanted to fan this same desire in the hearts of his hearers.

The first sermon, “God the Best Portion of the Christian,” takes for its text the familiar refrain, “Whom have I in heaven but thee? And there is none upon earth that I desire beside thee” (Ps. 73:25). Edwards sets forth his premise: “It is the spirit of a truly godly man to prefer God before all others things, either in Heaven or on earth.”

First, a truly godly person prefers God before anything else in Heaven. Our hearts long for Heaven not because of any of the delights which Scripture assures us are there, but because God is present there.

Now the main reason why the godly man has his heart thus to heaven is because God is there; that is the palace of the Most High. It is the place where God is gloriously present, where His love is gloriously manifested, where the godly may be with Him, see Him as He is, and love, serve, praise, and enjoy Him perfectly. If God and Christ were not

in heaven, he would not be so earnest in seeking it, nor would he take so much pains in a laborious travel through this wilderness, nor would the consideration that he is going to heaven when he dies be such a comfort to him under toils and afflictions. . . . If heaven were empty of God, it would indeed be an empty, melancholy place.

Second, a truly godly man prefers God before all other things on earth—before anything already possessed and before all things obtainable in the world.

It is the spirit of the godly man to prefer God to any earthly enjoyments of which he can conceive. He not only prefers Him to anything which he now possesses, but he sees nothing possessed by any of his fellow creatures as so estimable. Could he have as much worldly prosperity as he would, could he have earthly things just to his mind, and agreeable to his inclination, he values the portion which he has in God incomparably more. He prefers Christ to earthly kingdoms.

Edwards concludes with two powerful applications. First, the man who prefers God above all other things either in earth or in Heaven has found great happiness because he has chosen the one portion that will never change or pass away. Second, if we desire any other portion either in Heaven or on earth, we have good cause to examine ourselves to see if we are in fact among the godly. What is the main reason you want to go to Heaven? Do you prefer Christ to all others as the way to Heaven, or would you choose some other way if you could? If your lot was to spend eternity in this world, would you choose to spend life in holy living and in mean and lowly circumstances with Christ, or would you choose to live in eternal wealth, pleasure, and honor without God?

As I read this first sermon, I found myself transported to the very pews in Edwards’ church, hearing along with the congregation the powerful truths as they must have been delivered by Edwards. I admit to coming under great conviction upon reading these penetrating statements and coming to grips with the evidence of how far short my own life falls from preferring God as the best portion. Each succeeding sermon has had as powerful an effect as this first one, if not more so. I have shared the first of these treasures with you, and I leave you with the challenge to seek out the riches contained in the remaining eight messages! ☞

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

Dr. Sam Horn is vice president of Ministerial Training at Northland International University in Dunbar, Wisconsin, where he and his wife, Beth, have served since 1996. He also serves as senior pastor of Brookside Baptist Church in Brookfield.

Readers of this magazine are familiar with Genesis 1 and the account of the six days of creation. And most of the readers agree with this author that God created the universe in six literal and consecutive twenty-four-hour days. When reading over Genesis 1 every January 1st nothing unfamiliar seems to appear. But is it possible that most in the modern day have missed something?

Something strikingly unfamiliar to twenty-first century Christians may be intended by Moses. Many believe the universe extends for billions of light years in any direction, finally giving way to infinite hyperspace. Some believe the universe is finite and folded. A few believe the universe is dodecagonal in shape. But is there another possibility? A new theory, or rather an old belief revived, can be obtained by tracing the relationship of two recurring words in Genesis 1. Those words are “waters” and “firmament.”

Even before the creation of light God made “heaven,” “earth,” and “waters” (Gen. 1:1, 2). And these waters were “deep.” Then God finished the first day of creation by making “light” (1:3). What God did on the second day is intriguing. God said, “Let there be a firmament in the midst of the waters, and let it divide the waters from the waters” (1:6). The word “firmament” means “expanse.” No one will disagree that “the waters which were under the [expanse]” (1:7) are the waters of the Earth collected underground and above ground in oceans, lakes, rivers, and the like (1:9, 10). However, disagreement will exist regarding the identification of “the waters which were above the [expanse]” (1:7).

Until recently I always assumed that the “waters” above referred to moisture in the clouds and that the expanse was Earth’s atmosphere. Others in the recent past interpreted the waters above the expanse to be a vapor canopy that existed from creation until the flood. But creation scientists are moving away from the vapor canopy theory today (*Wild, Wild Weather: The Genesis Flood and the Ice Age*, AIG Video by Larry Vardiman, 2004). Is it possible that neither of these interpretations is accurate? What should guide the interpreter as he or she seeks to identify the “waters” and the “expanse”? The obvious answer is the context, if the context sheds light on the problem. Does Genesis 1 further define these words?

The answer is yes. The “expanse” is defined a few verses later when God creates on the fourth day. The expanse must refer to outer space because God hung the “lights” that “divide the day from the night” in it (1:14). God placed the lights in the expanse to be “for signs, and for seasons” and “to give light upon the earth” (1:14, 15). God placed a “greater light” in the expanse “to rule the day” and a “lesser light to rule the night”

(1:16). God also put the “stars” in the expanse (1:16).

Before identifying the “waters above the [expanse],” an additional comment is in order. The “expanse” includes not only outer space but also Earth’s atmosphere. This is obvious from 1:20 because the “fowl” fly in the “expanse.”

So if the expanse is Earth’s atmosphere coupled with outer space, then where are the waters that are above the expanse? Whereas the account of day three clearly identified the location of the “waters which were under the [expanse],” the account of day four now seems to identify the location of the “waters which were above the [expanse].” So where are those waters? These waters are above or around the expanse. That is, outer space is surrounded by water. Please note that the day four account does not mention water. But the account of day two does state that there is water above the expanse.

Is it possible that Paul’s words in 2 Corinthians 12:2 should be taken literally? This interpretation of Genesis 1 may give bearing to the apostle’s statement when he says that he was “caught up to the third heaven.” The first heaven would be Earth’s atmosphere. The second heaven would be outer space. And the third heaven would be God’s dwelling place. If this understanding is correct then the place where God dwells can be located spatially (though it may also be other-dimensional). There would, then, be a barrier of water between the second and the third heavens. Outer space would be surrounded by a thick layer of water.

The way we perceive the cosmos is different from the way the ancients perceived it. Now that does not matter if one is studying the writings of the Sumerians, Egyptians, Assyrians, Babylonians, or Medo-Persians. But it does matter if our perception of the cosmos differs from what is revealed by God in His Word. If this conclusion is sound then there are many passages interpreted poetically that should be interpreted literally. This gives new meaning when we read that God dwells upon or above the waters and walks on the vaults of Heaven. Space does not permit a discussion of dozens of texts that would be affected by this reading of Genesis 1. Nor can we, here, unpack the theological significance of these conclusions.

Allow me to end with a word of caution. I may be wrong. Since so many good people see Genesis 1 differently I would not make this a hill to die on. My thoughts are still developing, and I may change my mind. But, as I continue to study the Word for sermons and lectures, other passages seem to make more sense. I simply suggest that we read Genesis 1:1–2:3 repeatedly and allow the Word to dictate our understanding of Biblical cosmology. ☞

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

On October 19, 2004, in a “must win” game for the Boston Red Sox, an injured Curt Schilling took the mound. In a gutsy performance Schilling pitched seven strong innings even while blood pulsed from the sutures of his injured ankle. The television commentators marveled at Schilling’s courage to press on through the obvious pain.

Perhaps Curt Schilling had gained perspective and courage from his wife, Shonda. Three-and-a-half years earlier she had been diagnosed with malignant skin cancer.

Following successful treatment for her cancer, Shonda and Curt established the Shade Foundation of America, based in their sunny home, Phoenix, Arizona. Taken from their website, their mission statement is as follows: “Dedicated to eradicating melanoma through the education of children and the community in the prevention and detection of skin cancer and the promotion of sun safety.”

Sun safety is a good thing, especially in places such as Phoenix or in Yuma, where we live. In the oldest part of Yuma, where the buildings go back to the early 1900s, a quaint little sandwich café displays various old photographs chronicling life in Yuma “BA” (before air conditioning). One picture is of a hotel next to the train station. Over the hotel door hangs a sign that reads, “Free Board on Days with No Sunshine.” We have been in Yuma for almost three years, and I doubt that even five days have met that standard. Our family has come to love the sunshine, but we have also come to know the sinister side of sunshine. The sun dries things out.

For example, shortly after moving to Yuma, needing to replace a vehicle, I bought a six-year-old Mazda. One day when a tire went flat, I was surprised to find that the tire had actually unraveled. Even though it still had low mileage, the sun had so dried out the oils in the rubber that it had begun to disintegrate.

As recent transplants to the Southwest, we see deeper meaning in Scripture’s and well-known hymns’ desert imagery. We totally get their references to “dry places” and “weary land.”

Do I Have a Broken Spirit?

Recently, while I was reading a book on communication in marriage, the author quoted Proverbs 18:14: “The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?” The words “wounded spirit” grabbed at my heart for some reason. A study of the Hebrew word translated “wounded” led me to Proverbs 15:13 (“A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken”) and 17:22 (“A merry heart doeth good like a medicine: but a broken spirit drieth the bones”), where the same word is translated “broken.”

The question came to me, “Do I have a wounded or broken spirit?” I started thinking over recent months when on some days I struggled to get going. I thought about how many aspects of ministry had been such a great effort of late. It seemed that my delight in and enthusiasm for ministry had dried up. I had to explore this concept of a broken spirit further and look carefully for what causes that condition.

While meditating on “but a broken spirit drieth the bones,” I recalled a phrase from Psalm 22 where the sufferings of our Savior are prophesied. One aspect of His suffering is described by the statement, “My strength is dried up like a potsherd” (Ps. 22:15): “My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.”

“To every preacher of righteousness as well as to Noah, wisdom gives the command, ‘A window shalt thou make in the ark.’”

Charles Spurgeon

In the desert we depend on lip balm and moisturizers to counter the effects of the dryness. When my spirit dries out, due to my sinful response to the stresses—the incessant sun and the wind—of life, what I really need to do is to repent. humility as the law of the supernatural life you are to live.

In May of 2005 I had the privilege of going to Israel. As we toured the various archeological sites we found potsherds everywhere. Either the Israeli department of tourism is restocking those sites with potsherds for tourists like me, or the ancient Israelites were very hard on pottery. Or perhaps there is another cause—the sun.

It may be that their pottery was more susceptible to breaking after prolonged exposure to the sun and dry climate. Items do not have to be exposed to direct sunlight to get dried out by the sun. As the sun dries out an area so that it becomes more desertlike, the dryness affects even those items stored out of the sun’s direct rays. Consider such everyday items as a soldier’s shield or a wineskin. In ancient Israel shields were often made of wood and covered with leather. The leather had to be rubbed with oil to keep it from drying out (2 Sam.

1:21). Also, consider the parable of the new wine in old wineskins. The old skins had gotten dried out. While they might still suffice for carrying water, they could no longer be used for anything that would stretch out the skins lest they burst (Mark 2:22). Logic would dictate that these items would not have been left in the sun any more than necessary. Yet over time they would dry out due to the extremely dry conditions caused by incessant sunlight.

I found myself asking, “Am I like an old wineskin, destined to dry out and become useless? Is there not a remedy for my wounded, broken, dried-up spirit? Is there a balm in Gilead?”

Restoring the Spirit

Gilead was renowned for its healing ointments going back to the days of Joseph (Gen. 37:25). A thousand years later Jeremiah refers to the balms of Gilead to illustrate Israel’s destitute spiritual condition: “Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?” (Jer. 8:22).

Israel refused to be restored and to seek God. This is the remedy needed for restoring the dried-up spirit. If we have that sense that our heart is wounded, broken, and dried up, it is because we have neglected the ministrations of Christ and His promise of restoration.

Like Israel, my tendency is to fall back to old habits of self-reliance and pride rather than to seek God’s grace and forgiveness, allowing God to rejuvenate my spirit. In the desert we depend on lip balm and moisturizers to counter the effects of the dryness. When my spirit dries out, due to my sinful response to the stresses—the incessant sun and the wind—of life, what I really need to do is to repent. This is a conscious choice to stop trusting my own thinking and to return to what is true about God. Confessing unbelief and restoring belief in what God has said are the oil that will revive our spirits. This is the essence of what David did when we read that he “encouraged himself in the LORD” (1 Sam. 30:6).

Prevent a Dried-Out Spirit: Seek Out the Shade

“The LORD is thy keeper: the LORD is thy shade upon thy right hand” (Ps. 121:5).

Our daily routines and daily interaction with the world wear us down. Times of unusual busyness can dry us out. There is also the continual interaction with our sinful world, which can leave one feeling as though he is bailing the *Titanic* with a teacup. The temptation toward compromise and pragmatism is ever present in the midst of a culture that elevates results and discards truth.

Every believer must know and use the means of shade that God provides. Personal devotions and

church attendance refresh the Christian’s soul. The pastor or evangelist may too easily allow sermon preparation time to substitute for devotional time. Church attendance for those in ministry is a given, but our responsibilities while we are at church and the continual focus on managing our interactions with people can too often make our time at church more like time in the sun rather than time in the shade.

It is at these times that God’s servants must embrace with new vigor the promise of Psalm 121:5: “The LORD is thy shade upon thy right hand.” I have noticed that wherever I go my right hand goes with me. If the Lord is my shade upon my right hand, then everywhere I go, that shade goes with me as well.

A right understanding about the Lord’s *continual presence* will prevent me from being dried out spiritually. I often see folks walking around Yuma carrying open umbrellas. They aren’t using them for rain, as we only average four inches of rain a year. They are using them for shade from the sun. They have a “shade upon their right hand.”

The Hebrew word for “shade” is nearly always translated by the word “shadow,” as in Isaiah 32:2: “And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.”

Many commentators see this as a reference to Christ, and certainly only He is able to be all of these in the lives of His people. It would seem that this imagery strongly impressed Elizabeth C. Clephane as she penned the words to the familiar hymn “Beneath the Cross of Jesus.”

Beneath the cross of Jesus
I fain would take my stand,
The shadow of a mighty rock within a weary land;
A home within the wilderness, a rest upon the way,
From the burning of the noontide heat,
and the burden of the day.

Expect the world to dry out your spirit. Be prepared and meditate upon the promise “Lo, I am with you always.”

A wonderful Savior is Jesus my Lord,
A wonderful Savior to me;
He hideth my soul in the cleft of the rock,
Where rivers of pleasure I see.
He hideth my soul in the cleft of the rock
That shadows a dry, thirsty land;
He hideth my life with the depths of His love,
And covers me there with His hand,
And covers me there with His hand.

What next then? Oil your shield! Apply the promises of the Word. But don’t just smear it over the surface. As a friend in ministry from long ago used to say of God’s grace and truth, “We must press it into the cracks in our lives.” ☞

Beverage Alcohol?

Don't Give Yourself a Headache over This!



How hard can this be? We honestly have to wonder if anyone who is toying with the idea of drinking alcohol has ever had a drunk in the family. Broken homes, abuse, disease, early death, financial ruin, reckless homicide—the list goes on and on. The next time you hear Dave Ramsey screaming “Don’t cosign!” imagine him saying, “Don’t drink!” That’s the short version of the position that *FrontLine* takes on drinking. The more thoughtful approach has appeared in the articles referenced below.

“Does the Bible Condone Alcoholic Beverages?” Gary Reimers, Fall 1993

Fundamentalists find themselves in a difficult and awkward position concerning alcoholic beverages. By instinct, tradition, and Biblical principle they are convinced that believers should abstain entirely. Yet that position is under strong attack today by others who also claim to believe the Bible. Among New Evangelicals the trend is toward “social drinking” as the acceptable practice for Christians, and they point to the Word of God for support. . . .

In Bible times the purpose was to purify drinking water. In our world good drinking water is usually available. Instead, most people who drink alcoholic beverages today do so either because they like the effect of the alcohol or because they want to be accepted by others. . . .

While the Bible does not prohibit the use of wine for people in general (assuming the proper dilution), there are three classes of people for whom no amount of alcohol is allowed. The *priests* serving in the tabernacle were not to use alcohol lest it hinder their ability to communicate the truth of God’s Word to others (Lev. 19:9–11). *Kings* were not to use alcohol lest it distort their ability to discern what is right (Prov. 31:4, 5). *Nazarites* were not to use alcohol lest it deter their dedication to the Lord (Num. 6:3).

Those are not outdated Old Testament categories. God has designated us “kings and priests” (Rev. 1:5, 6) and calls on us to dedicate ourselves to serve Him (Luke 9:23). Certainly God’s standards for His kings, priests, and dedicated servants today are at least as high as they were then. The only question is, “Are we willing to submit to His will and His Word?” Consider carefully the apostle Paul’s exhortation:

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in day; not in rioting and drunkenness, not

in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof (Rom. 13:12–14).

“Is Separation Old Fashioned?” Frank Bumpus, May/June 1997

We live in a day when the entertainment industry continually sinks to new lows of immorality (flaunting its nudity, profanity, and violence), and the media becomes increasingly brazen in its ridicule of Christian beliefs and standards. Yet in the midst of all this, some Christian leaders want to rethink the most basic positions. While addiction ravages our nation, some look more favorably on social drinking. . . . The loosening of standards is not a result of theological enlightenment, but of a theological erosion that betrays a deeper heart problem.

The leadership of the American Association of Christian Schools was greeted by then-President George W. Bush in the briefing room of the Old Executive Office Building of the White House in 2002. He made it a point to meet with us, since that same group had to run from the building with everyone else during the terrorist attacks of September 11, 2001. During that meeting, he commented that the media and his critics could not understand or would not accept that he had conquered his drinking by becoming a Christian. In his recent book, *Decision Points* (pp. 33–34), he recounts how he became a teetotaler. His salvation testimony there is not as clear, but he gives God the credit.

After making essentially the same arguments that Dr. Reimer’s article made, the following article referenced President Bush’s testimony and presented six arguments against beverage alcohol.

“The Christian and Alcohol,” Chuck Phelps, May/June 2005

Did you know that President George W. Bush is a teetotaler? His abstinence has not limited his career. Quite the opposite is true! President Bush claims to have trusted Christ as Savior and put away alcohol. What does our Christian president know that you need to know too?

1. Alcohol is very addictive, enslaving one out of every ten users! First Corinthians 6:12 forbids such addictions, as does Ephesians 5:18.

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FBFI Resolutions on the SBC

Continued from page 19

and secular forces present in society. Signed by individuals such as Charles Colson; Richard Land of the Christian Life Commission of the Southern Baptist Convention; Larry Lewis of the Home Mission Board of the Southern Baptist Convention; Fr. Richard John Neuhaus, Institute on Religion and Public Life; and endorsed by Bill Bright, Campus Crusade for Christ; Keith Fournier, American Center for Law and Justice; Richard Mouw, Fuller Theological Seminary; Mark Noll, Wheaton College; J. I. Packer, Regent College; and Pat Robertson, Regent University, we believe that this document represents a betrayal of the cause of Biblical Christianity and is a further move toward union with the Roman Catholic Church and apostasy in religious life.

94.09: Regarding Tim Lee and the CORE Ministries

The FBF believes in revival and evangelism but contends that the bridge-building advocated by Lee and his ministries is wrong and will result in mass confusion among a younger generation of independent Baptists who consider themselves Fundamentalists. We believe that all attempts to camouflage the issue by attempting to show a distinction between an actual merger of independents and Southern Baptists and having simply a time of fellowship between independents and those in the SBC is a smokescreen for a departure from the principles of Biblical separation and will lead a generation of young Fundamentalists into compromise.

95.11: Regarding the Southern Baptist Convention

The FBF applauds those in the Southern Baptist Convention who fought a battle for the inerrancy of Scripture but disagrees with Jerry Falwell and Tim Lee, who attempt to convince followers that the SBC conservatives are Fundamentalists. At best, conservative Southern Baptists are New Evangelicals who cooper-

ate with and promote the ecumenical evangelism ministry of Billy Graham. The Southern Baptist Convention dialogue with the Roman Catholic Church, the two Southern Baptist leaders who signed the 1994 ecumenical "Evangelicals and Catholics Together" agreement (the furor created caused them later to ask to have their names removed), and statements made by Convention leaders embracing Charismatics indicate dangerous drifts in the SBC.

We believe that statements made by Charles Stanley, twice elected president of the SBC, such as, "If it's a Southern Baptist seminary, it should be balanced in its approach. If you're going to have liberals, you need strong conservatives. . . . If you've got people who don't believe in the virgin birth, you need people who do," lead to unscriptural confusion. Adrian Rogers, elected to two terms as president of the Southern Baptist Convention, has said, "I don't want any witch hunt to purge the seminaries." Statements such as these reveal that even conservative leadership in the SBC will not take the strong stands necessary to rid the Convention of its liberal and neo-orthodox factions. Until this happens, we do not see how independent Fundamental Baptists can make common cause with Southern Baptists.

96.13: Regarding the Southern Baptist Convention and Ecumenicity

The FBF applauds recent attempts within the Southern Baptist Convention relative to the authority, infallibility, and inerrancy of Scripture but believes that much of this is negated by the participation of Southern Baptist churches in ecumenical interfaith worship services and continuing support of the Cooperative Program.

01.06: Regarding the Southern Baptist Convention

The FBFI expresses gratitude to God for the changes in the Southern

Baptist Convention nationally since 1979. We commend the reaffirmation of inerrancy, now a confessional requirement for its agencies—the seminaries, mission boards, and its publishing arm. Furthermore, we applaud the repudiation of homosexuality and the confessional commitment to a Biblical role for women. However, we exhort our brethren to continue reformation by opposing the ecumenism of Billy Graham and "Evangelicals and Catholics Together." We also urge perseverance at the state and local levels, purging the theological and moral decay. And, where purging is not possible, we urge Southern Baptists to withdraw and rebuild, showing fidelity to the Scripture. Until Southern Baptists fully recognize and repudiate the destruction of Neo Evangelicalism that has weakened their churches and seminaries, the Scriptural response of Fundamental Baptists must continue to be separation.



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Fundamentalist Fighting Words from *FrontLine*: Tolerance, Legalism, Hostility, Worldliness

When the Fundamental Baptist Fellowship began to speak through resolutions in 1978, then through *FrontLine* magazine in 1991, it was necessary to continue the “battle royal for the fundamentals.” It is not surprising that some have seen Fundamentalism in the context of its combativeness rather than the rightness of its cause. Spiritual leaders must “reprove, rebuke [and] exhort with all long-suffering and doctrine.” God calls and uses men with different experiences and different gifts who share a common commitment to this cause. Below are articles presented in chronological order of publication demonstrating the value of *FrontLine* as a forum for Fundamental Baptists who wholeheartedly agree with the doctrinal statement of the FBFI.

Dr. Bumpus’s stern warning deserves a hearing because he wrote from the perspective of a battle-scarred veteran of spiritual warfare with a genuine concern for his fellow Fundamentalists, and as editor of *FrontLine*. Dr. Doran’s well-reasoned two-part argument refuting the false accusation of legalism stands on the authority of skilled exposition. Pastor Stertzbach’s urgent demand for an end to the schismatic textual controversy spoke for multitudes, bringing “Amen” from every quarter. And Dr. Layton Talbert’s wise analysis of trends in Evangelicalism is representative of his faithful and prolific writing in *FrontLine*. As a contributing editor, his Bible studies and articles have appeared in every issue since our second year of publication.

“Fundamentalism’s Greatest Danger,” Frank Bumpus, Vol 6, No 6, 1995

Is it the hostile secular world that is becoming increasingly bold in its attacks upon Biblical Christianity and all it stands for?

Is it liberalism against which Fundamentalism has been engaged in battle for so many years?

Is it Neo-Evangelicalism that attempts to infect

Fundamentalism with its spirit of compromise?

Each of these elements is a formidable foe. But another peril with far greater power affects the future of Fundamentalism. Its danger is in its subtlety and in its source, for it is found within the movement. What is this danger? It is a **spirit of tolerance**.

Commenting on the liberal/Fundamental wars within the old-line denominations, Beale observes, “Fundamentalists soon discovered that it was this kind of amiable conservative who would allow the denomination to fall to the liberals” and that “they would prove more dangerous to the conservative cause than the heresy itself because they could not be counted on to stand firm in the heat of battle and they would influence others to take a soft stand.”

The legacy of the tolerant conservative is one of naiveté, cowardice, and betrayal to the cause of Christ.

After the battles were over and the conservatives left the old convention, many of those compromisers felt that they could not remain with the liberals and came out with the conservatives. It was not long until the influence of this group of compromisers corrupted the newly formed Conservative Baptist movement. Now that movement and its agencies are firmly in the Neo-Evangelical orbit.

The tolerant conservative today is usually a product of our Fundamentalist institutions and moves with ease within our circles. As Dr. Beale observes, his personality is congenial and winsome, but he disdains controversy and recoils from militancy. He is inclined to suspect and criticize the motives of those who do fight error and often parrots the criticism of those outside Fundamentalism. His is the voice of moderation and he prefers peace over purity. His philosophy leads to compromise and eventually to surrender and defeat. Beware of the tolerant conservative.

“Are Fundamentalists Legalists? Part One,” Dave Doran, Mar/Apr 1999

We live in a day where name-calling and labeling have become the primary means of debate and argument. If you don't like a group's stand . . . label them. . . .

Unfortunately, the same tactic has also been used in contemporary religious debates. In particular, [in] modern discussions regarding holiness and personal standards . . . there is always someone ready to throw out the theological smoke bomb, “You're a legalist,” or “That's legalism.”

This accusation, however, misses the real issue . . . [which] cuts straight to the heart of what Paul had preached when he brought the gospel to the Galatian believers. Paul's response to the Judaizers seeks to demonstrate the seriousness of the flaws in their teaching. . . . They were advocating a gospel of works . . . that Paul clearly declares is another gospel, a false gospel (Gal. 1:8, 9). That this is the eye of the storm is evident from Paul's statements in 2:16, 5:4, and 3:1.

Drawing the accusations of legalism from the writings of Evangelical writers and evaluating them fairly, Dr. Doran proceeded to demonstrate a logical syllogism through which they arrive at their false conclusion.

Major Premise: Believers are free from the law.

Minor Premise: The law is a set of rules (a list of dos and don'ts).

Conclusion: Believers are therefore free from rules (lists of dos and don'ts).

. . . This argument fails to recognize that Paul was specifically addressing the Mosaic law, not law as a principle.

. . . The rule of life for the believer in this dispensation is the teaching and commands of the NT. Church saints are under the Law of Christ (Gal. 6:2), the royal law (James 2:8), the perfect law of liberty (James 1:25).

“Are Fundamentalists Legalists? Part Two,” Dave Doran, May/June 1999

From [the] starting point that the law is a set of rules and regulations, the allegation of modern legalism shifts to the meaning of the term “legalism” itself, which Swindoll (*Grace Awakening*, p. 81) defined as “an attitude, a mentality based on pride. It is an obsessive conformity to an artificial standard for the purpose of exalting oneself.” . . . It is crucial to note his definition of the law as “an artificial standard.” This is a classic example of the first syllogism. Following is how the second syllogism makes its argument:

Major Premise: The Galatians were going back to the law.

Minor Premise: Returning to the law (a set of rules) is legalism.

Conclusion: Therefore, to have a set of rules is legalism.

The second syllogism misses what I believe is the cardinal distinction. The Galatian problem was reliance upon the Mosaic Law as the means of justification.

It seems that this whole debate regarding setting guidelines for the pursuit of personal holiness is tilted toward self-rule rather than Spirit-rule. Swindoll is cavalier in the expression of his contempt for anyone suggesting how he, or anyone else, ought to live. Note the force with which he states his case: “Let me give it to you straight. Don't give me your personal list of do's and don'ts to live by! And you can count on this: I will never give you my personal list of do's and don'ts to follow!” (*Grace Awakening*, p. 132). While this plays well in the ears of a generation—my own—that has been brainwashed by three decades of narcissistic philosophy it cannot be squared with the teaching of Scripture.

First, it flatly contradicts the pattern of discipleship taught and displayed in the New Testament. The heartbeat of discipleship is reproduction of a pattern—a disciple becoming like his teacher (Luke 6:40). Second, it ignores the clear practice of the apostle Paul, who called believers to follow his example (1 Thess. 1:6; 1 Cor. 4:14–16; 11:1). It seems impossible to honor both the discipleship mandate and Swindoll's radical individualism. While some may immediately dismiss this argument by making a distinction between his apostleship and our status, it must be remembered that Paul instructed Timothy to follow this same practice (1 Tim. 4:12; 2 Tim. 2:2). Finally, the clear Biblical responsibilities given to the leaders of the local assemblies involve the type of behavior that Swindoll so cavalierly condemns. Swindoll's radical individualism and autonomy seem to clash full force with the commands for believers to submit to and obey the leaders of the local assemblies (Heb. 13:17; 1 Thess. 5:12, 13). The very fact that these leaders are responsible for the spiritual direction and moral training of the believers necessitates practical instructions and guidelines for personal holiness.

Conclusion

So, are Fundamentalists the modern equivalent of the first-century Judaizers? Is the teaching of personal standards legalistic and driving believers away from the Spirit of God? Would the apostle Paul classify you as a heretic? I believe the obvious answer to each of these questions is a resounding “No!” In light of what we have seen about the Biblical concept of legalism, it is fair to say that few, if any, Fundamentalists are guilty of legalism in the Biblical sense of that term. In reality Paul would probably be appalled by the trivialization of this crucial theological issue.

“Enough Is Enough!” D. A. Stertzbach, Mar/Apr 2000

Every ministry, whether it is a church, a Christian school, a Bible college, or a seminary, has a right and a responsibility to have its own definitive position on the Biblical issues of inerrancy, infallibility, preservation, and ultimately preferred versions of the Bible. But the current controversy has gone beyond that and is taking a great toll on our movement and on the cause of Christ.

In my opinion it is high time that pastors take

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“On Jordan’s Stormy Banks”

Nancy Hamilton

Editor’s Note: This is the second installment of Nancy Hamilton’s Ladies’ Circle article begun in our November/December 2010 issue.

I couldn’t in good conscience relate the following “Jordan Story” excerpted from our 2009 Christmas letter without first confessing my own sinful propensity to think more highly of my own opinions than I should. There have been times when I have stubbornly insisted that I am “right” rather than submitting to my God-given authority, and I have demonstrated that I have yet to comprehend the meaning of the words, “Trust in the LORD with all thine heart; and *lean not unto thine own understanding*”! As one of our other sons once wisely observed, “It seems that even when my [authorities] are wrong, they’re right, because God brings about His perfect will through my submission to authority.”

Any parent of a child with Down’s syndrome, if he possesses even an ounce of veracity, must confess that his son or daughter is hard-wired-stubborn. We’re not talkin’ a-little-resistant stubborn; we’re talkin’ hard-headed-mule-balked-in-the-middle-of-the-road-only-one-way-to-skin-a-cat stubborn. To be sure, this obstinacy has its upside (Jordan, in defiance of his aptitude scores and the prognostication of a few nay-saying professional educators, has learned to read, write, cook, clean house, do laundry, swim, ride a bike, play the baritone, and answer any question one might happen to pose with a direct quotation from one of the thirty-two *Adventures of Patch the Pirate!*), but for those of us who live with Jordan in close proximity, “domestic tranquility” has become a tauntingly elusive concept to be enjoyed only after the rapture of our mortal bodies!

For the past several years, on the days he is not performing his custodial duties at the church, Jordan has done all of our family laundry. In between loads Jordan engages in what he refers to as “counseling myself.” Each morning he transfers his entire “study” to the family room, where he sets up his pastoral office. His library consists of five or six Bibles, *Vine’s Word Studies*, two concordances, several commentaries, his backpack, briefcase, hymnal, staff paper, and *Thayer’s Greek-English Lexicon of the New Testament*. The upshot of these “studies” is that, much in the same way Barney Fife suffers from the delusion that he is an accomplished singer, Jordan has come to deem himself a bit of a theological scholar. Although it is true that he does know his way around his Bible and can make some intriguing contributions to our family devotions, more often than not, his dogmatic theological diatribes



consist of a string of disconnected, opposing statements, peppered with unrelated passages of Scripture, all delivered with an air of condescension that would put even Barney to shame!

Shortly before our Thanksgiving trip to Greenville to visit our other children who are students at BJU, Jordan found himself in some serious “hot water” with his dad. I won’t bore you with all of the details. I will say only that the controversy had to do with some of my husband’s and our youngest son’s missing clothing being discovered neatly folded and hidden in a box in Jordan’s room, ready to be taken to our son, Micah, whom Jordan insisted was the owner. I couldn’t understand Terry’s level of frustration until he explained to me that this was the third time Jordan had purloined his and Ethan’s clothes with the intention of shipping them off to Dixieland. At one point, Terry suggested that they call in Ethan to make a positive identification of the stolen goods. To which Jordan replied, “I don’t think we should do that, Dad; he’s just a kid. You and me, we’re men; we can discuss this reasonably.”

Although the discussion lasted for over an hour, Jordan finally, but reluctantly, conceded his error. When Terry went to get Ethan so that Jordan could offer his apology, Jordan began to chide himself with words from James chapter one: “Well, I guess now I know what it is to be a doer of the Word and not a hearer.”

“I’m glad to hear that, honey,” I said, “Does that mean from now on you are going to try to be a ‘doer of the Word’?”

“Well . . . no . . . I thought I’d start being a hearer.”

“Sweetheart, I’m not sure you understand what the passage is saying. God *does* want us to hear His Word, but He is only pleased with us if we act upon what we hear. After we hear the Word, He wants us to do what it says. He wants us to be a ‘doer’ of His Word. Do you understand?”

At first Jordan’s expression was one of puzzlement, but it quickly morphed into confident condescension (complete with crossed arms, raised eyebrows, pursed lips, and nodding head).

“I don’t think that’s what it’s saying in the context, Mom. I’ll need to look that up in the Greek!”

Nancy is the wife of Terry Hamilton who for the past twenty-one years has pastored Friendship Baptist Church in Cedar Rapids, Iowa. Besides Jordan, the Hamiltons have five other children (four of whom are students at Bob Jones University) and two grandchildren. Their second son, Seth, is an FBFI chaplain candidate.

Growth for the sake of growth is the theology of the cancer cell.
—Edward Abbey

The intensity of pressure doesn't matter as much as its location. Does it come between you and God, or does it press you closer to Him?
—Unknown

Learn to say no. It will be of more use to you than to be able to read Latin.
—Charles Haddon Spurgeon

If Christ be God and died for me, then no sacrifice is too great for me to give for Him.
—C. T. Studd

How shall we take our stand beneath the cross and continue to love the selves that put Him there?
—Elisabeth Elliot

Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.
—Henry Wadsworth Longfellow

It has been said that when human beings stop believing in God they believe in nothing. The truth is much worse: they believe in anything.
—Malcolm Muggeridge

Spiritual maturity is not reached by the passing of the years, but by obedience to the will of God.
—Oswald Chambers

How many observe Christ's birthday! How few, his precepts! O! 'Tis easier to keep Holidays than Commandments.
—Benjamin Franklin

The victorious Christian neither exalts nor downgrades himself. . . . He believes that he has been crucified with Christ and he is not willing either to praise or deprecate such a man.
—A. W. Tozer

If I were called upon to identify briefly the principal trait of the entire twentieth century . . . I would be unable to find anything more precise and pithy than to repeat once again: "Men have forgotten God."
—Aleksandr Solzhenitsyn

What the country needs is dirtier fingernails and cleaner minds.
—Will Rogers

Paul's preaching usually ended in a riot or in a revival.
—Orin Philip Gifford

It was useless to stay in China and simply

preach Christ and not live Christ even before our servants.
—Rosalind Goforth

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

Spring unlocks the flowers to paint the laughing soil.
—Reginald Heber

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



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Seven Steps to Spiritual Growth

Editor's Note: *Although he graduated to Heaven on October 31, 2010, Dr. Warren Vanhetloo wrote other articles that have not appeared in his regular column, Cogitations. We are working to make those unpublished articles available to our readers. Prior to having a regular column, however, he wrote other articles for FrontLine, such as this one, which appeared in the January/February 1998 issue.*

Spiritual growth should follow spiritual new birth as naturally as physical growth follows physical birth. Yet neither physical nor spiritual growth occurs without healthy environment and activity. Physical growth can be stunted by inactivity or by starvation. Physical and social maturity are the result of eating, playing, working, sleeping, learning, fellowship, etc.

It is normal for a child to desire faster, greater growth; young people long to be mature. Growth to maturity, however, is not reached more quickly by wishing. Athletes must train vigorously to compete successfully, and the same discipline and effort are necessary for spiritual maturity. All true believers should desire greater maturity in Christ to be effective in that which we do for the Lord.

Christians never reach full spiritual maturity in this life. Years of being conformed unto the image of Jesus leave us still striving unto greater perfection. It should be our lifelong desire to maintain healthy patterns of growth. Individually, Christians should become properly self-disciplined, dedicated to maximum spiritual achievement. Collectively, God has directed believers mutually to encourage each other in local churches. Growth endeavors must involve more than one hour each Sunday morning. In His Word God has set forth patterns of spiritual endeavor which stimulate growth. Check the following seven to evaluate your growth environment.

1. *Talk with God* (prayer). Prayerful conversation with God is as essential as breathing. The Lord Jesus Christ maintained constant intimate prayer communion with the Father, and so should each believer. We are exhorted to pray without ceasing (1 Thess. 5:17). This is an attitude of prayer extending throughout the day which often includes unspoken desires. Practicing the presence of Jesus stimulates heart-to-heart conversation with Him. He is with us; He wants us to be aware of Him; He wants us to commune with Him.

Our prayer life also includes many times of formal expressions of prayer, alone in our "closet," in congregations, in family gatherings, and with close friends. Whether our prayers are inwardly or outwardly expressed, God

hears each one. When we ask according to His will, He will grant our request (John 14:13, 14). We are cautioned not to ask amiss, especially for selfish purposes (James 4:3). The attitude of prayer dependence strengthens the inner man.

2. *Walk with God* (fellowship). Our actions as well as our prayer life will be guided by our awareness of God in and with us. Through every aspect of life, twenty-four hours a day, seven days a week, we can walk step-in-step with God, as Enoch did for 365 years (Gen. 5:22, 24). For two to walk together, they must be agreed (Amos 3:3); we must maintain one mind and one spirit with the Lord. God does not change; we are the ones who need to adjust to His standards.

Our walk should never be in places where we cannot be proud to take our Savior. Proper walk includes not just places, but also our continuing heart relationship to the Lord. Friendship with the world can hinder fellowship with God (1 John 2:15-17). Confession of sin and cleansing (1 John 1:9) are important to restore a walk of sweet fellowship characterized by true humility (Mic. 6:8).

3. *Listen to God* (Bible). The Word of God is the believer's food and drink (Isa. 55:1, 2). A believer should meditate on God's Word day and night (Ps. 1:2). Each Christian should daily search the Scriptures in personal reading. Opportunities for Bible studies and sound preaching will be delightful feasts for the soul. Today there is no excuse for an anemic believer.

Scripture functions like medicine as well as like food. A growing or mature believer will regularly rejoice to hear the Word sung and preached. One in love with the Lord will thrill to hear each love note from God Himself. Inwardly his own love for the Lord will be expressed with psalms and hymns and spiritual songs melodiously directed unto God (Eph. 5:19).

4. *Obey God* (heed). A believer should avoid everything which is spiritually harmful. God's instruction in His Word is adequate to direct a believer to success (Josh. 1:8). Like a child when he falls, we need to get right up and get going again.

Inner desire to know and do the will of God will show in actions. To trust and obey is one's action; hearing and heeding are degrees of one's response (1 Sam. 15:22; James 1:22). If a believer really desires to know God's will, he will be guided to a proper understanding of right and wrong, and good and best (John 7:17; James 1:5). All who do the will of God are greatly honored (Mark 3:35), and we certainly do not want to dishonor the One whose we

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Responding in the Time of a Crisis

Recently I met a young man named Daniel Minton who faced a crisis as a missionary in South Africa. Very few people would have done what he did in the hour of a crisis.

One night Daniel was watching the TV program *The Crocodile Hunter* with Steve Irwin. During the course of the program, someone asked Steve what to do if he were ever attacked by a crocodile. Steve said that if you put your hand in the back of the crocodile's throat and turn the palatable valve, it will cause water to gush into the animal's lungs, and he would release his grip.

Some time later Daniel was swimming with two other missionaries in South Africa, and a native on the shoreline shouted, "Crocodile!" Daniel began to swim quickly toward shore when all of a sudden a crocodile grabbed both of his legs and did two "death rolls." Daniel thought to himself, *I'm going to die! But I don't want to die—I don't believe the Lord is through with me yet.*

Daniel said that after the second death roll his head came out of the water and he took a big gasp of air. Then he remembered what Steve Irwin had said. So Daniel put his hand in the crocodile's mouth and reached for the back of its throat until he felt the palatable valve. He twisted and pulled on it, and immediately the crocodile released him. The two missionaries pulled Daniel out of the water. There was a little medical station nearby, and they put seventy-five stitches in his legs to close the wounds—without any anesthetics! They had to wait until the next day to drive him nineteen hours to a hospital to get more medical care. Daniel mentioned that he had been witnessing to a man who lived near him who had never shown any interest in salvation. When Daniel was home recovering from his wounds, he would sing aloud while lying in bed. One day his unsaved neighbor came over

and said, "I am ready to get saved." He said that Daniel's testimony convinced him of his need of a Savior.

There are two things that I want to stress as a result of Daniel's story. First, Daniel remembered what he had heard and then applied it to his crisis. What does the Word of God tell us? James 1:22 says, "But be ye doers of the word, and not hearers only, deceiving your own selves." We need to take God's admonition and put it into practice. In other words, do in action what you have heard in principle. For example, I had a Sunday school teacher in our church in South Carolina who was teaching about marriage and said that "marriage is a lifetime sentence." He taught that a man and wife are one flesh and quoted Genesis 2:24. However, this man was not a doer of what he had heard and even taught from the Scriptures—he ended up divorcing his wife! A person's life becomes a picture of disgrace when he does not do what the Bible instructs. But in contrast, a person's life becomes a picture of victorious living when he does do what the Bible instructs.

The second thing I would like to stress is that often our response to a crisis will impact the lives of others. Daniel's neighbor came to Christ because he heard him singing after the crocodile attack. We read in 1 Timothy 4:12, "Let no man despise thy youth; but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." Our response to a crisis can have a tremendous spiritual impact on the lives of others. I trust that you are never attacked by a crocodile, but regardless of what crisis you may face, remember what you have been taught from the Word of God . . . and do it!

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Beverage Alcohol Continued from page 21

2. Alcohol harms your body, which is the temple of the Holy Ghost (1 Cor. 3:16, 17; 6:19, 20). "Beer, wine, and hard liquor form toxic substances called aldehydes that can destroy the liver, kidney, and brain cells" (Robert Haas, MD, former president of the American College of Sports Nutrition).
3. The Bible forbids the use of "strong drink" (Prov. 20:1; 23:29–31). All modern alcoholic drinks are forbidden by this prohibition!
4. Your example will cause others to stumble (Rom. 14:21). According to a survey by the *Daily Journal* newspaper (Oct. 26, 1988), one of the top five reasons teenagers drink is because their parents drink.
5. Christians are kings and priests (1 Pet. 2:9). The Bible

says that kings and priests are not to drink (Prov. 31:4, 5; Lev. 10:8, 9).

6. The cost may be huge (Prov. 21:17)! The annual consumption of alcoholic beverages in the United States has reached 2.7 gallons of pure alcohol for every person fourteen years and older, the equivalent of 591 beers each (a substantial financial expenditure).

Just last year, Dr. Phelps's article "May Christians Drink in Moderation?" appeared in the May/June issue of *FrontLine*. We will no doubt have to address this problem again in the future as the "deeper heart problem" that Dr. Bumpus mentioned manifests itself more and more.

May we add another reason not to drink? Waking up with a headache is the anecdotal consequence of excessive drinking. Excessive argument on the subject may have the same effect.

AMOS: A CALL FOR

Despite the social, cultural, and theological chasms between ancient Israel and modern America, modernity is often an eerie echo of a chapter in Israel's history. The reason for this can be traced to one of the most basic of theological and anthropological facts: times change, but human nature does not. This is the inexorable law underlying the timeless cliché that those who fail to learn from history are destined to repeat it. And Hegel's even more pessimistic observation, "The only thing we learn from history is that we do not learn from history." One such chapter comes from the heyday of the northern kingdom of Israel under the reign of a king named Jeroboam II and during the ministry of a prophet named Amos.

Amos's Israel

It was the best of times, it was the worst of times. Wealth, abundance, ease, and security sat across the table from pride, presumption, and profligacy. Jeroboam II has been called the greatest of all the kings of northern Israel—but he has not been called the best. He reigned a total of forty-one years (793–753 BC). Yet his entire rule is contracted into the span of a mere seven verses (2 Kings 14:23–29), a synopsis as surprising in its details as it is in its brevity.

The attentive reader of the Books of Kings will have, by this point in the historical record, become wearily familiar with the predictable wickedness of each successive ruler of the northern kingdom of Israel. Launched by this king's namesake (Jeroboam I) in defiance of the demands of the Davidic heir (Rehoboam) some 140 years earlier, the break-away northern kingdom went only from bad to worse in every meaningful index of leading indicators—socially, morally, spiritually. Their political and economic fortunes, on the other hand, roller-coastered. Enter Jeroboam II.

Only a few years before Jeroboam II ascended the throne, Israel's international standing was downright embarrassing. Syria had militarily decimated them. Under his grandfather, Jehoahaz, Israel could field a paltry 10,000 foot soldiers, 50 cavalry, and 10 measly chariots (2 Kings 13:7)! Under the governance of Jeroboam II—and, surprisingly, through the gracious, intervening providence of God—all that changed.

His biography begins repetitiously enough. Jeroboam II, "did that which was evil in the sight of the LORD" according to "all the sins of Jeroboam" (2 Kings 14:24). Yet he was the first to restore the borders of northern Israel to their Davidic-Solomonic proportions. How did he manage this? The only explanation is that it was accomplished "according to the word of the LORD God of Israel, which he spoke by the hand of his servant Jonah."

Jonah? In fulfillment of some unrecorded pronounce-

ment of God through this prophet, God graciously extended the domain of His erring people. An almost absurdly undeserved blessing for a wayward people so prone to spiritual recidivism—but then, are *any* of God's providential interventions on our behalf "deserved"?

What prompted this pronouncement and providential intervention from the Lord on behalf of so undeserving a nation? "The LORD saw the affliction of Israel, that it was very bitter" and "saved them by the hand of Jeroboam" (2 Kings 14:26, 27).

Old Testament scholar Walter Kaiser notes that Jeroboam II "was able to take a nation that was just about ready to die and turn it into one of the great powers of his day." With that God-given territorial expansion came all the side-benefits of conquest: wealth, power, prestige, prosperity. Indeed, Kaiser adds, "The wealth and economic turnaround were so dramatic that it became a matter of concern for the prophets," who quickly found themselves having to rebuke the arrogance and oppression that arose so suddenly out of their new-found prosperity.

The prophet who figures most prominently in this time is Amos. The same God who so graciously prospered His afflicted people gave to Amos a message which minced no words in addressing their arrogant ingratitude. In unadorned English it reads less like picturesque poetry and more like a sermon from John the Baptist:

Woe to those who lounge upon ivory beds, and stretch themselves out on their couches, and gorge themselves on lambs from the flock and stall-fattened calves; who sing idle songs to the sound of the harp . . . , who drink wine by the bowlful and luxuriate themselves with the finest perfumes and lotions—but are not grieved over the ruin of Joseph! Therefore they shall now be among the first of those to go into slavery, and the partying of those who laze around will come to an end. The Lord GOD has sworn by Himself . . . , "I hate the arrogance of Israel . . . and I will deliver up the city and everything in it [to their enemies]" (Amos 6:4–8, paraphrase).

This was no idle threat. Amos prophesied near the end of the reign of Jeroboam II. In less than a generation, Israel was wiped clean like a dish by the ravaging armies of Assyria and carried into slavery. What was Israel's response to such preaching at the time?

Then Amaziah the priest of Bethel sent word to Jeroboam king of Israel, saying, "Amos has conspired against you right here in the territory of Israel; the country is not able to bear his treasonous rantings. For Amos has said this: 'Jeroboam will die by the sword and Israel will go into exile away from his land.'" And

SOBRIETY AMID PROSPERITY

Amaziah said to Amos, “Go, you prophet, flee away to the land of Judah; eat bread there and prophesy there. But never prophesy at Bethel again, for it is the king’s sanctuary, and it is a temple of the kingdom.” Then Amos answered Amaziah, “I was neither reared nor trained as a prophet; I am a farmer of sheep and sycamore trees. But the LORD took me from tending the flock, and the LORD said to me, ‘Go, prophesy to my people Israel.’ Now, therefore, you will hear the word of the LORD. You say, ‘Do not prophesy against Israel, and do not preach against the house of Isaac.’ Therefore the LORD says this: ‘Your wife will become a harlot in the city, and your sons and your daughters will fall by the sword, and your land will be divided up and parceled out to others. You yourself will die in an unclean land, and Israel will indeed be exiled into slavery away from its land’” (Amos 7:9–17, paraphrase).

Such a response as Amaziah’s to the word of the Lord, after all He had done, does not bode well for Israel—or anyone else. When Israel rewarded God-given prosperity with impudence, it was well-nigh sunset in Samaria.

Amos’s Message

The message of Amos opens with a divine salvo fired from Jerusalem, and the word from Yahweh is welcome news . . . at first (1:2). Warnings are aimed at each of Israel’s surrounding neighbors in turn: Syria (1:3), Philistia (1:6), Phoenicia (1:9), Edom (1:11), Ammon (1:13), and Moab (2:1). It would have been great if God had stopped right there, judging all those surrounding wicked people and giving them what they deserve. But then the guns level on Judah (2:4) and Israel (2:6). Why?

Judah and Israel had abused God’s grace (2:9–16); the advantages of grace bring responsibility (2:14). They had presumed on God’s election (3:1, 2); the privilege of election brings accountability (3:11). They had ignored God’s chastisement (4:6–13); the benefit of chastisement carries amenability (4:12). Yet they persisted in their sin (6:1–6), and the persistence of sin brings liability (6:6). Still, it wasn’t too late to respond with repentance (5:4, 6, 14). But they didn’t.

So there follows a series of visions of judgment (7:1, 4, 7). Each evokes a plea for mercy from Amos, and God relents, until Israel replies with official disdain for the prophet’s message (7:10–17). Another vision announces that the time of reckoning has arrived (8:1, 2). Then 9:1 announces a final vision of judgment and hope, punishment and promise (9:8). God’s purposes and promises will *not* be undermined and defeated, even by sin and disobedience (9:11–15).

Israel’s Sins

Although Israel was guilty of a great multitude and magnitude of sin (5:12), certain sins receive special attention from the Lord.

- *Oppression of the poor*—whether it took the form of spiteful personal oppression (2:7), ruthless commercial oppression (2:8; 8:4–6), or crooked judicial oppression (5:10–12), its motive was always greedy self-aggrandizement (4:1; 5:11; 8:4–6).
- *Perversion of justice* (2:6; 3:10; 4:1; 5:7; 6:1–8, 12; 8:6)—displayed in bribery and graft (5:12) and contempt for the honest (5:10).
- *Extravagant materialism* (2:6; 6:4–6; 8:6).
- *Conspicuous consumption* (4:1; 6:4–6).
- *Hypocritical ritualism*—attention to ritual was zealous (4:4, 5) but insincere (8:4–6), mixed with idolatry (8:14), and therefore abhorrent to God (5:21–23) and unacceptable as a substitute for repentance (5:4, 6, 14, 15, 24).

Applying Amos

It is the best of times, it is the worst of times. Wealth, abundance, ease, and security sit across the table from pride, presumption, and profligacy. Technology advances exponentially, providing us with more and faster conveniences. Life is so convenient that advertisers unabashedly play to our collective laziness with appeals to e-trade and e-shop from our beds (Amos 6:4). Americans have grown presumptuous of the abundance we have inherited from the hand of a good God, and presumption breeds arrogance and ingratitude. We have forgotten that God is not only good but also holy.

We idolize pleasure, obsess over entertainment, and leisurely gorge on what in any previous age (and even in most modern nations) would be considered rare delicacies. This is no mere diatribe against the unregenerate. The American church has gone from spiritually segregationist (seeking “separate but equal” worldliness) to spiritually accommodationist, imbibing the same pleasures as her unbelieving neighbors under the twin banners of liberty and antilegalism.

Amos is a call to sobriety. On this side of Heaven, prosperity tends to spawn spiritual ruin—not because prosperity is evil, but because we are. Amos warns us to recall that every blessing we enjoy falls undeserved from the gracious hand of a God who is both good and separate from sin and sinners—and expects the same of us. God is still jealous for the affection and praise and purity of His people.

their rightful positions and that churches tell our educational institutions that they are not in control of our movement. The Biblical mandate and authority is with the local church and not our educational institutions, as fine as they may be.

Pastors, I think that we should join in saying, "Enough is enough! I am not going to allow a school to be represented in my church that continues in these un-Biblical actions. We will not invite college representatives or ensembles, or display promotional materials, from a Christian college that displays an un-Biblical, unethical, and unspiritual attitude toward other Fundamental institutions."

We preach that it is important for our people to be in harmony with one another in our local churches. A critical spirit is not allowed to run rampant in our churches, so why do we allow it among certain Fundamentalist leaders and institutions? Let's put an end to the hostility, public name-calling, critical spirit, and hidden agendas. Enough is enough!

"The Great Evangelical Mea Culpa," Layton Talbert, Nov/Dec 2006

Three months before his death in 1984, Francis Schaeffer published *The Great Evangelical Disaster* (Crossway)—a book he described as his "most important statement" regarding "the greatest problem we who are Christians face in our generation" (13).

Here is the great evangelical disaster—the failure of the evangelical world to stand for the truth as truth. There is only one word for this—namely accommodation: the evangelical church has accommodated to the world spirit of the age. . . . And let us understand that to accommodate to the world spirit about us in our age is nothing

less than the most gross form of worldliness in the proper definition of that word. And . . . with exceptions, the evangelical church is worldly and not faithful to the living Christ" (37–38).

Schaeffer identified Biblical inspiration and authority as the "watershed" issue (44) that would determine whether Evangelicals would end up in the ocean of truth or a sea of heresy. But the real watershed, Schaeffer insisted, was not merely a matter of academic doctrine about Scripture but an issue of obedience to it (61, 63). Then Schaeffer cited an intriguing example: "Something is profoundly wrong when a Bible teacher at a prominent evangelical college teaches that one of the Gospel writers made up some of the stories about the birth of Jesus, and that some of the things Jesus said as recorded in the Gospels really were not said by Jesus at all, but were made up by other people later." Though Schaeffer does not identify the Bible teacher, Robert Gundry published those very teachings two years earlier in a controversial work titled *Matthew: A Commentary on His Theological and Literary Art*. That historical background makes Gundry's recent work all the more fascinating.

In *Jesus the Word According to John the Sectarian*, Robert Gundry joins Schaeffer's *mea culpa* chorus. Despite a lingering weakness on inerrancy, Gundry's contribution is a unique, enlightening, and genuinely profitable book that deserves a wide and thoughtful reading. Gundry aimed the book at the scholarly Evangelical community (subtitle: *A Paleofundamentalist Manifesto for Contemporary Evangelicalism, Especially Its Elites, in North America*). Some pages contain more footnote than text, and Gundry displays a proclivity for sentences of Pauline proportions. Nevertheless, at only 137 pages the book is not a difficult read. Its Biblical-theological insights into the Gospel of John coupled with its candid analysis of Evangelicalism make it well worth the modest investment of time and money required.

Cogitations Continued from page 28

are and whom we serve.

5. *Worship God* (honor). Mature believers respect and honor God as supreme; they long to be like God (1 Pet. 1:15, 16). One who has new life in Jesus expresses his admiration of God inwardly and outwardly, personally and publicly (Eph. 5:19; 1 Cor. 14:16). It is good to extend worship Godward as we awake and when we retire. Unhesitating giving of thanks for food should become automatic. A healthy believer joyfully and regularly joins with other believers in public praise, as a family, with friends, and as a congregation (Heb. 10:25).

6. *Favor God's people* (friends). Social growth is greatly affected by influence of companions, as is spiritual growth. Peer pressure can lead to good or to evil. We are known by the company we keep. A believer should endeavor to live at peace with all men, but he is urged to show special favor to brethren in Christ (Rom. 12:18; 1 Pet. 2:17). We endeavor to live Christ before the lost. We are one family with the

redeemed. Compassion will direct our conduct with lost or saved.

7. *Work for God* (service). Physical exercise is essential for physical growth and to attain important skills. Home chores and responsibilities train children toward social maturity. New believers should find appropriate tasks of service (moving chairs in church, passing out tracts). He that is faithful in small tasks will be entrusted unto greater service.

A novice needs guided training. God desires capable, qualified, cleansed vessels for His tasks (2 Tim. 2:20, 21). Total, gifted, fully dedicated service is only our duty to do (Luke 17:10). All work is good; work for God is doubly rewarding.

None of these seven areas can be neglected if a believer hopes to reach maturity in Christ. Healthy growth in the final analysis is a work of God (Phil 2:13), but we must do our part.

Warren Vanhetloo, AB, BD, ThM, ThD, DD, was adjunct instructor in and professor emeritus of Systematic Theology at Calvary Baptist Seminary in Lansdale, Pennsylvania.

Genocide of Non-Muslims

While the persecution of believers is not new, Islamic countries continue to provide dreadful examples of their intention to wipe out non-Muslims.

During October of this past year, the Assyrian Catholic Cathedral was bombed, leaving fifty-eight people dead and over one hundred wounded. Since the capture of Saddam Hussein nearly half of the country's one million non-Muslims have fled the country. One citizen of Iraq's Mosul was quoted in the *New York Times* as saying, "I expect that a month from now, not a single Christian will be left in Mosul." It was not all that long ago when nearly 100,000 non-Muslims made that city their home.

On Christmas Eve thirty-eight people were murdered and another seventy-four injured in a string of Muslim attacks throughout the city of Jos in Nigeria. Christmas shoppers were attacked in Pakistan. Coptic worshippers were attacked in drive-by shootings in Egypt. In Iraq, Christmas worshippers did so with armed protection. Many will relate these attacks to politics, oil, or Israel. But the bottom line is that devout Muslims are eliminating non-Muslims, seeking to bring in a new caliphate with universal Islamic rule.

This article can be referenced at <http://frontpagemag.com/2011/01/04/new-target-for-genocide/>.

Legislative Prayer

Annie Laurie Gaylor is the co-president of the Freedom from Religion Foundation. She is making her presence known to the Iowa state legislature. In a letter sent to each of the senators, Gaylor has asked that they cease opening their session in prayer and that they stop funding the chaplains as well. Her letter is quoted as saying that the legislative prayer "creates acrimony, makes religious minorities feel like political outsiders . . . and shows unconstitutional governmental preference not just for religion over non-religion, [but also for] Christianity over other faiths." All this, in her view, is to ignore the "establishment clause."

The US Supreme court has already ruled on a similar case involving the Nebraska legislature, upholding their right to open the day in prayer. So it is doubtful that Gaylor's letter is any more than an act of intimidation with very little traction.

This article can be referenced at <http://www.onenewsnow.com/Culture/Default.aspx?id=1272298>.

Worship in a Bar

Chris Fletcher grew up in the Worldwide Church of God, but he did not stay there. He wandered away from the religious moorings of his youth until difficult circumstances drew him back—well, sort of.

Chris is now an emergency medical technician, part-time bartender, and a

seminary student at Bethel Seminary. Each Sunday he gathers a group in a local bar, Dunnigan's Pub and Grub. The meeting is begun with prayer and the reading of a Biblical text, followed by a discussion time. The floor is open for discussion of all sorts. Chris found his inspiration from leaders of the Emergent Church such as Brian McLaren and Shane Claiborne.

Fletcher has stated his meetings are designed for "creating an open space for Jesus to come into our lives, then He does the transforming work."

This article can be referenced at <http://www.onenewsnow.com/Church/Default.aspx?id=1268736>.

Egyptian Unrest

On New Year's Day, just one minute after midnight, Islamic jihadists attacked a Coptic church in Alexandria, Egypt. The blast killed twenty-one people, injuring ninety-seven others. The group claiming responsibility for the attack is a terror group named the Islamic State of Iraq (ISI). This same group attacked a Syrian church in Baghdad in November of last year. Of the 120 hostages taken, they killed sixty-eight when the Iraqi security forces tried to break the siege.

The Egyptian incident was precipitated by an accusation by the ISI that two women had converted to Islam so that they could divorce their Coptic husbands. The Egyptian church was accused of

detaining these women against their will. The church vigorously denied any such thing.

Coptics make up about ten percent of Egypt's population. Throughout this last year they have been banding together to fight what they claim as discrimination and the "rising tide of Islamic extremism and anti-Christian sentiment." Egyptian authorities have spoken out against the terror act. They have been aided by some of Egypt's Muslim population.

This article can be referenced at <http://frontpagemag.com/2011/01/03/scratching-the-surface-of-the-egypt-attack/>.

Vanderbilt's Abortion Stand

The Alliance Defense Fund (ADF) came to the aid of two potential Vanderbilt students who desired to enroll in the nursing program but took issue with the following statement as part of the course admission policy: "If you are chosen for the Nurse Residency Program in the Women's Health track, you will be expected to care for women undergoing termination of pregnancy." The students made anonymous complaints to the US Department of Health and Human Services. The ADF approached the school directly. Vanderbilt subsequently added a disclaimer indicating that accommodations would be made for students who were unwilling to participate in abor-

tion procedures. Vanderbilt spokespersons deny any wrongdoing by the school, but applaud the change in wording.

This article can be referenced at <http://www.christianpost.com/article/20110113/university-changes-policy-requiring-students-to-sign-abortion-pledge/>.

Blasphemy Laws

Salman Taseer, the governor of the Punjab Province in Pakistan, was assassinated by one of his own bodyguards on January 4 of this year. Tanseer was an outspoken critic of the nation's blasphemy laws and was working to have them amended. Upon investigation, the assassin indicated that he believed Tanseer to be a blasphemer. Several Pakistani Christians are being held under the current blasphemy laws, including Asia Bibi, a forty-five-year-old woman who was sentenced to death for "insulting Muhammed."

Approximately 50,000 Pakistanis attended a rally to support the current blasphemy laws on Sunday, January 9, in Karachi, Pakistan's largest city. Two days earlier, a day of mourning was declared for the fallen governor. Several groups called for the boycotting of the mourning. Instead of mourning, people rallied for the cause that ultimately led to the governor's death.

This article can be referenced at <http://www.worthynews.com/9872-news-alert-thousands-praise-governor%e2%80%99s-assassin-oppose-changes-in-blasphemy-law>.

End-of-the-World Predictions

Family Radio president and founder Harold Camping is no stranger to fantastical predictions and Scriptural manipulations. He predicted the Lord's return for 1988 and again for 1994. His failed pre-

NOTABLE QUOTES

It is absurd for the evolutionist to complain that it is unthinkable for an admittedly unthinkable God to make everything out of nothing, and then pretend that it is more thinkable that nothing should turn itself into everything.—G. K. Chesterton

And now, standing on the borders of the eternal world, I look back upon my past ministry, and on the manner on which I have performed its duties; and oh, my hearers, if you have not performed your duties better than I have done, woe! woe! be to you—unless you have an Advocate and Intercessor in Heaven. We have lived together twenty years, and have spent more than a thousand Sabbaths together, and I have given you at least two thousand warnings. I am now going to give an account how they were *given*; and you, my hearers, will soon have to give an account how they were *received*. One more warning I will give you. Once more your shepherd, who will be yours no longer, entreates you to flee from the wrath to come. Oh, let me have the happiness of seeing my dear people attend to their eternal interests, that I may not have reason to say, "I have labored in vain, I have spent my strength for naught."—John Angell James

God's gifts now take the place of God, and the whole course of nature is upset by the monstrous substitution.—A. W. Tozer

What is the reason that some believers are so much brighter and holier than others? I believe the difference, in nineteen out of twenty, arises from different habits about private prayer. I believe that those who are not eminently holy pray little, and those who are eminently holy pray much.—J. C. Ryle

The person who understands the evil in his own heart is the only person who is useful, fruitful, and solid in his beliefs and obedience. Others only delude themselves and thus upset families, churches and all other relationships. In their self-pride and judgment of others, they show great inconsistency.—John Owen

If you treat a man as he is, he will stay as he is. But if you treat him as if he were what he ought to be, he will become the bigger and better man.—Johann Wolfgang von Goethe

dictions (a sure sign of a false prophet) did not dissuade his relentless pursuit of an "end of the world" date. He then taught that no one was saved from 1988 to 1994. Still later he taught that 1994 marked the end of the Church Age and that all churches today are apostate, encouraging all true believers to flee their churches. Of course, there then is the issue that, according to Camping, no one can really know that he is saved. The election of God is such a mystery that all we can do is hope that God will save us.

Now Camping has predicted Judgment Day (also the rapture of all true believers) for May 21, 2011. The simplified version is this: When God judged the earth in Noah's day, He left a prophetic key for how He would work for all of mankind. Seven days before God sent the floodwater to the earth, God told Noah it would happen in seven days. But that statement was not only for Noah. God said it for believers of the end time as well. Since God said a day was "as a thousand years" (2 Peter 3:8) and since it can be proven that the flood year (according to Camping) was 4990 BC and since the day and month are also recorded in Genesis 7, the final Day of Judgment can be computed to be May 21, 2011. Camping has added another "infallible proof" to his argument which is far too detailed to include in this article. Camping's own positions can be read from his website or heard on Family Radio.

The Family Radio website is <http://www.familyradio.com/index2.html>. Compiled by Robert Conduct, FBFI Executive Board member and pastor of Upper Cross Roads Baptist Church, Baldwin, Maryland.

Newsworthy is presented to inform believers. The people or sources mentioned do not necessarily carry the endorsement of the FBFI.

All Churches Commissioned for Missions

In the last issue I presented the point that all churches—regardless of their size or budget—are commissioned with the task of planting churches in their surrounding areas and around the world. Consider the following arguments in support of this point.

First, let's look at the fact that the early church fulfilled their commission for missions. Jesus commissioned the disciples in Matthew 28:18–20 to make disciples from every nation. Following Pentecost, the disciples spent and gave their lives for that purpose in different places. Much of this spread—particularly through the ministries of Peter and Paul—is recorded directly and the rest is implied in the book of Acts. Church history records for us accounts of the spread of the church in surrounding countries. Given the number of years covered between the death of Christ and the death of the apostles, the spread of the gospel was truly amazing! There were some unique factors in the initial fulfillment, such as the presence of apostles, signs and wonders attesting to the authority of the message, and the near history of the life of Christ. However, the primary means for accomplishing the mission of making disciples was the same then as it is now—the Holy Spirit's work (John 16:7–11), the authority of Christ (Matt. 28:18–20), the power of the gospel (Rom. 1:16), and human messengers (Rom. 10:14, 15). None of these means are at all limited by the size of a local church. This fact should encourage us—that the means used for the fulfilling of the commission then are still available for every church to continue fulfilling the mission today!

Second, let's look at some other factors we see in the Bible that helped the church spread the gospel that we may be neglecting today. A quick read through Acts reveals an uncomfortable discovery for many American Christians in such passages as Acts 2:43–47:

And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Some, who are convinced that a free market economy and capitalism are fundamentals of the faith, are quick to take this passage as skirting dangerously close to communism, so it is glossed over. However, a closer look at the

example of the early church may help us in our fulfillment of Christ's commission. The early church did not practice *communism* so much as it evidenced sacrificial *commitment* to the mission, showing it was a new community of disciples. Local assemblies sacrificially met the physical needs of fellow believers. These needs most often arose with their taking a public stand as Christians at great personal, financial, and familial loss. Believers also evidenced a new focus for their lives as their resources were used to reach the lost so that they saw people added to the church *daily*. Where is such sacrifice for the mission of the church *through the church* today? Sure, some evidence great generosity individually and often outside the church (and are sometimes rewarded with their name on a brick, a billboard, or a building). The early church example of sacrifice, however, took place in community—the local church—to fulfill the commission.

Another astounding factor was the aggressive focus churches gave to organizing, appointing leaders, and sending gifted people out. Churches quickly identified leaders in their local assemblies (read Acts 13, for example), some of which were identified as gifted for ministry and sent out to spread the gospel and establish other local churches. These were no doubt mostly mature men involved in various trades or occupations who, as they exercised their spiritual gifts in the local church, were appointed to ministry and missions. Our churches tend to focus only on young people in hopes some of them head into ministry or get called to missions when off at camp or college. The early church focused on spiritual giftedness as exercised within the church and focused on mentoring and mobilizing those gifted to help accomplish the mission. This factor could provide a dramatic shift in the way your church looks at its ability to send out a church planter or missionary, especially if you have few young people and even fewer of them who can afford a private Christian university education. God calls and confirms the calling of people in and through the local church!

Be encouraged that God can work through all of His believers assembled in all types of churches, provided we are making use of His spiritual provisions, sacrificing and giving what He has given us for the advancement of the mission, and seeking to use our gifts and mentor those gifted for ministry in local churches. May the church advance through all types of churches in obedience to Christ!

Pearson Johnson is the pastor of missions and evangelism at Inter-City Baptist Church in Allen Park, Michigan. You can e-mail him with questions or comments at pjohnson@intercity.org.

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Chaplain News

Bob Ellis

FBFI-endorsed chaplains continue to serve with distinction and loyalty to God's Word. They are often recognized for outstanding service. In November 2010 Navy Chaplain LT Rob Johnson received the Witherspoon Award given by the National Bible Association. This award is given each year to a military chaplain who demonstrates a unique commitment to Bible reading and/or encourages Bible reading in a special way.

The award is presented each year at the National Bible Week Gala in New York. After receiving the award and visiting some sights in New York City, the Johnsons returned to Camp Lejeune. Chaplain Johnson's wife, Ester, shares her heart: "We continue living one day at a time, hoping to bring honor and glory to our great God and Savior, the Lord Jesus Christ."

All of our chaplains FBFI-endorsed are listed below so that you can pray for them by name.

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CH (COL) Joe Willis
CH (MAJ) Scott Bullock
CH (MAJ) Gary Fisher
CH (MAJ) Brian Palmer
CH (MAJ) Roger Rodriquez
CH (MAJ) Michael Shellman
CH (CPT) Michael Barnette
CH (CPT) Doug Nab
CH (CPT) Bret Perkuchin

Navy

CH (LT) Robert Johnson
CH (LT) Tavis Long
CH (LT) Trenten Long
CH (LT) Robert Spivey

GUARD CHAPLAINS

Air National Guard

CH (LT COL) Michael Sproul
CH (CPT) Thad Todd

Army National Guard

CH (CPT) Chris Melvin
CH (1LT) John Shay
CH (1LT) John Lockhart
CH (1LT) Matthew Ortega
CH Darren Ronsick

RESERVE CHAPLAINS

Air Force

CH (1LT) Lukus Counterman
CH (2LT) Alan Findley

Army

CH (1LT) Joshua Cox
CH Daniel Roland
CH Chris Wyrick

Navy

CH (CPT) Wayne Bley, USNR Retired
CH (LTJG) Shawn Turpin

CIVIL AIR PATROL

CH (LTC) Daniel Perry
CH (MAJ) Daryl Jeffers
CH (MAJ) Michael Marshall

HOSPITAL

CH David Cotner

VA HOSPITAL

CH Edward Fiszer

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CH Dan Cleghorn
CH Fred Henzler
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CH Bob Keller, MEPS
CH Michael Privett
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Jeffery Campa
Seth Hamilton
Cliff Hammond
Matt Sanders
Christian Torres

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Christopher Harrison

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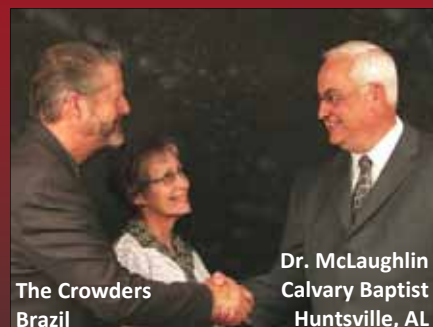
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Regional Report

Doug Wright

November 2, 2010—NYC Regional Fellowship at Grace Baptist Church

The recent NYC FBFI Regional meeting held at Grace Baptist Church was a huge blessing! We are grateful to Pastor Kent Sager for opening his doors to us. With over fifty attending, there was a good group to enjoy the encouraging and practical messages. Evangelist Caleb Garroway and his wife, Katie, provided beautiful special music. We held a time of Q&A on "What is the benefit of being a member of the Fundamental Baptist Fellowship International?" Answers focused on the opportunity to connect on a national and international level with other separated, Baptist brethren, supporting ministries within the FBFI (chaplaincy and *FrontLine* magazine), and giving a broader voice to the FBFI resolutions put out each year.

Some members of the Heritage Baptist Church family assisted in providing and serving a delicious meal. The Trinidadian-style food and the time together were truly encouraging.

Nov. 9-10, 2010—Southern California Regional Fellowship at Camp Ironwood

Ron Smith has done an excellent job of planning and preparing for the regional fellowship in Southern California. The conference theme was "Ministry in Crisis." Pastor Kevin Schaal has had some recent experience with ministry in crisis. Dr. Schaal has served as the senior pastor of Northwest Valley Baptist Church in Glendale, Arizona, since it began in 1987.

In November of 2009 Pastor Schaal had to forward this message to his church family and friends, "In this Thanksgiving season we are grieved at the loss of four members of our family, Kevin Waycaster, Micah Waycaster, Bob Fisher, and Garry Schneider. They were killed in a tragic automobile accident in the remote mountains of Arizona. Kevin Waycaster was our assistant pastor and school administrator. We will miss them all dearly." These men were on their way to a church-sponsored men's retreat. Pastor Schaal has led his church family during the last year as they have worked their way through this crisis.

Ministry in crisis was the theme, but several other topics were discussed. These included the "new perspective on Paul," and "open theism." Walt Brock gave a devotional on God's provision through the years. His challenge was directed toward both the younger and older men in the ministry.

Eleven different ministries were represented at the fellowship with a high attendance of twenty-eight. Among the attendees was Nathan Bate, a GFA missionary appointee with plans to plant a church in Roseville, California. Nathan took a few minutes during the fellowship to present his plans for future ministry. Lord

willing, he will have his support soon and be a part of the Lord's work in the West. Tim Sneed is a church planter in San Diego. He planted Metro Baptist Church in the spring of 2010, and God is allowing him to see a very positive response. Tim lent his talents to the fellowship as the songleader.

Overall the fellowship fulfilled its purpose. The meetings are intended to be a rallying point to provide excellent fellowship. The second full week of November is reserved for the 2011 fellowship.

November 12-13, 2010—Northern California Regional Fellowship at Cornerstone Baptist Church

Pastor Tim Knauf and the congregation of Calvary Baptist Church of Marina did a wonderful job of hosting the Northern California FBFI Meeting. The weather was unusually warm and sunny, making it enjoyable for each attendee to enjoy not only the conference but also the surrounding area. Pastor Bill Bethea from Westgate Baptist Church in Spartanburg, South Carolina, was the keynote speaker and brought a series of messages on unity.

His diligent study of the Word of God on the theme, as well as his Southern accent, made for easy and profitable listening. In addition to the general sessions the fellowship included two workshop leaders. Brent Snow, the regional moderator and pastor of Cornerstone Baptist in Pleasant Hill, California, was one workshop leader, and Pastor Ron Perry from Faith Baptist in Folsom, California, was the other. All who attended enjoyed good preaching, fellowship, food, and relaxation, and we continue to rejoice in the work God is doing here in Northern California.

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Thanks for Twenty Years of *FrontLine*

John Vaughn

While slaving away on this issue of *FrontLine*—which, except for the regular columns and *Sound Words*, was produced in its entirety by our fine Home Office staff (both of us)—we worked from several lengthy documents we want to share with you on our website, www.fbf.org. One was a list of the titles of articles that have appeared in *FrontLine*. It is a thirty-two page document. It would fill an entire issue just to print that list! For now, we want you to know that the last ten years of *FrontLine* are posted in full color, PDF format on our website. You can access them by clicking the “*FrontLine Magazine*” button on the home page and selecting “Click here for previous issues.”

Prior to 1999 *FrontLine* was produced on older software for printing on now-obsolete systems. We have been unable to transfer the issues from 1991 to 1999 electronically without scanning each page into a PDF file. We have been too understaffed to get that done, but it is on the list of “things to do if the Lord tarries.” Once we have them up it will be relatively easy to access any article from the past, plus ads and graphics—every full magazine as it appeared when it was mailed out.

The other big document we worked from was an eighty-one-page (in ten-point type) Microsoft Word file called “Complete Resolutions.” A shorter version of our resolutions is available on the website now. You will find it by clicking the “About Us” tab on the home page and selecting “Resolutions.” These are the standing resolutions, which do not include some on the complete list that are of historical value only. They are listed under the years in which they were written. There are various search options, and we hope to make that more user friendly. That’s on the list

as well. We will be happy to provide you a free copy of this document with your lifetime subscription to *FrontLine*.

It is truly an honor and privilege to serve our readers, and we would not have reached this twentieth anniversary without you. What better time to renew your subscription or to share a gift subscription with a friend? What better time for pastors to hold a promotional “*FrontLine Sunday*,” making this magazine available to your church members? What better time to make sure that every one of your missionaries receives *FrontLine*? What better time for all our former subscribers to come home to the magazine that for twenty years has worked sacrificially at “Bringing the Truth Home”? What better time for those who are willing to write to send in their articles?

And seriously, no issue of *FrontLine* could be produced by two people. You have no idea how much work Malinda Duvall does for FBF and *FrontLine*. Without Mike Moreau’s brilliant skills in graphic design from the very beginning, there would have been no magazine. Without Steve Skaggs’s editorial expertise, there would be no point in making the magazine so attractive. Without Mark Minnick’s and Layton Talbert’s steady scholarship and professional writing, there would be no “magazine within a magazine”—the most faithfully read section of *FrontLine: Sound Words*. Heartfelt thanks to them and their team.

Many thanks to Dave Ratje at BJU Press, who kindly accommodates our bimonthly production crisis and to our faithful columnists, Layton Talbert, Jerry Sivnksty, Bob Conduct, David Atkinson, Pearson Johnson, and many, many others too numerous to name who have contributed so much over the years as editors, contributors, supporters, subscribers, and readers. Thank you to everyone who has had a part in this wonderful ministry. This

is *your* magazine. Let’s keep it strong and let’s keep it going.

Mrs. Weniger Home With the Lord

Mrs. Irene Weniger passed away on January 11, 2011, at the age of 96. She was the widow of Dr. G. Archer (Archie) Weniger, who served as president of the FBF for more than ten years and had great influence upon the fledgling fellowship. Dr. and Mrs. Weniger met at Northwestern Bible School in Minneapolis and were married in 1937. Dr. Weniger passed away on September 6, 1982.

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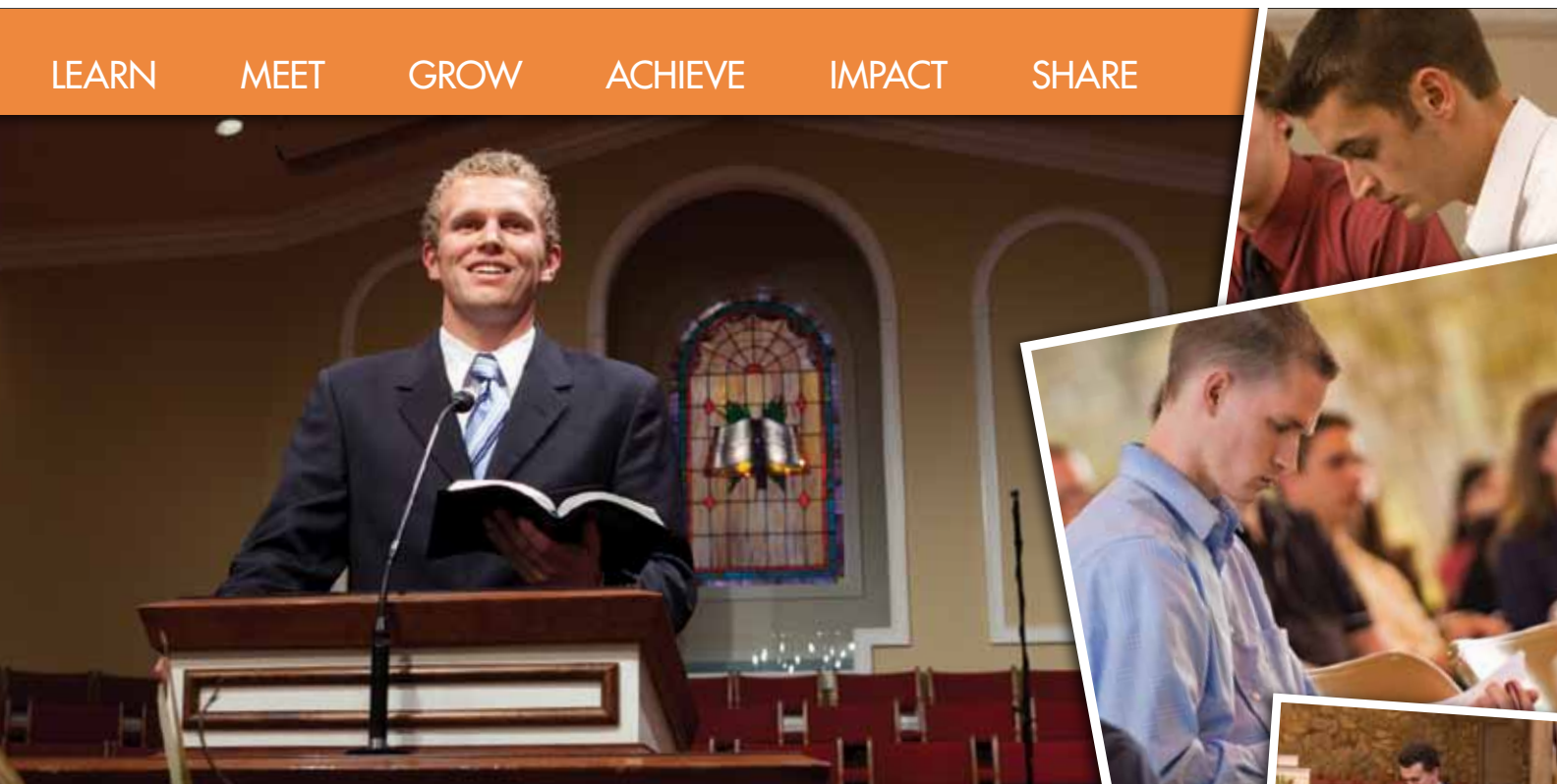
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