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# FrontLine

BRINGING THE TRUTH HOME

A photograph of two men sitting on the grass in an outdoor setting. The man on the left is wearing a dark polo shirt and a brown patterned cap, looking towards the other man. The man on the right is wearing a striped polo shirt and is holding an open book, looking at it intently. The background is a lush green field.

Filipinos—  
Our Courageous  
Missionary  
Colleagues



# Filipinos—Our Courageous Missionary Colleagues



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We would like to thank Dr. Roberto-Jose Livioco for coordinating this issue of *FrontLine* magazine.





**Timothy W. Berrey**

The plane lumbered down the runway of the Bangkok airport, eventually found its wings, and I was off to my second Muslim-majority country. There was something different, though, about this trip. For one thing, it was my first mission trip to the Middle East. More importantly, it was my first time to visit a Filipino missionary doing work among Muslims. Statistics commonly assert that approximately ten percent of Filipino citizens work abroad at any given time, most of them in Asian or Middle Eastern countries. The Philippine government refers to them as Overseas Foreign Workers (OFWs). From a missions perspective, OFWs have a unique opportunity to bring the gospel to Muslim countries that are officially closed to any kind of mission work.

I was going to visit a pastor who had been sent out a few years before by his home church as a tent-making missionary. "Pastor Juan," as I will call him, was working a government job that afforded him maximum time for ministry in his off-hours. Through repeated miracles, his wife and children have been able to be with him during the duration of his mission work in this Muslim-majority country.

What amazed me was the courage of Pastor Juan. The core of his little flock is, as you would expect, other OFWs to whom he has reached out with the gospel. Filipinos working in other countries are often more open to the gospel because they are removed from the normal strictures of family and peers. His Bible studies have borne fruit. Twice during my time there we held baptismal services in the Persian Gulf.

What is unusual about Pastor Juan, though, is his burden for other nationalities. During my visit there we held special services that were attended by people from India, Ethiopia, Nigeria, Bangladesh, and Pakistan.

What Pastor Juan is doing in starting a little house church and inviting Muslims to attend is illegal. Even more daring was his decision a few years ago to put up a small sign board with the name of his church on it. He has been enabled, in part, to

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HEBREWS 10:25

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I am delighted that I can pass out *FrontLine* magazines. Men who are uneasy about their associations or who have left other groups determined to not ever get involved with another group are at least thanking me and appreciate the good doctrinal emphasis so sorely lacking in many areas.

Anyway, wanted you to know that I faithfully promote the Fellowship.

*Tom Nieman  
Northwest Baptist Assistance Ministries  
Kent, WA*

Thank you for allowing some other pastors from this western part of the US [to] attend the banquet dinner at the FBFI winter meeting. I greatly appreciate . . . your kindness in feeding us a wonderful meal. May the Lord bless each of you in your service for Him.

*Jeremy Ehmann  
Assistant Pastor  
Grace Baptist Church  
Elko, NV*

Thank you for the wonderful meal and hospitality that you showed me at the winter FBFI meeting. I know that events of this magnitude take a lot of planning and preparations, and your careful service—and the care of those who helped behind the scenes—was clearly evident. Personally, I found great encouragement through fellowship with many brothers and sisters both literal and spiritual.

Thanks again, and may the Lord richly reward you for your kindness.

*Jason Ehmann  
President, Positive Action for Christ*

I was one of the men that Pastor Aaron Young invited to the FBFI dinner at Bob Jones University. Thank you for your work and the excellent dinner. It was helpful to get further acquainted with the FBFI. Thank you for your work and for the dinner.

*Jarrod Murdock  
Grace Baptist Church  
West Valley City, UT*

Thank you for the wonderful meal and fellowship we enjoyed with the FBFI a few weeks ago in Greenville. I came as a guest of Aaron Young. God providentially allowed us to share the meal with Dr. and Mrs. Jones and Dr. and Mrs. Kahl. The special blessing for me was to have my sons and son-in-law together for the meetings that week. We greatly appreciate the hospitality shown us. Thank you

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## FBFI and Shalom Ministries

are hosting a Pastors' Familiarization Tour to Israel in January of 2016. If you are a pastor and want to go, contact us immediately at [info@johncvaughn.com](mailto:info@johncvaughn.com).



For pricing and other information, visit [shalomnyc.org/tours](http://shalomnyc.org/tours).



## Aaron and Emily Thompson

live in Greenville, South Carolina, and are active members at Faith Baptist Church in Taylors. Having just been ordained by the church, Aaron will

be finishing his MDiv from Bob Jones University in May. Aaron and Emily, who grew up as an MK in Brazil, have a burden for missions.

## Church planters in Brazil, Chris and Darcy Vergiels

along with their daughter Corrina, return to the States for furlough in April after their fourth term of missionary service. At that



time Victory Baptist Church (Igreja Batista da Vitória) will graduate to self-supporting status and will be under the leadership of Pastor Iuri Gomes da Silva. Another highlight of this term was the completion of a new church auditorium last October. The Vergiels are sent out by Falls Baptist in Menomonee Falls, Wisconsin, and serve with Baptist Mid-Missions in the interior of the state of São Paulo.

Their four older children, Amanda, Warren, Charity, and Stephen, are currently students at Bob Jones University. Both Amanda and Warren will graduate in May.



## Joe Malacao and Rick Searls

(field representative for Southern Palawan Ministries, Maranatha Bible Missions) helped to found Brooke's Point Bible Church (BPBC)

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## Our Courageous Missionary Colleagues

(Continued from page 3)

do this because of his good working relationship with his neighbors. In two years' time he learned Arabic, no small feat in itself. He cannot read or write it, but he can speak it, which has opened repeated opportunities for friendships with his neighbors. A large population of Bangladeshi foreign workers lives near his church, and he has made efforts to learn Bengali so that he can reach out to them more effectively.

I will never forget the Pakistani who attended our services and became my friend. He did not abandon his Muslim faith as a result of what he heard, but he said that he now understood what Christians mean when they say Jesus is the Son of God. He stood with us on the beach during one baptismal service, and I explained to him the significance of what was happening. My heart goes out to this man who is hoping against hope that somehow Islam and Christianity are essentially the same and that in the end he will come out okay no matter which choice he makes. He is, frankly, afraid of coming to the light because of what it might illumine.

Pastor Juan is just one of many such courageous Filipinos advancing the gospel in Muslim countries. They have open doors that are closed to Western missionaries. During my stay with Pastor Juan one man we met found out that I was from America and scowled. It was clear he did not like Americans, although he relented in his opinion of me a little when I mentioned that our president was now Barack Obama. My ministry hands would be very tied in a country like that, and I would be carefully watched. Pastor Juan has remarkable freedom and even rapport.

## What Should Be the Response Of the Western Church?

We should pray for our courageous Asian brethren as they preach Christ to "unreachable peoples." Persecution is real, and Christians are being martyred on a larger scale than ever before.

We should also continue to pour efforts into equipping the Asian church theologically. In some ways, these Asian missionaries need more training, not less, since they will be battling radically anti-Christian worldviews and facing unique cross-cultural challenges.

We should also persuade them of their duty to view themselves as more than just foreign workers. God never puts a Christian anywhere just for his work; He providentially places each one in a strategic location in order to live out the Great Commission. OFWs need to be encouraged to view themselves as tent-making missionaries with unusual access to unreachable peoples.

We can also learn from our courageous Asian brethren how to turn Restricted Access Nations (RAN) into Creative Access Nations (CAN). On the one hand, opportunities for Americans in RAN are somewhat limited; on the other hand, there are doors open *only* to Americans. When we harness a genuine burden for souls to Christlike creativity, there is no telling what God might do.

Lastly, we can rejoice before the Lord for the part that our Filipino brethren have in reaching out to the nations, tribes, peoples, and languages who will spend all of eternity praising the Lamb who was slain for them.

Timothy W. Berrey serves as a missionary to the Philippines with Gospel Fellowship Association. He and his wife, Laura, are located in Manila, where Tim teaches at the Bob Jones Memorial Bible College and serves as the director of Graduate Studies.



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# First-Year Thoughts of a New Missionary

Have you ever wondered what it would be like to arrive on a mission field, knowing that this was home? I certainly did. And then I found out when we moved to the Philippines one year ago. Sometimes it felt like an arranged marriage. Though we were almost completely ignorant of our new surroundings, this was now home. So whatever the surprises, we knew we just had to go ahead and plan to love it.

Looking back now, there's a lot to love. Four major insights come to mind, however, as lessons from our first year on the field.

## 1. We humans are more the same than different.

Our first months on the field were filled with lots of adjustments. It's tempting to see only the things that are different from home. But more shocking, in fact, are the similarities. People are just people. The same basic spectrum of concerns drives us all—security, close relationships, self-affirmation, and a sense of well-being and success—even if we might pursue or express them in different ways. Only slightly below the surface we're still more the same than different. If you watch for it, you see lots of things happening that aren't distinctively Filipino, American, or anything else. They're just human.

And that's because indelible realities bind all people together—the image of God in man; our desperate fallen state through our one father Adam; the promise of new life in the world's only Savior, the new Adam. We tend to think of missions adjustment in terms of the surface differences such as food and weather. But ministry is addressed first to spiritual needs and realities, and those issues are less cultural than universal. That awareness ought to change the way I view people who are different from me and leave me with great confidence in the perfect relevance of the gospel to every human being.

## 2. Language is the doorway into hearts.

The Philippines (and quite a few other nations) can be deceiving for Americans. English is, after all, one of the two national languages. There's a reason that when companies look to offshore their telephone support it usually comes to the Philippines. And so more than one Westerner has informed me that it's not necessary to learn Filipino. "It's impossibly hard," they assure you, "and most people here are just as comfortable with English."

Except that isn't true. Soon after we arrived I received countless opportunities to preach in various area churches. Those in wealthier areas had little trouble with my English.



But I quickly sensed that in a majority of the churches we visited, only a portion of what I said was reaching my hearers. Maybe they understood the bulk, but any nuance or fine distinction was being lost. More importantly, I was putting a burden of mental labor on everyone hearing me. Even if they could communicate well in English, for most Filipinos English isn't the language of their heart. The rule of thumb ought to be that whatever they speak to each other at home is the language I ought to learn. I concluded at that point that the success of my ministry here would probably be directly proportional to my language skills.

After a year of study, that has only proven to be truer than I thought. Meeting a Westerner who speaks Filipino (even if it's bad like mine) is kind of an oddity—it makes people curious. Questions lead to why I'm here; my work connects to religion; typically within five minutes we're chatting about what makes biblical Christianity different from what they believe.

And just as importantly, the investment of time and effort to learn the language communicates something. It says that we plan to be here awhile. It says that we want to reach anyone—not just the wealthy and educated. Most importantly, it says that we value Filipino life and culture. Since language is core to any society, there could hardly be a better way to express appreciation of our new surroundings.

## 3. You're a guest, so listen and be a learner.

I received excellent advice once from a seasoned missionary. For his first year, he said, he didn't come to a lot of conclusions. He just observed and asked a lot of questions.

Sometimes you hear outsiders comment about this or that culture—"People there don't use logic; you have to



switch off your analytic mind because the things they do just don't make sense." But societies don't work like that; people don't work like that. Maybe it's hard to understand what's happening, but they're intelligent humans in God's image, and they're acting that way for a reason. More likely, the foreigner just didn't understand why.<sup>1</sup>

So rather than prejudge what's happening, it's far better to ask questions. In some cases, what seemed inexplicable turns out to be quite clever once you understand it. In other cases the foibles of human nature



manifest themselves in full force. Either way, your understanding will be far more accurate if you just ask. And in the process you're also expressing something—that you care to learn about another culture; that you don't have all the answers; that there's wisdom in listening before speaking.

#### 4. The best cross-cultural skills are the fruit of the Spirit.

I'm not a good missionary. Certainly not even close to what I ought to be. And that's true in the same sense that none of us are the Christians we ought to be. Because being a good missionary is shockingly similar to being like Jesus.

On some level that's obvious. If I were more like Jesus, I would be better in every department of life. But it's true for a deeper reason as well, because the most basic qualities that make someone a successful missionary are, in fact, the same qualities that make him a good Christian.

Ask yourself—for a foreigner living in the US, what would make him a well-adjusted member of society, capable of ministering effectively to Americans? After knowing English well, the biggest things would be an attitude of humility and genuine love. Personally, I wouldn't really care whether he switched to an American diet at home (actually I wouldn't recommend it). He doesn't have to become a football or NASCAR fan or know all the states and capitals (maybe that's just because none of those things are true of me). But I would be happy for him to at least appreciate my culture. Most importantly, I hope he wouldn't prejudge, try to make me live out his culture instead, or go on



diatribes against Americans without really understanding who we are.<sup>2</sup>

And generally speaking, the essence of the right attitudes is already encapsulated in biblical commands. Being ethnocentric, arrogant, and refusing to learn from people in another culture is bad missions. It's also just bad Christianity.

I wouldn't go so far as to say that all you need to be a good missionary is the fruit of the Spirit. But almost. And I certainly would say that if the choice is between the latest cutting-edge missiological insights and the basic Christian attitudes outlined in Ephesians 4 and 5, go with the biblical attitudes every time.

#### Conclusion

The past year of life and adjustment in a new culture have been challenging but fun. Ironically, though, the same lessons apply anywhere. Of course, the gap is wider living as an outsider in a culture I only recently started to learn. But every conversation, every outreach, every attempt at evangelism is bridging some kind of cultural gap. In fact, the same four principles apply to believers anywhere, including within your home culture:

1. Racial, financial generational or educational differences can be significant. But what every human needs is the gospel.
2. Language learning, of course, doesn't apply in the States because everybody speaks English. Or do they? Would you consider viewing your context as just another mission field and stepping out of your comfort zone to learn a little Spanish? Even just some greetings and basic expressions would go a really long way.
3. Evangelism means sharing a message. But in a culture inoculated to religious speech, you have to win a hearing first. Learn to be a listener before a speaker. People love to talk about themselves. Ask questions, open doorways, and eventually you'll find a much easier hearing for the gospel.
4. Even if decreasing numbers of Americans respect biblical Christianity, there is always something deeply winsome about gracious Christian attitudes. Make it your goal to model genuine humility and love as part of your missions outreach in your home context.

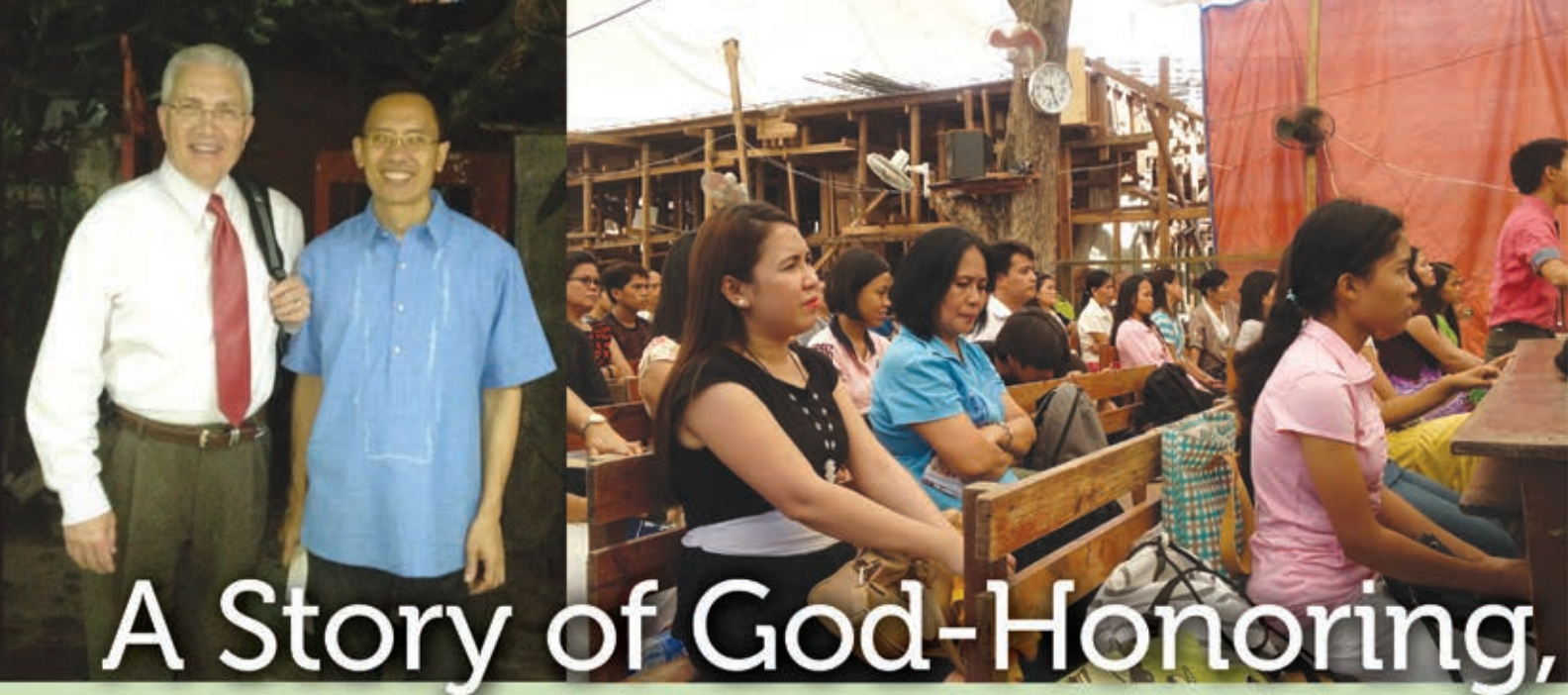
The Great Commission was addressed to all believers. We are all missionaries. By God's grace, may we maximize our effectiveness in reaching the lost.

Joel Arnold lives with his wife, Sarah, and their two boys in the Philippines. He teaches theology at Bob Jones Memorial Bible College and writes regularly at [RootedThinking.com](http://RootedThinking.com).

<sup>1</sup> I should concede, of course, that humans have goofy foibles too, and every culture has its ridiculous oddities—the stuff of self-effacing jokes, satires, and editorial cartoons. Still, as a general rule, humans can't help but live on the basis of some kind of order.

<sup>2</sup> I would suggest that experiments such as this are a good way to think through questions when you are the guest in another country. We generally have a better intuition of how the relationship should work when foreigners are on our turf than the other way around.





# A Story of God-Honoring,

## The Major Role of Baptists in Bringing True Christianity to the Philippines

According to a recent survey, the Philippines has the second highest percentage of believers in Asia, the world's most populated and least evangelized continent.<sup>1</sup> How were so many Filipinos saved even though the Philippines has had the gospel for only a little over a hundred years? Although multiple reasons are always involved in the abundant reaping of souls, one reason is that God honored those who fervently sought to reach Filipinos with the gospel. Some of these servants of the Lord, though, did not see much fruit for their much suffering.

Early sufferings for the gospel were due to the ingrained Catholicism of nearly four centuries of Spanish rule of the Philippines. Spanish priests dominated Philippine society and were hostile to all who threatened their monopoly. In the decades prior to the end of Spanish rule in 1898, the British and Foreign Bible Society used colporteurs (peddlers of Christian literature) to secretly bring Bibles and tracts to Filipinos. The Spanish government and Catholic priests tried to squelch this "crime," and many suffered for the sake of God's Word.<sup>2</sup>

### Haffenden and Lund

The most well-known British smuggler of Bibles in Philippine history was a Baptist named Haffenden, stationed in Manila as an agent for an exporting company. In 1873 Haffenden smuggled in Bibles, and perhaps this is how Manrique Lallave, a Spanish Dominican priest in Pangasinan (a central-northern province of the Philippines), received a Bible. As Lallave studied it, the Spirit of Truth illuminated his heart.<sup>3</sup> He preached it and translated most of the NT into the Pangasinan dialect. When Spanish authorities found out, he was defrocked and ordered to

Spain to be tried for heresy. He escaped and later went to England. We will see Lallave later in our story.

Another European who prominently figures in this story is Eric Lund. He and his wife were Swedish missionaries in Spain beginning in 1877. At their mission in Barcelona the Lunds met many Filipino seamen. When the Baptists of Sweden were not able to support the Lunds, the American Baptist Missionary Union began supporting them in 1882.<sup>4</sup> One day a fourteen-year-old boy named Francisco de P. Castells came to the Lunds. Someone had given Castells gospel literature, which he was reading. When he discussed the contents with his parents, they cast him out of their home. Now Castells was at the Lunds' doorstep because Eric Lund had written the tracts that he read.<sup>5</sup> The Lunds invited Castells to live with them, and he was converted. Later, Castells went to London to prepare for the ministry at a Bible institute there.

### Lallave and Castells

While in England, both Lallave (the former priest) and Castells (the converted outcast) responded to an advertisement of the British and Foreign Bible Society to be colporteurs in the Philippines. They landed in Manila on March 30, 1889. After some time of ministry, they were poisoned, possibly by hostile Spanish priests. Lallave died, but Castells recovered. After selling a few Bibles, Castells was arrested and deported. Perhaps Haffenden, Castells, and Lallave knew of little results from their sacrifice and perils to distribute God's Word in the Philippines. But God's Word does not return void, and Eric Lund would be allowed to see the fruit.

In 1898 the United States defeated Spain in the Spanish-American War. One result was Spain's surrender of the Philippines to America. President William McKinley decided to take over the Philippines as an American commonwealth for various reasons, one of which was to send Protestant missionaries into the very Catholic country.





# Fervent Hearts

Phil Kamibayashiyama

## Lund and Manikan

The first Protestant missionaries to arrive in the Philippines were Methodist James M. Thoburn (March 1899) and Presbyterian James B. Rodgers (April 1899).<sup>6</sup> A year later (April 1900), the first Baptist missionary entered the Philippines: Eric Lund. Lund was the Swede who spoke Spanish and was supported by Americans. Lund took a Filipino named Braulio Manikan as his interpreter. Manikan was from a wealthy family in central Philippines. He was studying civil engineering in Spain when he met Lund, was saved, and was trained for the ministry. Manikan then translated the Gospels into one Filipino dialect and some tracts into another.

Manikan wrote, "I desire to work with decision and enthusiasm to evangelize my countrymen. I hope they will not refuse the Lord's calling, but accept Christ Jesus as the only Savior given to the world. The enterprise will be arduous, because our countrymen have for so long time been deprived of the light through the errors of Catholicism, but the Christian can do anything through Christ, who comforts him, and those who are in Christ's hands need not fear. I love my countrymen very much; therefore I wish they had the riches that I have."<sup>7</sup>

By the end of 1900 forty believers in Manikan's province were baptized. By February 1901 the first Baptist church in the Philippines, Jaro Baptist Church, was formally organized. Soon mission stations in other areas were begun. More than a dozen Baptist missionaries from America arrived during those first few years, all part of the American Baptist Foreign Mission Society (ABFMS), the mission arm of the Northern Baptist Convention (NBC). Lund started the first Baptist Bible institute in the Philippines in 1905. Other Filipinos besides Manikan became effective preachers. By 1906 American Baptists reported that 2500 Filipinos had been baptized—in just six years!

## Raphael Thomas

During the Fundamentalist-Modernist Controversy of the 1920s Dr. Raphael Thomas, one of the ABFMS

missionaries, resigned from the mission board in order to separate from the Northern Baptist Convention. Among his reasons, he cited the NBC's policy to accept Modernists and its emphasis on social institutions. The NBC wanted Dr. Thomas to focus on his medical work instead of spending so much time in evangelistic activities. In 1927 Dr. Thomas established a new mission, the Association of Baptists for Evangelism in the Orient, renamed the Association of Baptists for World Evangelism in 1939. Along with planting churches, Thomas founded Bible institutes to train Filipinos to evangelize souls and plant churches. Today, about a thousand churches form the Association of Fundamental Baptist Churches of the Philippines.

Even when we do not see quantifiable results from our efforts to spread the gospel, the Lord sees every sacrifice we make. He sees if our hearts are pure, and He will honor us far beyond what we deserve.



Dr. Phil Kamibayashiyama is a full-time teacher and the director of Bob Jones Memorial Bible College in Manila. He and his wife, Mila, have four children.

<sup>1</sup> joshuaproject.net

<sup>2</sup> Catalino Pamplona, *Baptist History for Church Leaders* (Makati, Metro Manila: Church Strengthening Ministry, 1992), pp. 295–96.

<sup>3</sup> Anne C. Kwantes, "The Bible Comes to the Philippines" in Anne C. Kwantes, ed., *A Century of Bible Christians in the Philippines* (Mandaluyong, Metro Manila: OMF Literature, 1998), p. 15.

<sup>4</sup> Elaine J. Kennedy, *Baptist Centennial History of the Philippines* (Makati, Metro Manila: Church Strengthening Ministry, n.d.), p. 7.

<sup>5</sup> Kennedy, 7.

<sup>6</sup> Domingo J. Diel Jr., "Perspectives on Baptist Church History" in Anne C. Kwantes ed., *Chapters in Philippine Church History* (Mandaluyong, Metro Manila: OMF Literature, 2001), p. 227.

<sup>7</sup> *The Baptist Missionary Magazine*, May 1900, quoted in Kennedy, p. 165.



# Passing On Biblical Fundamentalism to the Next Generation

The task of passing on biblical Fundamentalism to the next generation seems overwhelming. Thankfully, God has given specific instructions on how to do this. They are recorded for us in His inspired, inerrant, infallible Word. What is needed is faithfulness to the divine task.

## To Whom Should We Pass This Information? To Our Families

Except for Moses, Joshua, and Caleb, the first generation of Jews who originally left Egypt died in the wilderness due to unbelief. The instructions in Deuteronomy were given to the second generation before they entered the Promised Land. The fifth chapter was God's reminder of the Ten Commandments given in Horeb. The sixth chapter is an enforcement of cardinal doctrines of the Decalogue, God's nature and attributes, and the proper way of honoring and worshipping Him.

*First, God's truth must be recognized as from heaven—inspired.* Deuteronomy 6:1–9 sums up the nature, purposes, expectation, and responsibilities of the entire Mosaic Law. The passage's value is seen by emphasizing its divine origin, not humanly crafted wisdom.

*Second, God's truth must be in the heart—internalized.* This well-known section of the entire Mosaic Law, Deuteronomy 6:4–5 (also called the *Shema*), is underscored by unveiling one of God's divine attributes and spelling out man's proper response. So Moses calls Israel to give ear, hearken, or obey!

"The LORD our God is one LORD." There is no other. The verse does not preclude the biblical doctrine of the Trinity. The word for "God" is in the plural, which may be implying the Trinity. The word for "one" suggests the unity of the three Persons in the Godhead. How encouraging and comforting to all who, even today, put their trust in Him through the Person of His Son, Jesus Christ! This means all the other pagan gods are impotent manmade idols. Sadly, Israel failed to teach this truth to succeeding generations. Thus, they found themselves bowing down before false, pagan idols.

After emphasizing what the people were obliged to do, Moses focused on the proper attitudinal response to God's personal revelation and His redemptive work (Deut. 6:5, 15)—to love Him intensely and wholeheartedly! This kind of heart response, taught in Old and New Testaments,<sup>1</sup> is expected from everyone based solely on who He is and what He has done!

God's revelation must also be taken to heart (Deut. 6:6), into the individual's total personality. Memorizing Scripture, though commendable and important, is not enough. God's Word must be internalized—"hid in [the] heart, that [one] might not sin against [Him]" (Ps. 119:11). It must be mastered until it masters us or leads us beyond preferences (what we hold) to formulate deep-seated convictions (what holds us). If God's truth is not recognized as inspired (a message from heaven), it is highly unlikely that it will be internalized (taken to heart).

*Third, God's truth must be in the home—indoctrinated.* It needs to be taught diligently (Deut. 6:7a). The word "teach" means "intensively, to pierce; figuratively, to



inculcate: prick, sharp(en), teach diligently, whet." To whet or sharpen an instrument is done by repeated friction or grinding. Just as Moses tediously carved the words on the second set of tablets, parents are expected to make an all-out effort to carefully engrave God's words in their children's hearts. This is formal instruction to cause them to implement or imitate what is learned, not just dumping information on them.

God's truth needs to be discussed relentlessly until it is etched in children's hearts (Deut. 6:7b). Biblical instruction has to be done wherever ("when thou sittest in thine house, and when thou walkest by the way") and whenever ("when thou liest down, and when thou risest up") the opportunity arises—not just in the temple or, for New Testament believers, in the church. This is informal instruction by mentoring and modeling biblical truths domestically. But it will begin with parents recognizing that God's Word is inspired. Then it is easier to internalize it. When it is taken to heart, indoctrinating it to the other members of the home comes almost spontaneously.

*Fourth, God's truth must be a matter of habit—integrated.* It must be so internalized that it affects everything external to us—integrated even in our habits. Deuteronomy 6:8–9 ("And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.") is obviously intended to be interpreted figuratively lest we fall into the error of many religious Jews—using these things as amulets or charms. They think that if they have these Scripture passages written upon slips of pure parchment, wrapped round their foreheads, tied to their arm, or nailed to their doorposts, they will be delivered from every evil. Likewise, many professing Christians superstitiously keep a Bible in their rooms, or under their pillows, to ward off the Devil in the night.

Here's the point. We need to make ourselves so familiar with God and His Word so that our love for God and obedience to His instructions shape everything we do ("a sign upon thine hand") and think ("as frontlets between thine eyes"). From our private thoughts at home ("write them upon the posts of thy house") all the way to our public demeanor and the community at large ("and on thy gates"), everyone should see in us a model of obedience to God's Word.

Habits are formulated at home. If God's Word is not part of our habits, then it is not in the home, and it is not a thing of the heart. It follows, then, that it also is not acknowledged as a message from heaven. How vital these passages are to every Christian home!

### **To Whom Shall We Pass This Information? To Faithful Men**

We see in 2 Timothy 2:2 that the apostle Paul saw the urgency of passing on apostolic doctrine to succeeding generations—from his own generation ("the things that

thou hast heard of me") to Timothy's ("commit thou") to the third ("faithful men") and fourth generation of believers ("who shall be able to teach others also"). Paul seems to be laying out a strategy to get the job done most effectively, considering limitations of time and resources. Timothy was to entrust apostolic doctrine not to just anyone but specifically to faithful men who were capable and competent to teach others. Clearly, pastors and New Testament churches should be focused on doing the same.

### **How Do We Pass It On?**

Older believers, if set in their ways, may be unlikely to change. Younger ones, still developing their applications of doctrine, may be open to change. Mentoring and modeling biblical truth effectively to the next generation so that God's Word is obeyed will require recognizing the obvious time and cultural gaps between older and younger generations. Furthermore, there is also the reality of a time and cultural gap between the Bible and all generations. Biblical truths were given in the languages, thought patterns, and cultural forms of the people who wrote the Word and those to whom it was originally addressed.

For God's Word to be validly applied in all generations there should be no change of content or meaning of biblical truth in the process of applying it in the cultural, linguistic, and mental patterns of that specific time-space context.

This does not mean we may apply Scripture arbitrarily nor selectively. God's precepts universally apply to every believer. This means that the ways new generations apply Scripture may look a bit different from the ways previous generations did it. Nevertheless, careless contextualization can lead to two serious errors. Divine truth might be relegated to the category of human or cultural relativity (e.g., accommodating female pastors, 1 Tim. 2:11–15). The second danger is to take an ancient custom and make it normative for modern believers (e.g., the "holy kiss," Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26). Because of the serious dangers of misapplication, it would be wise to reiterate the absolute authority and priority of Scripture in the whole process.

The purpose here is to obey God's Word, not alter or destroy it. All generations must think things through with the timeless assumption that the Bible is judge for all matters of belief, daily conduct, and culture of all people. Believers of every generation should desire to see God's Word change lives from conformity to the spirit of the age towards a spirit of Christlikeness.<sup>2</sup>

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<sup>1</sup>Exodus 20:6; Deuteronomy 5:10; 10:12; 11:1, 13, 22; 13:3; 19:9; 30:6, 16, 20; Matthew 22:37; Mark 12:29–30.

<sup>2</sup>Romans 12:1–2.



# Fundamentalism: Not Just a Reaction

As one born and raised in a country dominantly steeped with religious sacramentalism and eastern mysticism, I thought that the message of salvation through faith in Jesus Christ was just one of the many options to access God. Thankfully, the person who brought me the gospel cared enough to persistently witness despite my show of obstinacy. After hearing the gospel ten times, at least, I finally trusted Christ as Savior forty years ago. Since that miracle, an appetite to know more of the things of God grew within me—a desire, I know, only the Holy Spirit can give. It did not take long to find out that following Christ meant a break from religious traditions, which was misconstrued as defiance of family traditions. Hunger for Christian fellowship led me to discover serious doctrinal differences among professed Christian gatherings. It has also led me to study the Bible more to find out whether these differences are vital or relatively insignificant.

A Filipino pastor I met introduced me early to the term “Fundamentalism.” The literature he lent me spoke of the theological battles that started from the mid-seventeenth century (when the denial of the supernatural elements of the Bible began in academia) through eighteenth-century Germany (when belief in the all-sufficiency of human reason was said to have the capacity to promote man’s happiness in this life through the Enlightenment Movement). It showed how this dangerous movement successfully crept into Bible schools and seminaries in the nineteenth century and what theologically conservative learning institutions did to address the growing menace of rationalism and liberalism at the turn of the twentieth century. Wow! These were heavy but enlightening data. They also gave me some strategic grasp of what the term “Fundamentalism” meant in these contexts—something basic or foundational, an anchor to cling to amid the raging and changing tides of unbelief.

Apparently, there is an urgent need to preserve these foundations for the next generation. Thus, the question: just what is biblical Fundamentalism?

## The Essence of Fundamentalism

The prevailing misuses and misrepresentations of the term compel us to go back to its essential meaning. My readings lead me to the following definitions.

Historically, we are not a denomination, but we espouse a biblical position. The term “fundamentalist” was born out of a set of twelve booklets published by two businessmen in California. *The Fundamentals*, widely circulated between 1909 and 1919, contained a defense of the great doctrines of Scripture such as inspiration, the deity of Christ, the new

birth, Christ’s Second Coming, etc. Since the circulation of these books, all who believe the doctrines propounded therein have been called Fundamentalists.

Philosophically, we are not a *reactionary* movement but a *remnant* movement.

Fundamentalism was in being and existed long before liberalism was born. Schleiermacher (1768–1834) is generally conceded as the father of modernism. But *Fundamentalism is simply a 20<sup>th</sup> century restatement of the historic Christian Faith*. Its beginning is in the New Testament. The designation of Fundamentalism is new to the century, but the content of Fundamentalism goes way back. It would be perfectly proper to identify the Apostle Paul as a Fundamentalist, for he held to the fundamentals of the Faith. It is important to understand that Fundamentalism is not the result of liberalism, nor a reaction to it.<sup>1</sup>

Practically, Fundamentalism is simply “Bible-believing, Bible-obeying Christianity” (M. H. Reynolds Jr.) or “the unqualified acceptance of and obedience to the Scripture” (David Beale).

There is one thing we certainly are not—we are not terrorists!

## The Envoys of Fundamentalism

From onlookers’ perspectives, a movement is just as good as the people representing it. What the movement stands for should ideally reflect the people espousing it. Unfortunately, the ideal is not what always happens in a fallen world. Some children of older Fundamentalists have abandoned the movement. Seeing the flaws and fallibilities of some of its representatives has led them to come up with a sweeping caricature of Fundamentalists that grossly misrepresents historic biblical Fundamentalism. As a result, they have thrown the baby away with the bath water. So, what is a biblical Fundamentalist?

He is a born-again Christian who differs from other professing believers because he is a convinced . . .

*Biblicist*. He regards Scripture in its entirety as the final authority and seeks to use it as his authority for faith and practice. He derives meaning in life from the biblical text, not existence nor experience. He judges all things by the Bible and is judged only by the Bible.<sup>2</sup> As a cessationist (in contrast to a continuationist), he recognizes Scripture as complete and sufficient for godly life and service—not tradition (as the Romanist), not reason (as the Modernist), not emotion (as the Charismatic), not experience (as the existentialist), not extrabiblical revelation (as the false cultist). He operates on the principle of obedience and not convenience (as the Neo-Evangelical pragmatist).



# but a Remnant



*Inerrantist.* He recognizes the divine origin of Scripture, verbally (word-for-word) and fully inspired by the Holy Spirit (God-breathed).<sup>3</sup> He recognizes that the product of divine inspiration is the inerrancy of the Scriptures (without error) and that the proof of inerrancy is inspiration.

*Literalist.* His belief in God's intrinsic integrity and his high view of Scripture lead him to accept it as it is in truth, the Word of God—and that God means what He says and says what He means. He is committed to carefully exegeting the Biblical text and is cautious not to eisegete it, in order to validly apply its eternal truths and commands to his beliefs, worldview, thought processes, decision-making, conduct, and ethics.<sup>4</sup>

*Creationist.* He finds no problem accepting the fact that God started it all by the word of His mouth, *ex nihilo*, just as Scripture explicitly says.<sup>5</sup> Common sense tells him it takes more faith to believe the view that his ancestors were apes.

*Exclusivist.* He insists, just as Scripture says, that the Triune God alone is God. He is one God existing in three Persons—Father, Son, and Holy Spirit—co-equally and co-eternally the same in essence though distinct in existence. There is no other God. He is convinced that his salvation is of the Lord and is found exclusively in God's virgin-born and sinless Son, the God-man, the Lord Jesus Christ.<sup>6</sup> Salvation is received solely through faith, not works, grounded solely on His finished, substitutionary sacrifice on Calvary—His once-for-all blood-atoning death and physical, bodily resurrection. His blessed hope in this fallen world rests on Christ's Second Coming.<sup>7</sup>

*Separatist.* Neither cultural absorption nor cultural isolation is an option for him. His devotion to God leads him to be

more like his Savior. It is also his motivation for not conforming to the spirit of the age or being unequally yoked with unbelievers (personal separation); for separating from false teaching and false teachers (ecclesiastical separation); and for refraining from being identified with persistently erring brethren (familial separation). However, he eagerly fellowships with the saints of God for mutual encouragement and edification, with Christian brethren who seek to honor Him and obey His Word.<sup>8</sup>

*Evangelist.* He practices fidelity to that Faith and endeavors to preach the good news of salvation to every creature. He declares that the salvation Christ offers is deliverance from sin's penalty, power, and ultimate presence on the day of glorification when Jesus Christ literally and physically comes back for His own. He

warns every one of the awful consequences of rejecting the gospel of grace—divine retribution, eternal separation from God in the Lake of Fire.<sup>9</sup>

Whether Paul's day or ours, spanning from the Middle East to the West to the Far East, God's people need to believe staunchly and proclaim fearlessly yet lovingly these divinely revealed truths despite the odds. As a husband and father of five children and a pastor of a church with young professionals who are starting families, seeing the issues and struggles they face as believers makes me realize that this is twenty-first-century history in the making. Like us, they will need to draw answers to their questions from the foundational and immutable truths of God's Word.

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<sup>1</sup> Archer Weniger, *The Fundamentalist Phenomenon or Fundamentalist Betrayal*, comp. and ed. by Dr. James E. Singleton (Arizona: Fundamental Baptist Press, no year), p. 66. Emphasis mine.

<sup>2</sup> Timothy 3:15–17; Revelation 22:18–19.

<sup>3</sup> Ibid; 2 Peter 1:19–21; Psalm 19:7.

<sup>4</sup> Nehemiah 8:8; 1 Thessalonians 2:13.

<sup>5</sup> Genesis 1.

<sup>6</sup> Isaiah 43:11; John 14:6.

<sup>7</sup> Ephesians 1:7; 2:8–9; Titus 2:13.

<sup>8</sup> 1 John 2:15–17; 2 Corinthians 6:14–17:1; 1 John 3:14; Hebrews 10:25.

<sup>9</sup> Mark 16:15; 2 Thessalonians 1:7–9; Jude 3–4.





# Typhoons and the Philippines

## Tragedies with a Design

I remember, as a boy, huddled next to the radio, listening to the aftermath of the attempted assassination of President Ronald Reagan. I remember where I was when I heard about the toppling of the Twin Towers. And I remember where I was when Typhoon Ondoy struck Quezon City in Metro Manila.

When Ondoy struck, I was in SM North, one of the largest malls in the Philippines. Worse yet—and I hate to admit this—we had skipped out on our normal participation in a community children’s Bible club in order to celebrate my daughter’s birthday. I wanted my daughter to hand-pick her own birthday bicycle. That was the morning Typhoon Ondoy dropped over thirteen inches of precipitation in six hours, setting new records for rainfall in the Philippines. While we knew we were in for some rain, it still caught us by surprise because it was not even officially a typhoon. In other places it reached typhoon status, but when it hit Quezon City it was only a tropical storm.

Somehow, word began to reach us in the mall of what was happening outside, and I went outside to

look. I watched buses submerged up to their headlights on EDSA, Manila’s main thoroughfare. The mall itself was surrounded by water twelve-to-eighteen inches high, and water began to collect in the mall’s basement floor. I realized we were not going anywhere soon. It was midafternoon before we started for home. On the way we passed numerous stalled vehicles, stranded at odd angles in the middle of roads.

We had much to be thankful for! Only our downstairs area at home flooded. Our coworkers who had driven to the Bible club that morning were on their way home when their car was submerged in water up to its steering wheel. Everyone safely escaped from the car, but the damage was extensive. Water in the nearby area was well over people’s heads.

**One-third of the world’s typhoons occur in our region of the world.**

Ondoy is just one example of what the Philippines faces every year. “Typhoon” Ondoy was the eighth typhoon of 2009. The very next typhoon (Pepeng) was also deadly. It exited the Philippines, bumped into another typhoon, made a u-turn, and came back into the Philippines again. The excessive precipitation caused deadly mudslides. The year 2010 was a



very light year in our part of the world, with only seven typhoons. In 2013 there were thirty named storms. One of them, Typhoon Haiyan (locally known as Yolanda), is now widely believed to be the strongest typhoon at landfall in recorded history. It registered sustained winds of 195 miles per hour. Over 6300 people perished as a result of the storm. (The unofficial total is much higher.) This past year (2014), eleven typhoons formed in the western Pacific.

One-third of the world's typhoons occur in our region of the world. More of these typhoons hit the Philippines annually than any other country. It is an accepted part of life. Every year people are killed and property is destroyed. Most people here have no insurance. What they lose in a typhoon often takes years to replace.

Yet Filipinos are remarkably resilient in their ability to shrug off these storms. One pastor entertained us by mimicking his own actions during a typhoon, showing how he wrestled with the wind for a piece of board, his only shelter from the pouring rains. One of our students related how during Ondoy she and her mother were sitting on a table watching their possessions float out of a window. When her mother saw her container of makeup float by, she opted to let the appliance she was holding float away and grabbed her cosmetics instead.

But at other times, one sees the grim reality of death behind these storms. One pastor took me to a hill near his church and showed me the valley below, where a village had once stood. Now the area was strewn with lahar (mudflow) and boulders from Mount Mayon, a nearby active volcano. Typhoon Reming (2006) dumped so much rain on top of Mount Mayon that it loosened tons of lahar on Mayon's slopes and sent it crashing down upon the villages below. The result was what that pastor showed me from his hill. I could not even tell a village had ever been there.

Living in "typhoon alley" cannot help but affect those who live in it. While delivering relief goods to the Bicol region after Typhoon Reming, I was asked by one man, "Are we more wicked than others? Is that why we experience so many typhoons?" My thoughts went instinctively to Luke 13:1-5, where Christ pointed those with similar thoughts to their own need to repent lest they also perish.

These storms are another manifestation of a sin-cursed earth groaning for deliverance. Before the fall of man, there were no drenching rains, no swirling typhoons, no volcanoes belching destruction. There was a mist (Gen. 2:6), which evokes images of a mild, gentle, divinely designed sprinkler system. After the fall of man

and especially in the Flood, we see the destructive forces of rain at work.

When a typhoon is hurtling toward us, I often comfort myself with Psalm 148:8, "stormy wind fulfilling his word." "Fulfilling" is the very common Hebrew word for "to do." The passage is an extended apostrophe, calling on all of creation to praise the Lord, including the stormy winds that do what He says. Typhoons are definitely out of our control, but they are not out of God's. Their wild, untamed manners can even praise Him! One way they do so is by preaching repentance. Things such as locust plagues (Joel 1:4-14) and "natural calamities" (Amos 4:6-12) are all intended by God to cause people to return to Him. *Repent in a day of locusts and be delivered in the Day of the Lord!* That was Christ's point in Luke 13—allow "accidents" and unwarranted acts of cruelty to foster repentance.

All believers in the Philippines will no doubt rejoice with me that a day is coming when typhoons shall cease. There will be no sea in the new heaven and new earth (Rev. 21:1). I realize that in some circles it is popular to interpret the lack of sea as metaphorical, but I take it literally (as I do the words "heaven" and "earth" in the same verse). Where there is no sea, there will be no typhoons. I do not pretend to understand how typhoons spawn, but I do know that they only form over the sea. Making landfall is what causes them to weaken. Typhoons are yet another incentive to rejoice in what lies ahead for God's people. Our days on earth are full of trouble, but they are fortunately short. As William Gurnall reminds us, "A few steps, and we are out of the rain."\* God uses swirling typhoons to keep us from making this earth our comfort zone.

So the next time you read in the news of a typhoon hitting the Philippines, weep with us over the damage done to life and property, and intercede on behalf of those displaced, injured, or bereaved. At the same time, realize that they are tragedies with a design—to persuade rebels to seek the Lord while He may be found and to loosen a worldly church's death grip on earth's temporary treasures.

Timothy W. Berrey serves as missionary to the Philippines with Gospel Fellowship Association.



### An MK Recalls Ondoy

**D**id you know that the Philippines is the capital of the world's typhoons? One of the many typhoons we were here for just so happened to be around my sister's birthday. We went to the store to get one of my sister's birthday presents. As we were paying for it, we heard a loud bang, and the electricity went out for a moment but then came back on. We found out that the car park exit was flooded and that we would have to wait until the flood waters went down to get our car. What we didn't know was that that morning, even though it was pouring rain, our missionary friends had tried to go to Bible club in their car. They were flooded out, and their oldest boy had to jump out of the window to get help. Their car had to be towed home the next morning.

—Timothy William Berrey Jr.,  
eleven years old

\* *The Christian in Complete Armor*, vol. 1 (Blackie & Son, Glasgow, 1864; repr., Banner of Truth Trust, 1964), p. 243.



# Formal Training in the Philippines

When we look at the stars, we see the glory of

God—including the immensity of God that goes beyond measure and is, in fact, limitless. Our God is infinite! The stars also illustrate believers who shine in a spiritually dark world. Both of these truths came to mind one night around 3 AM after picking my way around

bodies in various spots in the church sanctuary. The pastors I was teaching were sleeping on bare wood pews, the platform floor, or sheets of plywood covering the concrete floor. After making my way outside to the outhouse, I happened to look up and saw what I do not get to see in Manila: a night sky crowded with hundreds of stars. Those dots of light in the heavens pictured those pastors I was teaching—men shining as beacons of light to a dark world and proclaiming the truth to their people. Those particular men were taking Bob Jones Memorial Bible College's first module class in Mindanao, launching our Continuing Education for Pastors program in

the southern half of the country. Seventeen men gathered from four provinces: Misamis Occidental, Lanao del Norte, Zamboanga Sibugay, and Zamboanga del Sur.

Several of those men had been wishing for graduate classes for years. All had sacrificed time and money and being with their families to attend that week. The one who had come the farthest commuted seven hours by bus. Two pastors spent the night in a waiting shed in order to catch a bus early enough to get to class on time. Whenever I teach a Master of Ministry module class in the province, I am humbled by the pastors' sacrifice to become more effective in ministering God's Word. They eagerly listen for six hours a day and then diligently study and work on the assignments I give them until midnight each night. By Friday they talk of how they will make some class content into a sermon series or Sunday school series or lectures at the Bible institute where they teach. This is multiplying oneself through faithful men! These pastors are what Mindanao needs. They and the churches they lead represent the hope of the Philippines. They are stars that declare the glory of God.

## The Blessings of Growth

At Bob Jones Memorial Bible College, we have over 130 students on site, besides the forty-to-fifty men taking modules in the province. When BJMBC was founded as a Bible institute twenty-nine years ago, it started with about twelve students. Although the Philippines already had many Bible institutes, many lacked careful, in-depth exposition of the Scripture and careful practice of holiness in all areas. BJMBC's desire has been to supply these emphases



while maintaining a burden for souls and a vision for church planting and missions.

The growth of our student body shows that God still gives people a hunger for the exposition of God's Word, separation unto Christ, and the salvation of souls. God led us to expand our programs from three Bible degrees in 1985 to today's five Bible degrees, two music degrees, and three seminary degrees.

God is using BJMBC graduates in foreign fields. One couple is church planting in one of the world's largest Muslim cities and training others for ministry to Muslims. One young graduate has taken biblical Fundamentalist beliefs and practice back to his Buddhist country. A Filipino graduate resigned from pastoring his prospering church to fulfill the Great Commission in a communist country. He and his family face daily challenges with the language, culture, and restrictions. Their desire is to evangelize, make disciples, plant churches, and train national pastors.

Filipinos are missionaries in Cambodia, Sri Lanka, Thailand, Indonesia, United Arab Emirates, Congo, East Timor, Ethiopia, Haiti, Ghana, Taiwan, Mongolia, and at least twenty other countries. A 2010 report by the Center for the Study of Global Christianity at Gordon-Conwell Theological Seminary listed the Philippines as one of the top fifteen missionary-sending nations in the world and the third in Asia (behind South Korea and India). The Philippines has the second highest percentage of Bible-believing Christians (12.2%) in Asia, the world's most populated but least evangelized continent (2.8%).

Continued on page 28





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### June 16–18, 2015

95th Annual Fellowship  
Good News Baptist Church  
3252 Taylor Road  
Chesapeake, VA 23321  
757.488.3241

### July 27–29, 2015

Alaska Regional Meeting  
Hamilton Acres Baptist Church  
138 Farewell Avenue  
Fairbanks, AK 99701  
907.456.5995

### September 15, 2015

New York Regional Fellowship  
Heritage Baptist Church  
519 8th Avenue, Suite 807  
New York, NY 10018  
pastormatnyc@icloud.com

### October 15–16, 2015

New Mexico Regional Fellowship  
Northwest Baptist Church  
402 San Clemente NW  
Albuquerque, NM 87107  
505.344.5544

### October 19–20, 2015

Central Regional Fellowship  
Community Bible Church  
401 E Park Ave.  
Norfolk, NE 68701  
402.371.5000  
www.cbcnorfolk.com

### October 26–30, 2015

FBFI Caribbean Conference  
Calvary Baptist Tabernacle  
PO Box 3390  
Carolina, PR 00984

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Southern California Regional Fellowship  
Victory Baptist Church  
10173 South Loop Blvd.  
California City, CA 93505  
smithafbm@gmail.com

### November 12–13, 2015

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Regional Fellowship  
Berean Baptist Church  
1147 Broadway Street  
Fairfield, CA 94533

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### March 9–11, 2016

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4030 W. Yorkshire Drive  
Glendale, AZ 85308

### March 28–29, 2016

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# SOUND WORDS

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

## First Partaker

### I Will Rather Die than Pray

*Note: In the interest of variety, this column's present series on ministerial qualifications is being interrupted. Lord willing, the series will resume in the next issue.*

One of the most influential seventeenth-century New England Puritans was Thomas Shepard (1605–49), who fled Bishop William Laud's persecution in England and arrived with his family at Boston in 1635. Soon appointed pastor of the Congregational Church in Cambridge, he later helped to establish Harvard College. He's best remembered today for his classic series of sermons, *The Parable of the Ten Virgins*.

At his death Shepard was remembered to have told a gathering of young ministers around him that their work was great, and called for great seriousness. He testified that the study of every sermon had cost him tears and that before he preached any sermon he got good out of it himself and then went into the pulpit to preach it with an eye toward the accounting to God for it which he would someday give.

Shepard left behind a brief written autobiography and some personal spiritual journals (published today in *God's Plot*, by Michael McGiffert). They afford a fascinating and often inspiring window into his ministerial struggle to maintain an intimate walk with Christ.

Alexander Whyte (1836–1921), minister of Free Saint George's in Edinburgh, drew heavily upon these journals for a series of messages published under the title *Thomas Shepard: Pilgrim Father and Founder of Harvard, His Spiritual Experience and Experimental Preaching*. The messages' titles are direct quotations from Shepard's secret reflections upon his spiritual state. Some are striking:

- “No One Who Ever Came under My Shadow Prospered”

- “The More I Do the Worse I Am”
- “My Sins Are Sometimes Crucified, But They Are Never in This World Mortified”
- “My Mind Is a Bucket without a Bottom”
- “Some Remorses of an Old Minister”
- “When I Read Christ Prays”

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

One of my favorite messages in Whyte's series, one which I've read again and again, concerns Shepard's lament, *It is sometimes so with me that I will rather die than pray. Perhaps it will convict and correct others as it has me.*

\* \* \* \* \*

Suppose for a moment that we had been left without hope in our fallen estate of sin and misery. Just suppose that we had been left as a race with nothing before us but a fearful looking for of judgment. And then suppose we were told that there was another race of sinful and miserable men exactly like ourselves in one of those wonderful worlds that we see in our midnight sky. And suppose we were told also that to them in their fallen state their Maker had Himself become their Redeemer and had prepared His throne in the heavens, so that by simply approaching that throne they could command His ear and His heart and His hand at any hour of the day and in any watch of the night.

Suppose all that had been told us about those happy creatures, with what holy wonder and with what holy desire would we have gone out of our house at night and looked up at that far-off star! How would we have envied those highly favored sons of God! Oh, that my lot had been cast among them, and not on this Godforsaken earth! What Sabbath days they must have up there! What communion seasons! What meetings for prayer and praise! And what family worship! How happy it must be to be a father up there! How sweet and blessed, above all words, to be a mother!

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But suppose we were also assured that with all that, those so privileged people simply despised and neglected their Maker and Redeemer and absolutely hated so much as to kneel down before Him. Suppose we were assured that ninety-nine out of every hundred of those redeemed men actually rose every morning and lay down every night as if there were no God and no mercy-seat—what would you have said about such men? You would have said that they must be madmen, if the tenth part of what you have been told about them is true.

Now, not only is it all true, but more than that, this world of ours is that wonderful star. And we who are assembled in this house of God this Sabbath evening, we

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## ***Well, at bottom and to begin with, there is some absolutely unaccountable alienation of our sinful hearts away from our Maker and our Redeemer.***

are those suicides. It is we who say, *What is the Almighty that we should serve Him? And what profit should we have if we prayed to Him?*

Now, if all that is so, can any explanation be given of that so fearful state of matters? A state of matters so fearful that one of the most prayerful men that ever lived here confesses to us that it is sometimes so with him that he would rather face death and judgment than abide for long before God in secret prayer. Now can that awful state of matters be at all explained? And if so what can that explanation by any possibility be?

Well, at bottom and to begin with, there is some absolutely unaccountable alienation of our sinful hearts away from our Maker and our Redeemer. There is some utterly inexplicable estrangement from God that has, somehow, taken possession of your heart and mine. There is some dark mystery of iniquity here that has never yet been sufficiently cleared up. There is some awful enmity against God, as the Holy Ghost has it: some awful malice that sometimes makes us hate the very thought of God. We hate God, indeed, much more than we love ourselves. For we knowingly endanger our immortal souls. Every day and every night we risk death and hell itself rather than come close to God and abide in secret prayer. This is the spiritual suicide that we could not have believed possible had we not discovered it in our own atheistical hearts.

The thing is far too fearful to put into words. But put into words for once, this is what our everyday actions say concerning us in this supreme matter of prayer, *No, not to-night, we say, I do not need to pray to-night. I am really very well to-night. My heart is much steadier in its beats tonight. And besides, I have business on my hands that will take up all my time tonight. I have quite a pile of unanswered letters on my table tonight. And before*

*I sleep I have the novel of the season to finish, for I must send it back to-morrow morning. And besides there is no such hurry as all that. I am not so old nor so frail as all that. Go thy way for this time, when I have a convenient season I will call for thee.*

But even when it is not so bad with us as that, at our very best there is a certain backwardness in prayer to which all praying men have to confess. I find that same sad confession in men so different both in their doctrines and in their experiences as Jeremy Taylor and John Newton. These are the very words of the eloquent Bishop in his *Holy Living*:

There is no worse sign of our spiritual danger than the backwardness we have to pray. So weary are we of the duty, so glad are we to have it over, and so witty are we to find an excuse to evade it.

And these are the exact words of John Newton in his fine book, *The Cardiphonia*:

I find in my own case an unaccountable backwardness to pray. I can read, I can write, I can converse with a ready will, but secret prayer is far more spiritual than any of these. And the more spiritual any duty is the more my carnal heart is apt to start away from it.

Both of those prayerful men, you see, confess to a sad backwardness in prayer—to call that state of mind and heart by no worse name.

Now in a state of matters like that it is quite evident how next to impossible it will be for any man to put his whole heart into his prayer, even when he compels himself to pray. And yet without the whole heart it is not true prayer at all. It is only when we seek God with our whole heart, that we have any assurance from Him that we shall find Him. The men of Judah, we read, swore to God with their whole heart. They sought God with their whole heart's desire and He was found of them and He gave them rest round about. And a psalmist sings of the great blessedness of them that keep God's testimonies and that seek Him with their whole heart. And again, *With my whole heart have I sought Thee. Oh let me not wander from Thy commandments.* And again, *When you seek Me with your whole heart, then shall you find Me. . . .* And our own New England Shepard has this same experience in the New Testament dispensation.

August 13. I saw that my heart was prone to neglect prayer. I soon thought that I had prayed enough for one night. Till I came to see that all I could pray was little enough to help down all the mercy I needed. And till I came to see also that God would have me to get my mercy from Him at some cost to myself.

Yes, this is one of the great difficulties of a life of prayer to such men as we are, that it demands from us our whole heart.

Then again, sometimes, and to some people, there is the great difficulty they have in praying along with some other people. For instance, you will have an insur-



mountable difficulty sometimes in entering with your whole heart into public worship. Your minister does not carry you with him in his pulpit devotions. His language, his voice, his accent, his intonation, his manner, his composition, or some other unacceptableness of his to you, throws you wholly out of step with him till you lose all the help of public prayer.

Then again, those who conduct family prayers at home do not help you, rather otherwise. They are so familiar to you, they so little interest you, they are so lengthy, and they so weary you, and so on. Till family worship is no worship at all to you, but the very opposite, and till you escape away from it as often as you can. Then again, and still more distressful, when a husband and his wife attempt to pray together, or a father and his son, or a mother and her daughter, their personal needs at the moment, their personal experiences at the moment are so unlike, their innermost lives are so different and so unshared that it is impossible for them to agree together in what they ask and in the way they ask for it. Till all their attempts at united prayer only bring out the more painfully how far away they are from one another, and thus from God. So many, so real, and sometimes so absolutely unavoidable are the difficulties that lie in the way of a life of true and prevailing prayer.

And once more, why do the most devout of men and the most long-exercised of men sometimes so fall away from their life of prayer and from all liberty and comfort and power in prayer, and that after they have for years so enjoyed all that? Well, that is a question in personal and experimental religion that I cannot answer satisfactorily to myself, as yet. I have tried hard to find out some of the reasons for that declension, both in myself and in other men, but I am not satisfied with what I have found, as yet. If I succeed in my study of that painful matter, I shall tell you more about it another time.

From all that let us proceed to ask how that awful state of matters is to be met and overcome by us. For it would be too terrible to think that our dislike of prayer and our neglect of God is to go on till death and till we are suddenly summoned to give an account of our life of prayer, as of all else.

(1) Well, for one thing—I *thought on my ways*, says the devout and much experienced psalmist, *and I turned my feet into Thy testimonies*. Let us be like him in this matter of prayer. Let us think on our ways in prayer. Let us think on the place that prayer holds in Holy Scripture, and on the place that prayer has always held in the lives of all God's outstanding people. Let us think of the urgency and the grace of God's commands laid on us to live a life of prayer. Let us think that the Almighty is actually waiting for us to begin to pray in order that He may begin to be gracious to us in answer to our prayers. Let us think how we must look in His eyes in this matter of prayer. Let us think what He must think and say to Himself about us. Let us think if we were in His place what we would think of anyone who treated us and our son as we treat Him and His Son. We

could not fail to cry to God for the spirit of grace and of supplication if we would only begin to think Who and What He is, and who and what we are, and what prayer is appointed by Him to be between Him and us.

(2) And then, when once you begin to think and to pray, be sure you persevere in it to the end. Never never in this world give up prayer. And the more distaste and difficulty you find in beginning to pray the more liberty and sweetness you will taste if you only persevere. *Men plead difficulty*, says Shepard, *I plead advantage*. *For he that overcometh his indisposition to pray shall eat of the hidden manna*. *Have you not yourselves*, he asks us, *eaten of this same hidden manna? Have there not been times when you were very unwilling to begin to pray, but after you began and persevered but a little you could not leave off?* Yes, that is the recorded experience of one who sometimes would rather risk dying in his sin than begin to pray. What Pascal said of composition is still more true of prayer, the difficulty is to make a good beginning.

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***And once more, why do the most devout of men and the most long-exercised of men sometimes so fall away from their life of prayer and from all liberty and comfort and power in prayer, and that after they have for years so enjoyed all that?***

(3) Then again, go on in your prayer in spite of your want of present gusto. Samuel Rutherford shall explain to us gusto in prayer. When the devout parishioners of Kilmacolm complained to Rutherford concerning their too little sweetness in prayer this was the counsel he returned to his correspondents.

The less sweetness in prayer the more pure spirituality. A sweet service has not seldom its sweetness and gusto from some other source than the spiritual world. I believe . . . that many think that prayer is formal and lifeless unless the wind is in the west, and unless all their sails are filled with spiritual joy. But I am not of their mind who so think.

(4) July 2, writes Shepard, *I saw it to be my duty not only to pray from time to time, but actually to live by prayer. To live by prayer for myself, and for my family, and for my church. And I saw that my heart was at last conformed to the mind and the will of God in that respect. And I went on to consider in what ways I might henceforth live by prayer alone.*

*Pray often*, says Taylor, *and you will pray oftener, till you will end in praying without ceasing.*

(5) Again, always make hay when the sun shines. As thus: *And the LORD descended and proclaimed the name of the LORD. And when Moses heard the name of the*



LORD, he made haste, and bowed his head to the earth, and worshipped God, and said. If now I have found grace in thy sight, pardon our sin and our iniquity, and take us for Thine inheritance. Yes; make haste to make hay when the sun shines.


(6) Again if you are an experienced man in these spiritual matters you will be able to turn both your past transgressions and your present temptations to your greater prosperity in the life of prayer. *My sin is ever before me*, said David, when he was engaged on the composition of his greatest psalm. *I am always sinning*, said Luther, and *I am always reading the Epistle to the Romans*, and *am always praying*.

(7) And again, when you ask the advice of the old experts in this matter they will all tell you to set apart a special time for prayer, and even a special place. . . . Shepard looked on it as a sure sign of declension when the New England architects got no orders to put such secret rooms in their plans for new houses.

(8) Speaking about secret rooms and secret prayers, a friend of mine has this devotional device put up on his most shut-in wall. He has a long picture-frame with the portraits of all his family fixed into the frame from the oldest to the youngest. And then hanging above that frame he has a fine head of Jesus Christ, which is

so hung that the Intercessor looks down night and day on the children's portraits below as if He were making continual intercession for them, as indeed He is. And instead of that standing in room of his own secret prayer for his children and thus discharging him from it as we might think the danger was, my friend assures me that the sight of that wall night and morning draw him down to his knees, when but for that reminding and quickening wall he would often forget to pray.

You might try some such device yourselves, as many of you as have a bad conscience both toward God and toward your children in this matter of secret and intercessory prayer in their behalf. What are these, and whence came they? These are they who were born and brought up in a baptized home, but were never prayed for, to call prayer, and were never taught to pray for themselves. They took a high place at school and at college but they were never taught to pray. Their fathers and their mothers were church members, but they never took the trouble to teach their children to pray. And when they became fathers and mothers themselves the entail of prayerlessness and neglect of God descended to their children also. Therefore they are where they are. And therefore it is with them and with their children as it is.

My brethren, if prayer is anything at all it is everything. And that is exactly what the whole Word of God says about prayer; it is everything, absolutely everything. 

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# Bring . . . the Books

## *A Short Declaration of the Mystery of Iniquity* Thomas Helwys, 1612

In 1604 King James I and leaders of the Church of England, including a number of Puritans, met at Hampton Court Palace to negotiate reforms that would push the English Reformation forward. While there was some progress, the death of the Anglican Archbishop John Whitgift and his replacement by the anti-Puritan Richard Bancroft scuttled most of the reforms. The result was the almost immediate growth of numerous “Separatist” churches. In 1606 one of these churches, led by John Smythe, migrated to Holland because of persecution. Thomas Helwys was an influential member of that church. Six years later, after Smythe left their church, Helwys and the church returned to England and formed the first General Baptist congregation in England. Helwys had written *A Short Declaration of the Mystery of Iniquity* while in Holland, and he published the document in England.

Not only did Helwys publish it, he also sent a personal, autographed copy to King James, an act which sent him to prison where, as far as we know, he died. Four original copies are known to exist. One of them, located in the Bodleian Library at Oxford University, has a personal handwritten note to King James and may well be the copy that Helwys sent to him. The book is available in a more accessible form from Mercer University Press (1998), thanks to Pastor Richard Groves, who edited the old-fashioned English and made it more readable.

Editor Richard Groves wrote a helpful introduction to the 1998 edition, which gives modern readers the historical context of the book, as well as an excellent summary. He demonstrates four key areas of significance, both for Helwys’s day and for ours as well.

First, Groves notes that this was the first published English work that called for complete freedom of conscience in matters of religion. John Smythe, generally considered to be the first modern Baptist, wanted freedom of conscience for all churches. Helwys went a step beyond: he wanted it for Christians, Jews, Muslims, and anyone else.

Second, Groves indicates that Helwys’s work is a good source for information concerning the political and religious conditions of the late sixteenth and early seventeenth centuries, especially the differences that set the Baptists apart from the Church of England.

Third, the book gives significant insight into Helwys’s own positions. While John Smythe is viewed as the founder of modern Baptists, Helwys was actually the primary leader of the English Baptists early in the seventeenth century.

Fourth, Groves notes that Helwys introduced the first set of “Baptist Distinctives”: believer’s baptism, a congregational form of church polity, the right of the individual to read and interpret Scripture for himself, and the separation of church and state.

Liberty of conscience was Helwys’s primary theme. Quoted for centuries following its original publication, the work’s best known passage is this:

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

For we do freely profess that our lord the king has no more power over their consciences than over ours, and that is none at all. For our lord the king is but an earthly king, and he has no authority as a king but in earthly causes. And if the king’s people be obedient and true subjects, obeying all human laws made by the king, our lord the king can require no more. For men’s religion to God is between God and themselves. The king shall not answer for it. Neither may the king be judge between God and man. Let them be heretics, Turks, Jews, or whatsoever, it appertains not to the earthly power to punish them in the least measure. This is made evident to our lord the king by the scriptures (53).

True liberty of conscience leads to what Helwys called “spiritual obedience,” but what we would call “voluntarism.” Christ’s kingdom is spiritual and is entered only through “spiritual obedience” (59). Voluntarism leads to a congregational church structure. The Puritans’ Presbyterian form of church polity and Episcopalian church polity of both Roman Catholicism and Anglicanism were used “to rule over men’s consciences” (74). In a New Testament church, the congregation is the authority.

Helwys also argued for soul liberty. He argued that as Roman Catholicism had kept people in bondage by keeping Scripture from them, so also did the Church of England by requiring the entire Church to have a single interpretation of Scripture. “What does it profit the king’s people to have the Word of God to hear, and read it, seeing they are debarred of the Spirit of God to understand it, but according to private interpretation, by the lord bishops as though they had the Spirit and could not err?” (43).

Helwys also developed arguments for the necessity of believer’s baptism, the importance of the voluntary support of the clergy by the church’s members, the rejection of a forced uniformity in worship practices, a limited legitimacy of the state, and Christ as the sole “King” of the church. While the arguments proffered by Helwys are not as fully developed as some today, his early defense of commonly held baptistic positions helped establish the direction Baptists after him would take, and many of his arguments are as valid today as they were then. ☞

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On Christmas morning I went for a run. I rounded the corner onto a normally busy road and had run a few hundred yards when a truck passed me from behind—just as a squirrel ran across the road in front of it. My first thought was, “I bet that squirrel didn’t know that was going to happen when he woke up this morning.” My meditation then turned to the frailty of life and the thought that I might not make it back home either! Just then the apostle Paul’s statement came to mind: “I have fought a good fight, I have finished my course, I have kept the faith” (2 Tim. 4:7). Paul was not without failures, but he was victorious, content, and even successful in his effort to do God’s will. Would I be able to say that? When I got home I dug into the passage the Holy Spirit brought to my mind and discovered some principles for living a life without regret.

Paul is mentoring a young preacher (Timothy) and after giving him important instructions says something inspirational to him: “I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing” (2 Tim. 4:7–8; emphasis added).

Paul’s “course” was demanding, and his fight was relentless, but his faith prevailed. He won because his God was bigger than his challenges and his challenger. The victory was not based on Paul’s strength and endurance but on the degree to which he was willing to submit himself to the word and will of God.

As we think about a good life it probably never includes trouble, loss, or pain. We tend to think of health, prosperity, happiness, and longevity; yet Jesus and His disciples (especially Paul) had little of these (see 2 Cor. 11:23–30 for Paul’s list of the troubles he encountered). Believers must redefine their concept of a good life in light of what the Bible teaches.

The phrases “have fought,” “have finished,” and “have kept” translate intensive perfect verbs, indicating completed action with continuing results. Paul not only had no regrets, he had a sense of fulfillment. Consider Philippians 1:6: “Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.” In 2 Timothy 4:5 he instructs Timothy to do exactly as he has done: “But watch thou in all things, endure afflictions, do the work of an evangelist, *make full proof of thy ministry* (emphasis added).


First, Paul was aware that he was in a spiritual

battle. “Have fought” is a translation of *agonizomai*, a word commonly used in reference to athletic contests. He used the same basic phrase in his first letter to Timothy, admonishing him to “fight the good fight of faith” (6:12). He reminded Corinthian believers, “Every man that striveth [*agonizomai*] for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible” (1 Cor. 9:25). I fear that many in the church today are woefully unprepared for spiritual warfare on a daily basis, and some seem completely unaware of Satan’s efforts and methods to thwart God’s plan (cf. Eph 6:10–18).

Second, Paul was clear about the cause to which he had dedicated his life. He fought the “good” fight. *Kalos* refers to that which is intrinsically good, good in itself, without any qualification. As the Philistine champion roared his challenge to Israel’s army led by King Saul, they stood trembling with no answer. It took a young shepherd boy (David) who truly knew Jehovah to remind us all of the simple truth that human challengers—regardless of their size, strength and number—do not intimidate the Creator of the universe.

Third, Paul was aware of the necessity of staying on course: “I have finished my course.” *Dromos* literally refers to the running of a race but metaphorically refers to fulfilling a career or to military service. Referring to John the Baptist, Paul said that “as John fulfilled his course, he said, . . . I am not he. . . . There cometh one after me, whose shoes of his feet I am not worthy to loose” (Acts 13:25). The believer who willfully and joyfully disciplines himself to stay on the course God has ordained for him can say with Paul, “I have finished my course” (cf. Heb. 12:1; 1 Cor. 9:26–27).

Finally, Paul was guided by the Truth. “I have kept the faith” excludes all other kinds of faith. I once followed a GPS device in a rural area of Georgia to a hotel. When it said, “You have arrived,” I was on a fire road between two cornfields. As frustrated as I was to be misled, the result was not eternal, and eventually I slept in a hotel bed that night. Those who trust their way in this life to anything other than the Word of God will one day discover they were deceived to varying degrees of consequence.

May we one day be able to say with Paul, “Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.” 

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

Recently I found myself wondering what it may have been like growing up in the home of Jude. Jude was a common name in the first century and is interchangeable with the names Judas and Juda. If I counted correctly there are seven men with this name in the New Testament. I am speaking of Jude who begins his little yet powerful letter by telling us which Jude he was: “Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called.”

Perhaps you noticed his humility in this verse. First, he never mentions his parents. He was not being disrespectful by leaving Joseph and Mary out; obviously, he was focused on getting to the burden of his heart. Also, he spoke of being a “servant [bond slave] of Jesus Christ,” leaving out that Jesus was his half-brother.

### Jude's Change of Mind Gives Us a Proper View of Compassion

Jude's original intent was to write a treatise on our “common salvation”; however, the growing influence of antinomianism and the impact of Gnosticism that had infiltrated the early church moved him to encourage the “beloved” by warning them about false teachers who “crept in unawares” and to embolden them in “[contending] for the faith which was once delivered unto the saints.”

We know there is plenty in this little letter to keep us preachers busy preaching through it with great fervor and urgency. What caught my attention were a few simple things that I had overlooked in the past. They become illustrations that affirm many truths, allowing our people to connect the dots and make needed application in their own lives. Who of us does not need to lead our flock with compassion, especially in the culture we deal with every day? What church member does not need to be reminded of the need to have compassion on the people they work and live with every day? Yes, Jude did change his mind, and his letter has teeth in it. We should take heed to his warnings, but not at the expense of overlooking his ardor for compassion as he illustrated to us the right way to contend for our “common salvation” and “the faith . . . once delivered unto the saints.”

### Jude's Home Life Contributed to His Compassion

Who could better teach us about being consumed with compassion than Jude! He grew up in the home of Joseph and Mary. Our Lord was his half-brother, and James was probably his older brother. One can only imagine the amount of love there was in that home. Though we do not know much about Joseph's parenting skills from the Scriptures, we do find Mary throughout the life and times of Jesus revealing her love for him. We can

only believe she had the same love for all her children. In Acts 2 she, James, and Jude are among those in one accord praying, and listening to Peter's sermon on Pentecost.

1. Mary is found in the infant chronicles as a mother who was able to connect all eight of the Christmas *rhemas* as she, “kept [held close] all these things [*rhemas*] and pondered [connected] them in her heart.” What a great mother she was becoming at the birth of her first Son, Jesus!
2. Mary is found with great confidence in her Son at the wedding in Cana (John 2:1–11). It was His first miracle, and she was present to see it all unfold! The text does not put Jude at this wedding, but remember he did not have to be there to know that Mary was obviously consistent when it came to loving all her sons. We know she appeared many times in the life and times of Jesus with “His brethren.”
3. Mary is found during the ministry career of Christ, as any loving mother would be. On one occasion (Matt. 12:46–50; Mark 3:31–35) Mary and Jesus' brothers came to speak to Him personally while he was preaching to the multitudes. Jesus ended up using them as an illustration to communicate to the crowd that day a great truth about the will of God: “For whosoever shall do the will of God, the same is my brother, and my sister, and mother” (Mark 3:35).
4. Mary was found at the foot of the cross with a broken heart, watching her Son suffer and die. She remained there listening to Him as He said to John the beloved disciple, “Behold thy mother,” and finally, “It is finished.” What love she had for her Son! Could she have recalled the Christmas *rhema* spoken to her by the angel Gabriel, “Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS” (Luke 1:31)?
5. Mary is present continuing in one accord in the Christian community after His resurrection, apparently with James and Jude, “his brethren.” In Acts 1:14 and following, we find them in “one accord in prayer and supplication” on the day of Pentecost. She and her sons heard Peter's sermon and witnessed three thousand people getting saved. I cannot help wondering when she saw those people come to faith in Christ that she thought of the *rhema* that Joseph shared with her: “He shall save his people from their sins” (Matt. 1:21).

As we see the bigger picture, we can conclude that Jude grew up in a home under the influence of a godly

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

*Charles Spurgeon*



mother that impacted his life in many ways. It is safe to say that her love as a mother and her love for the gospel shaped Jude's love for truth and doctrinal purity! What a great example Mary is to all of us! Yes, we find Jude giving us a stern warning, and we should take heed to it. However, let's not overlook the fact that he was consumed with compassion, and he reminds us not to contend without it. It is what makes "a difference" in how we reach different people groups: "And others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh" (v. 23).

## What Jude Saw and Experienced Growing Up Contributed to His Compassion

We know that Jude's letter is extremely strong, filled with unambiguous warnings, and very demanding, both to the first-century church and to us in the twenty-first century. Yet he reveals three different classes of people who need to be loved to Christ with different degrees of compassion. Here is a man we often think is seemingly critical and quite negative, but when you see his focus and hear his heartbeat in this letter, it is without doubt filled with a vision for the lost and having compassion on them.

Have you ever thought of what he experienced firsthand (historically), what he was taught by his parents, his brothers, as well as others he could have known personally (Peter, Paul, and John)? All through his life Jude found himself in many symposiums learning great truth. Consider with me the timeline of events in his life, and we can understand his great concern as he cries out, "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (v. 4).

- **AD 30**—Jesus was crucified. The church was empowered at Pentecost, and we know Jude was present with his mother and brother listening to Peter preach and seeing the outcome of that historic day in church history.
- **45–50**—James, probably the older brother to Jude, writes his epistle.
- **47–48**—Paul goes on his first missionary journey.
- **49**—The Jerusalem Counsel meets in Acts 15, and James leads the church in the heated debate over the false doctrine of "certain men" who were teaching, "Except ye be circumcised after the manner of Moses, ye cannot be saved." Jude was in the know about this, and another seed was planted in his heart for the preservation of truth, especially when it comes to our "common salvation"!
- **50–52**—Paul goes on his second missionary journey.
- **54**—Nero becomes the notorious emperor of Rome. He hates Christians and seeks to rid society of them

and their message!

- **56–58**—Paul goes on his third missionary journey.
- **58**—Paul pens the Book of Romans.
- **60**—Paul is under house arrest in Rome.
- **66**—Peter writes his second epistle.
- **67**—Peter and Paul are martyred some six months apart. No doubt Jude knew about this and was stirred by it. He was not going to allow the death of his brethren to silence his message of contending and compassion.
- **68**—Nero commits suicide.
- **70**—The temple was destroyed by Titus, grandson of Nero.
- **70–80**—Jude pens his letter. Being placed just before Revelation, it is like one final warning and reminder for all to heed before Christ comes again.
- **90**—John pens his three letters.
- **95**—John is exiled to Patmos where he finishes his gospel account and pens the Book of the Revelation. After his release from Patmos, he finalizes the arrangement of the books and the canonization of the New Testament. Many believe that John was the only apostle who was not martyred; others believe he was martyred. He was born in AD 6 and lived at least 94 years, dying around AD 100. Jude, no doubt, knew John, which in some way influenced his life and his zeal for truth.

I think it is safe for us to believe that Jude was (in some measure) in the know about these events in his lifetime. Either he experienced them personally or learned of them from family and reputable ministry fellow soldiers and collaborators. All of this knowledge and experience God used in his life, helping him see the greater picture of his day. I am enamored at how the Holy Spirit used Jude in the first century to help us see our need in the twenty-first century!

## Jude's Education Contributed to His Compassion

One final thought. Jude was a reader and a thinker who did his research well! Wanting to build his argument, he read outside the box so he could deal with the heresies of his day. In verses 14 and 15 he quotes from the Book of First Enoch, which expands on the prophecy of Enoch in Genesis 5:19–24 and is cross-referenced in Hebrews 11:5–6. In verse 9 he alludes to a book titled *The Assumption of Moses*. Remember Paul quoted from heathen poets without implying they were inspired (Acts 17:28; 1 Cor. 15:33; Titus 1:12). This does not mean that Paul or Jude considered these books as inspired by God as we do the canon, but rather that he used them to reach the mind and heart of others. Jude's willingness to expand his research confirms his need to have compassion as he contended for the apostolic faith he loved so much.

Jude's life and letter move me to be *consumed by compassion!* ☞

Rick Arrowood is senior pastor at Crosspointe Baptist Church in Indianapolis, Indiana.



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Manila was the world's first global city . . . essentially a microcosm of the world. —David R. M. Irving

By the time we have all the furniture paid for we'll have genuine antiques. —Unknown

Speechlessness is a great response to the presence of God. —D. Lee Atkinson

Every man of genius is considerably helped by being dead. —Robert Lynd

Shun cultural values. —Edythe Draper

If a man is "greater" than you, it is because his head is higher up, but his feet are as low down as yours. Our feet are all on the same level and rest on the same ground. —Blaise Pascal

Deepen me, rid me of the superficial. —Amy Carmichael

Show me the shame, the agony, the bruises of incarnate God, that I may read boundless guilt in the boundless price. —a Puritan's prayer

That's not Bob Hughes' work; it had to be of God. —life prayer of Bob Hughes, missionary to Cebu City, Philippines

Tell me what the world is saying today, and I'll tell you what the church will be saying seven years from now. —Francis Schaeffer

The only cure for grief is action. —George Henry Lewes

He has a right to criticize, who has a heart to help. —Abraham Lincoln

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

What can you expect from a hog but a grunt? —Unknown

Lying covers a multitude of sins—temporarily. —D. L. Moody

There is no grief like the grief that does not speak. —Henry W. Longfellow

Where is human nature so weak as in the bookstore? —Henry Ward Beecher

Preach any Christ but a crucified Christ and you will not draw men for long. —R. A. Torrey

Most of us would live by faith if we knew that the rewards would be forthcoming inside of two weeks. —Vance Havner

O Heavenly Father, for Thy dear Son's sake, keep me from climbing. Let me hate preferment. —George Whitefield

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



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# Differences between Fundamentalists and New Evangelicals

David C. Innes

## *Fundamentalists*

## *New Evangelicals*

<b>ATTITUDES</b>	<ul style="list-style-type: none"> <li>• Principled—governed by principles</li> <li>• Absolute sense of right and wrong according to very clear statements of Scripture</li> <li>• Ultimate aim is the glory of God—insist on both the spirit and letter of the law</li> <li>• Emphasize faith and fidelity to God’s Word</li> <li>• Critical toward those who are indifferent to matters of fundamental importance</li> </ul>	<ul style="list-style-type: none"> <li>• Pragmatic—governed by results</li> <li>• Casuistry and Situational Ethics—the end justifies the means in the name of becoming all things to all men</li> <li>• Not ultimately concerned about either the spirit or letter of the law, but about results</li> <li>• Emphasize scholarship and intellectualism</li> <li>• Critical toward those who insist on biblical correctness</li> </ul>
<b>METHODS</b>	<ul style="list-style-type: none"> <li>• Confined by and conformed to biblical principles</li> <li>• Biblical philosophy of the ministry of church music</li> <li>• Love and unity based upon absolute biblical truth and obedience—separation from apostasy</li> <li>• Biblical concept and practice of the Great Commission and church planting</li> </ul>	<ul style="list-style-type: none"> <li>• Break down barriers of biblical separation and build bridges to a pagan society</li> <li>• Secular philosophy of church music</li> <li>• Love and unity at the expense of truth and obedience—directly attack the doctrine of separation</li> <li>• Marketing strategy and concept of the Great Commission and church planting</li> </ul>
<b>ASSOCIATIONS</b>	<ul style="list-style-type: none"> <li>• Confrontation and separation</li> <li>• Separatists: “Come out from among them, and be ye separate, saith the Lord”</li> </ul>	<ul style="list-style-type: none"> <li>• Accommodation and infiltration</li> <li>• Ecumenical: Giving credibility to the men, the message, and the movements of apostasy</li> </ul>
<b>MESSAGE</b>	<ul style="list-style-type: none"> <li>• Bible-oriented preaching</li> <li>• God-focused preaching</li> <li>• Emphasize doctrinal correctness and obedience</li> <li>• Contend for the faith</li> <li>• Proclaim the whole counsel of God—clear commands and clear teachings</li> </ul>	<ul style="list-style-type: none"> <li>• “Needs”-oriented preaching</li> <li>• Man-focused preaching</li> <li>• Embrace doctrinal error by compromise</li> <li>• Silent about apostasy</li> <li>• Selective, eclectic teaching of the counsel of God</li> </ul>
<b>MORALS</b>	<ul style="list-style-type: none"> <li>• Dogmatic preaching on biblical morals and biblical separation</li> <li>• Insist on a biblical culture</li> <li>• Dogmatic preaching on biblical ethics—standards of right and wrong</li> </ul>	<ul style="list-style-type: none"> <li>• Failure to preach on personal separation resulting in proliferation of divorce, adultery, feminism, and homosexuality</li> <li>• Adapt to the world’s culture</li> <li>• Failure to distinguish between right and wrong, resulting in a proliferation of dishonesty and the absence of biblical ethics</li> </ul>
<b>PERSONAL STANDARDS</b>	<ul style="list-style-type: none"> <li>• Biblical standards of conduct, dress, and deportment based on biblical principles, resulting in separated living</li> </ul>	<ul style="list-style-type: none"> <li>• Downplay or reject personal standards, resulting in little or no distinction between the Christian and the world</li> </ul>
<b>GOALS</b>	<ul style="list-style-type: none"> <li>• In the evangelization of the world, to perpetuate a biblical faith complete, intact, pure, and undiluted to succeeding generations</li> </ul>	<ul style="list-style-type: none"> <li>• To enhance the evangelization of the world by avoiding separatist conflicts and controversies and by removing the stigma of anti-intellectualism and narrowness from the gospel</li> </ul>



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Written and Compiled by Dr. Layton Talbert

The previous column surveyed the theology of the books of Samuel. The next few columns will overview the major storylines that dominate the narrative of the books of Samuel: the lives of Israel's first two kings, Saul and David.

It is always a shattering experience to be disappointed by the serious ethical or moral failure of someone from whom you never would have expected it. Rarely are such falls utterly unanticipated or sudden. Look long and hard enough and the seeds of disaster can be found, sown little by little over a period of days or weeks or months or years. The fall of great and gifted men should shock us out of any sense of complacency and any tolerance of evil that we secretly hide in our hearts.

In lamenting the death of King Saul and his son Jonathan, David exclaimed, "How are the mighty fallen!" I want to turn that exclamation into a question: How *do* the mighty fall? How does that happen? The narrative of Saul helps answer that question.

## A Leader Favored By God (1 Samuel 9–11)

### Natural Gifts (9)

- Outward Gifts
  - Family heritage (9:1)
  - Physical appearance (9:2)
    - ❖ choice ("young, vigorous, prime")
    - ❖ uncommonly handsome
    - ❖ extraordinarily tall
- Inward Qualities
  - faithfulness, submissiveness (9:3)
  - diligence (9:4)
  - genuine concern (9:5)
  - conscientiousness (9:6–7)
  - humility (9:21)
  - meekness (10:14–16, 27; 11:13; 15:17)

### Supernatural Gifts (10)

- Providential direction/signs (10:1–5)
- Holy Spirit's enabling power (10:6; 10:10)
- Changed into another man (10:6)
- Promised God's presence (10:7)
- Given another heart (10:9)
- Given a faithful band of followers "whose hearts God had touched" (10:26)

### Public Confirmation (11)

- Confirmatory victory over the Ammonites (11:1–11)
- Official establishment of the kingdom (11:12–15)

## HOW THE MIGHTY FALL:

- God gave Saul every reason and every opportunity to serve Him successfully. How could Saul's debt of gratitude and motivation to obey God have been any greater? Likewise, God has given Christians a new heart and a new life (2 Cor. 5:17), endowed us with divine power to live by (Phil. 2:13), granted us promises by which we can partake of God's nature (2 Pet. 1:3–4), and granted us the opportunity of godly fellowship. How could our debt of gratitude, incentive to obey, and reasons to succeed be any greater?

### A Leader Solemnly Charged by God (1 Samuel 12)

#### God's First Charge (12:6–15)

- *Command*: obey unconditionally (12:14a)
- *Assurance*: obedience blessed (12:14b)
- *Warning*: disobedience chastised (12:15)

#### Divine Object Lesson (12:16–19)

- God sent an unseasonal thunderstorm to exhibit His displeasure with them and to warn them that such chastisement is not an empty threat (12:16–19).
- The people got the message, for they "greatly feared the LORD and Samuel" and recognized their evil in demanding a king (12:18–19).

#### God's Second Charge (12:20–25)

- *Command*: follow God faithfully (12:20–21)
- *Assurance*: God will not forsake (12:22–23)
- *Command*: genuinely fear and serve God (12:24a)
- *Assurance*: remember God's goodness (12:24b)
- *Warning*: defection brings dismissal (12:25)

### A Leader Failing God (1 Samuel 13–15)

"How the mighty fall" begins here. The problem is not sin; everyone sins and fails. The problem is how one responds afterward.

#### Disobedience Excused (13–14)

- *Essence*: disobedience to God's Word through Samuel (13:1–10)
- *Excuse*: circumstances necessitated it (13:11–12)
- *Rationalization*: these circumstances excuse me
- *Consequence*: dynasty forfeited (13:13–15)
- *Response*: no repentance; instead, he substitutes pious words and deeds to satisfy God and appease his conscience (14:24–46)

There are few people more intolerable than a disobedient and unrepentant Christian who tries to cover his

# THE LIFE AND TIMES OF KING SAUL

rebellion with self-righteous pseudo-piety. Chapter 14 illustrates the trouble such people can cause for the people around them, especially when they are in leadership positions. *There is no substitute for repentance.*

## **Disobedience Defended (15)**

- *Essence:* disobedience to God's Word through Samuel (15:1–9)
- *Excuse:* people did it for a good cause (15:10–21)
- *Rationalization:* good intentions excuse me
- *Consequence:* kingdom forfeited (15:23)
- *Response:* false, photo-op repentance to save face "before the . . . people" (15:24–31)

Saul again rationalized his disregard of God's explicit command by resorting to pious language (15:13) and justifying his actions because it was for a good, spiritual cause (15:15, 21). But the naked truth is that "Saul and the people . . . would not utterly destroy them" (15:9). They were *unwilling* to obey the clear Word of God. It just didn't make sense to waste all that stuff (that's justification). Besides, it would make a nice offering to the Lord (that's rationalization). Saul's sin and impenitence were the result of loss of humility and self-idolatry (15:17, 23).

## **A Leader Rejected by God (1 Samuel 16–31)**

### **Replaced by His Better**

God was true to His word. Saul sealed his rejection from the kingship. Though God's timing for his replacement was not immediate, Saul's loss of leadership was set irrevocably in motion. Saul lived out the remainder of his reign under a constant cloud, knowing his disobedience and impenitence had cost him the kingship. Rather than accepting this and reconciling himself to God's sentence, he rejected, denounced, and fought it with all his being.

### **Tormented by Self**

Saul spends the remainder of his life (the next 10 chapters) as an embittered man chasing an imaginary enemy. His own worst enemy was within him. Not surprisingly, the rest of the book's account of Saul's life is dismal reading: anger, jealousy, paranoia, emotional instability, tyranny, irrationality, attempted murder, military defeat; but worst of all was divine desertion.

### **Deserted by God**

The remainder of Saul's life is ominously punctuated with repeated references to the fact that "the LORD departed from Saul" and "answered him no more" (14:37;

16:14; 18:12; 28:6, 28:15; 28:16; cf. 16:14–23; 18:10; 19:9). The story of Saul is a sobering and frightening commentary on a once great, gifted, and God-favored man.

## **Lessons from the Rise and Fall of Saul**

1. Great gifts or calling neither guarantee success nor make one an exception to God's Word. "No man's greatness"—or gifts or usefulness or blessing—"exempts him from judgment" (Matthew Henry).
2. There is no substitute for devoted obedience to God. "To obey is better than sacrifice, and to heed is better than the fat of rams" (Samuel).
3. There is no substitute for repentance. "It is not sinning that ruins men, so much as sinning and not repenting" (Matthew Henry). The next king, David, committed arguably worse sins than Saul. What was the difference? One difference is eloquently expressed in Psalms 32 and 51: Saul *rationalized*; David *repented*.

"Behind every tragedy in human character is a process of wicked thinking" (Bob Jones Sr.). That process may involve immorality harbored in one's secret thoughts or a spirit of avarice or covetousness or even something as simple as cultivating the attitude that you are an exception. Willful disobedience coupled with a refusal to repent when confronted is the essence of rebellion; wicked as they are, outright witchcraft and idolatry are no worse (1 Sam. 15:23).

Saul became an idolator, worshipping at the altar of the universal idol of self-will—the first idol ever invented by the first idolator, Satan. A conveniently portable idol we all carry with us—asleep but always ready to be roused by a word from us.

In Shakespeare's *Henry V* a young King Henry, through his ambassador, addresses the King of France and lays claim, by virtue of his lineage, to the bulk of the realm of France. When his ambassador delivers this message, he states Henry V's demand that the King of France "divest himself" of his "borrowed glories" and deliver up to Henry V what rightfully belongs to him, "namely, the crown." To which the French king tentatively inquires, "Or else what follows?" The answer: "Bloody constraint. *For if you hide the crown, even in your hearts, there will he rake for it.*" Denying to Jesus Christ the crown of your heart—and with it your allegiance and submission to His claims on you—is costly. And the consequences never affect only you.



## Mail Bag

(Continued from page 5)

for your faithfulness to the Lord's work. I was blessed and enriched by the Seminary Conference and fellowship times with like-minded brethren.

I would like to extend a special thanks to Mrs. Malinda Duvall for all of her work in organizing these events. I know the detail work to produce such an enjoyable evening is great. Thank you, Malinda!

I look forward to fellowshiping with the southwestern FBFI this fall. There are some great brethren in the West.

*Ron Ehmann  
Director  
Northwest Baptist Missions*

## News From All Over

(Continued from page 5)

over thirty-two years ago in Southern Palawan, Philippines. The church is indigenous and has established six other churches, and the church's goal is to reach all of Southern Palawan with the gospel. BPBC recently launched a radio ministry, established its own missions board, and hopes to open a Bible institute in June. Last November BPBC held its first annual Bible conference. The church is now pastored by Dr. Jethro Malacao.



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## Formal Training in the Philippines

(Continued from page 18)

### The Blessings of Open Doors

God gifted Filipinos to be effective missionaries. They grow up speaking multiple languages and find it easier than do Americans to learn new languages. Most are used to little money, tropical heat, etc., and they adjust well to difficult circumstances. Filipinos have many doors open to them because they are Asian in culture and appearance, speak English well, are not from a powerful country, and generally have outgoing personalities.

Above all, however, God uses His truth through surrendered hearts. Among our seminary graduates is an older pastor in Sultan Kudarat who mentors and holds seminars for younger pastors in that Muslim region. Some of our other graduates hike the tropical forests and mountains of Palawan Island to reach tribes that have not yet heard the gospel. This year, one graduate led his church to have twenty-five straight days of evangelistic meetings; 1300 visitors attended, and hundreds made professions of faith!

BJMBC's almost 250 graduates are like arrows that advance God's truth to places and people we cannot reach and with greater linguistic and cultural precision than we could ever hope to have. Both our Filipino and foreign students are potentially some of God's choicest servants to reach their generation. At the end of this school year, twenty-five more students are scheduled to become the newest BJMBC graduates. May they be some of God's light of the glory of Jesus Christ to the billions in Asia.

Every believer is a light declaring the glory of God, wherever he or she is, no matter how dark or difficult the place. In fact, it is when the night is darkest that the stars shine brightest. We and this world need the truth of the glory of God in the face of Jesus Christ. We serve at Bob Jones Memorial Bible College to advance this truth into Asia through our students. May each one of us shine brightly and boldly.

Phil Kamibayashiyama and his wife, Mila, serve as missionaries in the Philippines. They have four children.



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## Business License for a Church?

A story is breaking out of the City of Lake Worth in Florida, where the local government is demanding that a church obtain a business license. Local authorities have threatened fines, foreclosure, and shutting down of services if the church refuses to obtain a business license.

The city sent paid workers to attend ministries offered by the church to document by reports and video the case the city might have against the church.

The particular church under surveillance is the Common Ground Church, which does have a coffee shop that functions in its facility. However, the coffee shop has a business license and is not the point of contention in this case.

A member of the Liberty Counsel, which is now representing the church, indicated that this new pressure is not grounded in local law and is a clear attack on religious freedoms as well as the Constitution.

This article can be accessed at <http://www.onenewsnow.com/church/2015/02/27/fl-city-spies-a-church-being-...-a-church-demands-business-license#.VQLzFELNqJU>.

## Have a Blessed Day

An unnamed person filed a complaint against Robins Air Force Base for receiving the greeting, "Have a blessed day." Instead of filing the complaint with the Air

Force, the offended individual went to atheist Mikey Weinstein of the Military Religious Freedom Foundation. According to Weinstein's claim it only took a little over three minutes for a base official to order the guards to stop using that greeting.

According to the complaint given to Weinstein, at least ten different airmen were using that greeting. The offended individual wrote, "I found the greeting to be a notion that I, as a non-religious member of the military community, should believe a higher power has an influence on how my day should go."

Once this story was made public, the Air Force reviewed the situation and concluded that saying "have a blessed day" is "consistent with Air Force standards and is not in violation of Air Force Instructions."

This article can be accessed at <http://www.onenewsnow.com/culture/2015/03/13/air-force-on-board-with-have-a-blessed-day#.VQL-hULNqJV>.

## Seven More Votes

The Presbyterian USA denomination lacks just seven votes until its definition of marriage will be effectively changed. The General Assembly met last summer and passed an amendment to its Common Book of Prayer from being between "a man and a woman" to "two people, traditionally a man and a woman." In order to ratify this change, a majority of the regional

presbyteries would have to approve the language of change. To date voting is 79 in favor with only 37 opposed. This leaves just seven more presbyteries of the remaining 56 that have not voted yet.

While the changes will not require clergy to perform same-sex marriages in states where same-sex marriage is legal, it will allow the decision to be up to the conscience of the clergy member. One hundred fifty congregations have removed themselves from the denomination based on the Assembly's passage of this amendment. Many individuals are leaving their churches as well.

This article may be referenced at <http://www.christianpost.com/news/presbyterian-church-usa-is-just-7-votes-away-from-redefining-marriage-to-include-gay-couples-135383/>.

## Episcopal and Methodist Unity

For the first time in the history of the National Cathedral in Washington, DC, a Methodist minister served the Eucharist in concert with Episcopal clergy there. The Rev. Canon Gina Gilland Campbell of the UMC presided over the Eucharist, to demonstrate a growing commitment to unity between the two groups.

Richard Mammana, Ecumenical and Interreligious Associate with the Episcopal Church's Mission Department, commented on the service, "The guidelines provide for the liturgical expression of our shared faith in Christ

and our growing mission together. They allow for flexibility in tradition as we move forward gradually and carefully in our theological discussions with the goal of full communion."

Mammana claims that they are dialoging with the Presbyterian Church USA as well as the Anglican-Roman Catholic Theological Consultation in the USA. The churches are showing agreement as well by accepting the validity of each other's baptisms.

This article may be referenced at <http://www.christianpost.com/news/as-part-of-deepening-ties-united-methodist-clergy-oversees-communion-at-episcopal-church-cathedral-133313/>.

## Intolerance Will Not Be Tolerated

The American Baptist College is coming under fire in recent days because of its decision to have a married lesbian bishop address the student body during their Garnett-Nabrit Lecture Series.

Richard Jackson, vice-president for administration, finance, and legal affairs, responded with incredulity. He seemed to represent others who based their opinions on the fact that ABC is an educational institution and could see no big deal in the school's choice. He then doubled down on the school's decision.

When asked about how others would view the school's decision, Jackson stated, "I think that institutions can have presenters, lecturers, speakers, presentations



## NOTABLE QUOTES

on topics that are germane to issues facing our students, our alumni, our community, our churches, without expressing belief or disbelief, favor or disfavor, in any particular viewpoint. That's typically what happens in higher education."

This article may be referenced at <http://www.christianpost.com/news/christian-american-baptist-college-defends-decision-to-invite-married-lesbian-bishop-to-lecture-students-135446/>.

### The Rationale of Change

San Francisco's largest mega church, City Church, has changed its policy regarding the moral behavior of its members. City Church now will embrace members of the LGBT community as its own members, even without a commitment to celibacy.

Pastor Fred Harrell, senior pastor of City Church, wrote, "Our pastoral practice of demanding life-long 'celibacy,' by which we meant that for the rest of your life you would not engage your sexual orientation in any way, was causing obvious harm and has not led to human flourishing."

The rationale for the change appeals to social science, which indicates that rising rates of depression, addiction, fear, and loneliness stem from the "unintended consequences" of holding a traditional view. Pastor Harrell also appeals to the loving nature of Jesus as well as to the fact that the gospel, in his opinion, is designed to break down barriers. His final appeal is to the lack of consensus within Evangelicalism. He writes, "Scholars and leaders who have previously been united in their interpretations are coming to different conclusions. This does not mean

**D**o not have your concert first and tune your instruments afterward. Begin the day with God.—James H. Taylor

**W**e are silent at the beginning of the day because God should have the first word, and we are silent before going to sleep because the last word also belongs to God.—Dietrich Bonhoeffer

**S**atan does not care if men and women come to the house of God, and to public services such as these, and are attentive and serious and deeply moved, if only they will let the religious opportunity pass, and be unimproved. Oh, dreadful possibility, that religious opportunity may come and pass by, and the highest things of the soul be lost and forfeited forever.—George W. Truett

**R**esolved, Whenever I do any conspicuously evil action, to trace it back until I come to the original cause; and then, both carefully to endeavor to do so no more, and to fight and pray with all my might against the original of it.—Jonathan Edwards

**D**iscouragements, then, must come from ourselves and Satan, who laboreth to fasten on us a loathing of duty.—Richard Sibbes

**T**he kindness of the world is far more formidable than its enmity. Many, who were prepared to stem the torrent of its opposition, have yielded with compromising indulgence to its paralyzing kindness.—Charles Bridges

**W**e can easily manage if we will only take, each day, the burden appointed to it. But the load will be too heavy for us if we carry yesterday's burden over again today, and then add the burden of the morning before we are required to bear it.—John Newton

that your view must change, but it does counsel humility with how we each hold our views. Given the status and variety of these opinions, what has become clear to us is that there is no longer clear consensus on this issue within the evangelical community."

The church's position continues to be, ironically, that unmarried couples should remain celibate regardless of their sexual orientation.

This article may be referenced at <http://www.christianpost.com/news/san-franciscos-largest-evangelical-megachurch-to-allow-non-celibate-homosexuals-to-be-members-135684/>.

### Christians and Jews

Pew Research has released its finding in a recent poll on worldwide persecution. Its findings indicate that Christians and Jews face the largest amount of persecution worldwide.

The study included both aspects of governmental persecution as well as social forms of persecution. Christians, Muslims, and Jews all face a substantial amount of persecution. Christians top the list with hostility being directed at them from 102 countries. Jews are second on the list with 77 countries demonstrating hostility toward them.

Persecution is an expected reality in every country, but hostility seems to be increasing, particularly toward Jews.

Read more at <http://www.onenewsnow.com/persecution/2015/03/06/christians-jews-at-top-of-world-persecution-list#.VQhGYELNqJU>.

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

Compiled by Robert Condict, FBFi Executive Board member and pastor of Upper Cross Roads Baptist Church, Baldwin, Maryland.

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## ON LANGUAGE & SCRIPTURE

We've got to talk about the etymological fallacy—the erroneous idea, frequent in biblical interpretation, that words mean what they used to mean. I don't think the horse is dead yet. The beating isn't fun for any of us, of course, but it's for our own good.

You hear this sort of argument all the time, though it's often cloaked. Someone will say, "You shouldn't use 'impact' as a verb!" What he really means is, "'Impact' wasn't a verb before, so it can't be one now." Or someone will say, "You can't use 'hopefully' to describe your own attitude" (as in, "Hopefully we'll arrive today"). What he really means is, "When I was in school, my teacher said it was wrong to use 'hopefully' like that."

No one alive on earth remembers hearing English spoken before 1900. And most English speakers' memories don't go anywhere close. As one Christian linguist has pointed out, "We must accept the obvious fact that the speakers of a language simply know next to nothing about its development" (Silva, *Biblical Words*, 83).

The *Oxford English Dictionary* shows that "impact" was used as a verb as early as 1601. And as for "hopefully," there appears to be no good reason for prohibiting it. We use "candidly" and "mercifully"—why can't we use "hopefully"?

The American Heritage Dictionary concludes after a lengthy discussion that "hopefully appears to be serving as a shibboleth to reveal whether a speaker is aware of the traditional canons of usage"! In other words, it's a code-word perpetuated by elites; if you don't say it right, you don't belong in their club.

We must accept the obvious fact that human languages change—and the not-so-obvious-until-it's-explained fact that God is okay with language change. I've been promising I'd get to this. This is a column *On Language & Scripture* after all. And we need look no further than the Bible to see God's imprimatur on the development of individual languages.

Very simply put, the Hebrew, Aramaic, and Greek that God chose to use to reveal Himself to mankind are themselves the result of language change. This is easiest to demonstrate with Greek: the "Koine" (coin-AY) Greek used in the New Testament is a descendant of earlier forms of Greek that you can still read today in ancient manuscripts and inscriptions. God wasn't fussy and pedantic; He never complained to the apostle Paul, "That's not how Plato used that word five centuries ago!"

No one can stop language change. It's always happening in every language. And yet human communication hasn't broken down. Hopefully, this column will impact your thinking.

Dr. Mark L. Ward, Jr. writes Bible textbooks at BJU Press, designs church websites at Forward Design, and blogs at By Faith We Understand.





# Regional Reports

Compiled by Doug Wright

The Rocky Mountain FBFI Regional Fellowship was hosted by Westside Baptist Church of Greeley, Colorado, Monday evening, February 2, and Tuesday morning, February 3, 2015. Five different speakers spoke on the theme "What God Uses."

On Monday evening Jim Rice, pastor of Gateway Baptist Church in Loveland, Colorado, spoke from Psalm 81: "God Uses Our Faithful Walk." That message was followed by Joe Willis, FBFI Chaplain Recruiter and Missionary to the Military, who spoke from Psalm 37:1-5 and Proverbs 3:5-6 on "Stepping Out on Faith: How God Continues to Use Simple Willingness and Faith to Accomplish His Desired Goals for Our Lives."

After breakfast was served, Tuesday morning's sessions started at 8:30 with Ward Smith, pastor of Grace Baptist Church in Parker, Colorado, preaching from Mark 9:14-29 on "Increasing Our Faith" and how, when we humble ourselves and admit our need in the midst of trials, God extends His supernatural grace so we can be used by Him. Jay Sprecher, pastor of Friendship Baptist Church in Thayne, Wyoming, followed with Jeremiah 1:1-10, "God Answers Feelings of Inferiority and Inadequacy."

Craig Scott, pastor of Woodside Baptist Church in Denver, had as his text Matthew 14:22-23, "He Made Them Get into the Ship," showing how Jesus took His disciples to the limit of their ability so that they might be made useable. Chaplain Joe Willis closed the conference with a message from 1 Timothy 4:6-12, "Being the Right Example."

Concurrent sessions for ministry wives were held Tuesday morning by Mrs. Jan Van Hee, speaking and leading discussions on the topic "Pitfalls for a Ministry Wife: Things That Keep Us from Being Used Effectively in Our Role."

The challenging preaching was punctuated with great times of fellowship, food, visits to exhibits, and vibrant singing led by Larry Robbins, associate pastor at Tri-City Baptist Church in Westminster, Colorado. The conference theme song, composed by Mrs. Kaye Dee Richards in 2010 for Westside's fifteenth anniversary, "Not by Might," was presented by a mixed group from Westside and sung repeatedly by the congregants throughout the conference.

Many of the conference registrants stayed to enjoy a lunch and time of fellowship at a local Southwestern Grill.

Bob Jones University graciously hosted the 2015 FBFI Winter Board Meeting. This is not the first time Bob Jones University has hosted our board, but this year they did it in conjunction with the Seminary Conference, the theme of which was "In the World But Not of It," and facilitated the board members' attending the sessions. The conference addressed a much-needed topic from a thoroughly biblical perspective. Our board members expressed their appreciation for both the use of the facilities and the teaching on biblical separation.

Our Winter Board meeting is a critical component in the yearly activities of our fellowship and is unique



in that it involves all of our board members in some aspect of planning or oversight through committee assignments. This year our board spent a great deal of time discussing the organization of our organization (the structure) and furthered an ongoing discussion about the use of the word "fundamental" in our name.



Continued on page 37



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# “Perform or Provide”—The Chaplain’s

**A**lthough the number of FBFI chaplains continues to grow, we continue to meet pastors and church members who wonder how a separatist chaplain can serve in the pluralistic environment of chaplaincy. Common questions include the following: “How can a Fundamental Baptist serve in a chapel with a liberal Methodist?” Or, “No Fundamental Baptist pastor would conduct a service with an ordained woman, so why is it okay for a chaplain to do so?” And, “Are you telling me that an FBFI chaplain can still take a good stand when his boss is a priest?” Often when questions like these are asked, reports of men being court-martialed for praying in Jesus’ name, or Internet articles appealing for funds to help the chaplains preserve their right not to perform marriages for same-sex couples are used to support the questioner’s fears.

## “In Jesus’ Name”

Of course, all of these questions deserve answers, and those who have fears about FBFI chaplains’ ministries need facts. For example, it is a fact that chaplains are free to pray in Jesus’ name. However, if they are to pray in an assembly where attendance is mandatory, of course they must realize that no soldier can be compelled to participate in a sectarian event. In that case, the chaplain must inform his commander that he will need to pray in Jesus’ name. Then the commander will decide if he wants a prayer in Jesus’ name, or if he wants the chaplain to find a replacement. Whatever the commander decides places the impact on the commander and not the chaplain. As a staff officer responsible to his commander for the religious support of his troops, the chaplain cannot refuse to provide a substitute to offer prayer since he must either “perform or provide.” Nevertheless, military regulations and the United States Constitution fully protect the chaplain from being compelled to violate his own conscience or the requirements of his faith. But these rights cannot be taken for granted. They must be regularly defended when chaplains are challenged or restrained by superiors who do not understand them.

Accordingly, civilian pastors, whether they have heard the term “perform or provide” or not, apply the same principle in their ministries. For example, suppose a pastor is returning home from his church office when his route is blocked by an accident scene. The EMTs are preparing a severely injured man for transport while a distressed lady stands by. The pastor pulls off the road and offers comfort to the lady, who is clearly the man’s wife. When she accepts the pastor’s offer of prayer while her husband is being placed into the ambulance, the pastor prays quickly then asks if there is anything else he can do to help. Accompanying the EMT into the ambulance with her husband, the lady looks back over her shoulder and urgently replies, “Yes, please call Father Smith!” Now suppose the pastor, who knows of “Father Smith,” thinks to himself, “I will



Dr. Vaughn offers an FBFI Chaplaincy challenge coin to Captain J. R. Green, USAF pilot, who gave a compelling testimony for Christ in a recent service where Dr. Vaughn preached in Sacramento, California.

have nothing to do with a priest,” as he decides he is not going to make the call. Worse, suppose the pastor actually expresses that thought to the distressed lady.

How you evaluate that scenario will likely be based on your understanding of pastoral ethics. Compassionate pastors know not to ask, “Are you a Baptist?” when they approach someone in distress. Suppose he is making a hospital call when a stranger discerns his pastoral demeanor and asks, “Do you know how I can get in touch with the rabbi here in town?” Suppose he should just say, “Look him up in the phone book.” Or imagine this reply: “I do know, but I’m not going to send you to a rabbi.” Incidents like these may be rare for civilian pastors, but they do happen. For chaplains, however, they are routine. Pastors do not consider themselves compromisers just because they pastor in the same town as liberal Methodists, Roman Catholics, Jewish rabbis, Muslims imams, or Evangelical female pastors. The military base is, in essence, the chaplain’s “town.” Clearly, there are differences in the comparison of these two situations, but the principle of “perform or provide” remains. A chaplain can provide, or arrange for, services that he cannot personally perform. When a Roman Catholic soldier asks the Baptist chaplain how he can get in touch with a priest, the Baptist can, without compromise, kindly provide the contact info for a chaplain who is a priest.

### “Forbidden to Witness?”

Note that the Baptist chaplain is not forbidden to witness to the soldier in such a case. If the soldier is willing to talk to the Baptist, and if the soldier opens the door for the gospel, the Baptist chaplain is free to evangelize. He cannot refuse to refer the soldier to the priest, and should make the referral if it has been requested, but why would he refuse if the soldier has asked for his help, any more than the civilian pastor would refuse to contact the priest for the lady to whom he had offered help? Better not to offer help than to be put in that situation, you may say,

but the example of the Good Samaritan offers guidance on that question: you don’t walk by; you do what you can. Yet pastors who understand that application in civilian life stumble when confronted with the theological minefield of chaplaincy. Doing the wrong thing is not right, but doing nothing may not be right either. Compassion does not require compromise, but withholding compassion can also be compromise. Don’t compromise; do be Christlike. The minister who is “wise as a serpent,” must be “harmless as a dove.”

Chaplaincy calls for skillful, Spirit-filled subtlety. In the power of the Holy Spirit, the skilled chaplain is well protected by the principle of “perform or provide,” the separatist chaplain’s guide.



CH (LT) Plais Hoyle  
aboard the USS Cole.





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## Regional Reports

Continued from Page 32

On March 16-17, 2015, nearly 100 people from newlyweds to retirees, gathered at the Wilds Christian Camp for the **FBFI South Regional Fellowship**. As always, the Wilds staff did an exceptional job of serving us by providing delicious meals, heart-touching music, and comfortable accommodations. Our hearts were blessed by the inspiring preaching of Dr. Steve Pettit, Dr. John Vaughn, and Dr. Bob Jones III. Workshops were presented by Rusty Smith, Marshall Fant IV, and Jeff and Joanna Davis, all of whom addressed the conference theme "Seasons of Ministry Change." We all left feeling refreshed with our spiritual batteries recharged. Updates have been made to the [fbfisouth.org](http://fbfisouth.org) website. On that page you will find links to the original brochure, the conference booklet, a photo gallery from the meeting, and also the audio files for

the sessions. Also there is a link to the FBFI South Facebook page.

Plans are already underway for next year's meeting on March 28-29, 2016, at The Anchorage on beautiful Lake Waccamaw, located near the coast of North Carolina.

Submitted by Mike Yarborough  
South Regional Director







# Victory over Sin

**W**e read in 1 Corinthians 15:57, “But thanks be to God, which giveth us the victory through our Lord Jesus Christ.” There are many of the Lord’s people who privately struggle with things in their lives that are wicked and sinful. The sin which they thought would bring satisfaction has now entrapped them. Addicted to their sin, they feel worthless, defeated, and powerless to get victory over it.

In the Book of Judges we find the account of Samson, a man many can relate to regarding his desire for sin. Physically, Samson was very strong. We are familiar with his exploits of strength: killing a thousand men with the jawbone of a donkey (Judges 15:15), carrying away the massive gates of a city (16:3), and killing a lion with his bare hands (14:5–6). Samson’s strength is impressive because it was given to him from the Lord. Unfortunately, although Samson was physically strong, he was spiritually weak, and his lust revealed his weakness. Someone has defined lust as “any kind of intense desire.” Samson’s intense desire was for immorality, and the threefold consequences of his lust are revealing. These consequences should also be a warning to all God’s people who are tempted to give in to the intense desires of the flesh.

First, Samson lost his eyesight. Judges 16:21 says, “But the Philistines took him, and put out his eyes.” There is a sobering parallel between Samson’s losing his physical sight and Christians losing their spiritual sight when they live a life controlled by sin.

Second, Samson lost his freedom. The same verse continues, “And brought him down to Gaza, and bound him with fetters of brass.” Many of the Lord’s people are in

bondage to sin; men take hold of sin, and then sin takes hold of them.

Third, Samson paid a price for his sin. Verse 21 concludes, “And he did grind in the prison house.” Sin always grinds guilt, shame, and regret into the soul of the Christian. No doubt Samson pondered his state of blindness, bondage, and remorse. But thank the Lord, the story doesn’t end here! Judges 16:28 tells us that “Samson called unto the LORD, and said, O LORD God, remember me, I pray thee, and strengthen me, I pray thee, only this once.”

What a powerful truth! He called unto the Lord, and the Lord heard the cry of His servant. So He hears the cry of His children who call out for mercy. The psalmist said in Psalm 77:1, “I cried unto God with my voice, even unto God with my voice; and He gave ear unto me.” First Peter 3:12 says, “For the eyes of the Lord are over the righteous, and his ears are open unto their prayers.” What a wonderful truth that the Lord will hear the prayers of His people even when they have sinned, marred their lives, and brought reproach to the name of the Lord. Psalm 51:17 declares, “The sacrifices of God are a broken spirit: a broken and a contrite heart, O

God, thou wilt not despise.”

The Lord does hear the prayer of His people and will deliver them, just as He did in the life of Samson. There is hope and there is victory in our Lord Jesus Christ! First John 2:1 says, “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.”

Evangelist Jerry Sivnksty may be contacted at PO Box 141, Starr, SC 29684 or via e-mail at [evangjsivn@aol.com](mailto:evangjsivn@aol.com).

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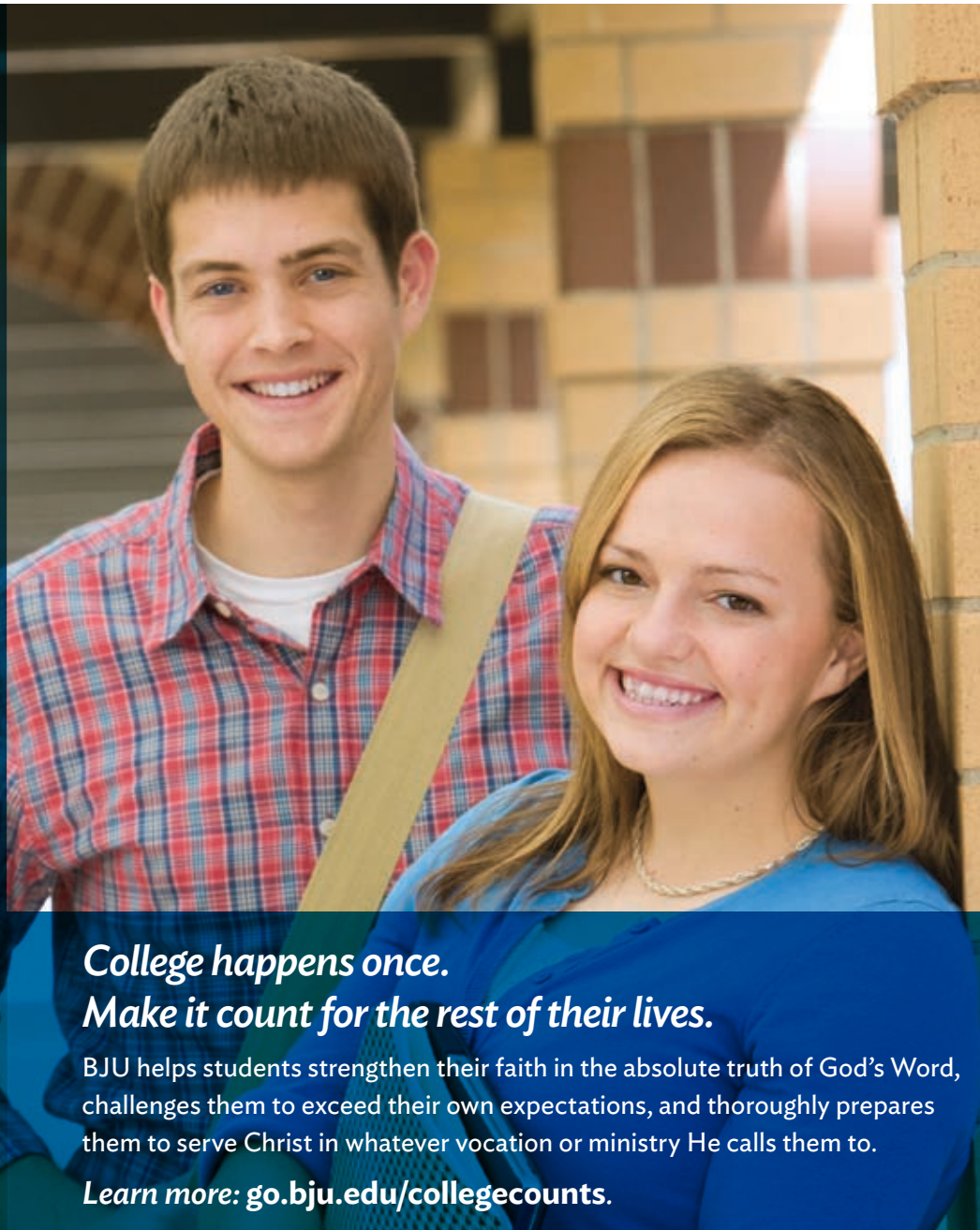
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