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FrontLine

BRINGING THE TRUTH HOME



Why We're
Still Here

Why We're Still Here



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Our sincere thanks to Dr. Mark Ward for coordinating this issue of *FrontLine* magazine.

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www.fbfi.org

The *Mail Bag* section of the November/December issue of *FrontLine* included an excerpt from a letter from Dr. Mark Ward, who writes *On Language & Scripture* for *FrontLine*. My editorial response mentioned the possibility of this special issue of *FrontLine*. One of the reasons we produced the “Convergence” issue was to provide a voice for growing frustrations in my generation, stymied in its efforts to reach across that “yawning generational gap” that Mark spoke of in his letter. It was a rebuke of an unethical pastoral theology observed in some, but it was not intended as an indictment of an entire generation.

Nevertheless, the “Convergence” issue was understandably troubling to Mark’s generation of fundamentalists. Similarly, this issue could be troubling to my generation. Already, I have received an appeal to cancel any plans to allow Mark to edit an issue of *FrontLine* and even to shut down his regular column. But Mark’s response to “Convergence” was exemplary. It was biblical. Rather than join those in his generation who took to the Internet in umbrage to declare (in essence), “They have no right to say these things about us!,” he called me and asked for clarity. For several years he and I have enjoyed genuine

cross-generational edification. Yet there might be some of my peers who will now think, “They have no right to say these things about us!”

But wait. This issue of *FrontLine* is not a rebuttal. It is a loving expression of appreciation from younger fundamentalists for their forebears. So, I ask, please don’t take selected statements that you may find provocative and reject the heartfelt message these young authors are sending. Listen to their hearts. Within the next few years my generation will have passed off the scene. These young people and their peers will be the leaders of fundamentalism. My generation of leaders must be wise in this transition, just as theirs must be. It is not the differences in our personalities that matter; it is our common doctrinal position! Wise leaders recognize and mentor leaders, while unwise leaders merely attract followers. We must not forget the goal of leadership clearly stated in 2 Timothy 2:2: “And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.” There is the biblical principle, clearly illustrated by these authors, that will close the yawning gap.

—John C. Vaughn

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This special issue of *FrontLine* was produced by young people—thirty-ish to forty-ish—in order to explain why we’re still “in” the portion of fundamentalism that shaped us all, the BJU-Northland-Maranatha-Detroit-Central-IBC-Wilds-FBFI portion, to name most of its leading parachurch institutions. (I say “portion” because the rest of self-described fundamentalism has, I believe, separated from us over the KJV.)

I hope older generations of fundamentalists will be glad to see in this issue that you have successfully passed your values on to at least thirteen of the young people God put under your influence. You won’t be able to read what we write without feeling the authenticity of our gratitude to you.

And you’re going to have to believe in the authenticity of that gratitude if any fundamentalist institutions are going to be left for me to pass on to my own children, at least in anything like the form in which they stood when I entered Bob Jones two decades ago. A complicated generational transition is upon us, and unless fundamentalism’s Baby Boomers believe that its Gen-Xers and Millennials are acting in good faith to serve our shared values, we won’t be able to work together to reestablish and promote those values. Pillsbury, Calvary, Northland, and Clearwater are gone—and their deaths didn’t send floods of students to other fundamentalist institutions. Who’s next to die?

The FBFI? Though this magazine reaches a much larger number, we have just 444 US members and 33 international members. I counted. And precisely 26 of these members are what I’d call “young.” That’s 5%. No one my age has ever once said to me, “Hey, wanna go to the FBFI annual fellowship this year?”

Laying all my motivations out on the table for you, I read the “Convergence” issue and saw in it a deep distrust of my generation. So I worked with the eager help of Dr. John Vaughn to gather young men and women to write. *I want our love to elicit your trust.* The generations are not living in harmony with one another (Rom. 12:16), and our mutual distrust is a recipe for institutional destruction.

And to young people who share the values I lay out in my article, I say, “Don’t give up our institutions lightly.” Institutions are the means by which values solidify and spread. I believe fundamentalism has gifts to give to the body of Christ, but it cannot do so if we all scatter to the four winds.

I hope older and younger fundamentalists will read this issue of *FrontLine*. See if you recognize your values in the personal testimonies. I think you will. Then, by God’s grace, we can move forward together.

—Mark L. Ward Jr.

The New Testament Baptist Fellowship: A Combined Meeting of the Fundamental Baptist Fellowship International and the New Testament Association of Independent Baptist Churches

WHOSOEVER

"LET HIM TAKE THE WATER OF LIFE FREELY" - REVELATION 22:17

Will



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I feel badly that I did not communicate more quickly concerning my appreciation regarding the recent *FrontLine* emphasis on Convergence. It was very well done. In fact, men who have been critical and skeptical regarding the FBFI expressed their appreciation as well.

Since you were likely to hear negative reports, I wanted to register my positive response.

I have had my traveling curtailed until some medical issues are resolved. God is in control, and the enforced interruptions provide time to accomplish things that I might have let slide.

You are on my weekly prayer list.

Tom Nieman
Monroe, WA

"Misunderstanding New Beginnings" [Jan/Feb 2017] is a wonderful, wonderful article. Although I didn't write it, so much of it is similar to my own testimony that I could have written something very similar. I have tried hard to help my kids not make the same kinds of mistakes that I did—using the flesh to attempt to conquer the flesh—it *doesn't work*. I pray this article will help many, many others overcome defeat!

Name withheld upon request

FrontLine magazine was a great gift and resource to receive as a student in college and seminary. I filed the magazines away for future use. In my previous church ministry, I received issues from my senior pastor. Today I became a member of the FBFI and ordered extra copies of *FrontLine* for the leaders in our church family. I believe it will be a great tool for discipleship in our church ministry.

Pastor Jon Acker
First Baptist Church
Akron, CO

I read Mark Ward's column [in the January/February issue] and found it rather interesting. I think he's got an excellent point that we should not capitalize pronouns that refer to Christ when the people speaking/writing the pronouns did not think of Him as God.

However, I think he has missed something. It's true that we capitalize all proper nouns in English (Jesus, Satan, George Washington, Fidel Castro), regardless of whether or not we have respect for the person or entity named. However, in modern English, it is a mark of respect or uniqueness to capitalize a word we don't normally capitalize.

We normally capitalize names, so for me to write mark ward is demeaning. We don't normally capitalize pronouns (he, she) or other words (word, creep),

On behalf of his wife Elizabeth Tolwinski, I would like to inform you that my father, **Pastor Jan Tolwinski**, went to be with the Lord on November 12, 2016. His homegoing was a surprise to family and friends as he wasn't suffering from any visible illness, but we are convinced the Lord took our Dad at His right timing, in the most gentle and peaceful way we could imagine and at the time his work on earth was done. Even a few days before his homegoing Dad was amazed at how many people, especially believers, remembered him in prayers and support. Please be assured of our deepest gratefulness for your kindness to our family. May our God reward you in blessings and abundance in all things for your open and generous heart toward Jan Tolwinski and his family.

Anna Filipek, Daughter
Poland



FBFI member **Jeremy Waller** enjoys saving and changing lives through fundraising. His ministry is philanthropy, and he is proud to serve others through work in the nonprofit sector. He joined Goodwill Industries of Central Florida five months ago and has since raised over \$300K for the organization through grants and projects. He also serves on two boards in Orlando, one promoting literacy and the other epilepsy awareness. Jeremy looks forward to continually serving Jesus through the opportunities that He provides him in his career.



Continued from left

so for me to capitalize a pronoun (He) or other word (Creep) is to communicate that there is something unusual about it. A creep is just a regular creep, but a Creep is a really creepy creep. A he is just a regular he, but a He is a special He.

So whatever the Pharisees thought of Jesus, I think it's appropriate for us to convey our respect by continuing to capitalize our own references to deity and to God's Word.

Matthew Hughes
Greenville, SC



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Why I'm Still Here

Few people willingly call themselves “fundamentalists” today. I try to do so only when I get to explain what I mean.

So let me explain: I’m a (Christian, Protestant, Baptist) fundamentalist because I value four things—four things which make me believe, in turn, that the particular brand of fundamentalism I inherited is worth saving. In no particular order, I value . . .

1. honoring my father(s) and mother(s).
2. biblicism.
3. personal holiness.
4. traditional worship.

There are many more things I value as a biblical Christian, but these four have kept me aligned with the churches and institutions that make up (my sliver of) American fundamentalism.

Let me talk about each of the four in turn.

Honoring My Father(s) and Mother(s)

My parents sent me through fundamentalist institutions—first a fundamentalist church and Christian school, then a fundamentalist university on Wade Hampton Boulevard in Greenville, South Carolina. (The reader may guess which one.) I counseled at fundamentalist camps, sang in men’s quartets in fundamentalist churches, and traveled on fundamentalist mission teams.

My experience in these institutions was not 100% positive—more like 92%, because depravity touches us all—but the positives were very positive: I had teachers and pastors and mentors and friends and employers who loved me, stretched me, taught me, counseled me, and even rebuked and (once when I was young—long story) fired me as needed. If other young people were subjected to harsh and legalistic treatment in my fundamentalist schools, I didn’t personally witness it. Even and especially during the times when I got “in trouble,” I was treated with Christian grace, and it was made clear to me that my authorities’ goal was my internal growth and not my external conformity or the addition of another name to some ever-lengthening blacklist.

I determined many years ago to follow the leadership God actually gave me as much as I possibly could in good



conscience (Eph. 4:11–13; 1 Pet. 5:1–5; Heb. 13:7). And the general biblical principle calling me to honor not just my parents (Exod. 20:12) but also wiser, older folks (Lev. 19:32) inclines me to stay in the pasture God placed me in as long as they’ll have me.

Others who have “left” institutional fundamentalism are not all ingrates or rebels. Some I know personally were indeed mistreated, and I don’t blame them for leaving. I did see this happen in churches in our circles. But it didn’t happen to me. I find it very easy to honor the leaders I was given.

It was in a fundamentalist church that I first heard the Bible preached as “logic on fire.” I was smitten. Still am.

It was in a fundamentalist university that I was taught personal disciplines which have helped make my marriage happy and my ministry and career satisfying.

It was in a fundamentalist seminary that I was given powerful tools to study the Bible and write about it with (I hope) rigor and depth.

I find it hard to reject and put aside people who loved me so self-sacrificially and gave me such rich gifts. Such ingratitude would make me “well-nigh hopeless,” as someone used to say. I want to go as far as I can on the right road, honoring my fathers and mothers (1 Cor. 4:15).

Biblicism

If there was one dominant feature of the culture among those fathers and mothers, it was biblicism, the functional authority of the Bible for both doctrine and life.

Every evangelical or fundamentalist group of any kind formally confesses allegiance to the Bible. I know this because I compulsively check the bibliology statement of every church or parachurch organization I come across online. And this shared allegiance is good. God has His seven million who have not bowed the knee to Barth (or

Enns or Osteen). I'm not a fundamentalist because I think we're the only ones who really believe the fundamentals. As for defending and promoting those fundamentals, I'd say we're actually quite far behind some other Christian groups—the groups whose books and articles I read every day in the absence of much serious written output from my own tribe. This absence is one of the negatives I've experienced in fundamentalism. Empirically speaking, we are not the dynamic source of Christian books, articles, podcasts, magazines, journals, and websites that our brothers and sisters in Christ at, say, Crossway Books are. I'm sorry, but *FrontLine* is a misnomer for us right now: we're not fighting any wars except the civil kind. We have a weak Internet voice that almost never reaches escape velocity from our own echo chamber.

But as for living out, reinforcing, and insisting upon the impulse to go back to the Bible—we've got that. We don't doubt the truth of God's words. That's fundamentalism to me. There's strength in and hope for any group with our biblicist culture. We can build on such a sure foundation.

A Culture of Personal Holiness

A third reason I'm still here is that I value a culture in which we genuinely expect one another to live holy lives. We try by God's grace not to let each other wiggle out from under the bracing but glorious command of the Bible to *be holy like God is* (1 Pet. 1:15) and to "give all diligence" to add virtue to our faith (2 Pet. 1:5).

This cultural expectation among fundamentalists is, however, one of the leading *complaints* my generation makes against its fathers and mothers. "Cultural Fundamentalism" is a common term of opprobrium, and even leaders among the gospel-centered movement—from whom I've gleaned much—have noted that Christians my age tend to view holiness as optional. (See Kevin DeYoung's excellent book, *The Hole in Our Holiness*).

But a culture of holiness is something I want. I *want* my fellow church members to be disappointed in me if I "like" HBO's *Game of Thrones* on Facebook. I *want* them to assume that no Christian should watch a show that even secular observers have rejected for its overt immorality.¹ And positively speaking—since holiness isn't just what you *don't* but what you *do*—I want people in my church to subtly and overtly push me to read my Bible, to pray, to evangelize. Holiness is also, of course what you *are* ("be holy," Peter says, not "do holy"), but that doesn't mean external pressure is unnecessary. I need all the help I can get to be holy, and my Christian community's cultural pressure is part of that help. They're supposed to provoke me to love and good works (Heb. 10:24).

Such a culture can and does sometimes harden into ill-supported tradition; it can become a shared hypocrisy which gives maximum leeway to one's team and measures out the gnats of other Christians' behavior. But the mentors and friends in fundamentalism that God gave me were not such Pharisees; they taught me to be strict with myself and generous toward others (1 Cor. 13:7). Put a bunch of such people together and you get a culture I like and need.

I have sometimes been frustrated with parts of fundamentalism, particularly preachers who repeatedly mishandle God's words and yet just as repeatedly get invited to preach at conferences; but God never permitted me to blow up and blow out of my supposedly soul-crushing, legalistic fundamentalist environs, because to do so would have been a lie about my fathers and mothers.

How do you maintain a culture of holiness across generations without it devolving into uncritical groupthink or exploding into generational conflict? How do you get people to maintain "standards" decade after decade without their becoming what C. S. Lewis called "petty traditional abstinences"? How do you reject the fallen elements of Hollywood while still enjoying the good gifts of God in the cinematic arts? What do you do when the cultural situation genuinely makes an old common standard obsolete? I'm still developing my answers to those questions; I look to older generations for perspective. But I'm trying my best both to receive and pass on the culture of personal holiness I learned in fundamentalism, because it assists me in obeying God's words.

Traditional Worship

I am not willing to say that all Christians who listen to contemporary styles of Christian music are living in active, conscious rebellion against God. I do not believe that every Christian whose church has a praise band, a drum set, and tattooed worship leaders is one which I must abandon to Satan a la 1 Corinthians 5.

But for various reasons I can only sketch here, I cannot use such music in worship with a clear conscience. And this firm difference of opinion sets some practical limits on the kind of ministry relationships I can have with brothers in Christ who, gladly, agree with me on bigger truths. This difference influences me when I recommend Christian colleges (or not) and attend Christian conferences (or not). It's one of the four major things keeping me aligned with and supportive of my favored fundamentalist institutions.

Here's my sketch:

A. Colossians 3:16 says we are supposed to "teach" and "admonish" one another by means of song. If I can't hear you sing in church or, worse, if you're not singing—you're not doing what God commands. If a praise band is so loud, or if it sings songs with such impossible melodies that people just don't end up singing—this is biblically wrong. I stand firmly on this point.

B. When respected evangelical thinkers such as David Wells, R. Kent Hughes, Os Guinness, John Piper, and Mark Dever (I could go on) complain about the worldliness and cultural conformity of the church, that means someone somewhere has to draw a line, at least for his own church. And Paul and John said something about this topic too (Rom. 12:1–2; 1 John 2:15–17). It's simply impossible in my mind that something as culturally important as pop music is immune to the influence of the values that created it.

C. Indeed, all musical languages carry meaning apart from their lyrics. The Bible doesn't give me an appendix listing the meaning of rap, country, and various strains and eras of pop. But I think I kind of know just by living in my culture that rap generally means brava-do, that country typically means rural white nostalgia, that pop means, well, I'll let a secular journalist take it from here. Hanna Rosin writes of Christian efforts to use pop styles,

When you create a sanitized version of bands like Nirvana or artists like Jay-Z . . . , you shoehorn a message that's essentially about obeying authority into a genre that's rebellious and nihilistic, and the result can be ugly, fake, or just limp.²

Parsing artistic forms is difficult; it's a learned skill that I'm still working to gain and that few people in my experience possess. Frankly, my generation of fundamentalists has found much of the musical reasoning of our elders unpersuasive (rock music wilts plants?). But many of us have landed in the same practical place they have. We're among the minority of American Christians who think the Hillsongification of the church is not just regrettable but immoral. Pop music—what evangelical thinker Andy Crouch called “a technologically massaged tool for the delivery of pleasing or cathartic emotions”—doesn't belong in church. Its entry is killing off what was a mostly healthy Western tradition of hymnody (though the tradition is far from dead!). People who disagree have plenty of churches and schools to attend. As for me and my house of worship I say, “Give 'em Watts.”

The Greenness of Our Grass

Note that I did not make “separation from disobedient brothers” one of my four values. That's not because I disdain, reject, or minimize it, but because including it would be a bit like a sports team placing among their values “not losing.” Teams value *winning*; “not losing” is a corollary. Likewise, if I value church communities and parachurch institutions that honor biblical authority, maintain a culture of holiness, and use traditional worship, I'm going to find that certain fellow Christians simply aren't interested in joining me and that I can't always join them.

While writing this article I visited a flagship (mainstream) evangelical graduate school. I met true brothers and sisters in Christ there, but I heard a woman preach in chapel and a visiting theological liberal give a lecture on historical theology. I came home righteously steamed. Even though the woman's homiletics were quite good and the liberal's lecture affirmed the doctrine of the Trinity, it offends me to see clear statements of Scripture flouted (1 Tim. 2:12 and Gal. 1:8, respectively). Shouldn't

it? I spilled all my frustration out to my wife, and she said, “You're a fundamentalist, honey.”

I have frustrations with fundamentalism, too. King James Onlyism keeps many of God's words out of people's hands, particularly the “least of these.” Manipulative revivalism confuses and weakens people's efforts toward holiness. Easy-believism puts too many of its notches on two belts: the evangelist's and the Devil's. Anti-intellectualism stunts God's gifts in believers and leaves them vulnerable to conspiracy theories—such as KJV Onlyism. I gravitate toward the one (?) sliver of fundamentalism that best avoids—though it hasn't completely escaped—these problems. There are self-described fundamentalists from whom I'm just as separated as I am from female pastors.

But I believe in the importance of institutions for carrying forward the things I value. (See Crouch's *Playing God*.) I look down the list of those values and, no surprise, I find myself nearest to the people who most influenced me. I find myself attending the Bible Faculty Summit with people from Central, Detroit, Maranatha, and other more-or-less fundamentalist schools. I find myself at Cornerstone Baptist Church of Anacortes, Washington, pastored by a BJU grad, where I enjoy biblically rigorous preaching and traditional worship. I want to be neither a loner nor an initiate into an inner ring or a good-old-boy

network; I just want to promote the things I value alongside other people who share those values.

I look at us and I look at that mainstream evangelical school I visited, and I much prefer our problems to theirs. The grass is not greener in their section(s) of the field. I think there probably are sections of *conservative* evangelicalism where the ratio of brown to green grass is similar to what I experience in fundamentalism. But God did not place me in those pastures. I write Bible study material and articles for all Christians, but I think that attempting to converge with them formally, institutionally, would invite new problems into my pasture without doing much to help my people—or theirs. That may change someday; visible unity with all true Christians must not become a forgotten ideal. But for now, the only place I know of where I can reliably get *and promote* all four things I value is within the institutions of self-described fundamentalism.

Mark L Ward Jr., PhD, serves the church as a Logos Pro at Faithlife, makers of Logos Bible Software. Before that he worked nine years for BJU Press as a Bible materials author.

“Cultural Fundamentalism” is a common term of opprobrium, and even leaders among the gospel-centered movement—from whom I’ve gleaned much—have noted that Christians my age tend to view holiness as optional.

¹ <http://money.cnn.com/2015/05/19/media/game-of-thrones-claire-mccaskill/index.html>

² <http://www.slate.com/articles/arts/books/2008/05/pop-goes-christianity.html>

My Experiences in Fundamentalism



The Internet has made me aware of a number of my friends from college leaving fundamentalism and going a variety of directions. When they cite reasons for their departure, those reasons are often experiences. I strongly disagree with their conclusions, but I cannot honestly say that my own settled convictions have not grown out of a lifetime of providentially directed circumstances.

Where I Come From

As a teenager, I embraced the term “fundamentalist” with gusto. My heart resonated (and still does) with the notion that a person, a church, or a university would stand “without apology” for what the Bible says. I acknowledged that it was possible for a person to be saved and not belong to a fundamental, Bible-believing church, but I definitely thought those folks were missing out.

The Southern Baptist pastor in our Idaho town would occasionally invite my father’s participation, along with that of practically every non-Mormon congregation in town, at various religious and political events. My father always graciously declined and explained his decision to us: he was troubled by the worldly nature of some of the evangelistic events, and he couldn’t bring himself, even for an important social cause, to present himself and our church as being of the same mind with ministries that did not understand the gospel or believe the Bible. The SBC pastor eventually fell into blatant doctrinal error, and I remember comparing his history of eager association with all kinds of errant teachers with my father’s firm, though unpopular, stance. Reasonable ecclesiastical separation seemed a very wise course of action.

I had every reason to love the family and church God had placed me in, squarely in fundamentalism. My extended family is full of wise, godly people. My parents protected me from many things, but I never was led to believe that avoiding bad influences was enough to keep me from sin. I grew up hearing careful expositional preaching every week from a man who lived before me at home what he exhorted from the pulpit. My questions were heard and answered. My father will call false teaching what it is, but he is always looking for things to praise in other preachers and ministries.

I was able to go to the Wilds Christian Camp three times during my teen years. God used the preaching, the encouragement to live a Word-filled Christian life, and the staff’s example to direct my life to greater godliness. The effects of those weeks continue to this day.

I always looked forward to being part of the third generation in my family to attend Bob Jones University. I heard my parents and grandparents speak with deep respect for many teachers and staff who exemplified humble, faithful service. The BJU ministry teams’ visits to our church were a major highlight of my growing up years. I never seriously considered going to college anywhere but Bob Jones.

And BJU did not disappoint. If anything, I gained even more respect for these “famous” people I had heard of when I was able to see them interact with students and with their families. I loved everything about my college experience. And it was in college that I solidified my understanding of and love for the fundamentals of the faith.

I joined Mount Calvary Baptist Church (Greenville, South Carolina) after I graduated and subsequently signed on with Gospel Fellowship Association. I am still solidly “in” fundamentalism, and I still love it.

Maturity

My perspective on being a fundamentalist has deepened significantly since my zealous teenage years when I saw fundamentalism primarily as the team I was on. I am still convinced that the core doctrines of fundamentalism are clearly taught in Scripture (e.g., 2 Tim. 3:16; Phil. 2:6–7; 1 Pet. 2:24; Acts 2:24; 2 John 10–11). I highly respect many godly men and women who have shaped my life, and I admire their commitment to holy living and the clarity with which they see their relationship to the world around them. I have heard and considered objections to separation as a biblical principle that made me question my default position. Eventually a study of Galatians 2:11–14 was what the Lord used to settle my heart about the matter of associations. Peter, in this passage, was communicating a

message about the very nature of the gospel simply by his choice of associations.

What I Have Observed

I have observed all kinds of things to love about my corner of fundamentalism. Traveling as deputees to Mexico allowed our family to observe dozens of fundamental churches, and the experience was nothing short of a delight. We met joyful families, well-taught congregations, and godly, faithful pastors. Around the time we were traveling to these churches, a couple of conferences on the conservative end of the evangelical spectrum were hashing out how to deal with people who deny the inerrancy of Scripture. They were not defending the Bible against the world but against other self-professing evangelical ministers. In the churches we were visiting in fundamentalism, by contrast, the inerrancy of Scripture was beyond settled, and the pastors and people were able to focus on other things.

My experiences have allowed me to see that I can't fully embrace every ministry that calls itself fundamental. Not every preacher is careful to put in the necessary work to exposit exactly what a passage says. Some ministries are very sloppy (if not outright deceptive) in their explanation

of what true conversion entails. I have seen a variety of negative outcomes when a church is led by a strong senior pastor who is accountable to no one. And I am grieved to observe how many ministries continue to perpetuate the notion that the safest way to hear God speak is in the language of early seventeenth-century British English.

But I have observed fundamentalism's problems primarily from afar and the positives up close. Our home church, Mount Calvary, is a "city on a hill" within fundamentalism. The congregation as well as the leadership treasure and revere every word that God has breathed out. They do their best to structure the leadership exactly as they believe the Bible directs. They function as a body, they pray faithfully, and they are passionate about taking the Word to the world, beginning (systematically) in their own neighborhood.

My personal experience, for the most part, is with some of the best that fundamentalism has to offer. I would rejoice to think my children would have a life like mine. And that, I believe, largely explains why I am still here.

Andrea Crocker grew up as a pastor's kid in Idaho and California. She serves with her husband, Jon, and their four children as missionaries to Mexico City.

Tim Richmond

Scope and Turn

Applying principles of separation is a tricky task. Hashing that out for my generation must be done, but it is beyond my purpose—or my word count. I would like to bring to light just one Scripture and apply it in such a way as to show how I believe the historic fundamentalist position lends itself to the safest spot for me as a pastor. That is the essential question, *Where are the safest parts of God's pasture for me as a broken under-shepherd to feed and lead the flock of God?*

Consider Romans 16:14ff. As Paul ends this glorious gospel treatise, he takes space to warmly and pastorally commend nearly thirty people by name. These are the people that Paul spent time day and night praying for, often with tears. And these servants are forever commemorated in this revered book of holy Scripture. No doubt remembering these people brought pastoral warnings to the forefront of the heart and soul of the inspired apostle. Then, as now, not everyone in the circles of the church is to be commended; some must be exposed.

I beseech you, brethren, mark [keep your eye on] them which cause divisions and offences contrary to the



doctrine which ye have learned; and avoid [turn away from] them. (Rom. 16:17).

Notice the first command—keep an eye on. Scoping (*skopeo*) out the horizon is essential for any shepherd. The present tense keeps our eyes constantly looking for anyone or anything suspicious, marking what is considered dangerous.

Whom must we scope out? Those who are causing dissensions and hindrances. We must watch for those who are

causing dissension, who are building improper fences in the pasture. What else do they do? They cause hindrances, or perhaps better, obstacles and stumbling stones that cause people to fall. Scope out those who are dividing the flock and digging up the pasture in such a way that people trip up in their faith or in the practice of the faith.

Is everyone who causes divisions wrong? No, Paul further clarifies what type of divider and hinderer must be marked out: “Mark them which cause divisions and offences contrary to the doctrine which ye have learned.” That is an essential clarification. The issue is not dividing (in fact, that is Paul’s second command). But the issue is dividing *contrary to Christian teaching*. Those who have drifted to the point that we would say they are teaching against God’s truth are then causing divisions contrary to that teaching. As a pastor, as I scope drift or I see a pitfall near the flock, I must point it out. People do fall into harmful teaching and therefore into an unhealthy view of our glorious God. My love for God and others must motivate me to act, to follow these commands.

Many fundamental and evangelical institutions scope well; they keep an eye on danger. But we must go beyond marking. What is the second command we are responsible to fulfill toward those who cause divisions and hindrances? We must mark “and avoid them.” It is not enough to mark out and keep an eye on those who are digging up holes in the pasture. We must move away. We must move them away from our flock. We must create space and turn aside. It is an extremely clear application of inspired Scripture (often repeated in other places).

As I consider broader evangelicalism, I can enumerate many places in this pasture that are filled with people and even whole institutions and movements that make pitfalls and cause dissensions contrary to healthy Christian teaching. I don’t have space here to describe every danger. However, the following are self-identified problems within broader evangelicalism, and yet these fences and ditches are growing and being promoted by major trend-setters. They are the models, not the aberrations.

Sensationalism

Sensationalism is dangerous for a flock.¹ The stage show is a powerful allure. The hunger for excellence in production can easily turn into a stage production. A powerful personality can become a stage celebrity. This is not the fringe; it is the norm in a megachurch culture. And the bigger the celebrity, the bigger the church. “Worship” consumerism dominates the broader evangelical market. Yet worship must not be a market. Worship must be driven by what pleases Divinity, whether it pleases humanity or not.

Charismatism

Charismatism is another thriving part of the broader evangelical pasture.² There is no way to deny this. Evangelical teachers must decide whether or not this is a danger. I believe its extremes are a great danger, and these extremes are what are thriving in broader evangelical pastures. The few doctrinally solid organizations that do not embrace extremes are exceptions to the rule. The city

in which I minister has been dominated by ministries that embrace Charismatic theology since the 1970s.

Ecumenicity with Clear False Teaching

The most dangerous trend is an increasing openness to theological error that is much more accessible in evangelical circles.³ This is evidenced in the growth of Roman Catholic and evangelical convergence that started in the theoretical and educational setting but is now clearly seen in Christian bookstores across the country. Open theism is another manifestation. The spirit of ecumenicity that birthed the fundamentalist-modernist controversy fuels these desires to place pitfalls in the pasture. The spirit of ecumenism, which may be healthy when considering mere denominational differences, often grows beyond that to a spirit of ecumenicity with doctrinal error, and increasingly in areas of secular societies’ morality.

I find that many in conservative evangelical institutions do a great job of marking the errors of broader evangelicalism. And I’d like to see fundamentalist institutions improve in this area. We must not say, “Denial of inerrancy is not our problem, so we don’t need to address it.” We must love the whole church, the whole pasture. And even if we are avoiding unhealthy institutions by turning away from them, we are still responsible to use excellent scholarship and charitable dialogue to engage and instruct those who may inadvertently cause divisions contrary to healthy Christian teaching. They may repent (and many have). I praise God for our conservative evangelical brothers and sisters who do a great job marking errors.

However, turning aside is also commanded, and there is a clear absence of turning aside in many of those same individuals and institutions. They continue to associate and promote institutions, conferences, and fellowships that include the very people who cause divisions and obstacles contrary to the doctrine they have received. I also find that in our fundamentalist institutions a much more consistent obedience to the command to turn away. God commands His pastors to mark and avoid all fences and holes contrary to healthy doctrine.

Hyper-Fencing

One caution is necessary. Christian fundamentalist groups can become “hyper-insular.” In a proper zeal to scope and turn, they can create an unhealthy view of the whole pasture of God’s church as monolithic. It would be unhealthy to turn aside from other excellent, God-fearing pastors who are doing their best to scope and turn in their part of the pasture. We should be careful not to create offense where there should be no fence. I have a pastor friend who has never attended one fundamentalist institution, and yet he consistently scopes and turns. When I tell him he is more of a fundamentalist than I am, he smiles. Just because he may not take that title himself, I won’t scope and turn away from him based on his past institution. We should not ask someone what seminary he graduated from to determine where he is now. We should instead see whether he is maintaining a faithful stand for the gospel and scoping/turning from those

who do not. Creating factions and fences over denominational differences (Calvinism/liturgy/Bible versions) is an unhealthy component of the fundamentalism of the past fifty years.

A healthy group of churches committed to disciplining; personal and corporate evangelism; expository preaching; healthy interdependence of local flocks; serious, God-honoring worship services; and consistent scoping and turning is what I'm beginning to experience and enjoy more and more in fundamentalism. I believe that is a healthy future. Perhaps the slice of the pasture I enjoy is small in comparison to the whole. But the more I learn of the whole pasture of God, the more I realize that conservative evangelical circles are also small compared with the whole of broader evangelical circles that are not committed to scoping and turning.

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Eric Newton

Holding Fast to Sound Words

I was born into a home with strong midwestern Baptist roots. I grew up with the King James Version and traditional worship and conservative clothing and relatively little entertainment outside of sports. I'm sure there were acceptable things I missed out on, but there were certainly a lot of unacceptable things that I was protected from.

I am grateful for my upbringing, though I was far from faultless. I struggled with a performance mentality. I was critical of those who were different from me. I loved sports and grades instead of the Lord until He graciously saved me at age seventeen, after many years of doubts. But I actually wouldn't change my childhood if I could.

I arrived at Bob Jones University at age eighteen and quickly found I had a lot to learn. And the wonderful thing was that God had placed me in an environment where I could do just that. I came under the influence of preaching where God's Word was unfolded with spiritual power. I met friends who, though imperfect like me, wanted to worship Christ with their lives. And I found a wife and obtained favor from the Lord—which I realize more and more as the years go by. Since I graduated from college I have had the chance to serve in fundamentalist ministries and be mentored by many wise, faithful people.

Sure, I've seen problems. I've heard poorly exegeted sermons and learned of sinfully divided congregations. I've talked with folks whose approach to the Christian life seems moralistic and censorious. I've interacted with those

¹ Grace to You has recently published a post acknowledging the dangers of worship services common to Hillsong worship services. (See "Hillsong and Worship" by Buettel and Johnson at gtu.org/blog/B161128/hillsong--worship. Out of the articles, "Hillsong and Man" is the most cogent [gtu.org/blog/B161201/hillsong--man]). I would have to agree with their assessment. Consider also that these services are flagship models that others in evangelical churches see as a pattern to follow. This is not an aberration; this is a factory.

² Others may misinterpret this emphasis as the social gospel. I don't believe this is technically a proper definition. Pastors such as Keller clearly teach against the social gospel. It is not primarily in doctrine but in practice—therefore, a matter of emphasis.

³ In a recent interview at the 2016 Shepherds' Conference, MacArthur, Mohler, and Duncan decried the lack of traditional evangelical morals being manifested in the political candidates in the recent election. One conclusion that they came to was that "we have lost another word," the word "evangelical." They acknowledged that "we have known we have lost it for a long time, but we still haven't replaced it."



whose views of Bible-believing brothers and sisters in other "orbits" seemed simplistic and narrow at best. And I have undoubtedly added my flaws to these problems.

Nevertheless, the central tenets of fundamentalism—that the gospel as revealed in God's very own words is to be guarded as treasure and proclaimed as truth and applied in distinctive, everyday living—continue to resonate with me. These are sound words that have been transferred to me "in [the] faith and love which is in Christ Jesus" (2 Tim. 1:13). In the fundamentalist institutions with which I am most familiar, these tenets act as governing principles.

Furthermore, my alignment with fundamentalist values and institutions has a lot to do with the respect I have for my leaders and God's providence in situating me under their influence. Hebrews 13 contains many directions for persevering in faith alongside one another in the

face of adversity. Two of these exhortations concern our relationship to spiritual leaders. The first is to remember and imitate them—not just their teaching but their lifestyle, the way they have lived out their faith (13:7). The second is to submit to them and try to bring them joy, since they are responsible before God to shepherd my soul (13:17).

In other words, I am responsible to carefully observe the everyday lives of those who have taught me. And I am responsible to posture myself appropriately and give them reason for joy in the Lord. Human beings are fallen and

frail. Their footsteps don't tread in a flawlessly straight line. But instead of focusing on others' nonessential shortcomings, I choose to acknowledge myself as a pygmy on giants' shoulders. I've been granted the opportunity to flesh out historic orthodoxy in existing institutions preserved by God's grace. That's a privilege I cannot dismiss.

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Thomas Overmiller

Talking and Listening Better

My Fundamentalist Heritage

A fundamentalist pastor mentored my parents into a vibrant Christian marriage. My father trained for ministry in a large fundamentalist college. He later pastored a small fundamentalist church and planted a new one. Today he serves as a foreign missionary, served by a reputable fundamentalist board.

I have also trained at a fundamentalist college, a small one. I later served on the faculty there and on the staff of a large fundamentalist church. Today I shepherd a very special church in New York City with a fundamentalist heritage.

Fundamentalist men have pastored, mentored and instructed me. They are my friends. They have taught me to love God and revere Scripture, to obey Jesus and depend on the Holy Spirit, to defend truth and build up the church. They have invested time, energy, and resources on my behalf. I am profoundly grateful (2 Tim. 3:14).

My Fundamentalist Tendencies

If you ask me to recommend a church, mission board, Bible college, or seminary, I will tend to recommend fundamentalist ones. To be sure, I cannot recommend them all. And for those I recommend, I will also share my thoughts on their strengths and weaknesses.

No institution, church, or preacher perfectly embodies the Christian ideal (James 3:2). But within the fundamentalist spectrum, I find people, churches, and institutions I especially appreciate. They uphold some important perspectives that I value.

Personal Holiness

They uphold a conscientious connection between teaching about the holiness of God and the practice of holy living (1 Pet. 1:15–16).



Fundamentalists do not agree on all the practical details of what “holy living” entails, and some push too far into harmful forms of legalism. But when I glance elsewhere, I find what seems to be a more prevailing propensity toward license and worldliness that concerns me.

To be fair, fundamentalists struggle with this propensity too. We all do. Furthermore, I've read heartfelt warnings against worldliness by John Piper, John MacArthur, and Kevin DeYoung, men who are outside the fundamentalist orbit. As I take their warnings to heart, I find within fundamentalism a more acute sensitivity, less affected by the norms of the fallen culture around us.

Biblical Interpretation

Second, the fundamentalists I know uphold consistent emphasis on a straightforward approach to Bible interpretation.

Especially important to me are the Old Testament promises of a future kingdom God guaranteed to Israel (Lev. 26:44–45; Ps. 89:32–37; Jer. 31:31–37; 33:20–26) along with some apparent distinctions between the nation of Israel and the church (Matt. 16:18; Col. 1:26–27).

These beliefs are not exclusive to fundamentalism, and fundamentalism does not require them. But I cherish them as biblical and important and do not find them respected or represented equally elsewhere.

The Fundamentalist Conversation

Moving forward, the fundamentalist coalition faces the crucial challenge of strengthening cross-generational relationships (2 Tim. 2:2). If we fail at this, the valuable resources and institutions we share will disappear, along with the values we cherish. But if we succeed, they will be strengthened.

So, here's the difficulty. Though we both desire to be biblical, we think and express ourselves differently. Is this surmountable? With prayerful effort, I believe it is.

Talk More Clearly

Fundamentalist forebears need wisdom in conveying their values and concerns to younger beneficiaries (1 Pet. 3:15). How? By reconsidering traditional logic and pet ways of saying things and by answering difficult questions thoughtfully, in an equitable and self-deprecating manner (Matt. 7:1–5; 2 Tim. 2:24–25; 1 Pet. 5:2–3). Avoid being dogmatic where the Bible is not clear (2 Pet. 3:16).

Listen More Carefully

Younger beneficiaries like me need wisdom in listening to our fathers with eagerness and humility, gratefulness

and respect (Matt. 7:1–5; James 1:19; 1 Pet. 5:5). We need to cultivate the virtue of critical thinking but shun the vice of a critical spirit with equal tenacity (Acts 17:11). And when the words of our elders seem unclear, we need maturity to hear their wisdom nonetheless (Prov. 1:5; 4:1; 9:9).

The Fundamentalist Challenge

In a certain way, the future of the fundamentalist coalition and cause hinges on effective communication.

I previously mentioned John Piper, John MacArthur, and Kevin DeYoung. These men are not self-professed fundamentalists, but they are sincere Christian leaders who, despite their foibles, have learned to convey their values and ideas in a way that a younger generation of Christians understands and appreciates.

I am grateful to my fundamentalist father, pastors, and teachers who have served me in a similar way. But this kind of mutual, cross-generational respect is more rare than normal.

Can we convey fundamentalist values from one generation to another despite our own foibles? Can we speak and write persuasively? We can and we must. And we need to do it together.

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Brian Collins

Why Am I a Fundamentalist?

I was born and spent most of my growing up years in mainline and then evangelical churches. Our family began attending a Christian school and a church that identified as fundamentalist simply because we were looking for a church and school where the Christians took seriously holiness of life and where the preaching involved the faithful exposition of God's Word. In our particular area of Michigan, we did not find this in the evangelical churches that we visited and attended, but we did find it in a fundamentalist¹ church.

In college and seminary, as I began to learn more about the history and doctrine of fundamentalism, I came to the conviction that though sociologically fundamentalism is a recent phenomenon, the ideal that it represents has deep roots. I became convinced that fundamentalism's distinctive doctrine, its view of separation for a pure church, is biblical.²



I came to realize that the doctrine of separation is connected to the doctrine of church discipline. This is no small matter. At the time of the Reformation the Belgic Confession listed three "marks by which the true Church is known," namely, (1) "the pure doctrine of the gospel is preached therein"; (2) "the pure administration of the sacraments [I would say "ordinances"] as instituted by Christ" is maintained; and (3) "if church discipline is exercised in the punishing of sin."³

Doctrinal Purity

The first mark indicates that not all institutions that identify themselves as churches or as Christian are truly such. There is no biblical command for unity with those who oppose “the pure doctrine of the gospel.” Indeed, the biblical command is clearly otherwise.

For instance, in 2 Corinthians 6:14–7:1 Paul, having established the sufficiency of the New Covenant ministry, concludes by applying the New Covenant directly to the Corinthians’ reception of the false teachers. His application: “Be ye not unequally yoked together with unbelievers” (6:14). The basis for this application: “For ye are the temple of the living God” (6:16). Leviticus 26:11–12 and Ezekiel 37:27 give the Old Testament promise that God will dwell among His people in the tabernacle and temple. However, in the New Covenant, the presence of God will be located through the indwelling Spirit within the people who are members of the covenant (1 Cor. 3:16; 6:19; Eph. 2:22).

All of this means that separation from false teachers is no small matter. It is tied to the church’s very nature as the temple of the Holy Spirit. The purity of the church as the temple of God is at stake.

Disobedient Brothers

But what happens when true churches and institutions of true Christians will not exercise the requisite discipline of unbelievers and false teachers within their churches and institutions? This is not a new problem. Athanasius addressed it as part of the Arian controversy: “But because there are certain persons who, while they affirm that they do not hold with Arius, yet compromise themselves and worship with his party, I have been compelled to write at once.” Athanasius explains why this is such a problem: “For when any see you, the faithful in Christ, associate and communicate with such people, certainly they will think it a matter of indifference and will fall into the mire of irreligion.”⁴

It seems to me that fundamentalists have been correct as pointing to 2 Thessalonians 3 as the most relevant passage in addressing this problem. In this passage Paul specifically identifies the people to be disciplined as brothers—including after the final step of discipline. This places 2 Thessalonians 3 in a different category from 2 Corinthians 6, in which the people to be separated from are called unbelievers, or from 1 Corinthians 5 where the person being disciplined is identified as someone who is only “called a brother” (rather than *being* a brother) because he has cast serious doubt on whether he is indeed a brother, or from Matthew 18, where at the end of the disciplinary process those disciplined are to be regarded as “an heathen man and a publican.” Thus there seem to be levels of church discipline, some of which are to be exercised toward those whose errors are serious but which do not cast doubt on the fact that they are brothers in Christ.

Worldliness

Finally, I am glad for the seriousness with which fundamentalists take passages such as Romans 12:2. Michael Goheen observes from this passage, “When Paul exhorts

the church not to be conformed to the pattern of this world, he is referring to culture. . . . We cannot isolate ourselves from the language, thought patterns, customs, traditions, and economical and political systems of our host culture. Yet we are called to be a contrast people in the midst of the world, a holy temple amid idolatry and light in the darkness of a warped and crooked generation (2 Cor. 6:14–18; Phil. 2:15).”⁵

Goheen’s observation means that Christians cannot simply adopt non-Christian cultural forms and infuse them with Christian content. Cultural forms carry meaning with them. Indeed, they often serve to catechize people into the ways of the culture, into the ways of the world. In general, those who identify as fundamentalists have been more sensitive to concerns about worldly culture. Often they are shamed for this concern by having the label “legalist” applied to them. Doubtless, this charge is true of some, but in my experience, concerns about worldliness have been driven by real desires to live lives that are pleasing to God in every respect.

Problems and Providence

None of this is to say that churches bearing the identification “fundamentalist” are without problems. Problems certainly exist, and in some places they are serious enough that the separation passages noted above should apply. But God has providentially placed me in a (fundamentalist) church where the Word of God is carefully preached, the ordinances are faithfully observed, prayer is a priority, the members of the local body minister to one another, and the gospel is proclaimed.

Further, I find my work at BJU Press significant. No other Christian publisher is shaping a biblical worldview in all the academic subjects on the scale we are. As a result we minister both to and beyond fundamentalism.

Thus I remain a fundamentalist because I have been providentially placed in places where it flourishes, because I am convinced of its doctrinal distinctiveness, and because I value its carefulness with regard to the Christian life.

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¹ In discussing the definition of evangelicalism, Kevin Vanhoozer observes, “A definition ‘from below’ might give a socio-historical description of actual evangelicals. Here I wish to describe not how evangelicals actually are but how they *ought* to be” (Kevin Vanhoozer, “Exploring the World; Following the Word: The Credibility of Evangelical Theology in an Incredible Age,” *Trinity Journal* Volume 16 [Spring 1995]: 16). I too am largely describing fundamentalism in terms of “how they *ought* to be.” But implicit in my discussion is the reality that the flesh-and-blood fundamentalists with whom I worship and work do largely aspire to this ideal.

² In saying that separation is fundamentalism’s distinctive doctrine, I am not saying that it should be at the center of the fundamentalist’s life or ministry. Separation is not what is fundamental. It is that which guards what is fundamental.

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Honoring My Heritage

I was asked to write a testimony of why I'm still a fundamentalist. Though I don't think of myself as on the brink of leaving, it is a question with which I've wrestled. From the list of answers (the length of which is the reason I've never really wanted to leave), can I share just two that perhaps might help other young fundamentalists also wrestling with the question? I picked these two answers because I think they are things about which those genuinely concerned with the question really do care.

Honoring the Heritage God Gave Me

First, fundamentalism is the heritage God has given me. He providentially gave me fundamentalist parents, in-laws, pastors, and seminary professors. They've poured their lives into mine, often at great personal sacrifice, and I want to honor them.

Admittedly, this desire to follow in the footsteps of the previous generation is increasingly abnormal in our society. Western culture's individualism (a kind of "go west, young man" mentality), together with a generational gap broadened by technology, have canonized thinking for oneself and going one's own way. To my generation, dissent from the ways of the previous generation is a mark of maturity.

And so within fundamentalism today, a desire to follow "the old guys" is increasingly unpopular. Those of us who are younger easily fixate on older fundamentalists' very real warts (they are, after all, like us, unglorified sinners with a flesh). In contrast to these warts so visible from close-up, broader evangelicalism seems from a distance to be so free from problems—many in broader evangelicalism really do love God, and despite the damage done by their lack of separation, they are doing great things for Him. Broader evangelicalism is thus exciting—out there the numbers are bigger, the personalities more celebrated, and the opportunities for prominence in Christianity's mainstream more real. And so we young fundamentalists ask, "Why should I remain in fundamentalism?"

Confronted with this question, what should be my posture toward my fundamentalist heritage? Despite today's trend toward choosing one's own way, I believe that Scripture calls me to honor my heritage. Limited space allows me merely to sample of this cover-to-cover call. Consider, for example, the Rechabites in Jeremiah 35, whom God commended and blessed because they chose to follow their heritage on apparently mundane matters that were completely amoral. On the other hand, remember Rehoboam. First Kings 12:6 describes the men from whom he sought counsel as (1) old and (2) wise (they were



advisors to Solomon). Yet verse 8 says Rehoboam forsook their counsel before he ever talked to the younger men—he rejected his heritage to follow the ways of his own heart and then sought out his peers to ratify his decision. Children are commanded to "honour" (esteem as important) their parents (Eph. 6:2). Believers must "remember" and imitate the faith of those under whose rule and preaching God has placed them (Heb. 13:7). I could go on for hours.

Obviously, we're not talking about obeying man rather than God when the two contradict one another (Acts 5:29). God does not call me to follow my heritage when it violates Scripture.

But when following my heritage and obeying God are not mutually exclusive, God does smile upon a desire to go as far as I scripturally can in honoring my spiritual heritage. I don't think He gives me the liberty to abandon my heritage in mere pursuit of greener grass.

I'm not trying to imply that every young person who has left fundamentalism is sinfully ungrateful or has left for less than what they felt were scriptural reasons. This is just a testimony of the temptations of my own heart and how Scripture has guided me. Perhaps others can identify and benefit.

Practicing God's Holiness

So the question is, is my fundamentalist heritage (with its hallmark willingness to practice separation) scriptural? This brings me to the second reason that I am a fundamentalist: the holiness of God. I will forever be indebted to Dr. Gerald Priest, in whose classroom I saw for the first time that practicing God's holiness is not merely a part of Christian living and ministry but rather is their very foundation.

Holiness is at the heart of what God is. Consider Amos's parallel statements, "the Lord God hath sworn by his holiness" (Amos 4:2), and "the Lord God hath sworn by himself" (6:8). Randy Jaeggli concludes, "The word *holiness*, therefore, describes the totality of God's attributes."* Thus not only was imitation of God's holiness the fundamental duty of Israel (Lev. 19:2), but God likewise calls NT

believers to reflect His holiness in every area of life (1 Pet. 1:15–16).

God doesn't leave NT believers guessing how practically to go about reflecting His holiness. He commands separation from the world (1 John 2:15–17), false teachers (Gal. 1:8–9; 2 John 9–11), and disobedient brethren (2 Thess. 3:6, 14–15). And yes, "disobedient brethren" would include professing believers who refuse to separate from the world or false teachers.

As I see the emphasis Scripture places on the holiness of God, I can't help it—I just find myself naturally identifying with the movement that has a proven track record of practicing imitation of God's holiness. Fundamentalism has been by and large characterized by both personal holiness (both in lifestyle and worship) and ecclesiastical holiness for nearly a century now. For any who are thinking of leaving, study the history of fundamentalism—it may change your mind.

To be sure, many today who claim the fundamentalist title have been unscripturally excessive, separating from more than the world, false teachers, and disobedient brethren. Consequently, it's almost necessary today to move beyond semantics and ask what we mean by

"fundamentalist" or "separatism." Separatism that is biblical will always be practiced in tandem with unity—unity around the fundamentals of the faith and separation from those who deny or compromise them. It's this slice of fundamentalism to which I'm drawn by Scripture, and because this slice has always been a substantial part of the whole fundamentalism pie, I believe the movement is worth identifying with and perpetuating.

So why am I a fundamentalist? Because God honors those who go as far as they scripturally can in honoring their heritage. And because my fundamentalist heritage has a track record of practicing reflection of the holiness of God. I pray that my sons, Seth and Micaiah, will also be able one day to thank God for the heritage I've left to them. To that end I'm still a fundamentalist.

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* *More Like the Master* (Greenville: Ambassador Emerald International, 2004), 21.

Michael Riley

Loyalty to Fundamentalism

I am blessed to have been nurtured by several notable fundamentalist churches and schools. These institutions have left me with several unshakable commitments, each of which reinforces my loyalty to fundamentalism. However, these commitments have also created tensions with (some) fundamentalist institutions. I'll address both the loyalties and the tensions.

I am a fundamentalist because Christianity is irreducibly a matter of sound doctrine. Without question, Christianity is more than doctrine, but it can never be less than doctrine. The core of Christianity is the gospel, and the gospel itself is a message of facts that must be believed (1 Cor. 15:1–8). Christianity is never merely a matter of *having* faith; it is a full-hearted assent to *the* faith.

By definition, fundamentalism is committed to a doctrinal core. To be a fundamentalist is to insist that certain doctrines are *fundamental*, such that their denial undermines any possibility of credibly professing to be Christian.

Many evangelicals also take doctrine seriously. Indeed, institutional evangelicalism relies on the recognition of fundamentals, because evangelicalism is best identified by its allegiance to various parachurch ministries. These parachurch organizations cross denominational lines, and so evangelicalism (by and large) is characterized by a



theological minimalism: adherence to the gospel is the *de facto sole* standard for recognition as an evangelical.

But as a result, evangelicals have rarely given careful enough thought to the relative importance of those doctrines which, although not themselves fundamentals, change how the fundamentals are understood. In my estimation, the evangelical acceptance of the Charismatic Movement is the chief example of this. Those who expect continued revelation from God have a source of authority that is on par with the Scriptures. Such a position does not, in itself, entail the rejection of the gospel. But it endangers the gospel, because it undercuts the sufficiency of the Word that proclaims the gospel.

At its best, fundamentalism recognizes that doctrines vary in importance and that separation admits of degrees.

We can welcome a man as a brother while simultaneously recognizing real differences between us that will limit our cooperative ministry. For this reason, my loyalty remains with fundamentalism.

However, there are fundamentalists who treat all doctrinal issues as though the gospel itself were at stake. Positions which are orthodox (for instance, Calvinism) are treated as betrayals of the faith. When I am told that those with my theological convictions are not welcome in an institution, I take the hint.

I am also a fundamentalist because Christianity is irreducibly a matter of right affections. The first and greatest commandment is that we love God entirely. Growing in discerning love is the hallmark of Christian maturity (Phil. 1:9–11).

Issues of the affections have historically been a visible distinction between fundamentalist and evangelical ministries, though such differences have rarely been framed in this language. Rather, it has instead been presented as a debate about *music*, and understandably so. The music a church uses is a public confession of its feelings about God. fundamentalists have traditionally rejected the evangelical employment of contemporary pop music in worship. They have argued, with differing degrees of clarity, that such forms are incompatible with the character of the God who reveals Himself in Scripture. Evangelicals, in the main, have rejected even the possibility that a given form could be objectionable.

For this reason, then, my loyalties remain with the fundamentalists. At minimum, fundamentalists retain the categories for evaluating cultural forms; for many

evangelicals, there is simply no discussion to be had. The irony, however, is that the fundamentalists were among those who adopted the earliest forms of popular music, and predominantly for the purposes of evangelism. In making this observation, I have adopted a position that is more conservative than many fundamentalist institutions. Neither evangelicals nor fundamentalists long tolerate one who questions their musical choices.

In summary, the history of fundamentalism encourages an uneasy and tentative loyalty to institutions. The heroes of our past were men whose commitment to sound doctrine and biblical practice demanded that they break ties with organizations that had abandoned such fidelity. To remain faithful to faithless institutions was the very definition of compromise.

I am a fundamentalist, but my loyalty to the idea of fundamentalism is greater than my loyalty to the institutions of fundamentalism. In this, I am striving to maintain the very kind of principled fidelity that I learned from and saw modeled among those whose influence I cherish. For the sake of my love for such men, I remain hopeful that the institutions of fundamentalism will also remain committed to sound doctrine and well-ordered love for God.

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Sarah Hartwig

Commitment to the Gospel

For the past twelve years I've worked in the home office of Gospel Fellowship Association (GFA), one of the mission boards that serves churches and missionaries within fundamentalism. Preceding that, I served three years as a short-term missionary with GFA. So what keeps me committed to the fundamentalism that GFA helps support?

I love the present commitment to the gospel that I see within fundamentalism. Titus 2:11–14 teaches us that the grace of God—the gospel—not only brings us salvation but also teaches us how to live. It teaches us who we are in Christ, how to live out our new lives in Him, and how to live in anticipation of Christ's coming. He “gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” I'm grateful to participate in ministries that guard the purity of the gos-



pel while lovingly spending themselves and their resources in making the gospel known to the ends of the earth.

In broader circles, the trend in missions seems to be on humanitarian efforts—on prioritizing physical needs over spiritual needs or to the exclusion of them. Compassion is Christlike, but the Great Commission is fulfilled fully

only by getting the teaching of Christ to the unsaved. The truth must be told while being shown. From my observation, fundamentalist institutions balance this tension well. GFA's focus, for example, continues to be fervent evangelism, church planting, and training nationals. Our missionaries are compassionate. They may use medicine (medical missions) to provide a platform for the gospel. They may meet physical needs of refugees to open the door for evangelistic opportunities. They may start small businesses to gain access to countries closed to traditional missionaries. Yet the goal is always overtly the same: evangelism, church planting, and discipleship.

I love the present commitment to what the gospel teaches. The grace of God teaches us that "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:12). God cares about how I live. The fundamentalist institutions I'm familiar with do not neglect this aspect of gospel truth. In my sphere, I see an agency encouraging personal holiness in its missionaries and in their message. God intends for His people to be holy as He is (1 Pet. 1:15-16) and culminates this theme in Christ's presentation to Himself of "a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:27). God's people are to be distinct, set apart, different from their culture. It seems to me that the ministry culture within fundamentalism cultivates this mentality.

I love the past commitment to the gospel and what it teaches. I believe much of the liberty we have for a pure gospel to be preached is because previous generations have fought battles, drawn lines, and limited associations with those who compromise truth. Like Jude 3 says, they "earnestly contend[ed] for the faith." Do I understand all the issues? No. Has the tone seemed harsh at times? Yes. But to judge leaders in fundamentalism by my slice of history seems myopic. We stand on the shoulders of those who have gone before us. Because they fought certain battles, we don't have to. Thanks to them, we are better postured "to expect great things from God," and, as William Carey also said, to "attempt great things for God."

After serving three years in Papua New Guinea as a short-term missionary, Sarah Hartwig has worked at Gospel Fellowship Association since 2004.

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SOUND WORDS

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

First Partaker

Reclaiming the Lord's Day for the Lord

Author's Note: *This article was first run in FrontLine in 1998. The significance of the issue it addresses has, if anything, only increased. Pastors and churches continue to struggle against unrelenting pressures to abbreviate and dilute single-minded spiritual devotion on the Lord's Day. Until we push back to the point of winning this conflict for the very hearts of God's people, our churches will continue to be less than fully healthy.*

My wife and I stood in the rain on the cliffs overlooking the bottlenecked entrance to Dartmouth Harbor on the English Channel. Braced against the wind and trying to stay dry, we marveled at the conviction that compelled our Pilgrim forefathers to venture their lives on those wild waves and sail so resolutely away toward that uninviting gray horizon. Believe it or not, one of their constraints was a desecrated Lord's Day.

The Pilgrims had been exiled for over ten years in Holland for the sake of their religious convictions. But even there, worshipping in comparative freedom, the pressures upon their families were immense. William Bradford, the second governor of Plymouth Plantation, wrote that "the great licentiousness of youth in that country, and the manifold temptation of the place" were drawing away their children into "extravagant and dangerous courses." One of these was the disregarding of the Lord's Day. To the Dutch, Sunday after church was a day of feasting and merrymaking, especially for children. This the English exiles found an intolerable example.

And so, for this and other similar convictions, 101 devout husbands, wives, and their little ones huddled together under the decks of a vessel not much longer than a tennis court and committed themselves to God for a safe passage over 4000 miles of cold, black ocean.

Secular historians have succeeded in caricaturing the early Pilgrim Lord's Days as grim observances of strict severities. The Pilgrim intent, however, was that the first day of the week be joyfully set aside for the very best things—bodily rest, spiritual worship, and acts of charity. So, to prevent lesser things from encroaching upon their rest and worship, the Pilgrims established civil ordinances that protected their liberty to observe the Lord's Day without fear of being coerced to work or the disturbance of worldly amusements. Even to this present day, some counties in the United States reflect these early Pilgrim convictions in "blue laws" that restrict or even prohibit certain kinds of business on Sunday.

This tradition of setting aside the first day of the week for sacred things is a precious, precious heritage. I'm discovering, however, that the biblical teaching underlying this tradition needs to be recovered. We are in serious danger of losing this liberty entirely, and I fear that this loss is largely due to our own failing to maintain firm convictions about its biblical basis. The clock is very quickly being turned back 350 years, and we are now the ones upon whose families and churches the world is imposing its seven-day-a-week disregard of God. This column is a plea for the recovery of the Lord's Day for the Lord.

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

Four Theses about the First Day of the Week

Bible-believing people differ among themselves over the question of whether the first day of the week is to be observed as a Christian sabbath. That controversy goes back as far as the early centuries of the Christian church and could divide us, as well, before we even got a good

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start at discovering the points on which we agree. In the interests of trying to establish some common biblical ground, I'd like to set aside the sabbath question and ask whether most of us might be able to concur with the following four theses.

ONE. Christians must have at least one day in the week when they can assemble themselves for scriptural instruction, prayer, the breaking of the bread, and fellowship (Acts 2:42). The necessity of this was put quaintly by the old Puritans when they insisted on the first day of the week as "the soul's market day."

TWO. The New Testament sets the precedent for this traditional Christian use of the first day of the week by distinguishing it from the other six days in at least four ways.

First, by Event: the bodily resurrection of Jesus Christ from the dead (Matt. 28:1; Mark 16:2; Luke 24:1; John 20:1). Psalm 118:21–24 encourages believers' elevated joy on the first day of the week because of this miraculous event.

*I will praise thee: for thou hast heard me,
and art become my salvation.
The stone which the builders refused is become
the head stone of the corner.
This is the LORD's doing; it is marvellous in our eyes.
This is the day which the LORD hath made;
we will rejoice and be glad in it.*

Predicting that *the stone which the builders refused is become the head stone of the corner*, the Psalm goes on to state that *this is the day which the LORD hath made; we will rejoice and be glad in it*. Peter says that this prophecy was fulfilled by the resurrection of Jesus Christ (Acts 4:10–11). Therefore the day "which the LORD hath made" and in which we "rejoice" and are "glad," is the day of the Lord's resurrection, specified by all four Gospels to have been the first day of the week.

Second, by Example: The Practice of the Early Church (Acts 20:7).

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them. . . .

The preceding verse states that Paul spent seven days in Troas. He could, therefore, have assembled the believers on the Sabbath (the day before the first day of the week), or on any other day. But it was on the first day of the week, the day after the Sabbath, that they met to break bread and to hear Paul preach.

Third, by Exhortation: the command to give their offerings on this day (1 Cor. 16:2).

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him. . . .

It is assumed here that the Corinthian church was meeting on the first day of the week and needed only to be instructed to be deliberately systematic about their

financial giving upon this day when they customarily met.

Fourth, by Designation: the "Lord's Day" (Rev. 1:10).

I was in the Spirit on the Lord's day. . . .

The expression "Lord's day" should not to be confused with the eschatological "day of the Lord" (used five times in the NT, e.g., Acts 2:20). The word "Lord's" is not the customary possessive of the noun for referring to the Lord (*kurios*) but *kuriakos*, a possessive adjective referring to an object which distinctively "belongs to the Lord." A striking example of the way in which *kuriakos* elevates its object above other similar objects is in 1 Corinthians 11:20, in the expression, "the Lord's supper" (i.e., the supper "belonging to the Lord"). In that context Paul is arguing that the eating and drinking of this ordinance is not the same as ordinary eating and drinking. It is the participation in a supper which belongs, in a unique way, to the Lord. Similarly, there are seven days to a week, but this is the day which belongs, in a unique way, to the Lord. Although the Scripture itself nowhere states that "Lord's Day" refers to the first day of the week, it is confirmed by several early Christian writings (including the *Didache*) produced a short time after this in the same area of Asia Minor. (A Greek lexicon or a good exegetical commentary will supply the specific sources.) It is on the basis of this historical usage that the expression in Revelation 1:10 has been consistently understood for 1900 years to be a reference to the first day of the week. If anyone were to argue that it is not, the burden of proof would be upon him.

THREE. Entertainment, sports, and industry are relentlessly attacking the traditional Christian use of the Lord's Day. The contemporary church is capitulating to this attack by substituting Saturday evening services for Sunday worship in order to appeal to people who are determined to use the Lord's Day as just another ordinary day for work and play.

FOUR. Christian people and fundamental churches are going to be seriously damaged if we fail to restore the Lord's Day to its elevated New Testament status. Observance of the Lord's Day is not peripheral but central to the spiritual life of our churches. An attack on the Lord's Day is a thrust to the very heart of New Testament Christianity, since it is from our assembling on the first day of the week that all of our evangelism and edification throughout the week pulsate.

Seven Common Objections Considered

Even though the New Testament elevates the first day of the week in the four ways explained above, it stops short of actually regulating how we approach it. There is a liberty accorded to believers that contrasts sharply with the detailed instructions given to Israel about its observance of the Sabbath. It is this very absence of legislation that seems to support well-meaning objections

to any preaching or teaching that seems to suggest that believers ought to abstain from secular employment or casual amusements on this day. My approach to seven of the most common of those objections is as follows.

- **Objection 1:** “Several passages teach that God does not intend that there be any difference between the days of the week for a New Testament believer (Rom. 14:5–6; Gal. 4:9–11; and Col. 2:16–17).” This objection fails to account adequately for the New Testament’s own elevation of the first day of the week in the four ways listed above. It is true that every day is to be dedicated to the Lord’s service, but the New Testament says these additional things about this day’s distinctive service to the Lord. In addition, it creates a contradiction to interpret Romans 14, Galatians 4, and Colossians 2 in such a way that they neutralize the first-day passages. How can a man say, “I’m not going to regard this day above the others, and I believe that Romans 14:6 verifies that I can take this position ‘as unto the Lord,’” when the New Testament itself makes these other statements that give the first day unique distinction? On the other hand, it creates harmony rather than contradiction to interpret Romans, Galatians, and Colossians as addressing the first-century debates between Jewish and Gentile believers that included the question of whether it was necessary to continue observing the Old Testament holy days and sabbaths. Acts 21:20–26 is an example of Paul’s personal response to the debate. First Corinthians 9:20–21 is an explanation of the principle behind why he responded as he did, and Romans 14, Galatians 4, and Colossians 2 are further applications to local churches of the same principle.
- **Objection 2:** “But the Lord taught that it is lawful to work and to do good on the sabbath. Therefore I can work or even play on Sunday.” Certainly works of necessity may be done on the Lord’s Day (Matt. 12:12; Luke 13:15; 14:5; i.e., public protection, healthcare, the “ox in the ditch,” etc.). Yet even in such cases a believer must weigh very carefully the extent to which these necessary things are encroaching upon that which is even more necessary (Job 23:12). In a similar case of being “cumbered with much serving,” the Lord set the precedent by commending Mary for having “chosen that good part” (Luke 10:42). As for playing on Sunday, Spurgeon once addressed the question by stating, “I believe that Sunday should be spent in recreation. You are dreadfully shocked, and well you may be. But what do I mean by ‘recreation’? It means creating us new. Oh, that everybody who talks about spending Sunday in recreation would come to be recreated, regenerated, renewed, refreshed,

revived, and made to rejoice in God” (*The Metropolitan Tabernacle Pulpit*, XXVII, 474).

- **Objection 3:** “But I have no choice; I *have* to work on Sunday.” That objection needs to be examined very carefully. It certainly may have applied to believers in the first century (or even later) who were slaves. But in modern Western society, why does a man *have* to work on the Lord’s Day? If he replies that his company requires it, then a more correct statement would be, “I have to work on Sunday if I want to work for _____.” It then becomes apparent that no one is coercing him against his will to work on the Lord’s Day but that he has made a decision to do so because he values a certain place of employment. The question now is, which does he value more—his place of employment or his place with the Lord’s people in the Lord’s house?
- **Objection 4:** “But my employer requires only that I work every other Sunday.” Most believers would not agree to work three out of four Sundays. But many will work two out of four. Why? Because they are presuming that they can do so without spiritual injury. They have estimated how much preaching, fellowship, and service they need to stay spiritually healthy and have decided that two out of four days a month is adequate. But from creation God established a seven-day rhythm to life. By His design both the OT Sabbath and the NT first day of the week cycle back around every seven days. This implies His estimation of the frequency of our need of rest and spiritual recuperation.
- **Objection 5:** “But I won’t be able to pay my bills if I don’t work on Sunday.” Millions of people, saved and unsaved alike, pay their bills without working on Sundays. The Lord has already promised to provide our every material need and surely will not fail to do so because we want to be in His house on His day.
- **Objection 6:** “This position is legalistic. It puts believers back under the Law. We’re supposed to live by the principles of grace.” This position is not based upon the Law. That’s why there is no specific New Testament mandate about strict Lord’s Day observance as there is in the Old Testament regarding the Sabbath. Although we are admonished not to forsake “the assembling of ourselves together” (Heb. 10:25), there is no New Testament list of legal and illegal Lord’s Day activities. Instead, we are given just enough biblical information to indicate what the spirit but not the letter of our observance ought to be. For instance, when you make your decisions about what you do on the Lord’s Day, do you reflect the Psalmist’s spirit when he wrote, *A day*

in thy courts is better than a thousand (Ps. 84:10)? What are the practical applications of a spirit like that towards the opportunities to be in the Lord's house? What decisions about the Lord's Day would someone with that spirit make? Or to use another example, what choices would you make about what you do with the Lord's Day if you applied the spirit of Romans 12:2, *And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God?* By this approach God tests rather than coerces our decision about this issue. Actually, it is a new form of legalism to insist on possessing the letter of a New Testament law before being willing to adopt a personal conviction about an issue. A New Testament Christian who really understands grace is eager to discover the slightest biblical hint of what pleases the Lord and is prepared to live sacrificially in order to give Him that pleasure. If Sunday is your best day for business or pleasure, then there is just that much more opportunity for you to make a greater sacrifice and prove that your greatest love and loyalty is to the Lord.

- **Objection 7:** "I still don't feel compelled to have a conviction about the Lord's Day." Reflect upon the fact that the world does. Its conviction is that you ought to work on Sunday. In fact, lost people feel so strongly about this that they are prepared to take away your job, even though you are productive, faithful, honest, and hardworking, for no other reason than that you won't work on Sunday. Can the intensity and universality of the world's feeling be accidental? Ephesians 2:2 states that the "course of this world" (literally, "the contemporary age of this cosmos") is "according to the prince of the power of the air." Do you think that your adversary has any conviction about where he wants you to be (and where he does not want you to be!) on the Lord's Day? Who's going to win the battle for your spiritual welfare and that of your family and church when, as a Christian without a conviction, you encounter relentless pressure from a fiercely committed world system dominated by the Devil?

Concluding Questions

This brief column cannot begin to answer the many questions that might be raised by someone who remains unconvinced about the necessity of keeping the Lord's Day holy. I do trust, however, that it will provoke some serious reflection upon what we are doing on the first day of the week and whether it is truly strengthening the cause of Christ. A pattern prayer for any of us in

this regard is Paul's for the Philippians: *And this I pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God (Phil. 1:9–11).*

In conclusion, I would like to propose some questions for the questioner. What alternative would anyone who disagrees with reclaiming the Lord's Day propose? If not on the Lord's Day, when should we gather for instruction, service, and worship? What other day's observance is encouraged in the New Testament as is that of the first day of the week? If Christians become careless about this day, about whether they are available for divine service, about what they do in the afternoon between their times in the Lord's house, about whether they work or play or worship on the first day of the week, what will be the ramifications for the body of Christ?

Even if we did not have the scriptural considerations set forth in the New Testament, would we not still do best, even from a purely practical standpoint, to admonish and encourage our people to set this day apart for the things of the Lord? What can possibly be gained for the cause of Christ if we fail to reclaim the Lord's Day? What might be the Lord's response if we entered into the spirit of Isaiah 58:13–14?

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it. ☞

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Dr. Mark Minnick serves as senior pastor at Mount Calvary Baptist Church in Greenville, South Carolina. To access Dr. Minnick's sermons, go to mountcalvarybaptist.org/pages/sermons.

Bring . . . the Books

The Existence and Attributes of God by Stephen Charnock

Without a proper view of God, men and women embrace idolatry. Their concept of God becomes a figment of their imagination. With this “make believe” concept of God, all of their other spiritual beliefs become equally crooked. Men who are called to preach God’s Word have the solemn responsibility of presenting the truth that God has revealed about Himself. A mighty tool for accomplishing this is Stephen Charnock’s *The Existence and Attributes of God*.

Born in 1628, Charnock came to know Christ while attending Emmanuel College of the University of Cambridge. His short life of fifty-three years included college administration and pastoral ministry. He was a man with many natural skills, though his biographer William Symington described him as “a pre-eminently holy man, distinguished at once by personal purity, social equity, and habitual devotion.” (His thirteen-page biography is included at the beginning of Charnock’s book.) While his name may not be as familiar as those of Henry, Bunyan, or Baxter, Charnock was one of the great English Puritans of the seventeenth century.

The Existence and Attributes of God was published posthumously in 1853 from Charnock’s sermon manuscripts, and it was republished by Baker Books in 1996. It is actually two volumes in one massive book, totaling over 1100 pages. The Baker edition includes a topical index and a table titled “places of Scripture explained in this book.”

The layout of the book is not a strict, well-developed outline format as you might find in systematic theologies or other works on the person of God. Nor does Charnock’s work engage nonorthodox theories about God from church history. Rather, the book consists of “discourses” originally prepared for congregations of believers. It should not be regarded as just another book of sermons, however. In some ways, after reading these discourses, one is amazed that sermons with this depth of instruction were actually preached.

The book contains fourteen discourses, each one concentrating on a different aspect of God’s character or nature (“On the Existence of God,” “On God’s Omnipresence,” “On the Holiness of God,” etc.). Charnock begins each discourse with a passage from Scripture introducing the particular attribute, and then he develops in great detail the many facets of that attribute. Charnock’s spiritual discernment sees instruction about the person of God from various Scriptures that most preachers miss. Yet the author uses the Scripture accurately and within context. He does not travel to wild speculation or fanciful interpretation. Charnock approaches his topics with reverence and care. One must read the book thoughtfully to digest the depth of truth presented there, but the reader will be bountifully rewarded for his labors.

Charnock’s discourse on the holiness of God is one

of my personal favorites. His thorough treatment of God’s holiness characterizes his treatment of other attributes. The exegesis of Exodus 15:11 is his starting point. Like a funnel, wide at the top and narrow at the bottom, Charnock begins with a brief survey of the verses


before and after this verse, then focuses on phrases in the verse, and finally comes to the key phrase: “glorious in holiness.” As he exegetes this phrase, he begins to open up the fullness of God’s holiness.

Consider some of Charnock’s observations about the holiness of God. These rich quotes are all found in just a four-page section of this one-hundred-page discourse:

The holiness of God is his glory. . . . Holiness is a glorious perfection belonging to the nature of God. Hence he is in Scripture styled often the Holy One, the Holy One of Jacob, the Holy One of Israel; and oftener entitled Holy, than Almighty, and set forth by this part of his dignity more than by any other. This is more affixed as an epithet to his name than any other: you never find it expressed, His mighty name, or His wise name; but His great name, and most of all, His holy name. This is his greatest title of honor.

[Holiness] is his very life. . . . His justice is a holy justice; his wisdom a holy wisdom; his arm of power a holy arm (Ps. xcvi 1); his truth or promise a holy promise (Ps. cv. 42). . . . His name, which signifies all his attributes in conjunction, is holy (Ps. ciii 1). . . . Without it, his patience would be an indulgence to sin, his mercy a fondness, his wrath a madness, his power a tyranny, his wisdom an unworthy subtlety.

When we take the picture of a man, we draw the most beautiful part, the face, which is a member of the greatest excellency. When God would be drawn to the life, as much as can be, in the spirit of his creatures, he is drawn in this attribute, as being the most beautiful perfection of God, and most valuable with him. Power is in his hand and arm; omniscience, his eye; mercy, his bowels; eternity, his duration; his holiness is his beauty.

While this book is not necessarily the only tool a preacher may wish to have in his library on this topic, I have found that I regularly reach first for Charnock’s work when preparing to preach on an attribute of God. Every preacher of God’s Word will find it to be a valuable resource for glorifying God in his preaching. 

Dr. Carlos Galvan pastors Bible Baptist Church in Beaver Dam, Wisconsin.

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

From the opening chapters of Genesis we learn that the *pièce de résistance* of God's creation was an image of Himself: man. Both male and female together equally bear the image of their Creator. As God's representative on the earth, they served in the role of vice-regent¹ over God's creatures (Gen. 1:26–28). In the anthropological account from Genesis chapter two, God creates man and woman as two separate acts. He creates Adam first, then after a series of significant events, He creates the woman. God's creative intent for marital roles of Adam and Eve, the paradigmatic couple, can be traced to Genesis chapters one and two. Though in chapter three we see the corruption of their relationship and hence the effect on their relationship, what we learn about initial roles of husband and wife apply today.

From the cosmological creation account in Genesis 1:26–30 we learn that both man and woman are equally image-bearers of God. Together they receive the creation mandate expressed in 1:28. Neither possesses an advantage or superior position in being an image-bearer of God. The Genesis 1 account is a summary of the creation of mankind, whereas chapter two provides more detail of the events of the sixth day.

Genesis 2:7–9 and 15–25 speak to the two-stage process of the man's creation. The first stage, Genesis 2:7–9, discusses man's creation and placement in the Garden. The second passage provides information for our purposes. From 2:15 to 2:20 Adam is alone. Adam alone is assigned the *responsibility* to cultivate and keep the Garden. He, alone, receives the invitation to eat of all the trees and the prohibition of eating from one of them. It is at this point that God announces His intention to create a mate for Adam.

The woman's creation, the second stage, was predicated on two issues. First, Adam's singleness was "not good" (Gen. 2:18). Adam's enjoying an analogue to himself is not merely for the purpose of procreation (1:28). Adam needed the companionship of one like himself. But second, God's reason for creating the woman is stated more in terms of need for the second part of the creation mandate—the management of the creatures generally (1:28) and specifically the management of the Garden (2:15). Adam required a suitable *helper* (Gen 2:18). After announcing His intention, the Lord put Adam through the exercise of naming the animals, thus demonstrating two important points. First, that no suitable helper that corresponded to him could be found among them, and second that naming the animals is a function of his dominion. Those who exercise dominion have the right to name. Now God creates a woman from Adam's rib.

Adam's exclamatory couplet (2:23) explicitly declares the woman to be his equal in essence ("bone of my bones, and flesh of my flesh") and exerts his headship through naming this lovely creature ("she shall be called Woman"). Thus, Adam is demonstrating headship in this relationship, and God's explicit creative intention for her is to assist him, and together (as well as individually) reflect the divine image before the creation. Thus, they are equal in essence and personhood, yet different and complementary in role and responsibility. In the Bible, role assignment in marriage is traced to God's creative intention in man's state of innocence, not to the Fall (see 1 Cor. 11:3, 7–9).

After the Fall Adam maintains his headship, being the one who is called to account for disobedience (3:9).² The conversation is between the representative head of the race and his Creator. Adam is the responsible party (see Rom. 5:12; 1 Cor. 15:22), not his wife. The Lord does interrogate her in 3:13, but He does not assign culpability to her;³ nevertheless the New Testament addresses the roles of women in the church based on the woman's actions in the Fall. For the wife's part, she bears a subordinate⁴ role in the church (1 Cor. 14:34; 1 Tim. 2:11).

The Fall exerts a lingering effect on wives and husbands (3:16). The Fall often expresses itself in wives as trying to control their husbands, but God originally designed them to help their husbands and thereby submit to them. Paul reiterates this relationship when he exhorts wives to submit to their own husbands (Eph. 5:22; Col. 3:18). Whereas husbands because of the fall have a tendency to *dominate* their wives, they are instructed to love them (Eph. 5:25).⁵ Considering the selfish tendencies brought on by the Fall, the reiteration of the Creator's intended roles for wives and husbands in Ephesians 5 makes perfect sense: wives, submit; husbands, love.

Marital roles designed by God in the Garden of Eden are repeated for couples today. Although headship sounds glamorous, husbands bear the responsibility of leading the family and will give God an account. Men need their wives' companionship but also their wives' help to accomplish their God-called work. Life in this fallen world will never be as idyllic as the Garden, but the coordinated effort of the head with his helper makes a family and a marriage function and, thereby, please God. ☞

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

¹ "The strongest case has been made for the view that the divine image makes man God's vice-regent on earth" (Gordon J. Wenham, *Genesis 1–15, Word Biblical*

In a seminary chapel in Minneapolis in the late 1980s I preached my favorite soul-winning sermon on the Great Commission. As I walked to lunch with the president (Dr. Clearwaters), he wisely offered this kind rebuke: “Brother Barba, you should have finished your message by telling us about the last three souls you personally led to Christ.” Ouch. Please forgive me as I take Dr. C’s advice. Most of the following illustrations are personal. Thankfully, they are testimonies of the grace of God and the gospel message that is efficient to save, in spite of the messenger. The good news is this: we all have access to that grace. Go for souls.

On the Phone

During the first year of our first church plant in Wisconsin (1974), I received a phone call at home. The caller, Jim, said, “Hello, Father Barba, I am a good Catholic looking for a wife.”

“Okay,” I replied, wondering where this was going.

“Well,” Jim continued, “I am a moral man and I am searching for a moral lady to be my wife. I can’t seem to find one in the Catholic Church.”

“Okay dokey,” I managed to reply.

“Sir,” said Jim, “I was wondering—do you have any moral ladies in the Baptist church?”

After a moment of reflection, I said, “I’m sure there are moral ladies in our church, but I am not at liberty to send you their telephone numbers. Sorry I can’t help you with this, but there is something I can share with you that will help you.”

I then shared with Jim the plan of salvation, mostly from Romans, and asked if he would like to receive Christ.

“Yes,” he replied.

The next Sunday, Jim was a visitor at Falls Baptist Church. He became a regular attender and was in the first group baptized in the new church. Due to my lack of baptizing experience, I misplaced his feet in the baptistery. When I bent him backward into the water, I clunked his head loudly against the back wall. Souls can come to Jesus on the telephone. Just be careful not to lose them in the baptistery. Go for souls.

On the Street

Forty years later, in 2016, we helped Jim’s daughter and son-in-law plant another church in Wisconsin. The mother church, Falls Baptist, sent a weekly team of college student helpers. While doing door-to-door witnessing, one of the girls met a lady on a bicycle; she was known as a grumpy, yet well-liked citizen of that small city. Kathy listened intently to a brief gospel presentation, then bowed her head and received Christ as her Savior. She was discipled and baptized. Her adult son soon came

to Christ, and they are pressing on for God in that new church. Souls can trust Christ on a bike—though it would best if the bike is not moving. Go for souls.

Going Door-to-Door

We served a new church in Indiana that was looking for a permanent facility. Months before our arrival, while doing cold, door-to-door prospecting with his four-year old daughter, the pastor met a widow, Marilyn, and added her name to a prospect list. Claudia and I began visiting folks on that list and knocked on Marilyn’s door. She invited us in, listened to the simple gospel, but struggled with the childlike faith needed to trust Christ. Maybe her computer-programming mind was her problem. Weeks later we knocked on her door again and invited her to church. On the Sunday night she came, the pastor included the gospel in his message. I chatted with Marilyn after the service, asking if she were ready to trust Christ. Without hesitation she prayed to receive the Savior. She is now a faithful church member, always eager to serve. As a bonus, her son, a commercial electrician, donated his time for eight months to do the electrical work on the church’s new facility. Persistence pays, sometimes in more ways than one. Go for souls.

At the Kitchen Table

After a busy day of pastoring, I parked my car and walked wearily toward our Milwaukee condominium. Paul, a tall, lanky fellow, greeted me and said he had just tried to sell my wife his miracle powdered-milk product. (Bless her heart, Claudia didn’t buy.) We chatted briefly, and I told him about our church. I gave him a cassette (remember those?) of my recent sermon on the family. Then I invited him to visit the church to learn more family principles. He, his wife, and their kids attended the next Sunday.

The following Tuesday, at their kitchen table, I shared the plan of salvation with them, and Paul and his wife trusted Christ as Savior. They joined our church, grew spiritually, and then moved to Chicago. When they left, we purchased their house and lived in it until we moved from Wisconsin. Paul became an assistant pastor in Schaumburg, Illinois, later planted a church in Chicago, and today pastors a church in New York. Kitchen tables are wonderful places to see folks come to Christ. And the fruit of the gospel may become more than you ever imagined. Go for souls.

Over Lunch

Carol is legally blind. Her neighbors were in the new church we were helping to start in San Diego.

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

Charles Spurgeon

When they invited her to attend, she said, “That church is within walking distance!” A few days after her first Sunday visit, Claudia and I visited her home and gave her the gospel. She didn’t understand it yet but continued to attend. One Sunday morning after the service we celebrated a special occasion by doing what believers do well—eat. Since the gospel had been clearly preached that morning, I targeted Carol, asked the Holy Spirit to do His work, and purposely sat across the table from her. As we enjoyed potluck delights together, I asked, “Are you ready now to receive the Lord Jesus as your Savior?” Without hesitation, she smiled and said, “Yes.” We bowed and she simply and sincerely asked the Lord to forgive her sins and become her Savior. She was soon baptized and is today a faithful church member. Once she was spiritually blind. Now she sees. Souls can be saved in a crowded room, even over lunch. Go for souls.

Teamwork in the Living Room

Ty’s name was on the mailing list we built as we made 32,000 phone calls for the same San Diego church plant. He had not attended our Grand Opening or any other service, but church member Roger and I visited him while visiting the folks on that list. I usually prefer sharing the gospel solo, but that day God used Roger to ask heart-searching questions and quote some convicting Bible verses. After receiving Christ that afternoon, Ty said, “I am seventy years old, an English teacher for many years, and now I finally understand this.” For months Roger disciplined Ty, who was faithful in church until he eventually moved to Texas. Sometimes it takes a team to make the gospel clear. Go for souls.

On the Front Porch

Jacques, an eighteen-year-old African American, visited our brand-new church plant in Raleigh, North Carolina, with his mother. After several visits they both attended a Wednesday night Bible study on the topic of discipleship. Jacques asked questions and made comments that were unusually insightful for someone his age. We visited his home and chatted with his mom but did not get far with Jacques. After at least three more Saturday morning attempts to catch him at home, we finally connected. While sitting with him on the top step of his front porch, I explained the good news of salvation from my New Testament. God opened his heart, and he prayed to receive Christ. He soon graduated from high school, joined the Marines, finished boot camp, and was recently home visiting the church. Persistence pays in witnessing. Keep sowing. Keep going. If the prospect is not home, go back. Don’t give up. Go for souls.


At Mickey D’s

In November 2016 we helped plant a church in the State of Washington. Before our cross-country drive

home, I went to Walmart to get an oil change. I overheard the mechanic telling the customer just ahead of me that his wait would be at least an hour. I was told the same, so I went to the Walmart McDonald’s for a cup of coffee. Behind me in the food line was my fellow “wait at least an hour” auto customer. Though I heard no audible voice, I knew this would be a witnessing opportunity. Trying to make a connection, I turned to him and said, “Looks like we will both have the joy of waiting here about a week while they service our cars.” We shared a chuckle, then sat down at the same table. After a few pleasantries I said, “Let me tell you what I do. My wife and I get to go around the world and tell people how to know where they are going when they die.” His expression changed from pleasant to concerned, even excited, and he said, “For the last couple of years I have been trying to figure out—what must I do for God to accept me?” The soul-winner’s dream question! He had attended a generic megachurch for two years and had been involved with a campus ministry but did not know how to get to God. I used my iPhone Bible to carefully explain the gospel. With no arguments at all, he bowed his head, turning from his sin, and asked Christ to become His Savior. His face and smile immediately told the story of his clean heart. His burger and fries became a cold yet Happy Meal. Sinners can trust Christ in a restaurant full of strangers—which is not a tall order for the Stranger of Galilee. Go for souls.

At the End of It All

Mark Cahill tells this illustration in his convicting soul-winning book, *One Thing You Can’t Do in Heaven*. “You are a wealthy man and it is your birthday. You print 100 free invitation tickets that guarantee a new car and several thousand dollars for each ticket holder. As you drive to your party you have one ticket left. Wouldn’t you look for someone to whom you could give your last ticket? I like to think that God has given us a certain number of gospel tickets to give to sinners in our lifetime. Each time we share the gospel we offer a free ticket to eternal life. I hope to offer my last ticket to the nurse or doctor or ambulance driver who is with me when I take my last breath.”

“Go ye into all the world, and preach the gospel to every creature” (Mark 16:15). Go for souls! 

Continued from page 6 of Pastor’s Insert

Commentary, Vol. 1, David A. Hubbard and Glenn W. Barker, gen. eds. [Waco: Word Books, 1987], 31–32).

² The Lord calls to Adam alone to reveal Himself (3:9); “you” (or “thou”) is singular in number.

³ For her part, Paul says, she was *beguiled* by Satan (2 Cor. 11:3).

⁴ Subordination does not explicitly or implicitly equal less worth or value as a person. Subordination extends to roles and responsibilities in a relationship.

⁵ “Under the curse, those who were created to be one flesh will find themselves tearing each other apart” (Wenham, 89).

Dr. Dave Barba has planted and pastored churches in Wisconsin and Tennessee. Since 2001 he and his wife, Claudia, have helped plant over twenty-five Baptist churches in the USA through Press On! Ministries.

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I don't suppose I qualify as a younger fundamentalist any more, but I'm still here because the irreducible minimums are still the irreducible minimums.
—David M. Atkinson

The Victoria, BC, *Times* instructs the carrier boy to interview people who quit the paper and send in the reason for their cancellation. One boy submitted this message: "The news upsets Mrs. Smardon."

A gospel which merely says "Come to Jesus," and offers Him as a Friend, and offers a marvelous new life, without convicting of sin, is not New Testament evangelism. . . . Evangelism must start with the holiness of God, the sinfulness of man, the demands of the law, and the eternal consequences of evil and wrong-doing. It is only the man who is brought to see his guilt in this way who flies to Christ for deliverance and redemption.

—D. Martyn Lloyd-Jones

It is a mistake to suppose that those of us who represent Christianity have any quarrel with science. We have not . . . but Christianity like all truth, is not tolerant of error, and it will not harmonize with this pseudo science—this utterly false philosophy.
—William B. Riley

The manifest horrors of the First World War, and later the Second, provided the impetus for a theological reconstruction in the wake of a declining Social

Gospel which did not understand the radical nature of sin and was therefore unable to speak with force to a nation and world whose optimism had been shattered by the realities of a global military conflict.
—Richard Quebedeaux

The church was too much asleep to understand him, and was vexed at a man who would not keep still and let the Devil alone.
—J. C. Ryle on George Whitefield

Fundamentalists hold to a set of beliefs which transcends all cultures and all times because those beliefs are sourced in the eternal Word of God. And when our behavioral patterns begin to match with our belief system, fundamentalism will once again become the effective agent of redemptive change which God has always intended for it to be.
—Douglas R. McLachlan

Fundamentalism represented a new combination of revivalist, conservative, and premillennial traditions, united in an effort to bind together once again the many frayed strands of evangelical America.
—George M. Marsden

What is trimming? It is trying to hold the middle course between two groups in order to please both of them. . . . A trimmer is a man who will not take a clear-cut stand at any time.
—Bob Jones Sr.

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

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Kristopher Schaal

Godly Loyalty

At twenty-nine, I am one of the youngest contributors to this issue of *FrontLine*. I don't pretend to have everything figured out, and I'm not the best person to speak to the state of modern fundamentalism or evangelicalism. But that's okay, because as I understand it, my job here is only sharing what I appreciate about the people and institutions that have shaped my views. That I can do.

In his introductory article, Mark Ward speaks of his appreciation for his spiritual "fathers." For me, it's more personal than that. I praise God for my own father, Pastor Kevin Schaal. He was always a godly example for me, both in and out of the home. During the past couple years, I have gotten a taste of some of the pressures he faced in the church, but I seldom sensed those pressures growing up. Instead, he taught me that pastoring is a tremendous joy and privilege. I never rued being a pastor's kid; I considered myself fortunate. My parents taught me to value holiness and exercise discernment, but they were not legalistic. And I could tell that their primary ministry passion was evangelism and discipleship. In fact, some of my best friends growing up were the children of people they led to the Lord and/or disciplined. We read the Bible together as a family, and I knew that my parents read their Bibles and prayed on their own as well. We had fun family traditions, and I always knew my parents loved each other and were committed to one another. My dad is a good expository preacher, and our church was well-balanced theologically. My youth pastor loved God and people with passion and joy and taught me to do the same. He is still a close friend and mentor to this day.

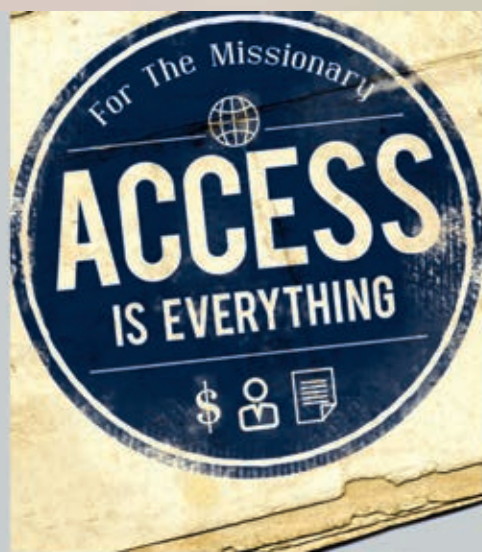
So in college, when friends told me about their poor experiences in fundamentalist churches and homes, I didn't know what to say. Maybe they were exaggerating. Or maybe it really was that bad. But that was not my experience. And in fact, as I look around at my friends who have maintained ties to fundamentalist institutions, I see a common theme—most of them had godly, balanced parents and mentors. Maybe that's what we need more of.



I would be negligent not to mention my college (Bob Jones University) and seminary (International Baptist Seminary) in an essay about fundamentalist institutions. I am very grateful for what I learned and how I grew during my time at both of those places. I came away from BJU with an excellent education, many good friends, improved leadership skills and character, and an expanded view of the world. At IBCS I received my theological training, and their emphasis on mentoring is the reason that I now have three mentors and not just two. However, neither BJU nor IBCS shaped me in the way that my home and church did. And I guess it's because of my home and church that I'm "still here." The grass was just never greener on the other side, nor has it made sense to leave my pastures in search of greener grass.

I heard one younger pastor say recently that the reason he tends to align more with conservative evangelicalism than with fundamentalism is because all of his mentors are from the evangelical orb. I guess I would have to say the opposite. I think godly people are usually loyal to the those who have loved and invested in them.

Kristopher Schaal serves as associate pastor at Life Point Baptist Church in Apple Valley, California.



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Labels

Labels—I am not a big fan of labels. The ones on salad dressing bottles get oily and tear. The ones in my daughters' clothes irritate and scratch. Labels restrict: "contains nuts" or "dry clean only." The labels we give ourselves and others do the same. Of course, labels are meant to be helpful by offering consumers a quick reference for differentiating brands and flavors, giving care instructions, or warning against poisons and allergens. By contrast I know one label I love—my name: Mrs. Nathaniel Pringle, pastor's wife and mommy. This label identifies and sets me apart. Sure, it's restrictive, but in the best possible ways! Instead of chafing under this label, I find security and joy as it delineates the earthly relationships I love best. So why align with another label that evokes fierce loyalty in some and seems restrictive, antiquated, or confusing for others?

I grew up in fundamentalism. Privileged to be a pastor's daughter and attend a Christian school, I then pursued degrees from a fundamentalist university (BJU) and stayed on to work in the same institution until our first child was born. When we left South Carolina, it was to work with a fundamentalist fellowship planting a fundamentalist church supported by other fundamentalist works. When I look at the previous sentences I balk at the number of times I used the word "fundamentalist" because I do not remember that concept being a major factor in any of our decisions. And yet, its solidarity and Christ-focus shape where I go for counsel, who I am, and how I spend my time.

My parents taught me that God's Word is living and breathing and contains everything necessary for life and godliness. And just as I know God did not err in giving me the parents that He did, I do not believe He mistakenly led me to my alma mater, my spouse, or our current ministry. Decisions require time in God's Word and in prayer and often necessitate godly counsel. I read broadly and count that toward my growth in godliness, but when seeking counsel, I go to men and women possessing godly sincerity with whom I share a personal relationship. I am confident the counsel I receive will not compromise God's Word for my interests or theirs. Those counselors all align with a Christ-centered fundamentalism. Providentially led by fundamentalist mentors—I'll add that label to the ones I like!

First Peter offers Abraham's wife Sarah as an example. She honored her husband, and we are told to likewise not fear anything that is frightening (1 Pet. 3:6). I find debates over worship styles, music, associations, and long theological terms frightening. Fortunately, I am blessed with a husband who possesses wisdom, humility, longsuffering, and gentleness, among other things. His training, diligent Bible study, and prayer life offer security in the sea of conflicting



opinions. My heart trusts in him, knowing how carefully he pursues the things of God. Our discussions about these topics always result in agreement and a reaffirmation of my posture toward the issue addressed. His leadership and example support my alignment with fundamentalism.

Finally, we cannot ignore that fundamentalism is made up of flawed, sinful people. I have met some wolves in sheep's clothing, but I have also enjoyed countless hours of worship and fellowship with Bible-believing, likeminded Christians who are "pressing toward the mark" just as I am. We are striving together day by day, moment by moment, on the journey of becoming more like Christ.

If fundamentalism were perfect, I would have no part of it. I would be rejected, for I am flawed. I align with fundamentalism because of what I see around me. As I mature in Christ, I invest in relationships with those who are committed to the accurate study of God's Word and enjoy simple, Christ-focused worship. We act as whetstones, "iron sharpening iron," in our pursuit of the knowledge of God, growing to love Him above all else, because He first loved us and gave Himself for us. "Mentors," "Mrs.," and "whetstones"—perhaps labels have a place after all.

Katie Pringle is a church planter's wife in Cincinnati, Ohio.

Simplicity of Christian Living

I have tried switching checkout lines in the grocery store, and it has never worked. The new line is never the amazing solution that I wanted it to be. If you think the next Christian group to the left or right is perfect, it is only because you haven't been there long enough.

I am currently serving as a missionary in another country, and even here, given the opportunity to choose my coworkers and adjust my associations and friendships, I find that I am still firmly planted in the line God placed me in at birth: fundamentalism. I listen to really good preaching from outside of fundamentalism. Most of the books I use are written by people who are not fundamentalists. I don't stay in my little corner because I can't get good doctrine anywhere else. I'm here by providence. I'm also here by choice. I choose to remain in my corner of fundamentalism because I really do align with the values I was taught here.

Holiness and Separation

The one value that I come back to over and over again is that in my corner of fundamentalism, holiness includes separation from the world not just in principle but in practice. Historically we have made concrete and particular applications of holiness in the culture that we inhabit. For many, this is actually the problem in fundamentalism. The complaint is that fundamentalists are fixated on particular applications instead of on the bigger realities that govern them. When such a critique is accurate, it is certainly a legitimate and important one. Such bathwater should be thrown out. But the response of many people in my generation seems to have been to throw out the baby too.

I'm convinced that Scripture requires us not just to love righteousness but to hate wickedness (Ps. 119:128). Psalm 1 describes the way of the blessed man. That threefold description begins with certain refusals. Romans 12:2 tells us that before we can know the will of God we have to be transformed in our relationship to the world. First Peter 1 tells us that holiness is preceded by a refusal to be conformed to our former lusts. Peter adds the fact that some of what we used to do we didn't even understand to be wrong (1:14). Holiness, therefore, is going to require some re-education.

We cannot take an approach to the world and the spirits that energize it (1 Cor. 10:20; Eph. 2:2) that says it's mostly good and we simply have to avoid the most flagrant kinds of sinfulness. Neither can we throw our hands up in the



air and say there is no way to know. It confounds me that a man as intelligent as Al Mohler with keen Christian insight into so many pressing current issues—and a wealth of academic resources at his researching fingertips—looks at a subject such as Christian hip-hop and says, “I have no idea how to evaluate any given rap musical expression.”¹ This kind of statement, out of character for Mohler, is all too common in every strain of evangelicalism I’m familiar with. While fundamentalists sometimes construct flimsy arguments for rejecting certain things in the world, I think their posture is generally correct.

Making specific applications will have significant spiritual consequences. I grew up without a TV. For a while I felt somewhat deprived, but I eventually came to be grateful for my parents’ choice because it squeezed off a means of ungodly influence in my life. I had plenty of my own sin problems; I didn’t need to pick up any more from the world around me. Now, some fifteen years after leaving my parents’ home, I can clearly see the way that specific application shaped my young worldview in contrast to that of my Christian friends. Television programming is full of things that God hates (Prov. 6:16–19). It is pushing a certain worldview. While it is certainly possible to watch some programming and be holy, I suspect that most people are damaged more than helped by television in their pursuit of holiness. Pointing that out in fundamentalism is generally acceptable. In evangelicalism it is automatically called “legalism.”

Even when dealing with something that is right or good, Paul admonishes us not to make a “full use” of the society in which we live (1 Cor. 7:30, 31; 9:18). At the least this means spending less time with the world’s music and movies than they do. At a minimum it means being less passionate about their idols and pastimes than they are. To urge this on a fundamentalist congregation is expected. To urge this on an evangelical congregation would be legalistic, though I have heard some of the best evangelical preachers do it

nonetheless. I'm encouraged by that, but it stands out because it doesn't fit the pattern. They seem to be lone voices and/or lone sermons in a vast sea of antiseparationism.

A Caveat

I want to be careful here because everyone is sensitive to a sweeping generalization. My observation of the overall tone of the movement is not based on a scientific analysis of the American church. But I did grow up among and went to school with many people who identified/identify as evangelical. I have family that is evangelical. I see their Facebook pages and I read the blogs they post. Because of deputation I actually look at a lot of church websites. And I also listen to my friends who "leave" fundamentalism. These data points give me an impression of the overall tone of the movement which seems to override any particular sermon or preacher. I'm not the final judge, and I'm confident there are exceptions to this general impression, but it is enough to discourage me from trying to leave my tribe.

If the church is to glorify God and testify His gospel accurately to a lost and dying world, then she must be holy. Holiness demands separation from the world. Separation from the world demands specific application. Lest I be misunderstood, I will plainly say it is critically important to distinguish between the inspired Word of God and the applications an individual is making. Applications can be inaccurate, and applications can change with culture and circumstance ("skirts" on men are not wrong in Scotland or Samoa). But separation from the world demands specific, contextual applications. Christopher Wright, writing about the Old Testament Law, said, "General principles must have particular outworking and affect the local, culture-bound specifics of human life. Indeed, the very fact that a law seems irrelevant to us just as it stands because it is so specific to its own cultural context is evidence of the seriousness that the Old Testament gives to the earthly particulars of everyday life before God. If our ethics

are all vague generalities, then we have not listened to Old Testament law."²

I don't think you can argue that the church in America is too separated from the world. God's people are not filling up churches all week to spend more time in prayer and Bible reading. On the contrary, the church seems to have a healthy appetite for every trinket or diversion in Vanity Fair.

I find that a simplicity of Christian living is extremely valuable for my own Christian growth and for the health of the local church. I find this emphasis, however imperfectly, common among fundamentalists. While I think conservative evangelicalism would share this emphasis, it seems that many evangelical tribes revel in all the ways they are just like the ungodly.

Fundamentalism has its problems, of course. There are significant doctrinal weaknesses in certain parts of fundamentalism and a dearth of preaching that really matures the members of Christ's body. I want to help respond to and correct those problems. But while I do that, I don't want my own soul or that of my children to be drawn away by a world system that is bent on doing just that.

Wesley Barley graduated with an MA and MDiv from Bob Jones University. He currently serves as a Bible teacher at Instituto Práctico Ebenezer y Seminario in Hermosillo, Mexico.

¹ <http://www.albertmohler.com/2013/12/01/thinking-about-thinking-about-rap-unexpected-thoughts-over-thanks-giving/>

² Christopher Wright, *An Eye for an Eye: The Place of Old Testament Ethics Today*, 159.

Why Am I a Fundamentalist?

Continued from page 15

³ Belgic Confession, Art. 29.

⁴ Archibald Robertson, ed., *Select Writings and Letters of Athanasius, Bishop of Alexandria, Nicene and Post-Nicene Fathers*, Second Series, ed., Philip Schaff and Henry Wace (New York: Christian Literature, 1892), 4:564 [letter 53].

⁵ Michael Goheen, *A Light to the Nations* (Grand Rapids: Baker, 2011), 182.

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Perverse Justice

An Omaha teenager was initially charged as an adult when she threw her newborn baby daughter out the window of her second-floor bedroom to her death. The sixteen-year-old, who will remain unnamed because of her status as a minor, subsequently had her charge reduced by the Douglas County Attorney's Office to allow her to make plea of admission in juvenile court. Their supplied rationale was that this young lady had no criminal history and that her emotional state surrounding the event precluded her from being charged as an adult. She claimed not to have known that she was pregnant.

The evidence, however, does not seem to support the attorney's conclusions or the girl's testimony. According to her boyfriend, she understood she was pregnant and that what was happening that night was the contractions of delivery. According to her own texts, she identified the child as a girl and sought her boyfriend's help in hiding the baby.

Near the end of March the court is to decide if she will receive probation, be sent to a group home, or be sent to a detention facility. She will not be held accountable as an adult.

You may read more at <http://www.christianpost.com/news/teen-saved-from-life-in-prison-after-throwing-newborn-baby-from-2nd-floor-window-175520/>.

A Judgment on Conscience

The Washington State Supreme Court issued a

stunning ruling upholding lower court decisions against a Christian florist's decision of conscience. Barronelle Stutzman, a seventy-two-year-old florist and small business owner, refused to create flowers for a gay wedding in 2013. In 2015 she was fined \$1001 and court expenses for failing to yield to Washington's nondiscrimination protection on the basis of sexual orientation.

The state supreme court held the lower court's decision unanimously. Associate Justice Sheryl Gordon McCloud wrote for the unanimous decision, "Discrimination based on same-sex marriage constitutes discrimination on the basis of sexual orientation. We therefore hold that the conduct for which Stutzman was cited and fined in this case—refusing her commercially marketed wedding floral services to Ingersoll and Freed because theirs would be a same-sex wedding—constitutes sexual orientation discrimination under the WLAD (Washington Law Against Discrimination). We also hold that the WLAD may be enforced against Stutzman because it does not infringe any constitutional protection. As applied in this case, the WLAD does not compel speech or association."

You may read more at <http://www.christianpost.com/news/conservatives-stunned-by-devastating-blow-to-religious-liberty-as-court-rules-against-christian-florist-175205/print.html#sLGco8mQ3Ja1QjvU.99>.

Curses on Trump

On Friday, February 24, 2017, a group of witches

gathered outside Trump Tower to cast a spell on our nation's president. They did not act alone. Binding together around the world, the witches have promised to cast the same spell each month on the waning crescent moon until President Trump is no longer in office.

An online document has been circulated to give substance to the curses uttered. Items used in the ritual include a picture of the president, a tower tarot card, a small portion of an orange candle, a small bowl of water, a small bowl of salt, matches, a feather, and an ashtray or dish of sand.

Experienced users of the satanic arts are encouraged to utter a banishment ritual as well; it's entitled "A Spell to bind Donald Trump and all those who abet him."

You may read more at <http://www.christianpost.com/news/witches-worldwide-cast-spell-bind-president-trump-175900/>.

A Facebook Apology

A Facebook spokesperson indicated that they "made an error" when they suspended a video blogger account because of her outspoken condemnation of homosexuality.

Elizabeth Johnston, mother of ten and home-schooling mother, also runs the video blog "The Activist Mommy." Johnston's account was frozen on February 9, 2017, in response to a blog written six months earlier referencing homosexuality and Leviticus, using terms such as "abomination" and "detestable." Facebook

sent her a message saying her post had been deleted because it "it doesn't follow the Facebook Community Standards." In addition, her account was frozen for three days. Once she regained access to her account, she posted a screen shot of her deleted post along with the Facebook message she had received. That post was quickly removed, and she was frozen out of her account for an additional seven days.

Once the story was picked up by the Associated Press, Facebook retracted its position, posting that a member of their team had made a mistake, and the posts have been restored.

You may read more at <http://www.christianpost.com/news/facebook-apologizes-for-suspending-christian-mom-over-post-on-homosexuality-175779/#ODbBtabrzMuVSI4.99>.

China Persecution

Four women and one man were sentenced recently by a court in the north-eastern Liaoning Province for distributing what authorities called "forbidden Christian devotional books." China Aid reported that Pastor Li Dongzhe and Piao Shunnan received seven years, Zhao Chunxia and Li Yuan were given five years, and Shi Jinyan was sentenced to three years.

It is also reported that the communist government is cracking down on house churches and Christian leaders. In January China Aid reported that a popular house

church pastor, Yang Hua of Living Stone Church, was arrested and tortured into confessing subversive political activity. His lawyer, Chen Jiangang, stated, "Even a day in jail is too much for an innocent person. I have only one thing to say about this. This isn't a judgement: it's persecution."

In a separate incident, five people were arrested for forming and participating in a Bible study without government approval. One of those arrested was sentenced to three years for her crime.

You may read more at <http://www.christianpost.com/news/chinese-christians-sentenced-to-up-to-7-years-in-prison-over-christian-devotionals-176060/#xHQeGQjXZ9bHjbo.99>.

California's Conscience

The State of California is clarifying its antidiscrimination position with a boatload of its own discriminatory policies. The state (including state-funded universities) will no longer be travelling to Kansas to compete in athletic competitions scheduled after January 1, 2017. They find a 2016 Kansas law contemptible since it allows college campus religious groups to require that its members and leadership hold to a code of belief and behavior.

California, on the other hand, derecognized InterVarsity Christian Fellowship for not allowing its leadership positions to be open to all. In other words, InterVarsity Christian Fellowship requires individuals to be Christians in order to be leaders in their Christian organization. The State of Kansas agreed with that policy and made law back it up.

California is not alone in this witch-hunt. The ACLU finds such a position to be discriminatory as well.

NOTABLE QUOTES

Too many Christians try to "produce results" in their own efforts instead of abiding in Christ and allowing His life to produce the fruit. —Warren Wiersbe

Worry does not empty tomorrow of its sorrows; it empties today of its strength. —Corrie Ten Boom

Learning without the Holy Ghost blinds men to the reality of Divine truth. The man who thinks he can know the Word of God by mere intellectual study is greatly deceived. Spiritual truth is spiritually discerned. The soul sees with the eyes of the heart, and they are opened by the Holy Spirit. The knowledge he gives is something more than information—it is knowledge that leads to trust, knowledge that brings life, and knowledge that inspires love. —Samuel Chadwick

Iought to spend the best hours of the day in communion with God. It is my noblest and most fruitful employment, and it is not to be thrust into any corner. —Robert Murray M'Cheyne

The man who has nothing more than a kind of Sunday religion—whose Christianity is like his Sunday clothes put on once a week, and then laid aside—such a man cannot, of course, be expected to care about growth in grace. —J. C. Ryle

When people are right with God, they are apt to be hard on themselves and easy on other people. But when they are not right with God, they are easy on themselves and hard on others. —John Newton

Many will be affected with some gross sins of theirs against the law, who never see the venom of their unbelief of the gospel. But this is the sin that draws deepest; and therefore that is the sin which the Spirit is in special manner to convince of. —Thomas Boston

Continued from right

change to the movement of people—there is no way countries can do it by themselves."

You may read more at <https://www.thenewamerican.com/world-news/asia/item/25404-at-world-government-summit-top-globalists-drop-the-mask>.

The NCAA, which weighed in on the State of North Carolina for its transgender bathroom policy, has not commented on the Kansas law, but with two rounds of the 2018 NCAA men's basketball tournament scheduled to be played in Wichita, one can be certain the topic will come up again.

You may read more at <http://www.dailywire.com/news/12952/ca-bans-state-funded-travel-kansas-why-those-hank-berrien>.

What Influential Globalists Think

This year's UN-sponsored World Government Summit was held in the United Arab Emirates. Over a hundred lecturers spoke to the thousand gathered about the necessity of globalism, multiculturalism, Big Government, and social engineering. One lecturer, Elon Musk, insisted that government must give everyone an income.

While very little of this event was covered in the US media, some media organizations, including CNN, were listed among the world summit partners.

"UN Secretary-General Antonio Guterres . . . promoted statism and globalism in his keynote speech. Specifically, he argued that national independence was a relic of the past, while lamenting the fact that people no longer trust their rulers and the globalist organizations they established. 'In a world in which everything is global, in which the problems are global—from climate

Continued bottom of center column

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

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

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ON LANGUAGE & SCRIPTURE

I want to clarify one comment I made in my cover piece, namely that "King James Onlyism keeps many of God's words out of people's hands." I acknowledge that the KJV is the pulpit and print standard of FBFI, but I felt that an explanation of my concerns may be edifying.

But first, let me tell you what I don't mean. (1) I don't mean that the KJV translators chose the wrong Greek textual basis. I don't think they did. (2) I don't mean that the KJV translators were less skilled than today's Bible translators. I don't think they were. (3) I don't mean that the KJV is unintelligible. No, it's written in Early Modern English. It's beautiful, and I'll always love it.

So now let me tell you what I do mean: *There are many places in the KJV which through no fault of the KJV translators and no fault of today's readers but merely because of the inevitable process of language change are difficult for me to understand.* Me, the nerdy guy who won all the spelling bees in school, can do multiple British accents, and now writes for a living. I have regular trouble understanding words and phrases in the KJV.

In some places I have enough trouble that I can't make head or tail of what I read. "Not in any honour to the satisfying of the flesh"?—I don't understand that English. "Fret not thyself in any wise to do evil"?—likewise. The KJV takes those words out of my hands.

I also spent the last fifteen years in evangelism to the working class of Greenville, South Carolina. I love "the least of these," William Tyndale's plow boy. When we more educated people insist that everyone use the KJV, we are taking many of God's words from their hands.

Some say, "They can use a dictionary." Yes, but ask ten people in your church what "firmament" means: how many of them have ever looked it up? Ask them what "commendeth" means in Romans 5:8, too. (They might know if they've read my Jul/Aug 2014 column!) Ask them what "halt" means in 1 Kings 18:21. If they get it wrong, like nearly everyone I've asked, it won't be their fault, or the KJV's. The whole point of translation is to put the Bible into the language people actually speak so they don't need human mediators; and just as the KJV translators can't have been expected to know our English, we can't be expected to know theirs. We would never support a missionary Bible translator who purposefully chose words and grammar from classical Indonesian that no one in that nation's churches could understand anymore *when perfectly intelligible options were available.* (I do have sympathy for those who prefer the TR. I suggest they turn to the NKJV.)

We fundamentalists should have led the move to contemporary Bible translations, not dragged behind—because we don't want to miss a single one of God's words.

Dr. Mark Ward Jr. is a Logos Pro at Faithlife.



The Progress of Doctrine in

Thomas Dehaney Bernard was invited to deliver the Bampton Lecture series at Oxford in 1864. Wilbur Smith called the Bampton Lectures “the oldest and most famous lectureship in the field of theology and biblical interpretation in the English world.” And one of the most famous of the Bampton Lectures is Bernard’s “The Progress of Doctrine in the New Testament.”

Bernard premised his approach on the argument that the divisions of the New Testament—Gospels, Acts, Epistles, and Revelation—are not the product of human caprice or historical accident, but the result of providential superintendence. When viewed in the light of its providential organization, the NT displays a remarkable doctrinal progression—and by “doctrine” Bernard simply means “divine teaching, or truth as communicated by God” in the Bible.*

Introduction

“I have given unto them the words which thou gavest me” (John 17:8). On the truth of this saying stands the whole fabric of creeds and doctrines. It is the ground of authority to the preacher, of assurance to the believer, of existence to the Church. It is the source from which the perpetual stream of Christian teaching flows. All our testimonies, instructions, [and] exhortations derive their origin and [authority] from the fact that the Father has given to the Son, the Son has given to his servants, the words of truth and life. Therefore, invoking the guidance of God, I shall submit to you some considerations on the progress of doctrine in the New Testament.

Into all our parishes and all our missions the thousands of evangelists, pastors, and teachers are sent forth with the Bible placed in their hands, and with solemn charges to draw from its pages the gospel which they preach. But when those pages are opened, they present, not the exposition of a revelation completed, but the records of a revelation in progress. [This organic progression within the New Testament] must be rightly understood and duly appreciated, if the doctrine, which the Book yields upon the whole, is to be firmly grasped by the student or fairly presented by the preacher.

The Reality of the Progress of Doctrine in the NT

The reality of this progress is very visible; and more especially so when we regard the New Testament as the last stage of that progressive teaching which is carried on through the Scriptures as a whole. In the Old Testament the progress is protracted, interrupted. Yet through it all the doctrine grows, and the revelation draws nearer to the great disclosure. Then there is entire suspen-

sion. We turn the vacant page which represents the silence of 400 years—and we are in the New Testament.

Now again there is progress, but rapid and unbroken. Our steps before were centuries; now they are but years. From the manger of Bethlehem on earth to the city of God coming down from heaven, the great scheme of things unrolls before us without a check, without a break. A swift course of events, the period of one human life, a few contemporary writers have given us all the gospel that we need to know under our present dispensation, all that we shall ever know till Jesus comes again. But there is a plan of progress, though its course is swift.

The Stages of the Progress of Doctrine in the NT

Synoptic Gospels. *First we are conducted through the manifestation of Christ in the flesh: we see and hear and learn to know the living person, who is at once the source and the subject of all the doctrine of which we speak. He is presented as the source of doctrine, delivering with his own lips the first Christian instructions, the first preaching of a present gospel and the pregnant principles of truth.*

John’s Gospel. *Now we are taught to recognize the glory of the person of Christ, with a consciousness not changed but more distinct, with acknowledgments not new but more articulate. In the former Gospels we have walked with him in the common paths of life; in [John] we seem to have joined him on “the holy mount.”*

We close the Gospels and open the books which follow. We have passed a great landmark and are farther on our way; yet the line of doctrine which we pursue seems to have sunk to a lower level, for we cease to be taught by the lips of the Incarnate Word, and are remitted to the discourses and writings of men. Is this progress? He assured us that it would be; and we find that it is.

Acts. *We are under the dispensation of the Spirit; and in the book of Acts are borne, by invisible guidance, straight along that line of fact and of thought in which we are to find the full developments of the truth which was given in the Gospels.*

Epistles. *In matter of doctrine the book of Acts is our introduction to the Epistles. Here if the authority of the teacher seems lowered from what it was in the Gospels, the fullness of the doctrine is visibly increased. Its more mysterious parts are seen expanded and defined. Statements which might seem of doubtful meaning in the former stage have found a fixed interpretation in the latter. What were only facts there have become doctrines here. The nature and consequences of the work of Christ on earth, the offices for men which he now fulfills in heaven, the living: rela-*

the New Testament, Part 1

tions which he bears to his people in the Spirit, the discoveries of his majesty and communications of his glory which are ready to be revealed in the last time, all these are seen in the apostolic writings, sometimes asserted as [self-evident] doctrine [to be affirmed], more often [as truth designed to impact our] character and life.

Revelation. Yet a further change takes place as we reach the close of Scriptures. This inward and personal life in the Spirit is not all. There is a kingdom of Christ, which has its form, its history, its destinies. The prophetic book which follows [the Epistles] transports us into the unseen world, shows us the connection of the history of the Church with things above and things below, and guides through the dim confusion of the conflict to the last victory of the Lamb, leaving us at last in a new heaven and a new earth, and in a holy society and city of God.

The Principles Governing the Progress of Doctrine in the NT

Having cast our eye along the stages of advance, we next enquire after the principles by which it is governed.

The unity of Christian doctrine permits its progressive communication. The relation of the doctrine to its Author is the ground of its continuous unity, and unless there be unity we have no right to speak of progress; for succession is of many, but progress is of one. The unity of the New Testament doctrine lies in this, that it is the teaching of one mind, the mind of Christ. Bernard cites two facts that argue for this: (1) every NT doctrine is, in some way, rooted in the teaching of Jesus; and (2) Jesus Himself promised that even after His earthly presence ceased, His teaching would continue through His disciples (John 16:12–15). These two facts are evidenced throughout the NT. Even the final Revelation is the personal teaching of Jesus, “to show unto his servants the Revelation which God gave unto him” (1:1), *renewing thereby for the last time the assertion of our text, “I have given unto them the words which thou gavest me.”*

The historical basis of Christian doctrine requires its progressive communication. Christian doctrine, Bernard argues, is grounded on historical facts. It is therefore reasonable that the facts should be completed before they are clearly interpreted and fully applied. Jesus must have died and risen again before the doctrine concerning his death and resurrection can be brought to light. Not till the Son of Man is glorified can we expect to arrive at a stage of doctrine which shall give all the meaning of facts which till then were not completed.

The organic character of Christian doctrine calls for its progressive communication. Lastly, the relation of the several parts of doctrine to each other would call for a certain orderly course of development. There is a natural fitness that the knowledge of the Lord himself should precede the knowledge of his work, and that we should wait on his ministry on earth before we apprehend his ministry in heaven, and that we should see that we are reconciled by his death before we understand how we are saved by his life. It is reasonable that an acquaintance with Christ himself, and a knowledge of his work and grace, should be given first and [then] the rules and motives of conduct afterwards. These various parts of the doctrine, though in some degree comingling and interfused, do yet on the whole sort themselves out in Gospels, Epistles, and Apocalypse.

Conclusion

Lift up now your eyes on this monument of a distant age which you call the New Testament. Behold these remains of the original literature of a busy Jewish sect; these occasional writings of its leaders, emanating from different hands and gathered from different localities. They are delivered to you collected and arranged, though by means which you cannot ascertain. They are before you now, not as accidentally collected writings, but as one book; a design completed, a body organized, and pervaded by one inward life. The several parts grow out of and into each other with mutual support and an orderly development.

It begins with the person of Christ, and the facts of his manifestation in the flesh, and the words which he gave from his Father. It passes on to his body the Church, and opens the dispensation of his Spirit, and carries us into the life of his people. It works out practical applications, and is careful in the details of duty, and provides for difficulties and perplexities, and suggests the order of Churches, and throws up barriers against the wiles of the devil. It shows us things to come, the course of the spiritual conflict, and the close of this transient scene, and the coming of the Lord, and the resurrection of the dead, and the eternal judgment, and the new creation, and the life everlasting.

Here is the final scope of the Book of our covenant, in its combination with that older volume which it continues and completes. Venture your souls on the words of which the Lord has said, “I have given unto them the words which thou gavest me.” Receive the message, and receive the form in which it is left to you, [as] a course of progressive teaching.

*Thanks to public domain, I have taken liberties with punctuation and compression in an attempt to condense 9000 words to about 1800. The divisional headings are mostly my own. The words in italics are Bernard’s.

Regional Fellowship

Rocky Mountain Regional Fellowship

Joe Willis

It was a breath of fresh mountain air to see men and women of God under one roof exalting the name of our Lord and Savior Jesus Christ in song, fellowship, and solid Bible preaching. That was the scene Monday night and Tuesday morning, February 6-7, as Pastor Dan Unruh and the folks at Westside Baptist Church hosted the 2017 FBFI Rocky Mountain Regional Fellowship. Over fifty pastors, missionaries, evangelists, and their wives joyfully gathered together at Westside Baptist Church in Greeley, located in the foothills of the northeast Colorado Rocky Mountains.

The theme of this year's meeting was "The Christian and His Responsibility to Society." Guest speakers included Pastors Matt Recker, Barry Layne, Dan Unruh, Will Senn, and Chaplain (ret) Joe Willis. Messages from these men included "When Evil Becomes Good and Good Becomes Evil," "The Necessity of Confrontational Soul-Winning," "Where Are the Prophets?," "People Everywhere," "Maintaining Godly Influence When Pagans Are in Charge," and "The Need for Discipleship." The preaching was not only timely but also very encouraging, challenging, and practical in its application to the society in which we minister and serve.

This year's special music was provided by several members of the host church, and congregational music was led by Larry Robbins of Westminster, Colorado. The two-day fellowship was a great time of encouragement and respite to all.

Pastor Mike Clement of Scottsbluff, Nebraska, could not make the meeting due to serious injuries sustained in a farming/traffic accident a couple of weeks prior to the conference. Please pray for his wife, Ariel, and for his full recovery.



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The hybrid format at FBTS provided the best of both worlds for my degree program. The online options allowed me to continue my education while in ministry. It further advanced my abilities to apply what I was learning in real time of actual ministry. The online model maintained academic excellence and professor involvement. The module portion of the program helped me understand the spirit of the seminary, be mentored by the professors, and understand what makes Faith unique. I also had the opportunity to meet with the professors outside of class and gain insight and advice from men with years of ministry experience. I am grateful for Faith and the impact the seminary hybrid format has had on my ministry.



David Locke

Assistant Pastor—Youth
Beth Eden Baptist Church
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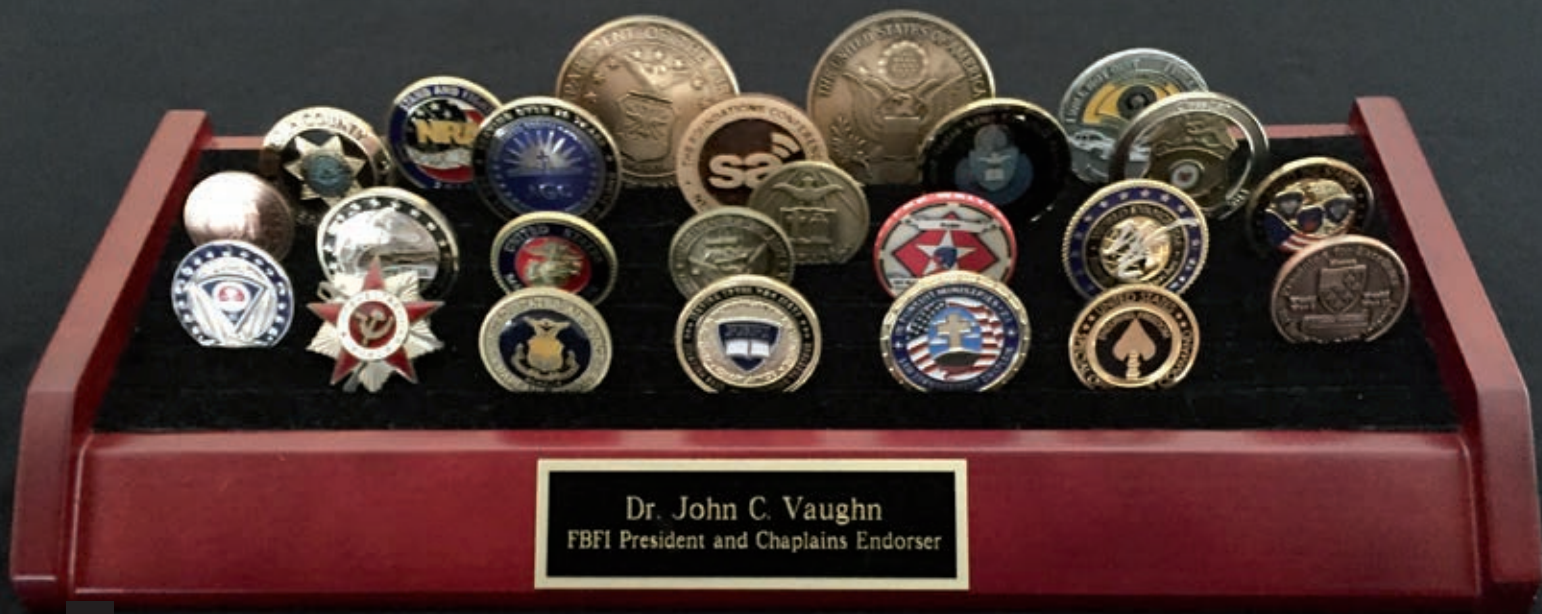
In the March/April 2015 issue of *FrontLine* we included a photo of Dr. Vaughn presenting an FBFI Challenge Coin to an Air Force pilot. Readers who are unfamiliar with the military tradition of presenting these coins might be interested to know that the practice is widespread and has even been adopted by civilian agencies, businesses, and organizations that desire to promote camaraderie and motivation to excellence. In the military, when officers or dignitaries first meet or on special occasions thereafter, such as an award ceremony, or when commending exceptional behavior, the host or senior officer may present a coin in a congratulatory handshake. Although the presentation is not a secret, it is usually made discreetly to suggest that the coin is a personal bond between the individuals involved. Often, if the receiver is prepared, he may present a coin from his own unit or agency in return.

The message of the coins is to affirm the good work of the receiver and to challenge the individual to even greater effort in the future. In military parlance, it is an informal, but lasting, "Attaboy!" Most coins are between 1½ to 2" in diameter with a unique design on each side. They are of various colors and quality and usually display logos, insignia, trademarks, or other distinctive features. For example, the photo below is of a small collection belonging to Dr. Vaughn, which is typical of other, much larger collections held by others who have served long and distinguished military careers, such as many of our FBFI chaplains. Collections may be displayed in many ways: in framed wall displays, mounted in smaller groupings, or just on desktops and shelves.

Each coin is a reminder of a friendship or a special event or experience, and each has its own story. For example, in the small collection shown, note the distinctive Soviet military badge in the lower left. Although not a coin, it is of similar size and was presented as a gift to Dr. Vaughn in recognition of his own military service by a young pastor in Latvia some years ago. In fact, the pastor actually removed it from his late father's Soviet army uniform to make the presentation when Dr. Vaughn was a guest in his home. This is the kind of touching memory often attached to each item in these collections. In recent years we have used the FBFI Challenge Coin to encourage young men who have expressed an interest in becoming military or civilian chaplains. Our readers might know of such a young man who would be reminded of the FBFI Chaplain Endorsing Agency when considering this option for his future. See the block below if you would like to have a coin of your own or to have a few to have on hand for this purpose.



To order FBFI Challenge Coins, send \$8 per coin (includes shipping and handling) to FBFI Challenge Coin, 2801 Wade Hampton Blvd, Suite 115-165, Taylors, SC 29687.





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God Has a Journey for You

In Genesis 24:27 we read, "And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren." In this passage we have the account of Abraham's servant finding a bride for his son Isaac. Abraham gave his servant clear instructions in Genesis 24:4: "But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac." I want you to observe that the servant prayed for the Lord to direct him. He prayed in Genesis 24:12, "O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham."

Then this servant became very specific in his prayer. He said in Genesis 24:13-14, "Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master." When Abraham's servant finished praying, a young lady named Rebekah came by with a pitcher on her shoulder. The servant said to her in Genesis 24:17, "Let me, I pray thee, drink a little water of thy pitcher." In verses 18-20 we read, "And she hastened, and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking. And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels." This servant was absolutely awestruck by what he had just witnessed. He was so moved by the whole even that in verse 26 "the man bowed down his head, and worshipped the LORD." He was so thrilled by the divine direction of the Lord that he said in verse 27, "I being in the way, the LORD led me to the house of my master's brethren." Would anyone question that this man's journey was definitely led by the Lord?

Another example of a person on a journey is Jonah. However, we see a different result of his journey. The Lord said to Jonah in Jonah 1:1-2, "Now the word of the LORD came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." The Lord's direct plan was for Jonah to directly go and preach of God's coming judgment. But we read in verse 3, "But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD." It is interesting that Jonah went down to this city, then he went down into the depth of the sea, and then he went down into the belly of the fish. When the Lord has a journey for us to fulfill for His glory, we had better obey His instructions. If we do not, the consequences can be awful. We read in Jonah 1:17, "Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights." If we don't stay on the journey the Lord has given us, we will surely spiral downward spiritually and be swallowed up by the tragic results of our decision. I have known some men who told me that they knew the Lord had called them into the ministry and they rebelled against it. They have regretted resisting the Lord's plan for their lives.

Here we have a great contrast of two men and the results of their journeys. Abraham's servant prayed for the Lord to lead him in finding a wife for Isaac. Jonah did not pray for the Lord to lead him in preaching to the wicked people of Nineveh. He paid his fare to do the opposite. Oh, did he ever pay the price spiritually! We now have the opportunity to let the Lord guide us in the journey He has for us. Let us be like Abraham's servant and follow the Lord's perfect direction in our lives!

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

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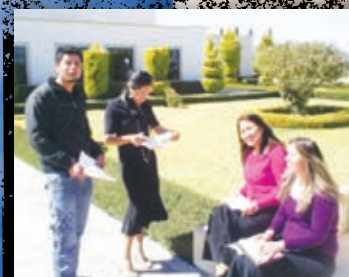
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