

May/June 2019 • \$3.95

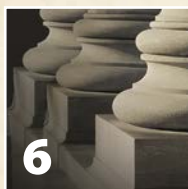
FrontLine

BRINGING THE TRUTH HOME



The
Fundamentals

The Fundamentals



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As the twentieth century dawned, a battle for the gospel broke out in the United States and around the world. The battle was not confined to any particular denominational group. The early fundamentalists understood that the very soul of New Testament Christianity was at stake—along with the millions of individual souls that might be doomed by the false gospel of theological liberalism. One major foray into that battle was the (then) twelve publications called *The Fundamentals*, funded by generous private donors and sent to pastors and religious leaders across the country.

Please remember that when we use the terms “fundamental” and “fundamentalist,” we are referring to *biblical fundamentalism*. We are not using the term as it is so often bandied about in the media, meaning extremists and terrorists of every kind. We are using the term in its historical and theological sense, referring to those who are committed to believe and defend fundamentals of the Christian faith found in the Scriptures.

On the eve of the hundredth anniversary of the Fundamentalist Fellowship (now the FBFI), we also find ourselves involved in a battle for the gospel today. Some of the issues are the same as they were in 1920, and some are troubles that the early fundamentalists never considered. We are often criticized for talking too much about the fundamental doctrines of the faith and the biblical commands to not only battle for them but eventually separate from those who deny them in word or action. However, the gospel itself is core to our mission. If we do not defend it as well as proclaim it, we will have failed in our earthly responsibility.

This issue introduces our supplement to the original publication called *The Fundamentals*.^{*} There is no way to treat this subject matter without being significantly theological in nature. We make no apology for that—theology matters! This theology is important to every church member, and we have an obligation to teach it to our church members and leaders. We will try to make our case in way that is comprehensible for all.

In this issue we have first published a glossary of terms that will be used. This should be helpful for those who read the articles that follow. Ken Rathbun (Faith Baptist Theological Seminary) will lay out the list of doctrines considered the fundamentals of the faith. Kevin Bauder (Central Seminary) explains the historic context of fundamentalism and how fundamentalists became separatists. Dave Shumate follows that up with an explanation of why present-day conservative evangelicals would not consider themselves fundamentalists. Steve Hankins explains why fundamentalism is not the same thing as denominationalism. And Larry Oats presents two articles explaining both the history and priorities of the original publications called *The Fundamentals*.

This publication should serve as a brief introduction to the twentieth-century movement we call biblical fundamentalism and set the stage for us to discuss in future issues of *FrontLine* the dangers that we have ahead of us in our quest to remain faithful to the faith and the Word of God.

Kevin Schaal

^{*} Although they were originally distributed in twelve volumes, they have been combined and are available from Moody Press today in four volumes.

It is with great joy that we are able to assist your missionary organization with a special one-time \$1000 gift. God blessed our church with a special death benefit from a former faithful brother just before we went to close on our commercial condominium space. . . . The timing of this gift was the demonstration of God's special and personal love to His church. . . .

May the Lord richly bless you as you continue to serve Christ. Please know of our love and prayers for you all, and we are grateful for the great ministry God is using you to accomplish.

Anonymous FBFI Board Member

Thank you for Will Senn's article in the March/April issue ["Lessons Learned from Small-Group Bible Studies"]. I was reminded of the godly influence and example Mrs. Keener was on my wife and by extension our family in the early years of our Christian walk.

*Bill R.
Greenville, SC*

The January/February 2019 issue of *FrontLine* magazine, *Wars and Rumors of Wars*, was a wonderfully refreshing theme for me as a fire-service chaplain. The articles by the chaplains were encouraging and informative. They could be viewed almost like continuing education classes. In addition, Dr. Kevin Bauder's article "Wars and Rumors of Wars" was biblically precise and dispensationally balanced, which is so much needed in our day due to the wildly popular influence of reformed theology.

Thanks for a great issue!

*Pastor Antonio M. Muniz
Chaplain, Lubec Fire Department
Ridge Baptist Church
Lubec, Maine*

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David and Jean Potter

celebrated twenty years of ministry in Pécs, Hungary, in April 2019. They came to help train national leaders. From among those trained in Bible Baptist of Pécs, Gedeon Oláh and Zoltán Kiss have started daughter churches in Nagykanizsa (Lighthouse Baptist) and Budapest (Living Water Baptist). The Potters hope to turn the mother church over to a national pastor in the near future.



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Subscription prices for *FrontLine* Magazine are \$26.96 for one year and \$49.95 for two years.

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Glossary of Biblical Fundamentalism

Just as cups can be filled with different liquids, so words can be “filled” with different meanings. Two people can think they are talking about the same thing but be totally out of sync with one another. That is, we can have the same vocabulary but different dictionaries.

Here are some helpful, quick definitions to consider as you read this issue’s articles.

Apologetics. Apologetics are reasoned and usually written arguments in defense of something—in this particular case, in defense of authentic, historic, biblical Christianity.

Conservatives. Christian conservatives tend to hold to a strict and more literal interpretation of Scripture. That interpretation also means that the application of Scripture in life is likewise more strict and literal.

Dispensationalism. This is a system that pursues the central, unifying concept in Scripture. While there is much more than this, dispensationalism is a way of understanding the Bible that takes the Old Testament promises God made to Israel literally and understands that the New Testament Church cannot be the fulfillment of all those promises to Israel. Therefore, there is a future for Israel in which Christ will reign truly and literally over the kingdom that God promised to Israel throughout Scripture.

Evangelical. Originally the terms “evangelical” and “fundamentalist” were virtually synonymous. Eventually, though, the term came to vaguely describe Christianity that is neither theologically liberal nor fundamentalist. Most of professing Christianity today could be categorized in some way as evangelical. Like the term “fundamental,” this term is used differently by the secular media than it would be used by evangelicals themselves. To fundamentalists, evangelicals are primarily orthodox in Christian doctrine but unwilling to separate in Christian fellowship or ministry practice from those who are theological liberals or false teachers. The term today has degraded so much that a variety of definitions abound.

Fundamentals, fundamentalist, fundamentalism. When we use this family of terms, we mean *biblical fundamentals*, etc. Biblical fundamentalists are those who would hold to the five fundamentals of the faith as defined in the early twentieth century and are willing to fight (in a theological and denominational sense) to defend them. They believe in separating from anyone who denies Scripture or teaches a false gospel. They would also claim that those who do not separate from false teachers are being disloyal to the gospel and are walking in disobedience.

Hermeneutics. Hermeneutics is the study of principles concerning the theory and methods of interpretation. Biblical hermeneutics is the study of those principles related to the interpretation of the Scriptures. This would include the connections between the Old and New Testaments.

Higher Criticism. This is the study of sources and literary methods behind the origin and production of the Bible. In most cases higher criticism denies or ignores the idea of the inspiration of Scripture, seeking rather to understand, for example, where Moses got his information or where the gospel writers got their source material, and assumes that the text of Bible books evolved over time.

Inerrancy. This is the biblical idea that if the Bible is truly inspired and God’s Word, then it is of necessity without error, not only doctrinally but also in all other areas it touches, including history and science. Inerrancy does not claim the Bible as a history book or a science book, but it does claim that the Bible does not contain historical or scientific error.

Inspiration. Inspiration is the doctrine that the Bible as the original writers penned it is both in word and in whole God’s perfect message for His people. It is, as Paul described, “the very words of God” and “God-breathed.”

Liberals. This term refers to those who hold to a theology that in varying degrees denies the inspiration of Scripture, creation of man by the direct act of God, the blood atonement, miracles, the resurrection, and, in some instances, the Second Coming.

Modernist. In most instances this term is used as a synonym for “liberal.”

New evangelical, new evangelicalism, neo-evangelicalism. All these terms refer to a movement in the mid-twentieth century that felt fundamentalism was too harsh. New evangelicals espoused a more moderate Christianity that would be willing to join in ministry with theological liberals and adopt a strategy of infiltrating colleges and seminaries where liberalism flourished. They also felt that fundamentalists, in rejecting the social gospel of liberalism, had withdrawn from social responsibilities within the culture. They were open to new more moderate views—particularly the idea that the Bible may contain errors in historical and scientific matters. One defining characteristic of new evangelicalism was the desire to be less militant about the fundamentals of the faith and not make the fundamentals a matter for division.

Orthodoxy. Orthodoxy refers to the teaching of biblical, historic, true Christian faith.

Orthopraxy. Orthopraxy refers to right or correct actions springing from right beliefs.

Social gospel. When the early twentieth-century liberals denied the historic gospel, they sought to promote the social gospel as its substitute. The social gospel was a vast program of good-works activities that included such things as building hospitals, building orphanages, staffing soup kitchens, creating personal help ministries, etc.

What Are the Fundamentals

Introduction

Fundamentalism had a pronounced impact in American religious life in the early-to-mid-twentieth century. Its effects are still felt as a movement that lives on today. Most Christian historians and theologians include a section on fundamentalism in their writings,¹ though their perspectives about its beliefs and its value vary a great deal. What has distinguished fundamentalism as a movement? There are several answers to that question.

In this article I will focus on the five fundamentals—beliefs that galvanized many in the United States to proclaim and defend a conservative view of historic Christianity in the late nineteenth and well into the twentieth centuries. At that time unfaithful pastors, scholars, theologians, and historians were mounting attacks against the historic beliefs of Christianity. Believing pastors, scholars, theologians, and historians responded to those attacks, aided by regular church members, and in the process articulated several foundational doctrines that were threatened. Their contention was that if any of these doctrines were missing or perverted, the resulting belief system would not represent New Testament Christianity.

The historic five fundamentals remain an important aspect of fundamentalism's history and heritage, though they are not exclusive identifying marks of the movement. What I mean by that is, other orthodox Christians believe most or all of them, but do not identify as fundamentalists.² There is another distinctive that is exclusive to fundamentalism, to which I will turn after identifying the five fundamentals, emphasizing their significance and providing insight into their historical development.

Identification of the “Five” Fundamentals³

Events, beliefs, and systems do not always fall neatly into the categories designed for them. Regarding the five fundamentals, there are at least two recognized lists. Greatly similar, they both have had impact in fundamentalism's history. One list dated from 1895 included

1. Inerrancy of Scripture.
2. The deity of Christ.

3. The virgin birth of Christ.
4. The substitutionary death of Christ.
5. The physical resurrection and physical second coming.⁴

Another list came from the General Assembly of the Presbyterian Church in the USA, adopted in their 1910 meeting. It included the following:

1. The miracles of Christ.
2. The virgin birth of Christ.
3. The substitutionary atonement of Christ.
4. The bodily resurrection of Christ.
5. The inspiration of Scripture.⁵

David Beale mentions that these beliefs were considered “essential and necessary” by the denomination. The General Assembly reaffirmed them again in 1916 and in 1923, but in the latter case, the list was contested. These fundamentals were never brought to a vote again.⁶

The lists can be somewhat reconciled. The miracles of Jesus Christ (second list) can correspond to the deity of Jesus Christ (first list), since miracles attest to the divinity of Jesus Christ. Regarding the Scriptures, inerrancy (first list) was frequently mentioned in articles affirming the inspiration (second list) of the Bible. While both lists upheld the physical resurrection of Jesus Christ from the dead, the first list mentions His coming return, an issue discussed in the next section.⁷

Significance of the “Five” Fundamentals

Regarding both lists' mention of Scripture, it makes sense that in order to assert anything about a doctrine, the source has to be reliable. The virgin birth of Jesus Christ is completely necessary for Him to be divine, not a child of a human father. Thus, He is the Savior of the world, the Son of God. The same logic holds true for His divinity, and the miracles He performed to establish this.

Removing the substitutionary atonement (death) of Jesus Christ nullifies the act which brought about the salvation of humanity, the hope of every believer. The same is true for His resurrection, the central event of human history. The apostle Paul inseparably connects Christ's resurrection with every believer's expectation of his/her own resurrection.

Doctrines of the Faith?

Christianity remains a belief system absolutely and ultimately dependent upon an event in history. If that event could be proved false, nothing of consequence would be left, as Paul anticipated in 1 Corinthians 15:14–19. Clearly all these doctrines are essential to Christianity.

One further issue is related to the lists of fundamentals. Certain contemporary writers advance the view that some fundamentalists added new doctrines to those traditionally classified as fundamental or essential to New Testament Christianity. The bodily return of Jesus Christ at the end of this age is one example.⁸ Often this was taken to mean a premillennial understanding of the End Times (Jesus will return prior to the millennium and set up a real, literal reign on earth), though not all fundamentalists agreed on this point. William Bell Riley included just such a premillennial understanding as an essential of the faith when in 1919 he formed the World's Christian Fundamental Association.⁹ MacGregor describes Riley's premillennialism as "The belief that Jesus would return bodily to rule on earth for one thousand years before the final resurrection and judgment."¹⁰

Historical Development of the "Five" Fundamentals

The publication of the twelve-volume series from 1910–15 called *The Fundamentals: A Testimony to the Truth* helped to further establish the importance of these core doctrines. It contained some ninety articles defending essential Christian doctrines and attacking higher critical views of the Bible.¹¹ These volumes provided theological support and definition for pastors, laymen, missionaries, and other conservatives who were concerned about defending the faith.

The series contained articles or extended references to all the fundamentals listed above. The Bible's inspiration¹² and inerrancy¹³ were well

represented. There was a full chapter on the virgin birth of Jesus Christ,¹⁴ as well as His deity,¹⁵ and on the substitutionary atonement.¹⁶ The same held true for the bodily resurrection of Christ¹⁷ and His coming return.¹⁸

In 1920 Curtis Lee Laws wrote an article in the *Watchman-Examiner*¹⁹ concerning the need for those willing "to do battle royal" for the fundamentals of the faith. These fundamentals were the backdrop of what he had in mind. In this article he also famously coined the term for what to call those willing to do so—they should be called "fundamentalists."

Separatism and the "Five" Fundamentals

Separatism is a key distinctive of fundamentalism. Starting in the mid-to-late 1920s, those who were willing to defend the fundamentals of the faith realized they were not winning the denominational battles against their liberal (unbelieving) opponents. I think a review of David Beale's stages of fundamentalism's development is helpful here.

First stage: Nonconformist Fundamentalism

Phase one: 1857(75)–1920. There was an interdenominational and revivalist character. It was centered inside the Bible Conference Movement and concerned about the End Times.

Phase two: 1920–30. Fundamentalist/Liberal battles within mainline denominations.

Second stage: Separatist Fundamentalism

Phase one: 1930–50. Fundamentalist separation from the mainline denominations.

Phase two: 1950–70. Fundamentalist separation from New Evangelicalism.

Continued on page 34

The historic five fundamentals remain an important aspect of fundamentalism's history and heritage, though they are not exclusive identifying marks of the movement.

As far as we know, the label “Fundamentalist” was coined by Curtis Lee Laws in July 1920. He was writing about a meeting that was protesting religious liberalism within the Northern Baptist Convention (the meeting would eventually beget Foundations Baptist Fellowship International). In 1920 this kind of organized protest was a new experience for Northern Baptists. As editor of the *Watchman-Examiner*, Laws wanted to find a label for these people. He rejected terms such as “Premillennial,” “Landmark,” and even “conservative.” Finally he wrote, “We suggest that those who still cling to the great fundamentals and who mean to do battle royal for the great fundamentals shall be called ‘Fundamentalists.’ By that name the editor of the *Watchman-Examiner* is willing to be called.”

When Laws wrote about the “great fundamentals,” he assumed that people would understand what he meant. He certainly was not inventing a new idea. As a matter of fact, the category that we now call “fundamentals of the faith” had been around for hundreds and hundreds of years.

Shortly after the death of the apostles, Christians began to issue condensed summaries of the most important teachings of their faith. These summaries functioned partly as a corrective to recent heresies and partly as a teaching tool for new Christians who were preparing for baptism. The label given to these summaries was the “Rule of Faith,” and several versions of it have been preserved. The Rule of Faith was the first attempt to summarize the fundamental or essential teachings of Christianity.

New Heresies, New Creeds

As new heresies continued to emerge, Christians began to adopt formal, written statements of essential teachings. The first of these was a rather brief document called the Apostles’ Creed (not because it was written by the apostles—which it was not—but because it summarizes the core of apostolic teaching). A later and longer statement became known as the Nicene Creed; it was devoted to defending the true deity of Christ. Still later the Athanasian Creed provided a fuller statement of essential teachings, while the Formula of Chalcedon dealt with the relationship between the divine and human natures within the person of Christ. Each of these documents was an attempt to proclaim and defend doctrines that are so essential that Christianity could not survive their denial.

Through the centuries new doctrinal challenges continued to arise. Some of these were less serious and some more so. The new challenges forced Christians to keep on thinking about what is truly essential to the gospel and to Christianity.

An “essential” and a “fundamental” are the same thing. Either term designates a doctrine that is foundational to the gospel. Sometimes the fundamental doctrines were also called the “cardinal points” or “principal heads” of the faith. People who deny one or more fundamentals while still claiming to be Christians are called “apostates.” The word “apostate” implies that these people have actually left the Christian faith, even though they profess loyalty to it.

How Fundamentalists Became Separatists

Luther and the Reformers

The Reformers were forced to deal with the issue of fundamentals when they separated from Roman Catholicism, which they saw as apostate. Luther’s writings included discussions of the fundamentals, as did the writings of Calvin, Arminius, and many lesser and later individuals. The Puritans wrote about the fundamentals. So did the leaders of the Great Awakenings and, later, the Princetonians (Archibald Alexander, Samuel Miller, Charles Hodge, and others). Indeed, the recognition of fundamental doctrines was widespread within biblical Christianity through the middle of the nineteenth century. Biblical Christians used their understanding of the fundamentals to reject apostate systems of teaching such as Roman Catholicism, Socinianism, Unitarianism, Universalism, and Transcendentalism.

Biblical Christianity—indeed, the gospel itself—rests upon a core of essential teachings. No one who denies those teachings should ever be recognized as a Christian. For centuries, biblical Christians rejected the suggestion that they could extend Christian fellowship to people who denied the fundamentals, for to deny a fundamental is to deny the gospel itself.

In short, biblical Christianity builds upon and is bounded by teachings that are essential to the gospel. Because of the importance of the gospel, biblical Christians were often called “evangelicals,” because the New Testament word for “gospel” is “evangel.” To be an evangelical was to be a gospel believer, proclaimer, and defender.

Religious Liberalism

During the last quarter of the nineteenth century, biblical Christianity came under assault from a new enemy: religious liberalism. The liberals denied the complete trustworthiness of Scripture, the unique deity of Christ, His miracles, the substitutionary atonement, and the bodily Second Coming. These doctrines were all fundamentals; by denying them, liberals eviscerated the gospel. Nevertheless, they kept claiming to





be Christians, and they occupied positions of power within Christian churches and denominations.

Conservatives (i.e., biblical Christians or evangelicals) responded by defending the fundamental doctrines. One of those defenses took the form of a series of books collectively entitled *The Fundamentals*, published on the eve of World War I. These books restated, proclaimed, and defended the doctrines that were under attack. The title served to remind Christians of the great fundamentals that Christians had affirmed for nearly two millennia.

When Curtis Lee Laws coined the name “fundamentalist,” these were the great fundamentals of the faith that he was thinking about. For Laws, a fundamentalist was certainly someone who affirms (“clings to”) the great fundamentals. In other words, a fundamentalist was evangelical. More than that, however, a fundamentalist was also someone who “means to do battle royal for the fundamentals.” These first-generation fundamentalists were tired of liberals masquerading as Christians and subverting positions of power in their churches. They decided that it was time to break off fellowship with the liberals, and they were determined to put liberalism out of Christian organizations.

“Purge Out” or “Come Out”?

In a word, to be a fundamentalist was to be a separatist. The first fundamentalists could be called “purge-out” separatists because they were trying to purge liberals out of their denominations. That worked in a few places, but in most cases the liberals were too deeply entrenched to be removed. Wherever they failed to evict the liberals, the only way for fundamentalists to break fellowship with them was to leave their churches, denominations, and other organizations. Fundamentalism had to change tactics from “purge-out” separation to “come-out” separation. From the early 1930s onward they began to exit the liberal-controlled institutions by droves. They began to establish new schools, fellowships, publishing houses, and missionary agencies. They paid a high cost to “come out” and start over.

Not everybody who believed the fundamentals thought that separation was really necessary. Some gospel believers (evangelicals) did not wish to be identified with fundamentalism, and they did not want to separate in any way. Many of them tried to cooperate with the new “come-out” organizations while refusing to break ties with liberals in the old apostate churches. These people became particularly influential after World War II, when they took the name “neo-evangelicals.” When they chose this name they were trying to claim that they were simply a new version of older gospel-believing Christianity. The problem is that they did not allow the fundamentals to define Christian fellowship. They were willing to extend Christian recognition to some people who denied some fundamentals. Eventually, they even gave positions of prominence and spiritual influence to liberals and others who denied the gospel.

Neo-Evangelicalism

Fundamentalists were now left with the problem of responding to neo-evangelicalism. They saw the new-evangelical approach as a debasing of the gospel because the neo-evangelicals would not allow the gospel its rightful place in defining Christian fellowship. While fundamentalists certainly recognized neo-evangelicals as brothers in Christ, they also saw the new evangelicalism as a serious error. Fundamentalists became profoundly unwilling to participate in neo-evangelical endeavors or to grant neo-evangelicals any role of responsible Christian leadership.

Are fundamentalists evangelicals? In the sense of believing, proclaiming, and defending the fundamentals of the gospel, they certainly are. In the sense of rejecting biblical separation, they stand in sharp contrast to the evangelical movement that accepted the ethos of neo-evangelicalism. Today nobody is claiming the label “neo-evangelical,” but many or most evangelicals have been strongly influenced by the new evangelicals of the 1950s and 1960s.

To summarize, fundamentalists began by opposing liberalism and trying to remove liberals from their churches. Since liberals were so firmly entrenched, the fundamentalists were the ones who had to leave, and fundamentalism became a “come-out,” separatist movement. Nonseparatists, however, soon emerged to oppose separatist fundamentalism. From about 1950 onwards, fundamentalism has been marked by its opposition to liberalism and by its disapproval of neo-evangelicalism. In both cases, these negative attitudes have been propelled by fundamentalism’s positive commitment to proclaim and defend the gospel in all of its glory, power, clarity, and purity. In their commitment to “cling to the great fundamentals” and to “do battle royal for the fundamentals,” fundamentalists stand in a long and glorious line of believers who have sought to state, define, clarify, and preserve the essential doctrines of the Christian faith.

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Fences or Fence Posts?

The Difference between Biblical Fundamentalism and Conservative Evangelicalism

I am a first-generation fundamentalist. Having grown up in mainline denominational churches, my wife and I were born again the same week in the summer of 1984 through the witness of two fundamental church-planting families in the Boston area. As a new Christian, I remember reading with great interest Harold Lindsell's book *The Battle for the Bible*. One of the founders of the new-evangelical movement, Lindsell lamented the defection by some within the movement from the doctrine of biblical inerrancy. I remember being shocked by the unbelief he documented in the church of my youth and impressed by his arguments that the inerrancy of the Scriptures was a "watershed" issue in theology. Little did I know it then, but this manifesto, from one of the founders of new evangelicalism, was a precursor to the conservative evangelical movement of today. As in the case of Lindsell's book, fundamentalists can appreciate much within conserva-

tive evangelicalism. Nevertheless, we must acknowledge that there is still a difference between us that is both theologically and practically significant.

What Is Conservative Evangelicalism?

Conservative evangelicalism is a network of doctrinally orthodox Christian individuals and groups that seek to clarify, promote, and defend foundational Christian truth and practice within evangelicalism. Conservative evangelicalism includes leaders such as Albert Mohler, D. A. Carson, Mark Dever, R. C. Sproul, John Piper, Wayne Grudem, and John MacArthur as well as groups such as Together for the Gospel, 9Marks, the Gospel Coalition, Ligonier Ministries, and the Council of Biblical Manhood and Womanhood. Those within this movement have worked to eliminate false doctrines and false teachers from evangelical institutions, most notably in

seminaries and other agencies controlled by the Southern Baptist Convention.

Both fundamentalism and conservative evangelicalism are heirs of the original fundamentalists of the early twentieth century, the former from the separatist branch of that movement, the latter from the “new evangelical” (and later simply the “evangelical”) branch. Both groups hold to the fundamentals of the faith, including a high view of the inspiration, inerrancy, and authority of the Scriptures. Both maintain that Scripture establishes boundaries between true and false teaching and that people and institutions cannot truthfully call themselves Christian who deny or distort fundamental doctrine. Finally, both believe that the faith is worth contending for and that a faithful Christian cannot be indifferent about doctrine.

Is There a Boundary between Conservative Evangelicalism and Fundamentalism?

There are, however, both theological and practical differences between conservative evangelicalism and fundamentalism. For example, the former tends to be more Calvinistic in its view of salvation and less dispensational in its view of the church. It is generally more willing to adopt popular cultural styles in worship and communication and more likely to seek to transform society. These and other differences should not be downplayed; they are important (some more than others). However, I do not believe that they indicate an essential difference between the two. A theologian can be more dispensational, or less, and still be a fundamentalist. A church can be more conservative, or less, in its approach to worship and still be a conservative evangelical church. There is, however, a boundary that has been acknowledged by both fundamentalist and evangelical representatives. It is usually called secondary or second-degree separation.¹

Secondary separation means to break fellowship from brethren who endorse or cooperate with false teachers. The term itself is often not clearly defined, and many fundamentalists do not like to use it. Instead, they believe that the biblical command to separate from Christians that are in serious and persistent disobedience applies to this case. Therefore, they view this kind of separation as primary rather than secondary. Nevertheless, the term “second-degree” is accurate in the sense that the separation in question is triggered by a believer’s refusal to practice separation. “Secondary” is also accurate in the sense that it is not referring to separation between the saved and the lost but to separation between professing believers.

What Is “Indifferentism”?

To understand secondary separation, we must first deal with a group that J. Gresham Machen called “indifferentists.” Indifferentists affirm the fundamentals of the faith, but in practice they treat them as nonessentials, extending Christian fellowship to those who deny and pervert them. As my wife quipped, they do not believe in fences, only in fence posts. The original new evangelicals practiced indifferentism as a strategy to win the lost and to influence wayward institutions back toward orthodoxy. Their separatist opponents strenuously objected, calling the practice of embracing apostates “compromise” that amounted to a betrayal of the Christian message.

This dispute came to a head over the ecumenical evangelism of Billy Graham. Graham followed two practices that the fundamentalists found inexcusable. First, he sought the sponsorship of and gave public recognition to Roman Catholic and liberal Protestant religious leaders, and, second, he sent people who had made public decisions in his crusades back into their apostate churches. Whereas the fundamentalists roundly condemned Graham, the new evangelicals defended him. In fact, it became a long-standing rule of thumb to say that you could tell an evangelical from a fundamentalist by his stance toward Billy Graham.²

The problem of indifferentism continues even after Graham’s passing. For example, megachurch pastor and best-selling author Rick Warren has been repeatedly and widely acknowledged as one of the most influential evangelicals in the world today. Recently he noted the importance of Graham’s ecumenical evangelism in shaping his own views:

He put Catholics and Protestants, Calvinists and Charismatics, Fundamentalist and Evangelicals, Liberals and Conservatives, all on the platform together. He was criticized for it, but he knew that God blesses unity and harmony.³

Warren states that he believes the basics of the gospel, but he is widely recognized for cooperating with Roman Catholic and other religious leaders who are not faithful to the fundamentals, saying, “We have far more in common than what divides us. . . . Now there are still real differences, no doubt about that, but the most important thing is, if you love Jesus, we’re on the same team.”⁴ Warren is just one example of a history of inclusivism within broader evangelicalism.⁵ However, he has been a problem for some conservative evangelicals because of their associations and interactions with him. Saddleback Church, which he pastors, belongs to the Southern Baptist Convention. In 2011 John Piper held a Desiring God regional meeting at Saddleback Church in which he conducted a ninety-eight-minute interview with Warren.⁶ At the time of this writing, John MacArthur had been scheduled, along with Rick Warren, as one of the main speakers at the upcoming National Religious Broadcasters’ “Proclaim 19” conference. However, it was announced that he had to withdraw due to illness.⁷

What about the Conservative Evangelicals?

Although indifferentism is common in broader evangelicalism, conservative evangelicals are not indifferentists. Some conservative evangelicals have remained in compromised institutions in an effort to free them of liberal control and influence. We can debate whether the redemption of the institutions justifies the years of being yoked with those who denied the fundamentals. Nevertheless, their spirit has been more like that of original fundamentalists than that of the new evangelicals. The original fundamentalists stayed in their compromised institutions while seeking to purge them of liberalism. The new evangelicals, on the other hand, sought to go into liberal institutions and interact with their leaders. They were thus willing to accommodate the liberals in order to have a place at the table. Some conservative evangelicals have strongly criticized such accommodation,⁸ and there is at least one example of a conservative evangelical group

“pressuring” one of its founding members not to host a false teacher in a conference he was hosting.⁹

Despite this important clarification, it is fair to say that even conservative evangelicals share the view of broader evangelicalism that Christians and Christian institutions should not or cannot consistently practice secondary separation.¹⁰ There are debates among conservative evangelicals about whether various of their number should have invited or participated with this or that speaker or group, but it is rare to see somebody within the movement endorsing secondary separation as a valid application biblical principle.

Is Secondary Separation Biblical?

We have space here to offer only a few observations rather than a thorough defense of secondary separation. First, the Scriptures specifically command separation not only from unbelievers but also from professing believers whose behavior seriously contradicts their Christian profession and undermines the testimony of the church.¹¹ Separation is required when believers refuse to submit to the discipline of the body (Matt. 18:17), when they are living in notorious immorality (1 Cor. 5), when they are schismatic (Titus 3:10), and when they are living an unruly life (2 Thess. 3:6).

Second, indifferentism toward apostasy is serious. It disregards scriptural instruction (Gal. 1:9; Rom. 16:17). The New Testament is very strong in its denunciation of false teachers, much stronger than we normally are. False teachers are “ravening wolves,” “deceivers,” “cursed children,” “servants of corruption.” Scripture also makes plain that those who endorse and support such are participants in their wicked works (3 John 11). For example, the prophet rebuked King Jehoshaphat, asking him, “Shouldest thou help the ungodly, and love them that hate the LORD? therefore is wrath upon thee from before the LORD” (2 Chron. 19:2).

Third, not only are indifferentists sinning, but they are contradicting the gospel that they affirm. The way of salvation is exclusive. You cannot preach a gospel of salvation through Jesus Christ alone and embrace those who teach other ways to God or who deny the full deity and full humanity of Christ. Justification is by faith alone. You cannot honestly preach that truth and at the same time say “brother” to someone who denies it. At the very least, such self-contradictory behavior teaches that the great doctrines of the Faith are not truly fundamental. At worst it is dishonest and hypocritical.

What Should We Conclude?

As this brief sketch demonstrates, the practice of secondary separation is based on a serious biblical and theological argument. It is incumbent on conservative evangelicals to genuinely grapple with the issue, especially given their commitment to restoring doctrinal clarity in evangelicalism. Indifferentists are responsible for the theological disaster that conservative evangelicals are trying to remedy. If the conservative evangelicals hope to see long-term success in building and maintaining a fence around the gospel, they are going to have to sort out how to avoid handing wire cutters to those bent on tearing it down.

As for fundamentalists, it is wrong for us to treat conservative evangelicals as if they were apostates or indifferentists.

Nevertheless, we do neither ourselves nor our conservative evangelical brethren any favors by ignoring or minimizing the main difference between us. Applications may vary; however, we cannot in good conscience treat the principle itself as a matter of indifference.

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¹ See Naselli, David, and Collin Hansen, gen. eds., *Four Views on the Spectrum of Evangelicalism* (Zondervan: 2011), pp. 40, 53, 63, 67.

² Roger E. Olson, “What Is ‘Fundamentalism’ and Who Is a ‘Fundamentalist’?” *Patheos* (www.patheos.com/blogs/rogere-olson/2013/02/what-is-fundamentalism-and-who-is-a-fundamentalist/, accessed 3/22/2019).

³ “Rick Warren Says Billy Graham Inspired Him to Witness to LGBT, Muslims, Atheists Despite Criticism,” *The Christian Post*, Feb. 27, 2018 (<https://www.christianpost.com/news/rick-warren-says-billy-graham-inspired-him-witness-to-lgbt-muslims-atheists-despite-criticism.html>, accessed 3/20/2019).

⁴ “Rick Warren on Catholicism,” Catholic News Service, Nov 26, 2014 (<https://www.youtube.com/watch?v=6Ha031JXlc&feature=youtu.be> accessed 3/20/2019). His statement fails to address *which* Jesus (Jesus Christ as the Bible presents Him, or the merely human Jesus of liberal theology?) and what it means to “love Jesus.” Lost people do not love Jesus, and lost people can become saved people only by grace through faith alone, not through the sacramental system of the Roman Catholic Church.

⁵ See Part 3 of Rolland McCune, *Promise Unfulfilled: The Failed Strategy of Modern Evangelicalism* (Ambassador International, 2004).

⁶ “John Piper Interviews Rick Warren on Doctrine,” May 27, 2011 (*Desiring God*, <https://www.desiringgod.org/articles/john-piper-interviews-rick-warren-on-doctrine>, accessed 3/23/2019).

⁷ “H. B. Charles Jr., Mike Huckabee Added to Proclaim 19 Speakers Lineup,” NRB March 21, 2019 (<http://nrb.org/news-room/articles/nrbt/hb-charles-jr-mike-huckabee-added-proclaim-19-speakers-lineup/>, accessed 3/23/2019).

⁸ See Iain Murray, *Evangelicalism Divided: A Record of Crucial Change in the Years 1950 to 2000* (Banner of Truth, 2000). R. C. Sproul wrote in 2006, “An evangelical is a fundamentalist that wants the respect of modernists, and sells his soul to get it. . . . We evangelicals are they who cut this deal with the modernists, ‘We will call you brother, if you will call us scholar’” (“Our Fundamentalist Betters,” from *Table Talk Magazine*, 3/1/2006, Ligonier Ministries, <https://www.ligonier.org/learn/articles/our-fundamentalist-betters/>, accessed 3/21/2019).

⁹ “TD Jakes Linked to James MacDonald’s Resignation from Gospel Coalition,” *The Christian Post*, January 25, 2012 (<https://www.christianpost.com/news/t-d-jakes-connection-to-james-macdonalds-resignation-from-the-gospel-coalition.html>, accessed 3/23/2019).

¹⁰ See Albert Mohler, “Confessional Evangelicalism,” *Four Views*, pp. 76–77.

¹¹ Given the variety of cases involved and the nature of instruction elsewhere in the New Testament, it seems unreasonable to presume that the Lord intends to apply this principle only to these specific situations.

Fundamentalism and Denominationalism

They Are Not the Same Thing

Christ's Desire Regarding Unity and Division

Among the several penetrating themes of Christ's high priestly prayer recorded in John 17:1–26, the vital spiritual unity of believers is given special emphasis. He prayed for a rich oneness among believers as a witness to the world of the glory of God's grace which made their mutual love and harmony possible.

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. (John 17: 21)

Christ taught through His prayer that the secret to the unity of believers is their shared intense devotion to the Lord in all His glory ("that they also may be one in us," v. 21). This was not an organizational or institutional unity Christ was praying for but a harmony that transcended the visible, the physical, and the ecclesiastical. This oneness of believers with each other, in spite of all their natural, human differences and their many church denominational differences today, is to be compelling evidence that Christ was the image of the invisible God sent by the Father into the world. Is that what lost men and women see through the Bible-believing church today?

Why So Much Denominational Division?

American Bible-based Christianity has evolved over the last three centuries into a bewildering maze of factions. How did this happen? A concise "thirty-thousand-foot fly-over" of American church history will help us begin to make some sense out of this complex and disturbing reality.

Division Born of the Freedom of Religion. The division of Bible-believing groups in America was initially a phenomenon inherited from Europe. Drawn by the appeal of freedom from religious persecution, perpetrated by the state and state-run churches in Europe, many different Bible-centered groups of believers immigrated to the United States during the Colonial

Era and following. As the waves of immigrants came, some for economic opportunity as well as religious freedom, they brought their denominational distinctives with them, based on the teachings of their leaders and the churches that predominated in the geographical regions of their origin. Some were from the various factions of the Protestantism of Europe (e.g., Presbyterian, Lutheran, Reformed, Methodist); others were from Baptist and Anabaptist groups (e.g., English Baptists and Nonconformists, Brethren, Mennonites). From these diverse seeds of denominationalism, the great harvest of diversity that is American Bible-based Christianity grew.

Division Caused by Fidelity to the Fundamentals. Two decades into the twentieth century, a great divide developed in the mainline Protestant denominations in the United States, named the Fundamentalist-Liberalism Controversy. This was caused by the departure of the leaders of these major denominations from the truth, i.e., the theological orthodoxy taught in Scripture. The result was theologically liberal and theologically conservative churches bearing the same denominational labels, i.e., Presbyterian, Baptist, Methodist, to name the primary ones.

Division Caused by Organizational Separatism. Following this great divide, a further division among believers then arose over the responsibility of remaining in those mainline denominations to purge out the theological infidelity in them or separate from them as a matter of obedience to the command of Scripture as found in 2 Corinthians 6:17–18, which became the classic call for separation.

Many believers remained in their theologically corrupt denominations. Many others separated from them to form new fellowships, institutions, and denominations for the sake of theological and personal purity. The latter course has proven to be the way of wisdom for maintaining the purity of the church. The mainline denominations have continued



to decline morally, spiritually, and theologically from the early twentieth century to the present.

Division Caused by New Evangelicalism. Next, around mid-twentieth century, the unity among theologically and socially conservative Christians, churches, and denominations was brought to a breaking point by a Christian philosophy called "New Evangelicalism" (a name coined by one of its originators). The propagators of this new philosophy espoused several key tenets: (1) dialogue with theologically liberal leaders rather than the refutation and reproof of them; (2) adaptation to the culture for evangelistic purposes, resulting in the adopting of practices which Christians formerly viewed as worldly or sinful (e.g., the beverage use of alcohol; dancing; attendance at movie theatres; the use of rock music for entertainment and eventually Christian worship; less traditional, modest attire for women), and (3) the embracing of an agenda of social justice and reform as an essential part of the gospel message, broadening it out beyond the message of personal salvation by grace through faith for the repentant sinner. Those most committed to the purity of the Church and faithfulness to the truth separated themselves from churches following the new evangelical philosophy.

Outcomes of Division. The disunity of biblically based Christianity in America today is tragic, by any measure. But in another sense, it is gloriously revealing. First, it is a testimony to the limits of the understanding of God's children in their grasp of the details of His revelation to us. Second, it also humbles us as we consider how far short of the pure ideal of Christian

unity we have fallen as mere men, making us candidates for His mercy and His grace daily. Third, the divisions in the true church in America are often a testimony to the victory of truth over error as it is applied in the church. Where the truth as revealed in Scripture is at stake, disunity for the sake of a pure conscience is the only acceptable alternative.

Holding to Denominational Divisions and the Fundamentals

Having faced the harsh reality of our divisions in the Bible-believing church in America, we must still assert that not all that divides us as Christians is sinful. As a conservative, separatist Baptist, I hold to both organizationally and theologically distinctive ideas taught in Scripture in addition to the cardinal doctrines of the Faith.

I hold these teachings as a matter of conscience. These truths are widely known and held by Baptist believers around the world. You can find a concise explanation of the Baptist "distinctives" in the March/April 2014 issue of *FrontLine* magazine (go to www.fbfi.org and click on the "FrontLine" tab).

I find a rich oneness with fellow believers who share fidelity to the fundamentals *and* to these distinctive understandings of Scripture, as we assemble together in our local church. They result in a common shared language and even worldview about some of the prominent details of Scripture beyond the fundamentals, while at the same time, they distinguish us from other branches of the family of God who do not hold them. The question at hand is whether that is a problem. It can be, if carnal divisiveness arises from them, a spirit of exclusivity and superiority.

Humility and Kindness toward Those Who Differ. While holding firmly to our denominationally identifying truths, Baptist believers must acknowledge some important realities. These realities will impact the way we view our distinctive teachings, our view of those who don't hold to them, and the disposition and tone with which we defend them to other believers who are not Baptists.

First, from the earliest centuries of the church to the present, there have been wise and well-instructed Christians who have not embraced one or more of the distinctive doctrines held by Baptists. In response to this reality, genuine humility requires that we acknowledge that not one of us is omniscient in our interpretation and application of Scripture.

Second, Christ taught that there are truths of major import in Scripture and those of lesser import. Jesus taught that the greatest commandment is to love God. The second greatest is to love your neighbor. All other commandments are to be understood and practiced in light of these two, according to Matthew 22:35-40. Just a chapter later in a blistering rebuke of the Jewish religious leaders of His time, Jesus said in Matthew 23:23, "Woe unto you, scribes and Pharisees,

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hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.” At a bare minimum, we learn from these passages that we must always labor to determine the theological truths, qualities of heart and godly behaviors that fit into these two contrasting categories, the greatest and the less great, the weightiest and the less weighty. For example, some of the Baptist distinctives are essential to being a true believer, a part of the family of God, while others are essential for a fuller, more accurate understanding of the symbolic ordinances and governance of the Church. Both are important and true, but comparing them one to the other, they are clearly not equally weighty in a spiritual and eternal sense.

Third, a spirit of kind reasonableness toward those with whom we disagree is always the will of God for believers. The fruit of the Spirit in us is gentleness (Gal. 5:22), which is a compassion that overlooks sins, shortcomings, weaknesses, ignorance, and differences of opinion, especially as it concerns matters of lesser import in Scripture.

Finding Common Ground for Fellowship and Ministry

A Necessary Caution. There are times when *not* extending fellowship to other believers on the more public, formal church level is the right thing. It helps avoid the appearance of agreement with or endorsement of teaching and practices that clearly do not align well with Scripture and the nature of a Holy God, especially in light of the present evil age (Gal. 1:4). It is always better to be divided by truth and the gracious application of it than united by error and the behavior that grows from it.

Something Greater than the Minutia. But on the other hand, should there not be an intentional focus on the fundamentals that unite us that will allow fellowship around the preaching of the Word in conferences, evangelistic outreaches, and

educational endeavors to show our unity of heart in Christ so that the world may know Him? Can we never join in ministry efforts with those who hold to the fundamentals and practice personal and ecclesiastical separation, even though they don't share our denominational distinctives?

And what about our unity with other Baptists? As fundamental, separatist Baptists, should we ever allow our affinity for certain Baptist leaders, select Baptist Christian institutions, a particular orthodox English translation of the Bible, a particular style of preaching, or other finely nuanced applications of Scripture prevent our unity around the fundamentals of the Faith for fellowship and ministry? If we do, we are certainly missing the ideal of spiritual unity Christ prayed that we would all come to know as the children of God.

Family Fellowship with our Brothers and Sisters. Showing unity in our love for God *on a personal level with fellow Christians* before those who do not know Christ is clearly biblical and a step toward the ideal of true unity set forth by Him. For the sake of the gospel and for reaching others with it, we certainly can fellowship at work with a Methodist who is a believer. We ought to take our lunch break for mutual encouragement and prayer with a brother in Christ, even though his church holds some less-than-traditional teachings about the ministry of the Holy Spirit. If that neighbor who belongs to the large, evangelical Presbyterian church in town has a clear profession of faith in Christ, we must love and treat him as the brother he is, especially for the sake of the unbelievers who live near us.

This is true unity that will glorify Christ. And certainly it will help us reach the ideal Jesus prayed for: “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.”

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History of *The Fundamentals*

In 1909, as fundamentalism and theological liberalism battled in the major denominations in America, two Christian brothers committed their funds to publish a series of books which would set forth the fundamentals of the Christian faith. Lyman Stewart had helped found the Hardison and Stewart Oil Company, which later became Union Oil Company of California, with Stewart as vice-president and later president. He had attended a Bible conference at Niagara-on-the-Lake and had become interested in publishing literature dealing with the fundamentals of the Christian faith.

Lyman had grown up in a godly Presbyterian family. Although he remained a member of the Immanuel Presbyterian Church, Los Angeles, his giving was increasingly directed outside the Presbyterian denomination, perhaps because of his increasing interest in and support for dispensationalism and his concern over the increasing liberalism in Presbyterianism.¹ In August of 1909 he attended a service at the Baptist Temple in Los Angeles, where A. C. Dixon, pastor of Moody Church, was preaching. He believed he had found the man who could help fulfill his desire. When

Dixon returned to Chicago, he established the Testimony Publishing Company, which then published twelve volumes of *The Fundamentals* from 1910 to 1915. Each volume contained about 125 pages of articles written by many of the leading conservatives in America, Canada, and Great Britain. Lyman and his brother Milton each contributed about \$150,000 (a combined value of more than \$6 million today) to the project.²

The Committee

A committee of men oversaw the work, although there is no record of the procedure they undertook to decide what articles would be included or how the articles were evaluated. This committee originally consisted of three laymen (Henry P. Crowell, Thomas S. Smith, and D. W. Potter) and three clergymen (R. A. Torrey, Louis Meyer, and Elmore Harris). Torrey had by now left Moody Bible Institute for full-time evangelism; Meyer was a Jewish Christian evangelist working for the Presbyterian Board of Home Missions; and Harris was a Baptist pastor from Ontario who was serving as president of the Toronto Bible Training School.³ The editor (actually called

the executive secretary) was initially A. C. Dixon. When he left to pastor the London Tabernacle in London, Dr. Louis Meyer assumed the work of the executive secretary. Upon Meyer's death, R. A. Torrey assumed the role. Three volumes appeared in 1910, three more in 1911, an additional three volumes in 1912, and the final three volumes were issued between 1913 and 1915.

Publication

The first volume was mailed to about 175,000 people in various areas of Christian ministry. The number of the second volume increased significantly. The third volume was sent to about 300,000 ministers. The number of copies of later volumes were reduced to 250,000. By the time all twelve volumes were completed, a total of 3 million copies had been printed and distributed free of charge.

The Fundamentals is currently available in a four-volume set, published first by the Bible Institute of Los Angeles⁴ in 1917 and since republished by Baker.⁵ The four-volume set reordered the articles, organizing them into broad categories. In one way, this is helpful, enabling the reader to view similar articles easily. In another, it disturbs the original "feel" of *The Fundamentals*. For instance, the personal testimonies are all found in volume four of the new edition; in the original set, they were scattered through the articles.

Sixty-four authors wrote for *The Fundamentals*. The majority were dispensational and millenarian, but not all. The most thorough discussion of *The Fundamentals* is found in Sandeen's *The Roots of Fundamentalism*.⁶

Not Seeking to Be Strident or Divisive

The authors of *The Fundamentals* did not view themselves as taking the initial shots in the war with modernism; they were simply standing for truth. The issues for the most part were a reaction to the current theological and religious scene. The articles, for the most part, were not strident. The style, instead, was moderate. Specific positions on eschatology were in the background.

The articles reflected the situation of the time. The writers were united in their view of an inerrant and infallible Bible, issuing from God, given through human writers, and

preserved in the mass of the manuscripts. Issues divisive to fundamentalism as a movement were avoided; an example is the single article on the church, which avoided any reference to the local church or to church polity or distinctiveness. There was a common core of doctrine, identified in the articles on Scripture, God, Christ, and the practical issues; there was a willingness to disagree on other issues.

There was a confident spirit in *The Fundamentals*. The writers exhibited an attitude that a declaration of truth, with clear and convincing arguments, would be sufficient to win the day. It was not. *The Fundamentals* strengthened their own but did little to convince the modernists of their error.

Today's fundamentalist may learn much from *The Fundamentals*. The confidence in truth cannot be underrated. The willingness to stand for truth, no matter what the world may think, cannot be abandoned. The insistence on a biblical basis for that truth is an absolute necessity.



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¹ Ernest R. Sandeen, *The Roots of Fundamentalism: British and American Millenarianism 1800–1930* (Grand Rapids: Baker, 1978), 193.

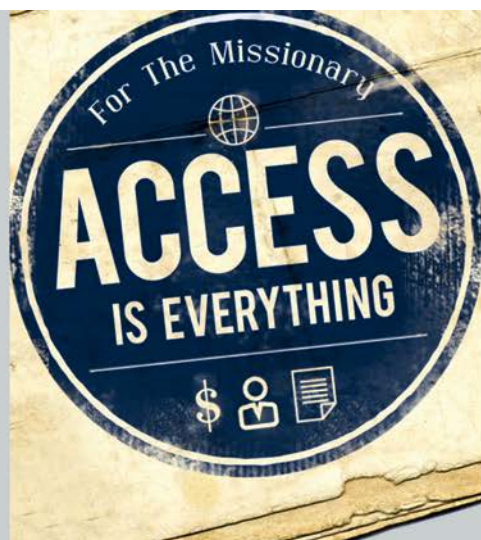
² On the cover of each volume was the statement, "Compliments of Two Christian Laymen." The Stewart brothers were not interested in publicity or public accolades for their work. The closest thing to a biography appears to be "The Stewarts as Christian Stewards, the Story of Milton and Lyman Stewart," *Missionary Review of the World* 47 (August 1924): 595–602. Their personal papers were donated to the Bible Institute of Los Angeles.

³ Sandeen, 196.

⁴ Lyman Stewart was a cofounder of the Bible Institute of Los Angeles.

⁵ Reference to articles will be from the four-volume set, since few individuals have access to the original twelve-volume set. See the set's appendix for a comparison of which articles appeared in the various volumes.

⁶ Sandeen, 188–207. The basic premise of Sandeen's work has been negated by those who followed him, but the data presented is still valuable.



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Priorities of The Fundamentals

One way to establish the priorities of the fundamentals is by simply identifying how many articles were dedicated to specific topics in *The Fundamentals*. Ernest R. Sandeen likens the series of articles to a wheel, “its central hub composed of articles related to the Bible, surrounded by general doctrinal articles arranged like spokes leading to the rim where the more practical or peripheral concerns were handled.”¹ Liberal theology had attacked the deity of Christ and the reality of the biblical concept of the Godhead, the authenticity and authority of Scripture, and numerous other areas of traditionally accepted theology. Numerous articles, therefore, centered around these specific issues. The priorities of *The Fundamentals* were, first the Bible, then key doctrines (particularly Christology) that were under attack by the liberals of the day, and finally an emphasis on the practical outworking of those doctrines.

The Bible

One important focal point of *The Fundamentals* was “the defense of the orthodox view of Scripture.”² Seven articles focused on positive biblical topics: inspiration of the Scriptures, unity of the Scriptures, and prophecy. Eighteen articles were written to defend Scripture from the attacks of higher criticism.

Inspiration, Inerrancy, Authority. James Gray wrote a positive, definitive article on inspiration. He identified the books, not the writers, as the objects of inspiration.³ He was insistent that “the record for whose inspiration we contend is the original record . . . and not any particular translation or translations of them whatever. There is no translation absolutely without error, nor could there be, considering the infirmities of human copyists, unless God were pleased to perform a perpetual miracle to secure it.”⁴ He adopted the 1893 Presbyterian Church of America statement on inspiration: “The Bible as we now have it, in its various translations and revisions, when freed from all errors and mistakes of translators, copyists and printers, (is) the very Word of God, and consequently wholly without error.”⁵ George Bishop agreed. He stated, “We take the ground that on the original parchment—the membrane—every sentence, word, line, mark, point,

pen-stroke, jot, title was put there by God.” And he added that while the parchment may be destroyed by man or time, the words written there remain.⁶

Arguments for the inspiration of Scripture were varied. George Bishop argued from internal evidence.⁷ A. T. Pierson argued from the unity of the Bible.⁸ Arno Gaebelein used fulfilled prophecy as the basis for his argument for inspiration.⁹ Philip Mauro, a lawyer, wrote a strong article on the authority of Scripture in the life of the believer.¹⁰

Gray answered the objection of those who would declare the inerrancy of the originals to be moot since we possess only copies which are not absolutely exact representations. First, those who reject inerrancy fail to see that the “character and perfection of the Godhead are involved in that inerrancy.”¹¹ Second, Gray compared the perfection of Jesus with the perfection of Scripture. The character of Jesus should not be considered imperfect merely because it has never been perfectly reproduced before the current generation; neither, then, should the character of the Bible.¹² His third answer focused on biblical criticism. If there was not an absolute original standard, then the work of textual criticism would be without value; therefore, the very desire and goal of textual criticism argued for an inerrant original.¹³ He concluded that the attainment of that goal was not very far off. “Do not the number and variety of manuscripts and versions extant render it comparatively easy to arrive at a knowledge of its text, and does not competent scholarship today affirm that as to the New Testament at least, we have in 999 cases out of every thousand the very word of that original text?”¹⁴

James Orr rejected an infallible Church, but argued for an infallible Bible. He was critical of higher criticism not because it was criticism but because of the wrong basis and arbitrary methods which led to “demonstrably false results.”¹⁵

Higher Criticism. George Marsden views the crucial issue in the era of *The Fundamentals* to be “that of the authority of God in Scripture in relation to the authority of modern science, particularly science in the form of higher criticism of Scripture itself.”¹⁶ The writers did not reject higher criticism totally, but they did argue against the improper use of higher

FOREWORD

This book is the first of a series which will be published and sent to every pastor, evangelist, missionary, theological professor, theological student, Sunday school superintendent, Y. M. C. A. and Y. W. C. A. secretary in the English speaking world, so far as the addresses of all these can be obtained.

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criticism. True criticism enters into its inquiries with an open mind, while false criticism was controlled by speculative thinking. There was common agreement among the writers that modernists were routinely prejudiced against the supernatural and miraculous. Joseph D. Wilson submitted a thorough defense of the Book of Daniel.¹⁷ Andrew Craig Robinson wrote a very brief article defending the fact that Moses authored the Pentateuch.¹⁸ J. J. Reeve gave his personal testimony and argued that higher criticism was a result of accepting evolution and carrying evolutionary concepts into the development, or the "evolution," of the Bible.¹⁹

Other articles dealt with higher criticism in a broader perspective. Hague identified liberal higher criticism with "unbelief," "subjective conclusions," "German fancies," "and anti-supernaturalism."²⁰ He argued that higher criticism requires that the doctrine of inspiration has to be rejected or modified to a position very different from the commonly understood position.²¹ The result was the elimination of the authority of the Bible and of Christ.²² Franklin Johnson, after listing eight fallacies, concluded that there is "intellectual consistency in the lofty church doctrine of inspiration" and that there is no possible way to position oneself between belief in inspiration and belief in higher criticism; they are mutually incompatible.²³

Theology

The second priority was theology, particularly the defense of the Godhead and the importance of salvation. Beale sees the most valuable contribution to be these articles which "supported particular doctrines that liberals disputed, as the deity of Christ, the atonement, and future retribution."²⁴ There were four general apologetics for Christianity, two articles argued for the existence of God, and seven articles concerned themselves with issues surrounding the deity and life of Christ. These thirteen articles "rank among the most judicious and well argued in the entire collection."²⁵ Only one article dealt with the church and that was by Anglican low-church bishop J. C. Ryle. His article dealt with the universal church and had no reference to the local church at all.²⁶ Two articles focused on the Holy Spirit and reflected some of the popular Keswick thoughts of the time.

William G. Moorehead focused on the deity of Jesus. He argued for the sinlessness of Christ, and His omnipotence and omniscience; he also rejected the spurious gospels which denigrated Christ's character or work.²⁷ B. B. Warfield also argued for the deity of Christ.²⁸ In his article he recognized the dual roles of evidence and experience: "We believe in God and freedom and immortality on good grounds, though we may not be able satisfactorily to analyse these grounds. . . . The Christian's conviction of the deity of his Lord does not depend for its soundness on the Christian's ability convincingly to state the grounds of his conviction."²⁹ He believed that the greatest argument for the deity of Christ was the existence of Christianity.³⁰ John Stock argued for the deity of Christ based almost entirely on the declarations of Christ himself.³¹ James Orr based his belief on the virgin birth of Christ on scriptural testimony, from both the Old and New Testaments.³²

Thomas Whitelaw argued for the existence of God, in opposition to atheists ("There is no God"), agnostics ("I cannot tell whether there is a God or not"), and materialists ("I do not need a God; I can run the universe without one").³³ A more significant article, in light of the modernist/fundamentalist controversy, is one by Robert Speer on the Fatherhood of God.³⁴ His premise is a comparison of the "moral inadequacy of a mere belief in God" and "the moral and spiritual adequacy of a recognition of God as Father exposed in Christ as God."³⁵

The personality and deity of the Holy Spirit was argued by Torrey.³⁶ He used the attributes of personality, his activity, and the comparison of the Holy Spirit with Christ as "another Comforter." This was the only article that discussed the doctrine of the Holy Spirit.

The modernist concept of sin as a mere taint in man's existence or some type of mere weakness of character, or even a figment of a theologically perverted imagination was clearly rejected. Whitelaw defined sin in clear, biblical terms, describing its nature, origin and ultimate outcome.³⁷ A more technical article on sin, dealing with the biblical words and their meanings, was presented by Charles Williams.³⁸ A third article by Robert Anderson showed the ultimate results of sin—the judgment of God on mankind.³⁹ In opposition to modernist hopes of a universal salvation, Anderson declared mankind a failure, without excuse, hopelessly depraved and lost. He also spoke briefly of modernism as "Neo-Christianism," having no real connection to genuine Christianity.⁴⁰

Two articles on the Atonement emphasized the only hope for salvation from the judgment of sin.⁴¹ Franklin Johnson rejected the moral influence theory as insufficient, with only the substitutional atonement as adequate to remove the penalty of sin.

Practical Theology

While there were numerous academic articles in the earlier volumes dealing with higher criticism, doctrine, etc., there was a later emphasis on more popular themes, particularly beginning with Volume 7. The practical articles included five personal testimonies (appearing as the last article in each of the first five volumes, after which A. C. Dixon left), several articles attacking the "isms" of the day,⁴² several appeals for missions and evangelism,⁴³ five discussions of the relationship between science and Christianity, and several miscellaneous pieces (including articles on prayer, the Lord's Day, and money). The practical articles and the personal testimonies showed the importance of evangelism, personal spirituality, and prayer.

There was a strong emphasis on evangelism, especially in the later volumes. L. W. Munhall delineated the basic doctrines which underlay evangelism.⁴⁴ Genuine evangelism must be based upon discipleship; the evangelist must know experimentally the power and joy of the gospel. Power from the Holy Spirit and faith in God are necessary as well. The field of evangelism is the world. The preacher is to be a *martyr*, a martyr or witness to the faith he is proclaiming. The message is that sin is universal and produces eternal consequences, redemption comes through Jesus' blood, Jesus rose

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2019

June 4-6, 2019

Philippines Regional Fellowship
Bob Jones Memorial Bible College
125 Matahimik Street, Quezon City
Philippines 1101

June 10-12, 2019

99th Annual Fellowship
Red Rocks Baptist Church
14711 West Morrison Road
Morrison, CO 80465

July 29-31, 2019

Alaska Regional Fellowship
Maranatha Baptist Church
7747 East 6th Avenue
Anchorage, AK 99404
907.338.2123

September 10, 2019

NYC Regional Fellowship
Bethel Baptist Fellowship
2304 Voorhies Avenue
Brooklyn, NY 11235
718.615.1002

September 21, 2019

New England Regional Fellowship
(Meeting with the New England
Foundations Conference)
Heritage Baptist Church
186 Dover Point Road
Dover, NH 03820

October 21-22, 2019

Central Regional Fellowship
Harvest Hills Baptist Church
9713 North County Line Road
Yukon, OK 73099
Host: Dr. Larry Karsies

November 18-20, 2019

Northern California Regional Fellowship
Pastors' Retreat
Wolf Mountain Camp
16555 Jericho Road
Grass Valley, CA 95949
530.273.8709

2020

February 3-4, 2020

Rocky Mountain Regional Fellowship
Westside Baptist Church
6260 West 4th Street
Greeley, CO 80634

February 10-11, 2020

Winter Board Meeting
Bible Baptist Church
2724 Margaret Wallace Road
Matthews, NC 28105

March 2-4, 2020

South Regional Fellowship
Morningside Baptist Church
1115 Pelham Road
Greenville, SC 29615
Host: Pastor Josh Crockett

July 27-29, 2020

Alaska Regional Fellowship
Immanuel Baptist Church
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SOUND WORDS

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

First Partaker

The Preacher as a Man of God—James Stalker (1848–1927)

Some of you reading this have at least a volume or two in your library by the Scottish professor/preacher James Stalker. His *The Trial and Death of Jesus Christ* is a masterpiece of spiritual understanding and evangelical devotion and, though brief, both *The Life of Jesus Christ* and *The Life of St. Paul* are treasures of spiritual suggestiveness. If you've not yet made use of these three, I believe that you'll find them to be refreshing resources.

It is disappointing that there is no full-length biography of Stalker. But the broad outline of his life includes two pastorates (the latter in Glasgow) over a period of nearly thirty years. Following that valuable pastoral shaping, he accepted the position of Professor of Church History (1902–26) in the United Free Church College located in Aberdeen.

Stalker excelled as a preacher. A contemporary compared his energy and forcefulness in the pulpit to that of a blacksmith, *like that of a man at the anvil, using force but measuring it, driving at a point but guarding the blow*. Another described his method as being a *steady sequence of thought, that orderly march of argument, to what seemed the inevitable conclusion*.

During the years of the revival movement following the Moody and Sankey meetings of 1873, Stalker was an enthusiastic supporter. He said of those days, *At that time we had many experiences which have ever since made Christ intelligible; and the Book of the Acts of the Apostles*

especially has a meaning to those who have passed through such a movement that it could scarcely, I should think, have for anyone else.

But my interest in Stalker for the purpose of this column is in his role as a lecturer on preaching. He was given several prestigious opportunities, including lectureships at Louisville Baptist Seminary and Richmond Presbyterian Seminary. But he is most remembered for the magnificent series that he did for Yale's annual Lyman Beecher lectureship in 1891. His ten addresses were published as *The Preacher and His Models*. The first edition of five thousand copies sold out in just a few weeks; a second edition was issued shortly thereafter, and preachers have been valuing it highly ever since.

In the introductory lecture Stalker shared with his American friends that he had come to have certain convictions about preaching *burned in upon my mind*. Foremost among them was his persuasion that of all the tasks a minister undertakes in a church, it is his preaching which is far and away the most important. And this, he said, is despite the fact that many in a congregation seldom give their pastor the kind of feedback that would assure him that this is the case.

I used to think that, if it did men good, they would speak more of it. But they pay no compliments to their daily bread; yet it is the stuff of their life. If ministers knew the silent appreciation of helpful preaching, they would work, if not harder, at least more brightly and hopefully. . . . Preachers should remember that the large silent part of their flock is only reached by preaching, and, therefore, they should give their strength to it, and not to little meetings.

But this conviction wasn't due merely to the fact that it is in the public meetings on the Lord's Day that a pastor reaches greater numbers of his people for good than in all the smaller administrative and ministry

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

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gatherings of a week combined. It was due to this fact: *Preaching, if it is of the right kind, is the voice of God.*

On that foundation Stalker built the next four lectures in the series, lessons from the ministries of the Old Testament prophets. He began with the call of Isaiah, and said that an inference to be drawn from it is often overlooked. The common understanding is that Isaiah's call implies that a man called to the ministry should have an experience of that calling which is distinct from his experience of personal salvation. Stalker didn't dispute that perspective. But he explained that he felt that there was a lesson *sounder and more useful*. He put it like this.

The outer must be preceded by the inner; public life for God must be preceded by private life with God; unless God has first spoken to a man, it is vain to attempt to speak for God.

In the introductory lecture Stalker shared with his American friends that he had come to have certain convictions about preaching burned in upon my mind. Foremost among them was his persuasion that of all the tasks a minister undertakes in a church, it is his preaching which is far and away the most important.

In other words, the premise that *preaching, if it is of the right kind, is the voice of God*, is valid only insofar as the preacher has himself, through his own devout communion with the Lord in secret, heard the voice of God in the passages he attempts to preach to the congregation in public. What then occupied the bulk of the lecture was Stalker's attempt to expand upon this principle, not so much instructionally as inspirationally. I've lightly edited this expansion, and trust that the Lord may use it in some blessed way to encourage our pursuing an even more intimate, devotional communion with the Lord, for the sake of energizing the effectual power of our Lord's Day preaching. I'll begin with the restatement of Stalker's understanding of the primary inference to be drawn from Isaiah's call.

It is this: that the outer must be preceded by the inner; public life for God must be preceded by private life with God; unless God has first spoken to a man, it is vain for a man to attempt to speak for God. This principle has an extensive and varied application.

It applies to the beginnings of the religious life. I should like to be allowed to say to you, gentlemen,

with all the earnestness of which I am capable, that the prime qualification of a minister is that he be himself a religious man—that, before he begins to make God known, he should first himself know God. How this comes to pass, this is not the place to explain. Only let me say, that it is more than the play upon us of religious influences from the outside. There must be a reaction on our own part—an opening of our nature to take in and assimilate what is brought to bear on us by others. There must be an uprising of our own will and a deliberate choice of God.

Of course in the history of many there are, at this stage, experiences almost as dramatic and memorable as this scene in the life of Isaiah; and they may be composed of nearly identical elements. In some haunt of ordinary life—perhaps in the church of one's childhood or in the room consecrated by the prayers of early years—there comes a sudden revelation of God, which transfigures everything. In this great light the man feels himself to be like an unclean thing, ready to be condemned and annihilated by the presence of the Thrice Holy. But then ensues the wonderful revelation of grace, when God takes up the soul in despair and draws it to His heart, penetrating it with the sense of forgiveness and the confidence of childhood. It is not surprising that this new-born life should feel itself at once dedicated to the service of God. I heard one of our most rising ministers say a short time ago, that he knew he was to be a minister on the very day of his conversion, though at the time he was engaged in a totally different pursuit.

But this may come later; and it may be the burden of another great moment of revelation. For, as I have hinted already in this lecture, the true Christian life is not all a silent, unmarked growth; it has its crises also, when it rises at a bound to new levels, where new prospects unfold themselves before it and alter everything. There are moments in life more precious than days, and there are days which we would not exchange for years. Swept along with other materials into the common receptacle of memory, they shine like gold, silver, precious stones among the wood, hay, stubble of ordinary experience. It is impossible to say how much one such experience may do to direct and to inspire a life. I believe that many a humble minister has such an experience hidden in his memory, which he may never have disclosed to anyone, but which is invested for himself with unfading splendor and authority, and binds him to the service of God till his dying day.

I do not know that I have ever seen an entirely satisfactory statement of what constitutes a call to the ministry. Probably it is one of those things of the Spirit which cannot be mathematically defined. The variety of the calls in Scripture warns us against laying down any scheme to which the experience of every one must conform. It is the same as with the

commencement of the spiritual life, where also the work of the Spirit of God overflows our definitions. While some can remember and describe the whole process through which they have passed, others who exhibit as undeniably the marks of the Divine handiwork can give comparatively little account of how it took place. The test of the reality of the change is not its power of being made into a good story. In the one case, however, as in the other, a conscientious man will give all diligence to make his calling and election sure. Excellent chapters on the subject will be found in Spurgeon's *Lectures to My Students* and Blaikie's *For the Work of the Ministry*.

But this principle, which we have drawn for our own use from Isaiah's call, applies not only to the initial act, but to every subsequent detail of our life. It is true of every appearance which a minister makes before a congregation. Unless he has spent the week with God and received Divine communications, it would be better not to enter the pulpit or open his mouth on Sunday at all. There ought to be on the spirit, and even on the face of a minister, as he comes forth before men, a ray of the glory which was seen on the face of Moses when he came down among the people with God's message from the mount.

It applies, too, on a larger scale, to the ministerial life as a whole. Valuable as an initial call may be, it will not do to trade too long on such a memory. A ministry of growing power must be one of growing experience. The soul must be in touch with God and enjoy golden hours of fresh revelation. The truth must come to the minister as the satisfaction of his own needs and the answer to his perplexities; and he must be able to use the language of religion, not as the nearest equivalent he can find for that which he believes others to be passing through, but as the exact equivalent of that which he has passed through himself. There are many rules for praying in public, and a competent minister will not neglect them; but there is one rule worth all the rest put together, and it is this: Be a man of prayer yourself; and then the congregation will feel, as you open your lips to lead their devotions, that you are entering an accustomed presence and speaking to a well-known Friend. There are arts of study by which the contents of the Bible can be made available for the edification of others; but this is the best rule: Study God's Word diligently for your own edification; and then, when it has become more to you than your necessary food and sweeter than honey or the honey-comb, it will be impossible for you to speak of it to others without a glow passing into your words which will betray the delight with which it has inspired yourself.

Stalker includes at this point a particularly challenging quotation from Richard William Church, Dean of London's St. Paul's Cathedral (1871–90). Regrettably, Church was associated with John Henry Newman in the

Tractarian Movement within the Church of England. Nevertheless, his words quoted by Stalker reflect a deeply spiritual conception of the minister's inner life.

You have to be busy men, with many distractions, with time not your own: and yet, if you are to be anything, there is one thing you must secure. You must have time to enter into your own heart and be quiet, you must learn to collect yourselves, to be alone with yourselves, alone with your own thoughts, alone with eternal realities which are behind the rush and confusion of moral things, alone with God. You must learn to shut your door on all your energy, on all your interests, on your hopes and fears and cares, and in the silence of your chamber to "possess your souls." You must learn to look below the surface; to sow the seed which you will never reap; to hear loud voices against you or seductive ones; and to find in your own heart the assurance and the spell which makes them vain. Whatever you do, part not with the inner sacred life of the soul whereby we live within to "things not seen," to Christ, and truth and immortality. Your work, your activity, belong to earth; no real human interest, nothing that stirs or attracts or that troubles men in this scene of life, ought to be too great or too little for you. But your thoughts belong to heaven; and it is to that height that they must rise, it is there that in solitude and silence they must be rekindled, and enlarged, and calmed, if even activity and public spirit are not to degenerate into a fatal forgetfulness of the true purpose of your calling—a forgetfulness of the infinite tenderness and delicacy, of the unspeakable sacredness, of the mysterious issues, which belong to the ministry of souls.

I do not know that I have ever seen an entirely satisfactory statement of what constitutes a call to the ministry. Probably it is one of those things of the Spirit which cannot be mathematically defined. The variety of the calls in Scripture warns us against laying down any scheme to which the experience of every one must conform. It is the same as with the commencement of the spiritual life, where also the work of the Spirit of God overflows our definitions.

Stalker then continues:

Perhaps of all causes of ministerial failure the commonest lies here; and of all ministerial qualifications, this, although the simplest, is the most trying. Either we have never had a spiritual experience deep and thorough enough to lay bare to us the mysteries of the soul; or our experience is too old, and we


Power for work like ours is only to be acquired in secret; it is only the man who has a large, varied and original life with God who can go on speaking about the things of God with fresh interest; but a thousand things happen to interfere with such a prayerful and meditative life.

have repeated it so often that it has become stale to ourselves; or we have made reading a substitute for thinking; or we have allowed the number and the pressure of the duties of our office to curtail our prayers and shut us out of our studies; or we have learned the professional tone in which things ought to be said, and we can fall into it without present feeling.

Power for work like ours is only to be acquired in secret; it is only the man who has a large, varied and original life with God who can go on speaking about the things of God with fresh interest; but a thousand things happen to interfere with such a prayerful and meditative life. It is not because our arguments for religion are not strong enough that we fail to convince, but because the argument is wanting which never fails to tell; and this is religion itself. People everywhere can appreciate this, and nothing can supply the lack of it. The hearers may not know why their minister, with all his gifts, does not make a religious impression on them; but it is because he is not himself a spiritual power.

There comes to my mind a reminiscence from college days, which grows more significant to me the longer I live. One Saturday morning at our Missionary Society there came, at our invitation, to talk to us about our future life, the professor who was the idol of the students and reputed the most severely scientific of the whole staff. We used to think him keen, too, and cynical; and what we expected was perhaps a scathing exposure of the weaknesses of ministers or a severe exhortation to study. It turned out, on the

contrary, to be a strange piece, steeped in emotion and full of almost lyrical tenderness; and I can still remember the kind of awe which fell on us, as, from this reserved nature, we heard a conception of the ministry which had scarcely occurred to any of us before; for he said, that the great purpose for which a minister is settled in a parish is not to cultivate scholarship, or to visit the people during the week, or even to preach to them on Sunday, but it is to live among them as a good man, whose mere presence is a demonstration which cannot be gainsaid that there is a life possible on earth which is fed from no earthly source, and that the things spoken of in church on Sabbath are realities.

Side by side with this reminiscence there lives in my memory another, which also grows more beautiful the more I learn of life. It was my happiness, when I was ordained, to be settled next neighbour to an aged and saintly minister. He was a man of competent scholarship, and had the reputation of having been in early life a powerful and popular preacher. But it was not to these gifts that he owed his unique influence. He moved through the town, with his white hair and somewhat staid and dignified demeanor, as a hallowing presence. His very passing in the street was a kind of benediction, and the people, as they looked after him, spoke of him to each other with affectionate veneration. Children were proud when he laid his hand on their heads, and they treasured the kindly words which he spoke to them. At funerals and other seasons of domestic solemnity his presence was sought by people of all denominations. We who labored along with him in the ministry felt that his mere existence in the community was an irresistible demonstration of Christianity and a tower of strength to every good cause. Yet he had not gained this position of influence by brilliant talents or great achievements or the pushing of ambition; for he was singularly modest, and would have been the last to credit himself with half the good he did. The whole mystery lay in this, that he had lived in the town for forty years a blameless life, and was known by everybody to be a godly and prayerful man. He was good enough to honor me with his friendship; and his example wrote deeply upon my mind these two convictions—that it may sometimes be of immense advantage to spend a whole lifetime in a single pastorate, and that the prime qualification for the ministry is goodness. 



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Dr. Mark Minnick pastors Mount Calvary Baptist Church in Greenville, South Carolina. You may listen to his sermons at mountcalvarybaptist.org/pages/sermons.

Bring . . . the Books

Authorized: The Use and Misuse of the King James Bible

Some topics are so controversial that readers need only hear the book title and the review is settled. Unfortunately, books about the KJV typically fall into one of two categories—books passionately defending it as the only preserved translation for English speakers, or books disassembling KJV-onlyism piece by piece. Both tend to bristle with bellicose arguments and martial defenses.

But *Authorized* (Lexham Press, 2018) fits neither category. Mark Ward refuses to attack the KJV but aims instead to explore how we ought to think about translation itself, and how to make the best use of the riches we have. His writing is clear, winsome, and even entertaining, catching you by surprise when you realize how much you're learning.

Chapter 1 candidly discusses the liabilities of making a change—what we might lose if we stop using the KJV. Chapter 2 points out the richness of the KJV's English but also pauses to measure just how much we really are understanding. Chapter 3 substantiates this by exploring two specific forms of language change. Dead words such as “trow,” “emerod,” “collops,” and “durst” have simply passed out of contemporary English. The second category is more challenging: the problem of “false friends”—“words that are still in common use but have changed meaning in ways that modern readers are highly unlikely to recognize.”

For instance, Elijah's charge “how long halt ye between two opinions” (1 Kings 18:21) is not asking (as I always assumed) why they have stopped indecisively between Baal and Yahweh. In 1611 the word “halt” meant “limping” or “hobbling along.” Israel's not vacillating; they're hypocritically hanging on to both. Similarly, the phrase “not convenient” (Eph. 5:3–4) meant “inappropriate”—not “bothersome” as it does today. In both cases, the KJV translators rendered the passages clearly, accurately and beautifully . . . for 1611. What makes these “false friends” so challenging is that we still use the words and therefore assume we know what they mean. But often the meaning has evolved over four centuries, so what we hear has a different meaning than it did for translators. And unless you're an avid user of the *Oxford English Dictionary*, your dictionary probably doesn't even list the obsolete meanings of these words.

Chapter 4 explores the Flesch-Kincaid readability index, asking whether a computer analysis is a good way to gauge readability, and how we can know whether one translation is easier to understand than another. Chapter 5 lays a theological foundation for translation. For example, the Levites who gave the Scripture to the returned remnant not only “read . . . distinctly” but also “gave the sense” so the people could understand it (Neh. 8:8); the biblical authors themselves often provide translations for better understanding (such as “*talitha cumi*” in Mark 5:41); and in 1 Corinthians 14:27–28, translation for understandability is a nonne-

gotiable. Even the Greek of the New Testament is an interesting example, since God chose to use the common, vernacular Greek of the day. Translating the Scripture into the current language of the common people of the day was also a major concern of the Reformation.

Clearest of all, the KJV translators themselves wrote that “without translation into the vulgar tongue [the language currently spoken by the common people], the unlearned are but like children at Jacob's well (which was deep) without a bucket or something to draw with.”

Chapter 6 discusses ten good objections to using vernacular or modern translations, and chapter 7 takes up the important question of choosing which translation to use. Here, Ward makes the critical argument that we ought to be willing to using multiple, accurate Bible translations for different purposes. The KJV translators themselves argued that no single translation will be perfect. Similarly, Miles Coverdale, the first person to translate the entire Bible into English, wrote that “there cometh more knowledge and understanding of the Scriptures by their sundry [various] translations than by all the glosses of our sophistical doctors.” Coverdale is saying that a multiplicity of translations will deepen our understanding of Scripture. We might find that one translation is most suited for our children, another for careful exegetical research, and another for evangelism to people that are illiterate. Ward writes, “I want to change the paradigm we've all been assuming. Stop looking for the 'best' English Bible. It doesn't exist. God never said it would. Take up the embarrassment of riches we now have. Make the best of our multi-translation situation, because it's a truly great problem to have.”

The KJV debate is now a tired bone of contention where all sides are deeply entrenched. But Ward demonstrates that the trenches have been dug in the wrong place and in the wrong way. Arcane discussions about Greek texts and translation-bashing are unproductive. But we should be able to recognize and discuss language-change and develop a biblically rooted philosophy on translation into the vernacular that the KJV translators argued for and practiced. Ward approaches these issues irenically, thoughtfully, and engagingly.

Authorized is a valuable starting point to help people struggling with these questions. Even if your own conclusions differ from Ward's, you will benefit by processing these insights and deepening your appreciation of the riches we have in English. Whatever your view, it is an enjoyable and informative read. ☞

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

Dr. Joel Arnold teaches national church planters at Bob Jones Memorial Bible College in Manila. He writes regularly at RootedThinking.com.

The Book of Mark begins abruptly: “the beginning of the gospel of Jesus Christ, the Son of God” (Mark 1:1). This abruptness has prompted many proposals as to its significance. The purpose of this article is to show that Mark’s opening declaration is the theme of his testimony, specifically that Jesus is the Son of God.

The widespread consensus is that Mark presents Jesus as the Servant, since the book is one of movement and activity. From Jesus’ departure from Nazareth to His baptism, one almighty deed follows another until His resurrection. The Servant aspect, while true, is *dependent* on Jesus Christ being the Son of God. “On the one hand, because He is divine He is the ideal Servant and the perfect Savior; on the other hand, His miraculous works as Savior and as the Servant of the Lord prove that He is divine.”* Jesus’ Deity and Sonship are foundational.

The first aspect of Mark’s declaration is “beginning.” What beginning? The beginning of the gospel involved a prophesied messenger, a voice in the wilderness, and a name, John the Baptist (Mark 1:2–4). All the Gospels mention this “beginning” (Mark 1:4–11; Matt. 3:1–17; Luke 3:2–22; John 1:19–34). The fulfillment of the foretold started at this point. The importance for our discussion is that immediately, at the “beginning,” Jesus was publicly recognized as “the Son of God” (Mark 1:11; John 1:29–34).

Mark continues to build his theme. The good news is Jesus. The good news is not merely His teaching but Himself. Who is He? It is this question that the Gospels constantly bring before their hearers. The title “Christ” is part of this answer, referring to Jesus as the Anointed, the Messiah—the Promised One. His human name speaks of His mission of saving “his people from their sins” (Matt. 1:21). “Jesus Christ” suggests that He is the promised seed of the woman (Gen. 3:15). But what made this man, who is called Christ, *unique* is His divine Sonship. Jesus Christ is the “Son of God.” In Jesus’ day there were many of the same name. There were even those who claimed to be Christ. The divine Sonship is the *unique* qualification of this man, Jesus the Christ. Everything, including Christ being the Servant, the King, or perfect man, hangs on Mark’s theme that He is the Son of God.


In the Book of Mark this foundation theme and qualifier on the Person of Jesus Christ is noted at several critical points. Twice the divine Sonship is voiced by God the Father: “Thou art my beloved Son, in whom I am well pleased” (Mark 1:11). This first occasion at Jesus’ baptism changed John the Baptist’s message from “after me cometh a man” to “I saw, and bare record that this is the Son of God” (John 1:30, 34). The emphasis is on Jesus’ Deity as Son.

The second occasion is at the Mount of Transfiguration: “This is my beloved Son: hear him”

(Mark 9:7). The demons were shouting out whenever they saw Him, “Thou art the Son of God” (Mark 3:11). At their first confrontation in the synagogue of Capernaum, Jesus rebuked a demon who cried out, “I know thee who thou art, the Holy One of God” (Mark 1:24). Even the Adversary stated, “If thou be the Son of God . . .” (Matt. 4:3, 6). This uniqueness of His Person was the root offense at His Jewish trials. Jesus kept declaring that He was the Son of God (Mark 14:61–62), and that assertion ensured His death: “We have a law, and by our law he ought to die, because he made himself the Son of God” (John 19:7). “If thou be the Son of God, come down from the cross. . . . He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God” (Matt. 27:40, 43).

Mark’s account began with this thematic proposition and bookends with the same. The centurion exclaimed, “Truly this man was the Son of God” (Mark 15:39). Every action of Jesus, as Servant, was declaring His unique relation to God the Father. Every sign, every miracle, was to convince and persuade the hearers that He was the Son of God.

Other passages, outside of Mark’s thematic declaration, support his theme. Jesus, the apostles, and the early church proclaimed and testified this truth. Even today we confess that Jesus is the Son of God: “Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God” (1 John 4:15). The person who overcomes the world “believeth that Jesus is the Son of God” (1 John 5:5). Paul, Silas, and Timothy proclaimed Jesus Christ as the Son of God: “For the Son of God, Jesus Christ, . . . was preached among you by us” (2 Cor. 1:19). Immediately upon his conversion, Saul began to proclaim “Christ in the synagogues, that he is the Son of God” (Acts 9:20). The eunuch answered Philip, “I believe that Jesus Christ is the Son of God” (Acts 8:37). Space fails to continue the Scripture references.

One might ask why this is so important. Why the repetition that Jesus Christ is the Son of God? *Jesus, the Son of God, is the good news that is to be believed, confessed, and proclaimed.* “For if ye believe not that I am he, ye shall die in your sins” (John 8:24). The Book of Mark does abruptly begin with the declaration of the “gospel of Jesus Christ, the Son of God.” As we have seen, this is not so abrupt. This declaration is the propositional statement of which the Book of Mark keeps setting before our face. The testimony of God is the testimony concerning Jesus as the Son of God (1 John 5:9). Indeed, His Sonship is what makes the gospel the saving good news. 

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

* Thurman Wisdom, “The Introduction of the Servant of the Lord” (*Biblical Viewpoint*, Vol. XI, No. 2), 103.

Windows

A Dominant Dedication

Realizing that it is God's enabling grace to do of God's good pleasure (Phil. 2:13), Paul imitated that truth by dominantly pursuing the goal of the very upward call of God in his life (Phil. 3:14) as he ran to obtain that prize (1 Cor. 9:24). Paul displayed a dominant dedication in his pressing toward a Christlike life.

A Demonstrative Dedication

The July 19, 1948, edition of *Time* magazine contained a story about a young woman newly awarded the Medal of Freedom—a lady they called “Joey.” Joey was, in fact, Mrs. Josefina Guerrero from Manila, a society figure in her native country. During World War II, Joey was a spy for our side. And she was the best. For all the secret maps and messages she carried back and forth across enemy lines, she was never apprehended, never searched once. How Joey was able to dedicate herself to achieve her remarkable wartime record is amazing.

Josefina Guerrero was the toast of Manila. She was young, pretty, and vivacious; her husband was a wealthy medical student at Santo Tomas University. Everything was going her way. That was before the war. After the Japanese invaded the Philippines, Josefina joined her friends—the other young matrons of Manila—and together they worked to help the internees and the US prisoners of war, bringing them food, clothing, medicine, and messages. When the Americans landed on Leyte, Josefina offered to become a spy. She had already gained valuable experience in the Manila underground; she would be the best spy the Americans had ever had, she said. And we, smiling at her youthful enthusiasm agreed.

On her first mission, she mapped the waterfront fortifications of the Japanese and the locations of enemy anti-aircraft batteries. Armed with nothing more than a sketchbook and a pencil, she prowled the restricted areas recording all that she saw. From Josefina's drawings, American planes were able to pinpoint their targets. The success of this and of subsequent missions earned Josefina the respect of her allies.

One mission took her through fifty-six miles of Japanese encampments and checkpoints and freshly sown minefields. With a top-secret map taped to her back, she trudged those fifty-six miles on foot. For three years Joey continued her cloak-and-dagger career. Then one day the war was over, and with it ended Joey's job as a spy. A grateful US War Department awarded her the Medal of Freedom with silver palm for having saved “untold” American lives. If there was one testimony to her ultimate success in espionage, it was that she lived to tell about it. Joey—Josefina Guerrero—was never caught. Stopped many times by suspicious Japanese, she was never apprehended, never even searched. For Joey had a secret weapon, an unconditional insurance policy to which any other spy would be unlikely to subscribe.

An impenetrable barrier, if you will. Her unfailing deterrent to those who would detain her was an authentic disease . . . called leprosy (Paul Aurandt, *More of Paul Harvey's The Rest of the Story*)! Joey used what was given to her and dominantly demonstrated her dedication.

In his *Treasury of Hymn Histories* Al Smith tells about Ed

Spencer, a rather well-known athlete of his day who attended Northwestern University in Evanston, Illinois. He was one of the first to win a gold medal for the United States in the Olympics. The campus of Northwestern is bordered on one side by Lake Michigan. One evening, Ed was doing his studies in the library while a storm was raging outside. Some fellows suddenly came in excitedly exclaiming, “Ed, the *Lady Elgin* has just been thrown upon the rocks and is sinking. There are a lot of people onboard who will drown unless we do something right away!” Ed ran from the library out to the lake and saw that the situation was indeed serious. The storm had calmed somewhat, but it was still dangerous. Without a minute's hesitation, he rid himself of any extra clothing which might hinder him and dived into the rolling, choppy waves. He was able to reach the wreck and, fighting his way back, he brought the first person to safety. He had repeated this heroic effort several more times when those on shore said, “Ed, you've done all you can. You'll kill yourself if you try it anymore.” Ed's reply was, “I've got to do my best,” and again he plunged in and brought another to safety, and then another and another—and this he continued until he had rescued some seventeen souls destined to perish! He could go on no further but fell unconscious on the shore. All through the night, as he lay in the infirmary, he kept repeating, “Have I done my best, fellows? Fellows, have I done my best?”

Ed Spencer had done his best, but this experience had cost him his health. In the years that followed, Ed lived the life of a semi-invalid. Some years after this heroic night, a man taking a trip westward happened to stop in Phoenix, Arizona. He had heard of Ed Spencer and found by accident that he was living there and so decided he would pay the hero a visit. He was directed to a small cottage near the edge of town. Here he found the former Olympic champion—no longer a robust athlete but just a shadow of his former self. In the course of their conversation, the visitor said to him, “Ed that was certainly a great thing you did that night many years ago. I know it cost you a lot of health and wealth, and I wouldn't call this cottage any substitute for what you could have gained had you kept your health. But hum-

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

Charles Spurgeon

ble as your life is, I'm sure that those you rescued haven't forgotten, and they do remember you with some help from time to time." There was a long moment of silence and then slowly, with tears running down his cheeks, Ed replied, "Not one ever came back and even said thank you." It was the relating of this story that led Ensign Edwin Young to write "Have I Done My Best for Jesus?"

I wonder have I done my best for Jesus,
Who died upon the cruel tree?
To think of His great sacrifice at Calvary!
I know my Lord expects the best from me.

How many are the lost that I have lifted?
How many are the chained I've helped to free?
I wonder, have I done my best for Jesus,
When He has done so much for me?

A Decisive Dedication

In 1723 a dedicated nineteen-year-old young man by the name of Jonathan Edwards got alone with God and penned the following:

I made a solemn dedication to give of myself and all that I have to God. To be for the future in no respect my own. And to act as one that has no right to himself at all. I solemnly vow to take God for my whole portion and happiness and to look on nothing else as any part of my happiness. Nor to act as if I were and resolve that His law would be the constant rule of my obedience and engage to fight with all my might against the world, the flesh, and devil to the end of my life.

Here are a few of Jonathan Edwards's decisive resolutions.

1. To live with all my might while I do live.
2. Never to lose one moment of time, to improve it in the most profitable way I can.
3. Never to do anything which I should despise or think meanly of in another.
4. Never to do anything out of revenge.
5. Never to do anything which I should be afraid to do if it were the last hour of my life.

In 1849 a young Hudson Taylor wrote,

Well do I remember as in unreserved consecration I put myself, my life, my friends, and my all upon the altar. And I remember the deep solemnity that came over my soul with the assurance that my offering was accepted. The presence of God came unutterably real, and stretching myself on the ground and laying there before Him with unspeakable awe and unspeakable joy a deep consciousness that I was not my own took possession of me which has never been effaced.

Will Borden wrote his mother from India in 1905, I pray that God will take my life into His hands and use it for the furtherance of His Kingdom as He sees best. I feel sure He will answer my prayer. I have so much of everything in this life and there are so many


millions that have nothing and live in darkness. I know it is not easy thing to serve the Lord, but others have been enabled to do so and there is no reason why I shouldn't do it.

In 1934 dedicated missionaries John and Betty Stam were genuine sacrifices for the cause of Christ. Years earlier Betty, when she was at Moody Bible Institute, prayed, "Lord I give up all my own plans and purposes, all my own desires and hopes, and I accept Thy will for my life. I give myself and my life, my all utterly to Thee to be Thine forever." Ten years later a young girl read those words, took them as her own, and penned them in her Bible. Her name was Elizabeth Howard, who later married missionary Jim Elliot.

A Devotional Dedication

Over two hundred years ago dedicated men and women who were members of John Wesley's Holy Club asked themselves the following questions each day in their private devotions.

1. Am I consciously or unconsciously creating the impression that I am better than I really am? In other words, am I a hypocrite?
2. Am I honest in all my acts and words, or do I exaggerate?
3. Do I confidentially pass on to another what was told to me in confidence?
4. Can I be trusted?
5. Am I a slave to dress, friends, work, or habits?
6. Am I self-conscious, self-pitying, or self-justifying?
7. Did the Bible live in me today?
8. Do I give it time to speak to me every day?
9. Am I enjoying prayer?
10. When did I last speak to someone else about my faith?
11. Do I pray about the money I spend?
12. Do I get to bed on time and get up on time?
13. Do I disobey God in anything?
14. Do I insist upon doing something about which my conscience is uneasy?
15. Am I defeated in any part of my life?
16. Am I jealous, impure, critical, irritable, touchy, or distrusted?
17. How do I spend my spare time?
18. Am I proud?
19. Do I thank God that I am not as other people, especially as the Pharisees who despised the publican?
20. Is there anyone whom I fear, dislike, disown, criticize, hold a resentment toward, or disregard? If so, what am I doing about it?
21. Do I grumble or complain constantly?
22. Is Christ real to me?

Let us continue to run to obtain, pressing toward the mark for the prize of the high calling of God in Christ Jesus (1 Cor. 9:24; Phil. 3:14). 

Mark Love pastors Colchester Bible Baptist Church in Colchester, Connecticut.



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A Roundtable Discussion

Dr. Kevin Schaal (FBFI president), Dr. Kevin Bauder (Central Seminary), Dr. Steve Hankins (Bob Jones University), Dr. David Shumate (International Baptist College and Seminary), and Mark Herbster (Maranatha Baptist Seminary) gathered for an online discussion on The Fundamentals and their relationship to the problems we face today. This is a synopsis of an hour-long discussion. You can watch the entire discussion by finding the link at Proclaimanddefend.org.

Schaal: What impact did *The Fundamentals* have on the theological landscape of its day? Did their publication make a difference?

Bauder: I am not sure that the series was intended to either to get people to “come out” or “put out.” It was intended to be a restatement of orthodoxy in the face of new challenges—in particularly the challenge of religious liberalism. About half of the articles in the original twelve volumes have to do with the doctrine of Scripture, which makes sense because that is the doctrine that was under attack by liberals. There were articles about other fundamentals and “isms” of various sorts, and then there was a collection of articles that were mainly about Christian living, testimony, and that sort of thing. I think it was really aimed as a restatement of real Christianity in the face of one huge denial but then several little denials as well, and I think it served that purpose. It resurfaced the idea that Christianity has a doctrinal core, it has a biblical core.

If it was intended as a standard to rally the troops, it did not do that right away, primarily because it was published on the eve of World War I and immediately people got distracted. But in its statement of fundamental doctrines it provided a platform from which future generations could work.

Schaal: So it was answering the question about what real Christianity looks like, doctrinally and practically—is that what you are saying?

Bauder: Yes. They made the point that real Christianity has a doctrinal boundary and it includes doctrines about Jesus Christ and the atonement, but then real Christianity includes also a way of living, a way of relating to God, a way of ministering in the world.

Schaal: So do *The Fundamentals* have the same relevance today that they did one hundred years ago?

Bauder: Some of the articles are highly relevant, some would strike us as odd because they are addressing issues that we do not really address anymore or because they have been addressing issues that have been highly addressed since then.

Schaal: We are now in the twenty-first century, and while some of the issues are the same, we are facing new controversies not considered one hundred years ago. What are those?

Herbster: We are not facing the same doctrinal issues in such a broad way as they were one hundred years ago. Our present issues are not as clearly delineated. They are practical and cultural issues.

Shumate: There are issues we face with regard to practice. Evangelicalism adopted a policy of infiltration by the mid-twentieth century and became eventually a great mixed multitude. Evangelicalism then became the new mainline church.

Schaal: Not all people within liberalism were liberals. They were just content to live with them. Then with the rise of new evangelicalism in the 1940s and philosophy of infiltration back into liberal colleges and seminaries, there was a new mixed multitude created. Al Mohler has said that the biggest difficulty in reclaiming the SBC was not the theological liberals but the theological conservatives who were unwilling to confront and deal with liberalism within the convention. It has always been the disobedient believers who refuse to take a stand on the clear issues that create the biggest problem.

Shumate: Spurgeon said the same thing during the Downgrade Controversy. History never completely repeats itself. One difference is that it seems to be a lot more undefined now. You have unofficial coalitions of people as opposed to rigid denominations. “Who is really associating with whom?” is perhaps a more difficult question today.

Hankins: When you come back to what would be primary points of concern now, I can think of two important issues. We need a theological articulation of a right view and practice of worship and the same concerning worldliness. We need a theological articulation of the nature of worldliness and what characterizes it. This seems to be a watershed issue to me.



Kevin Schaal



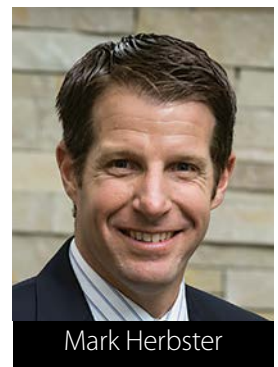
Kevin Bauder



Steve Hankins



David Shumate



Mark Herbster

Schaal: The advent of American popular culture took worship that had been consistent for millennia and turned it upside down. It took worship outside its normal and commonly accepted bounds, and now we are forced to define what aberrant worship looks like.

Hankins: I think we have been at that point for several decades now. I might be missing something, but I do not think we have gotten the job done of articulating the theology of worship and the practices that should grow out of it.

Schaal: The third thing I would add to worship and worldliness is a theology and practice of human sexuality. This is the big issue in broader nonfundamental evangelicalism. What the Bible says about this issue is pretty clear. The centrality of position and practice on this issue with regard to what is true Christianity is not being articulated as well.

Bauder: Nobody needed to defend the biblical doctrine of human sexuality a hundred years ago. *The Fundamentals* were not so much about the smaller circles that divide us within professing Christianity but the big outer circle that defines true Christianity as a whole. When it comes to the big outer circle, the fundamentals are not just doctrinal; some of the fundamentals are practical as well. The issue of homosexuality is a gospel-level issue, for instance.

Schaal: Yes. I think the whole issue of sex outside of marriage—that seems to be a big boundary issue.

Bauder: It certainly is in 1 Corinthians 5. In 1 Corinthians 5 Paul was articulating moral boundary issues. In another passage, Paul takes this issue of one who was unwilling to support his own family calling him an “infidel” and saying he has denied the faith. This is a gospel-level issue but it’s a matter of conduct rather than doctrine.

Hankins: So what I hear both Kevins saying is that there is an exegetical basis for what we say are boundary issues.

Bauder: There is only one boundary of Christianity, and everyone who is outside that boundary should never be recognized as a Christian. We should never extend any element of Christian fellowship to a person outside the boundary, and the boundary is the gospel. But I think that there are areas of separation within the boundary as well—we come to think of these as smaller circles. Now, if you take someone who is living an immoral life—they are not inside the circle to begin with. We are supposed to treat them as if they are outside the big circle. In fact, when Paul talks about them in 1 Corinthians 5, he calls them “so-called” brothers. Their conduct makes their profession a lie.

Shumate: So is reaching outside the big boundary for fellowship a big-boundary issue in itself?

Bauder: The problem with the New Evangelical is that he tries to pretend there is no boundary or that the boundary has huge gaps in it. Of all the errors that can be committed by someone inside the circle [of true Christianity], what the New Evangelical does is probably about as bad an error as I can imagine. I think he is doing greater damage than the guy who falls into adultery.

Schaal: So, back to the issue of worship. Is worship a big-boundary issue?

Shumate: There are two questions. In principle, is it? And second, how do you apply it? Worldliness and ungodliness in worship is a very serious issue.

Bauder: Worship includes doctrine (orthodoxy) and having our practices right (orthopraxy), it also includes loving God rightly (orthopathy).

Schaal: Having our passions right.

Bauder: Yes. Loving God wrongly becomes a boundary-level issue if someone or something is subverting our love of God sufficiently gravely.

Shumate: I think worship clearly is a big-boundary issue. After all, what is idolatry but a false worship? It was having an altar to Baal and an altar to Yahweh in the same courtyard and mixing those together. There is a great deficiency theologically in defining what idolatry is all about. We have a shallow understanding of idolatry.

Schaal: The last item we want to discuss is hermeneutics. Can hermeneutics become a big-boundary issue? After all, you can affirm inspiration, but then undermine Scripture with your hermeneutic.

Herbster: In early fundamentalism it was not. There were many various hermeneutics within the movement.

Shumate: There are aspects of hermeneutics that certainly can become a boundary issue because they strike at the heart of biblical authority.

Schaal: The impact of postmodern thought on hermeneutics has really changed the way people think about hermeneutics. That is an issue we are facing today that the early fundamentalists did not really address.

Bauder: The trajectory hermeneutic or the redemptive movement hermeneutic of William Webb strikes at our ability to understand and apply Scripture. It draws the line for the understanding and application of Scripture beyond the line of the Bible itself. You can come out with a morality that actually contradicts the morality that is revealed in Scripture. What those hermeneutics are being used to justify goes well outside the range of Christian orthodoxy. So yeah, I think that’s a gospel-level issue.

Hankins: So you are saying that any hermeneutic that undermines the concept of the authority and infallibility of Scripture is an invalid hermeneutic, and that is a boundary issue.

Schaal: So that is the work that we have ahead of us. We need to think this through, talk this through, and come to some conclusions. My concern is that our previous habit is to dictate from the top that this is what you have to do, without thinking through and reasoning through the issues. We have to be more than intuitive. We have some work ahead for us. This will probably be part of the work of the Church until Christ comes.

Thank you so much, gentlemen, for your participation. May God bless and guide us all in the work ahead.

NOTABLE QUOTES

Love to God is the foundation of gracious love to men. Men are loved either because they are in some respect like God, either they have the nature or the spiritual image of God; or because of their relationship to God as his children, as his creatures, as those who are beloved of God, or those to whom divine mercy is offered, or in some other way in regard to God. —Jonathan Edwards

The Devil did not tempt Adam and Eve to steal, to lie, to kill, to commit adultery; he tempted them to live independent of God. —Bob Jones, Sr.

There is in man, a mint always at work! His mind is ever coining evil thoughts. His heart is ever coining evil desires and carnal affections. His memory is the closet and storehouse wherein these evil things are kept! First we practice sin; then we defend it; then we boast of it. —Thomas Manton

If we do not abide in prayer, we will abide in temptation. Let this be one aspect of our daily intercession: "God, preserve my soul, and keep my heart and all its ways so that I will not be entangled." When this is true in

our lives, a passing temptation will not overcome us. We will remain free while others lie in bondage. —John Owen

Man is never sufficiently touched and affected by the awareness of his lowly estate until he has compared himself with God's majesty. —John Calvin

It is rash to pray and not to meditate. What we take in by the Word we digest by meditation and let it out by prayer. These three duties must be so ordered that one may not jostle out the others. —Thomas Manton

Worship that costs us nothing is worth precisely what it costs. —Leon Morris

Amarble cutter, with chisel and hammer, was changing a stone into a statue. A preacher looking on said: "I wish I could deal such changing blows on stony hearts." The workman answered: "Maybe you could, if you worked like me, upon your knees." —A.T. Pierson

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

By Grace Alone through Faith Alone in Christ Alone

Continued from page 36

speak." At that moment, I realized that this was my call to ministry.

My family and I moved to the United States in 2012. We lived in Gilbert, Arizona, where one of my sisters and her husband lived. We started attending church at Tri-City Baptist Church in Chandler. Three years later, I enrolled at International Baptist College and Seminary to pursue a Master of Divinity degree. At first I thought God would send me back to the Middle East to serve Him there, but He had other plans for my life. He used Pastor Daniel Llorente to direct my steps toward the chaplaincy program in the United States Air Force.

In 2018 my family and I finally became citizens of the United States of America. This summer I will get married to my beautiful, godly fiancée who supports my calling into the chaplaincy. God has been truly gracious and merciful to me. It is an honor to serve Christ, who laid down His life for a sinner like me. What an amazing path God has led me on!

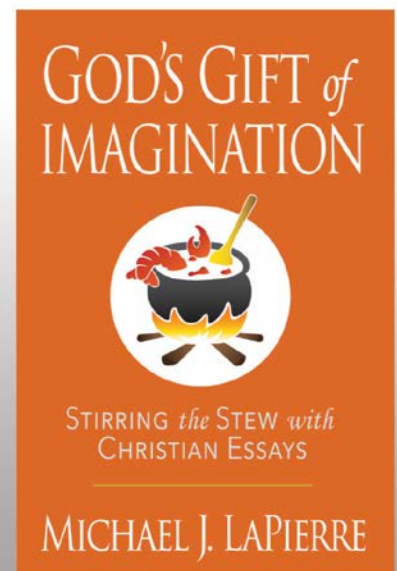
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Michael J. LaPierre is a former business executive who specializes in Christian leadership training and development.

God's Gift of Imagination is available at clwi.org and Amazon.com.



Mom

NOTE: At the BJU service honoring Beneth Jones the day before her funeral, her son, Stephen, talked about his mom's last days and hours, and I felt as though he had invited all of us ladies who loved her dearly to be there in the hospital room with the family. It was a special gift. Much of what he shares below, he shared that day. Beneth Jones loved so many, and we will greatly miss her.

Malinda Duvall, Managing Editor

In the weeks since my mother entered heaven, it's been overwhelming to realize how many lives she touched in her warm and self-effacing way. To be honest, I don't know where she found the time to write all the personal notes we've learned about or to be available to counsel so many ladies in times of need. It's daunting to look at her life at the end and aspire to emulate her usefulness to the Lord—until I remember that her life was simply a testament to God's work through one whose life was yielded to Him.

Mom was nine when she comprehended her need of Christ, and she spent the rest of her eighty-one years following Him. She never desired great things. Even twelve hours before her death she spoke of her dream for a life in the country . . . with horses. That sprang from some of her happier childhood memories in Washington State. She grew up in a Christian family with three older sisters and a younger brother. Her mother was their stability and warmth.

Her father moved the family often, growing impatient with various jobs. He was also an abuser of his youngest daughter—a horrible reality that drove my mother to the Lord for comfort and healing in an era when there was neither counseling nor recourse for such abuse. It's a testimony to God's grace that none of us saw a hint of bitterness in her toward him. In fact, we didn't learn about the abuse until several years ago. Before that we just understood that Mom had a unique ministry with hurting women.

Though Mom would have chosen a quiet life, God had perfectly gifted and prepared her to marry my father, Bob Jones III. Taking on his name, she took on his ministry as part of her own. For more than fifty-nine years she was beside him for everything and through anything. She didn't balk at having to take on the roles of both father and mother when Dad had to travel. Rather, she did what was needed, teaching us to pray for Dad while he was away and to view his ministry as ours. That undoubtedly helped us avoid bitterness.

When we were young, Mom worked a part-time job that allowed her to be home when we got out of school. She was always there for big and small events in our lives, and she took time with each of us to encourage our areas of interest and gifting. Though we were growing up in a "fishbowl" of sorts, Mom and Dad both helped us understand that the only expectations we needed to live up to were God's. Their greatest desire for each of us has always been to find God's will and do it.

As we grew older, Mom took on more, though it was still clear that her priorities were God, Dad, and family. Each of us remembers seeing Mom studying her Bible daily in her room. That time with God was the wellspring of her ministry at home, on the BJU campus, and elsewhere. She felt most comfortable entrusting the lessons God was teaching her to paper, and she wrote prolifically. Over the years she wrote and recorded 1200 five-minute syndicated radio devotionals, wrote thirteen books, numerous articles, and countless speaking outlines for classes, women's retreats, and other engagements.

She and Dad maintained a staggering travel schedule right up to the time that Mom began to experience unusual symptoms and pain last July. We saw God's grace in action as they accepted her diagnosis of lymphoma in August and rested in His care. Mom began chemotherapy, but she experienced almost constant pain, despite a 74% reduction in the cancer. God gave us a sweet Thanksgiving and Christmas together, and we were hopeful about her final scheduled chemo on January 31.

Mom's pain throughout January was unrelenting, but her doctors were confounded. Finally, she was admitted to the hospital January 26. After tests and scans, her oncologist canceled that last round of chemo. Instead, we met in Mom's hospital room on January 31 to learn that the lymphoma had come back aggressively and was now resistant to treatment. They estimated Mom had one-to-three weeks remaining.

We asked a few questions of the doctors, then Mom spoke up with clarity and eloquence: "Isn't God gracious! To have been hurting so much and now to look forward to heaven so soon." She spoke for about two minutes with a beautiful testimony of faith and joy. It was just what the doctors needed to hear, and just what we needed as well.

Just forty-nine hours later, on February 2, God called Mom to Himself. We had gathered in her bedroom and were singing "Like a River Glorious." As we completed the chorus the second time—"Stayed upon Jehovah, hearts are fully blessed; finding as He promised, perfect peace and rest"—my mother's quiet breathing went still. After eighty-one years of mortal life, the heart of Beneth Peters Jones experienced the perfect peace and rest vouchsafed by Christ when He saved her seventy-two years before.

Through tears we echo Mom's hospital testimony: "Isn't God gracious!"

Dr. Stephen Jones is the youngest son of Bob Jones III and Beneth Jones. He has two older siblings, Roxane Jones Robinson and Bob Jones IV. Stephen lives in Greenville, South Carolina, with his wife, Erin, and their three children.



Northwest Regional Fellowship

Greg Kaminski

We had a great conference at First Baptist Church in Sedro-Woolley, Washington, on March 11 and 12. Dr. Kevin Schaal, FBFI president, was our keynote speaker. Our theme was “Building on the Rock” from Matthew 7. Kevin stirred our hearts for the work of the Lord, especially with his closing message on the way the church functions in support of one another.

We also heard from two local pastors and Evangelist Jeremy Frazor. The hospitality of the church (with amazing meals) made it extra special for our fellowship and provided opportunities to get acquainted. We thank the church people for their faithful work behind the scenes.

A special blessing was the participation of long-time Northwest regional coordinator Pastor Tom Nieman. He asked the FBFI to replace him this year as he finds he is slowing down—though we observe he is still out serving the churches of the Northwest in pulpit supply on a regular basis. If that is slowing down, he is doing it well. We took the opportunity to thank him for his years of leadership among us.

Greg Kaminski, pastor of Westside Baptist in Eugene, Oregon, is our new regional coordinator for the Northwest Region. God blessed as we were able to put together on short notice a meeting well worth attending.

Lord willing, next year we will meet at Galilee Baptist in Kent, Washington. We will have the dates set shortly and will publish them in *FrontLine* and at FBFI.org.



South Regional Fellowship

Doug Wright

The South Regional Fellowship has traditionally been well attended, and this year was no exception. Tony Facenda has done an excellent job of planning and promoting the yearly event. The result is evident. Over one hundred people attended the fellowship, which met at the historic Catawba Springs Christian Church in Apex, North Carolina. Pastor Chuck Woodruff, his staff, and the people of Catawba Springs provided not only the facilities, meals, and organizational expertise but also staffed a nursery and showed a wonderful spirit. The nursery and children's events have allowed the South Region to encourage families to be a part of the fellowship. Lord willing, this trend will continue.

Dr. Alton Beal (president of Ambassador Baptist College) and Dr. Bud Steadman (executive director of Baptist World Missions) are well known and served as speakers for the general sessions. Both lived up to their reputation and preached biblically grounded messages with wonderfully practical applications. In addition, the workshops for men and ladies followed the theme "Joyfully Faithful." Of special note and blessing was the opportunity to interact with Mac and Beth Lynch. Mac and Beth served with the Wilds camp (North Carolina) for many years and now serve on staff at Catawba Springs. They, along with Pastor and Mrs. Woodruff, provided some excellent workshop sessions.

Planning for the 2020 South Regional Fellowship is almost complete. Tony Facenda has set a goal of planning and announcing the location and dates eighteen months ahead. This will allow our South Region members time to put it on their schedules. Morningside Baptist Church in Greenville, South Carolina, will be hosting the fellowship on March 2-4, 2020. South Region members can find more information at www.fbfisouth.org.



The Modernist-Fundamentalist struggle did not start at the end of the last century when German “higher criticism” came in to tear up the Bible and challenge the miracles of Christ. This Modernist struggle commenced at the very gate of Eden.
— Ian R. K. Paisley

I am not saying that *every* Fundamentalist is loving, but that every true Fundamentalist is loving. If a Fundamentalist is not loving, we need to go to him and exhort him about it. We need to help him.
— Wayne Van Gelderen Sr.

The hedonistic way of life, the anarchistic way of life, the antinomian way of life is the fruit of the flesh and is in resistance to the will of God. If God leaves you here to work for Him upon the earth, it is to restore His order to the earth.
— Bob Jones III

New Evangelicalism adheres to all the orthodox teaching of Fundamentalism, but is evolved of social philosophy. The truth is that New Evangelicalism doctors symptoms, and Fundamentalists doctor disease. New Evangelicalism says, “Take a Coke to that sinner down in Egypt in the hogpen.” Fundamentalism says, “Take the gospel to that sinner in the hogpen in Egypt, and he will get his own Coke.”
— Tom Malone

Satan is developing carnal motives in the ministry. One that I can think of is the success image. It is ruining the ministry. Brethren, numbers are not the criteria of success in the Lord’s work. The Bible does not condemn numbers, but it does condemn the motives we have. And you have to admit that there are many dodos who in some way get into the ministry and who actually are out to build a name. There are many ridiculous things going on. There is every kind of gimmickry.

— J. B. Williams

It will not suffice to say, “My faith is all right, though there is a little error in it.” With equal propriety, we might say of a glass of water, that “it is good drinking water, though it has a little poison in it.”

— J. W. Porter

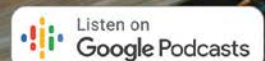
God says that men are given over to a reprobate mind because they will not receive the truth. That terrible first chapter of Romans develops this truth. Because they desired not to keep God in their thoughts, God gave them over to a reprobate mind that they should believe a lie. But these men are ignorant by choice—the choice by which they reject Jesus Christ and their refusal to accept the facts of history.

— Bob Jones

Compiled by Dr. David Atkinson, Pastor Emeritus, Dyer Baptist Church, Dyer, Indiana, and itinerant preacher

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lan-guage | noun 1.a. Communication of thoughts and feelings through a system of arbitrary signals, such as voice sounds, gestures, or written symbols.

ON LANGUAGE & SCRIPTURE

God's gift of language is so cool. Leastways, I think it is. ("Leastways" is also cool.)

Because of the weird series of political circumstances that befell England over the centuries, Latinate French words entered our language at different times and even from different regions of France. (French people were just always befalling English people over the centuries.)

And other cool, weird stuff happened. If you want to know it all—and I mean *it all*, listen to Kevin Stroud's *History of English* podcast. I'm a junkie ("junkie" is *not* a cool word).

Stroud recently pointed out that "stunned," "astounded," and "astonished" all came into English from the same Latin root. They came through different means and at different times, and that's why they're different. And I thought: there has to be a Bible study angle for this, or I can't get it into a column.

Of course, there is. There is almost always some connection between the Bible and any given aspect of linguistics, because the Bible is language. Lots of it.

I actually want to pick up a connection from my last column (you were waiting on tenterhooks, right?). ("Tenterhooks" is *sort of* cool.) Think again of the name "James." It comes ultimately from the Hebrew name "Jacob." And in the Greek New Testament, it is indeed spelled *Iakobos*. There's the "k" and there's the "b." So where did those consonants go as the name entered English?

Nowhere. They're still present—in "Jacob." But not in "James." That Hebrew word has entered English twice, and it has come in different each time. This is the way contact between languages works.

The particular history of "James" is a bit fuzzy, but it appears that the "b" in Latin's *Iacobus* morphed into an "m," becoming *Iacomus* in pronunciation though not in writing. And then the "c" just kind of fell away. We're left with "James."

A similar thing happened in Spanish, which has the names *Jacobo* and *Jago* (as in *Santiago*—Saint James). Italian has a mix-up: *Giacomo*. It has the "c" but not the "b."

Essentially, English-speaking Christians traditionally call Jacob "Jacob" and James "James." But both come from the same root. God's gift of language is so cool.

Dr. Mark L. Ward Jr. is a Logos Pro at Faithlife and the recent author of *Authorized: The Use and Misuse of the King James Bible*. He blogs at byfaithweunderstand.com.



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Foundations Baptist Fellowship International

The first two columns in this series explored the whence and the what of the church—where did it come from and how is it to be defined. The New Testament fleshes out the internal nature of the church through a variety of illustrative descriptions. Each image evokes a distinctive aspect of the church's relationship to God.

The People of God

The angel Gabriel announced Christ's mission in these terms: "he shall save his people from their sins" (Matt. 1:21). In the immediate historical context, that surely sounded to Joseph like a reference to his OT people, Israel. But James expanded the referents of this phrase to include believing Gentiles as well, when he explained God's purpose in this age as taking out from among the Gentiles "a people for his name" (Acts 15:14). Paul further clarifies that God calls all believers, both Jews and Gentiles "my people" (Rom. 9:25–26) in inaugural fulfillment of God's new covenant promise: "I will be their God, and they shall be my people" (2 Cor. 6:16; Heb. 8:10). The church constitutes God's own special people (1 Pet. 2:9–10). This identity continues into the age to come when "the tabernacle of God is with men, and he will dwell with them, and they shall be his people" (Rev. 21:3).

This most basic designation has deep roots back into the OT where Israel alone among all the nations was identified as "the people of God." The language especially highlights two sides of the core idea of belonging to God: (1) *divine possession* of the church so that she is not her own, and (2) the church's privileged *distinctiveness among all the people of the earth* as being uniquely associated with and owned by God.

The Body of Christ

The "people of God" is the most basic, transtestamental idea of the church; but the "body of Christ" metaphor is the most pervasive image in the NT. It is also a uniquely NT metaphor for God's people, expounded extensively by Paul in at least four different letters.

He first elaborates on this imagery in a letter to a church that sorely needed to understand their organic relation to each other and to Christ (1 Cor. 12:12–13, 25–27). He calls upon that imagery again in writing to the Romans (12:4–5). Later still in Ephesians, trying to help the church understand its organic unity in spite of previous racial barriers, Paul explains that Jews and Gentiles who embrace Jesus as Messiah and Savior now constitute one new body (2:16; 3:6)—the body of Christ, who is its head (1:22–23). The image has ramifications not only for church unity (4:4, 11–16) but also for interpersonal

relationships within the church, whether personal (4:25) or marital (5:23–32). Finally he embeds some of the same truths and applications in the sister epistle of Colossians (1:18, 24; 2:18–19; 3:15).

At least four core ideas are communicated by this figure for the church. (1) *Dependent and submissive union*—those who are in organic union with Christ as His body must live in submissive dependence on Him for life, health, growth, and direction. (2) *Unity and community*—those in organic union with Christ as His body are also in organic union *with each other*, implying the importance of our mutual care of, dependence on, and respect for each other. (3) *Diversity*—several of the "body" passages emphasize the variety and complexity associated with the human body metaphor. (4) *Expression*—The body represents the active "hands and feet" of the head as Christ accomplishes His purposes in the world through His body.

The Temple of God

As OT-oriented as it sounds, this is another uniquely NT expression for God's people. Israel was never described this way. The temple, by definition and function, was (a) the locus of the glory of God in the earth, and (b) the place where God would meet with His people on the basis of the appointed sacrifices offered through the appointed priesthood. That shadow has been replaced by the reality of God's dwelling in and with His people, personally and corporately, on the basis of the sacrifice of Christ our High Priest.

The first hint of any kind of building imagery comes, of course, from Jesus' reference to "building" his church (Matt. 16:18). Even though *ekklēsia* was not used to refer to a building, *oikodomeō* ("I will build") was; the verb means to construct a house or erecting a building. The combination of the verb with the image of building on a "rock" confirms the structural metaphor. It could, of course be used metaphorically; but behind every metaphor is still a literal image that makes the metaphor work. Subsequent NT revelation corroborates that image.

Paul, too, employs a building metaphor for the church (1 Cor. 3:9–15) and uses the specific analogy of a temple individually with reference to each believer's body (6:19), locally with reference to each assembly (3:16–17), and universally with reference to the entire church of Christ (Eph. 2:19–22). Though the imagery is structural not organic, Peter actually incorporates an organic dimension when he describes this temple as constructed of "living [or "lively"] stones" (1 Pet. 2:4–8).

An In-House Discussion

New Testament Images of the Church

Just as Christ is the “head” of the body in the previous metaphor, Christ is the “chief cornerstone” of the temple in this metaphor. Even though the temple is never used as a metaphor for OT Israel, the idea of Christ as the “chief cornerstone” is rooted in the OT (Ps. 118:21–24 and Isa. 28:16; cf. Luke 20:17 and Acts 4:11).

The NT image of the church as the temple of God, constructed of living stones and squared off of Christ the chief cornerstone, emphasizes several core ideas: (1) *Holiness*—the church, not only as individuals but corporately, is the dwelling place of God in the earth; that highlights the seriousness of what goes on in the church. (2) *Unity*—expressions like “joined together” and “built together” underscore the concept of unity. (3) *Growth*—Christ continues to build this temple, the church, out of living stones. (4) *Centrality of Christ*—the cornerstone imagery connected to the temple motif emphasizes that Christ is the essential centerpiece of this temple.

A Royal Priesthood

When Peter combines the sanctuary metaphor with the organic dimension of “living stones,” he takes the image one step further—those living stones of which the temple is constructed actually function as a “an holy priesthood, to offer up spiritual sacrifices, acceptable to God” (1 Pet. 2:5). This introduces another image of the church: a royal priesthood appointed to glorify God through sacrificial praise to Him and mediatorial testimony to the world (Rev. 1:6; 5:10).

Israel was to be “a kingdom of priests” (Exod. 19:6), on the condition that they would obey God and keep the Sinaitic covenant; after swearing total allegiance they began failing even before the covenant was finalized (Exod. 32). The covenantal reversal is unmistakable. The old (Sinaitic) covenant was conditional—if you will obey, then you shall be (among other things) a kingdom of priests (Exod. 19:5–6) to display the character of God to the nations. The new covenant is transformative—you are (among other things) a kingdom of priests so that you may proclaim God’s excellencies to the world (1 Pet. 2:9–10).

God’s Flock

Here is another image with deep roots in the OT, where Israel is frequently described as sheep and Yahweh as their shepherd (Pss. 23, 74, 78, 79, 80, 95, 100), with the prophets and leaders as undershepherds answerable to Yahweh (Jer. 23, 50; Ezek. 34). Jesus claims to be *the* shepherd over God’s flock (John 10:16, 26–27; Heb. 13:20; 1 Pet. 2:25) and charges

those whom He appoints as His undershepherds to care for His flock (John 21:15–18; Acts 20:28–29; 1 Pet. 5:2–4).

It is a particularly tender image that, again, is designed to evoke several truths about our relationship to Christ: (1) *Ownership*—the church as God’s flock belong to Christ, and all human undershepherds are answerable to the Chief Shepherd. (2) *Vulnerability*—like sheep, the church is endangered by its own ignorance and defenseless against outside threats without the shepherding protection of Christ. (3) *Neediness*—the church needs leading, feeding, tending, watching, and care from the Shepherd and his undershepherds. (4) *Relationship*—the church sustains a dependent and tender relationship with the Shepherd.

The Bride of Christ

This final metaphor surpasses the previous one for relational tenderness and intimacy. This image, too, grows out of an OT background. Israel was the wife of Yahweh (Isa. 54), though an unfaithful one (Hos. 2; Jer. 2). Paul expresses the same kind of jealousy over securing the church’s loving loyalty to Christ alone (2 Cor. 11:2). The premiere passage for the church’s identity as Christ’s bride is Paul’s Ephesian presentation of the marriage relationship as the consummate picture of the bond between Christ and the church (5:22–32). John describes the eschatological consummation of that marriage relationship (Rev. 19:7–9; 21:9–10). This relational image is the basis for its negative expression in the spiritual adultery metaphor that not only permeates the OT but shows up even in the NT (James 4:4–5).

What core ideas does the marriage metaphor carry in terms of the relationship the church sustains to Christ as his bride? It implies the church’s responsibility of *purity*, of the *exclusivity* of her affections for Christ, her *submissiveness* to Christ, the *mutual devotion* they have to each other, the *self-sacrificial love* that characterizes their relationship, and the closest and most intimate of all relationships possible. Christ became one flesh with us so that we may become one flesh with Him.

Conclusion

The NT contains a number of additional, isolated snapshots, such as the “house of God” and the “pillar and [bulwark] of the truth” (1 Tim. 3:15). But the six images above are like trailers, short videos that offer a window into multiple facets of the church’s identity and relationship to God.

Dr. Layton Talbert is professor of Theology and Biblical Exposition at BJU Seminary in Greenville, South Carolina.

What Are the Fundamental Doctrines of the Faith?

Continued from page 7

Phase three: 1970–present. Fundamentalist defection into broader evangelicalism.²⁰

At the point in history I am describing (the late 1920s), fundamentalists by necessity were beginning to entertain separatism from liberal denominations as a biblical path forward.²¹ Which doctrines would they be willing to separate over? The “five” fundamentals provided a basis on which to make these difficult decisions.

While there are many distinctives of fundamentalism, separatism remains a key one.²² The “five” fundamentals are doctrinal propositions formulated in the early twentieth century in reaction to the unbelief growing in many denominations. However, Christians of all types and branches can genuinely affirm their belief in most, if not all, of the fundamentals described above from both lists. Not least among these Christians are those associated with broader evangelicalism.

The fact persists that fundamentalist doctrinal statements are not much different from many broader evangelical ones. But the difference is one of attitude toward those doctrines.

My point is not to diminish the significance of the “five” fundamentals but rather to acknowledge their supreme importance. And that recognition is demonstrated in the actions of believing Christians based on their attitude toward these doctrines. Are these fundamentals worth separating over from churches and organizations who compromise the truth?

I think they are.

Dr. Ken Rathbun was a Baptist Mid-Missions missionary in Jamaica from 2002–16 and taught at the Fairview Baptist Bible College, where he was also the academic dean; he also preached and taught in many other areas of the world, including Australia, Brazil, Canada, England, Guyana, India, Liberia, Peru, Scotland, Thailand, the United States, and other creative-access areas. He currently serves as vice-president for Academic Services and Dean of the College at Faith Baptist Bible College and Theological Seminary.



¹ Some examples include Jonathan Hill, *The History of Christian Thought* (Downers Grove: IVP Academic, 2003), 247; Linwood Urban, *A Short History of Christian Thought* (Oxford: Oxford University Press, 1995), 355–56; Kirk MacGregor, *Contemporary Theology: An Introduction* (Grand Rapids: Zondervan, 2019), ch. 11, “Christian Fundamentalism,” 113–20; John D. Woodbridge and Frank A. James III, *Church History Volume Two: From Pre-Reformation to the Present Day* (Grand Rapids: Zondervan, 2013), 791–804; *Dictionary of Christianity in America* (Downers Grove, IL: InterVarsity Press, 1990), s.v., “Fundamentalism,” and related articles, 461–68.

² The fundamentals are also not exhaustive. For instance, the Trinity was never mentioned as one of the five fundamentals of Christianity.

³ I use quotations when referring to the “five” fundamentals because there is more than one list and these lists are not completely uniform. However, there seems to be a consensus to focus on five doctrinal propositions.

⁴ Though mentioned by Paul Enns (*The Moody Handbook of Theology* [Chicago, IL: Moody Press, 1989], 613, note 6), without any date or origination information (Enns references Earle Cairns, *Christianity through the Centuries*, 1954 edition, 481), yet Justo L. González, *The Story of Christianity*, Vol. 2: *The Reformation to the Present*, revised and updated (New York: Harper Collins, 2010), 342, traces the origination of this list to the 1895 Niagara Bible Conference in New York.

⁵ From Enns, *The Moody Handbook of Theology*, 613.

⁶ David O. Beale, *In Pursuit of Purity: American Fundamentalism Since 1850* (Greenville, SC: Unusual Publications, 1986), 149.

⁷ Christ’s return is mentioned without getting into specifics about its purpose and timing in regard to a millennium. Though not commented on in the sources I consulted, my own view is that the dispensational perspective in the Bible Conference movement of the latter nineteenth century influenced this inclusion. Based on this assertion, it seems fundamentalists influenced by dispensational fundamentalists would orient themselves to the first list and the Presbyterians to the second list.

⁸ For instance, see MacGregor, *Contemporary Theology*, 113–14; other sources mention this as well: *Dictionary of Christianity in America*, 463.

⁹ MacGregor, *Contemporary Theology*, 114. See also George M. Marsden’s *Fundamentalism and American Culture*, 2nd ed. (Oxford University Press, 2006); Marsden notes the premillennialism associated with this movement, 157–58.

¹⁰ MacGregor, *Contemporary Theology*, 114.

¹¹ For background on this series, see the articles by Herbster and Oats in this issue.

¹² My copy is the four-volume edition issued by R. A. Torrey through the Bible Institute of Los Angeles in 1917. Instead of supplying the chapter titles and authors, I will simply provide the volume and chapter numbers here and throughout this section. Inspiration is well represented by several articles: in vol. 2: see chapters 1, 2, and 4.

¹³ Inerrancy is mentioned in many articles. For instance, see vol. 1, ch. 2, p. 48; vol. 1, ch. 7, p. 144; vol. 2, ch. 1, p. 11–13; vol. 3, ch. 5, p. 71; vol. 3, ch. 13, p. 172; vol. 3, ch. 15, pp. 205–6.

¹⁴ Vol. 2, ch. 11.

¹⁵ Vol. 2, ch. 10.

¹⁶ Vol. 3, ch. 5.

¹⁷ Vol. 2, ch. 14.

¹⁸ Vol. 4, chs. 21–22.

¹⁹ Documentation on this abounds; see Marsden, *Fundamentalism and American Culture*; note Marsden’s contention of fundamentalism as a doctrinal movement, 159; Beale, *Pursuit of Purity*, 195; *Dictionary of Christianity*, 463.

²⁰ *Pursuit of Purity*, 5–9.

²¹ Biblical support for this action was found in many scriptural texts: Rom. 16:17; 2 Cor. 6:14–17; 2 Thess. 3:6, 11–15; 1 Tim. 6:3, 5; and 2 Tim. 2:17–18. Taken from Literature Item #6: “The Position of the General Association of Regular Baptist Churches on Separation” by Dr. Robert T. Ketcham, published by the GARBC, Schaumburg, IL, no date.

²² In my view it is the most significant.

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—Dr. Daniel R. Brown

By Grace Alone through Faith Alone in Christ Alone

My story begins in Baghdad, Iraq, where I was born and known as Ahmed Al Khameesi. My family and I were committed to our way of life in Iraq. We were devout to our religion, which was derived from John the Baptist. My father worked hard so that we could have a better quality of life. I studied hard, and I was selected by the government to attend the University of Technology in Baghdad, where I received an undergraduate degree in Biochemical Technology.

In March of 2010 we relocated to Lebanon because it was no longer safe in Iraq. Getting uprooted was difficult; however, it was with this move that the hand of God became evident in my life. God put me in a specific place at a particular time where I would respond to His grace.

During my first three weeks in Lebanon I attended a Christian church. I remember the preacher saying we are all sinners, and we have all sinned against God. I asked myself, "How have I sinned against God?" I could not see my sin. I even told my family it was impossible to become a Christian. I was blinded by my sins. I thought Christianity was just another religion and that Christ was just another prophet. Ironically, even though I was the first one to reject Christ in my family, I was the first one to accept Christ as my Savior and Lord.

As I was surfing on the Internet one night, I became curious and clicked a link that opened a YouTube page listing Christian hymns. There was one hymn that caught my attention, and I listened to it intently. My heart was captivated by the words as I played it repeatedly. I listened to it for three hours! That night, I dreamt of Christ. He descended from heaven and stopped in front of me. To the Middle Eastern mind, a dream like this is a sign. The dream did not save me; but the dream led me to look for the Savior.

With the vividness of the dream in my mind, I told my family that I wanted to go to church. Interestingly, a man named Anto called me and invited me to church on the same day. He was one of the few Christians I had met in Lebanon.

As time went by, I became so hungry for the Word of God that I asked a church member for a Bible. He gave me a New Testament. I immediately started reading it. I could not put it down. I spent countless hours with Anto talking about God and His Word. Anto quickly became a friend and a mentor. The real work, however, was being done by the Holy Spirit. He was convicting me of my sin.



During a service at a Baptist church I attended, I felt an overwhelming conviction to respond to the gospel's call. I do not even remember anything from the preacher's message that night. All I remember is the hymn followed by the invitation of the preacher. Broken, I prayed after the preacher and used his words, and I meant everything that I said with all my heart. I immediately felt joy, and peace filled my soul. God saved me!

Over the next year I began my growing spiritually as I listened to sermons and had my devotions. I started to feel convicted about ministry. The Lord spoke to me from the first chapter of Jeremiah. The Holy Spirit burdened me to tell others about Jesus. I replied with words similar to those used by Jeremiah: "I cannot do that because I am too young." I continued reading and finally began to understand Jeremiah 1:7, "But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt

Continued on page 26



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FAITH

Successful Leadership



Scripture gives us three examples of men who failed as leaders because they disobeyed the Lord's commands. King Saul failed to obey God, and it cost him his kingship. The prophet in 1 Kings 13 failed to obey God, and it cost him his life. Moses failed to obey God, and it cost him the privilege of entering the Promised Land. What a sobering lesson we should learn from their lives!

But now we are going to look at examples in Scripture of men who succeeded as leaders for the Lord. We need to observe certain traits in their lives because they reveal what successful leaders are made of.

First, we see the quality of loyal obedience in the life of Gideon. In Judges 6:14 God commanded him, "Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?" So Gideon gathered an army of 32,000 men. But God told Gideon to send home all those in the army who were afraid and fearful. When Gideon relayed the message to his soldiers, 22,000 of them (no doubt to Gideon's great surprise!) left and went back home. Now all that Gideon had left in his army was 10,000 men. But the Lord said to Gideon that there were still too many men to fight the Midianites. In Judges 7:5–6 God instructed Gideon how to further reduce the number in the army:

So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappedh of the water with his tongue, as a dog lappedh, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

Nine thousand seven hundred men were told to go back to their homes. Gideon's army was now down to just three hundred soldiers! But notice what the Lord promised Gideon in verse 7: "By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand." And that's exactly what happened! Gideon defeated the Midianites because he completely followed the command of the Lord; never did he question His instructions. Successful leaders are absolutely loyal to their divine Commander.

Second, we see the quality of unwavering faith in the life of King David. He is mentioned in the "hall of faith" in

Hebrews 11: 32–33: "And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also." Faith was an outstanding trait in this man's life. In 1 Samuel 17 we read the famous account of David confronting the giant Goliath. He was nine feet tall, probably three or more feet taller than David, and was very angry when he saw David coming to fight him with no armor and just a sling in his hand for a weapon. Goliath said in verse 43, "Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods." But David boldly answered in verses 45–46,

Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied. This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

Augustine defined faith this way: "Faith is to believe what we do not see; and the reward of faith is to see what we believe." What a powerful statement! This is the faith David had; he told Goliath what was going to happen, and then he saw it accomplished by the power of God. We read in 1 Samuel 17:49–50,

And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David.

Successful leaders will manifest these qualities in their lives like Gideon and David. May we never forget that leaders for the Lord who do great exploits for Him will be men of obedience and faith.

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from the dead to overcome death, and justification comes only through the grace of God. While thankful for the mass evangelism of Whitefield, Moody and Sankey, Spurgeon and others, John Stone argued that the foremost means of evangelism was that employed by Christ Himself, winning men one-by-one.⁴⁵ Revival meetings provided a means for the unsaved to express an interest in salvation. Christians should be trained how to visit their neighbors and co-workers, in order to develop a friendship from which there can develop opportunities of evangelism.⁴⁶

Three articles emphasized the necessity of missions.⁴⁷ Robert Speer argued that missions was a natural outworking of the nature of Christianity, the character of God, and the purpose of the church. He also argued that evangelism was the only way to save the world "from want and disease and injustice and inequality and impurity and lust and hopelessness and fear, because individual men need to be saved from sin and death, and only Christ can save them."⁴⁸

As *FrontLine* seeks to emulate *The Fundamentals*, we should also seek to learn from those who authored this defense of Christianity. Those who contributed to *The Fundamentals* were eager to articulate sound doctrine, especially about the Bible and Jesus Christ. Their writing alerted pastors and their people to attacks from the liberals of the day. Their emphasis on biblical doctrine and practical applications encourages us to follow in their footsteps. So likewise we should articulate sound doctrine, especially concerning those areas of theology under attack in our culture today. We should alert our people to the attacks from those in opposition to us today. And we should encourage the practical application of biblical truth to our own lives today, as they did.

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¹ Ernest R. Sandeen, *The Roots of Fundamentalism: British and American Millenarianism 1800–1930* (Grand Rapids: Baker, 1978), 204.

² David O. Beale, *In Pursuit of Purity* (Greenville: Bob Jones University Press, 1986), 40.

³ James Gray, "The Inspiration of the Bible—Definition, Extent and Proof," 2:9–11. All references to articles in *The Fundamentals* will refer to the four-volume set, since this set is more readily available than the twelve-volume set. Refer to the work's appendix for a comparison of the volumes in which the articles originally appeared.

⁴ *Ibid.*, 2:12.

⁵ *Ibid.*, 2:43. L. W. Munhall also adopted this definition in his article, "Inspiration," 2:45.

⁶ George S. Bishop, "The Testimony of the Scriptures to Themselves," 2:92–93.

⁷ *Ibid.*, 2:80–96.

⁸ Arthur T. Pierson, "The Testimony of the Organic Unity of the Bible to its Inspiration," 2:97–111.

⁹ Arno C. Gaebelein, "Fulfilled Prophecy a Potent Argument for the Bible," 2:112–43.

¹⁰ Philip Mauro, "Life in the Word," 2:144–208.

¹¹ Gray, "Inspiration," 2:13.

¹² *Ibid.*

¹³ *Ibid.*

¹⁴ *Ibid.*, 2:14.

¹⁵ James Orr, "Holy Scripture and Modern Negation," 1:97.

¹⁶ Marsden, *Fundamentalism and American Culture*, 120.

¹⁷ Joseph D. Wilson, "The Book of Daniel," 1:259–71.

¹⁸ Andrew Craig Robinson, "Three Peculiarities of the Pentateuch Which Are Incompatible with the Graf-Wellhausen Theories of Its Composition," 1:288–92.

¹⁹ J. J. Reeve, "My Personal Experience with the Higher Criticism," 1:349–50.

²⁰ Dyson Hague, "The History of the Higher Criticism," 1:10–13.

²¹ *Ibid.*, 1:29.

²² *Ibid.*, 1:33–34.

²³ Franklin Johnson, "Fallacies of Higher Criticism," 1:75.

²⁴ Beale, 40.

²⁵ Sandeen, 205.

²⁶ Bishop Ryle, "The True Church," 3:313–19.

²⁷ William G. Moorehead, "The Moral Glory of Jesus Christ a Proof of Inspiration," 2:61–79.

²⁸ Benjamin B. Warfield, "The Deity of Christ," 2:239–60.

²⁹ *Ibid.*, 2:240–41.

³⁰ *Ibid.*, 2:244.

³¹ John Stock, "The God-Man," 2:261–81.

³² James Orr, "The Virgin Birth of Christ," 2:247–60.

³³ Thomas Whitelaw, "Is There a God?" 2:209–23.

³⁴ Robert E. Speer, "God in Christ the Only Revelation of the Fatherhood of God," 2: 224–38.

³⁵ *Ibid.*, 2:224.

³⁶ R. A. Torrey, "The Personality and Deity of the Holy Spirit," 2:323–37.

³⁷ Thomas Whitelaw, "The Biblical Conception of Sin," 3:9–24.

³⁸ Charles B. Williams, "Paul's Testimony to the Doctrine of Sin," 3:25–39.

³⁹ Robert Anderson, "Sin and Judgment to Come," 3:40–52.

⁴⁰ Anderson, "Sin and Judgment," 3:46.

⁴¹ Franklin Johnson, "The Atonement," 3:64–77; Dyson Hague, "At-One-Ment by Propitiation," 3:78–97.

⁴² Millennial Dawnism, Mormonism, Eddyism (Christian Science), Spiritualism, Romanism, and Socialism.

⁴³ All the articles of the last volume of the original twelve focused on evangelism.

⁴⁴ L. W. Munhall, "The Doctrines That Must Be Emphasized in Successful Evangelism," 3:155–67.

⁴⁵ John Timothy Stone, "Pastoral and Personal Evangelism, or Winning Men to Christ One by One," 3:178–98.

⁴⁶ *Ibid.*, 3:190ff.

⁴⁷ Robert Speer, "Foreign Missions, or World-Wide Evangelism," 3:229–49; Charles A. Bowen, "A Message from Missions," 3:250–65; Henry W. Frost, "What Missionary Motives Should Prevail?" 3:266–77.

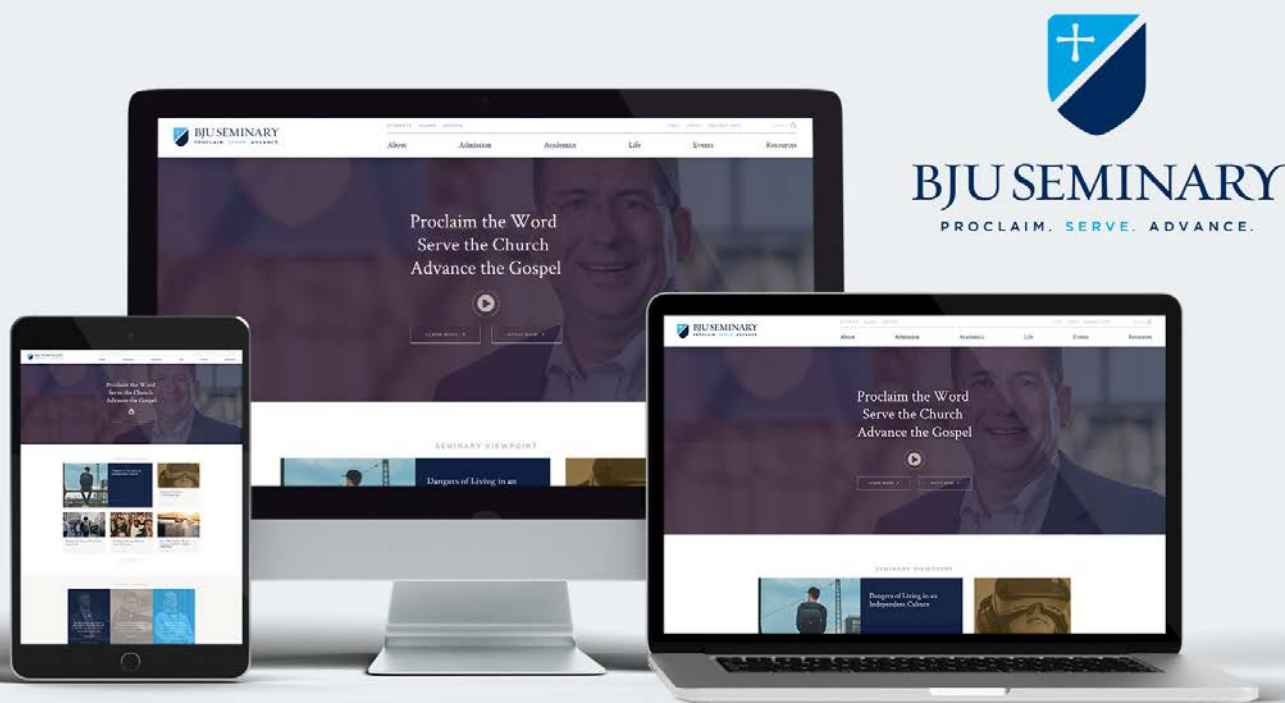
⁴⁸ Speer, "Foreign Missions," 3:238.

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