

FUNDAMENTAL BAPTIST FELLOWSHIP INTERNATIONAL RESOLUTIONS

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FUNDAMENTAL BAPTIST FELLOWSHIP INTERNATIONAL RESOLUTIONS

1946 RESOLUTION

RESOLUTION ADOPTED BY FUNDAMENTALIST FELLOWSHIP AT GRAND RAPIDS, MICHIGAN, MAY 23, 1946

46. 01 WHEREAS, The Northern Baptist Convention in session in Grand Rapids, Michigan, May 21-26, 1946 refused to adopt the theological directive but did adopt a resolution which permits the continuance of the inclusive policy in interpretation and practice, and

WHEREAS, The Northern Baptist Convention, over the protest of hundreds of delegates, willfully committed itself to the support of the program of the Federal Council of Churches of Christ in America, thus violating the conscience of individual Baptists, and the autonomy of hundreds of Baptist churches, and

WHEREAS, There is confusion, unrest, and dissatisfaction among so many of the ministers and lay delegates in attendance upon this Convention, therefore, be it

RESOLVED, That we appoint a Committee of Fifteen from the three geographical areas of the Northern Baptist Convention territory to

FIRST, Thoroughly investigate the effects of this Convention upon the Fundamentalist Fellowship;

SECOND, Explore the Conservative Baptist bilingual groups and other Conservative Conventions and groups outside the Northern Baptist Convention, and ascertain their attitudes toward the Fundamentalist Fellowship;

THIRD, Issue a call for three area conferences of the people of our churches for a consideration of the matter (after six months' study on the part of the Committee) after which the three area chairmen will confer with the Executive Committee of the Fundamentalist Fellowship at its next annual meeting;

FOURTH, Report next year the results of this exploration, the report to include definite recommendations with a view to preserving the pure testimony and the conservation of our Fundamentalist Fellowship, either within or without the organization of the Northern Baptist Convention.



1978 RESOLUTIONS

RESOLUTIONS UNANIMOUSLY ADOPTED BY THE FUNDAMENTAL BAPTIST FELLOWSHIP AT CALVARY BAPTIST CHURCH, NORMAL, ILLINOIS JUNE 13-15, 1978

78.01 REGARDING FUNDAMENTALISM

A fundamentalist is a genuine believer in the person, work and doctrine of the Lord Jesus Christ who:

1. Regards the Bible, both Old and New Testaments as the verbally inspired, inerrant infallible Word of God.
2. Recognizes the Bible as the authoritative voice of God on all issues pertaining to life, including civil, social, and spiritual.
3. Endeavors to practice Biblical conduct in all areas of his life.
4. Believes in all the foundational truths of historic Christianity, including:
 - a. The inspiration of the Bible.
 - b. The virgin birth of the Lord Jesus Christ
 - c. The deity of Christ.
 - d. The bodily resurrection, ascension and literal return of the Lord Jesus Christ.
 - e. Salvation by grace through faith and regeneration by the Holy Spirit.
 - f. The eternal destinies of heaven or hell.
 - g. Man is a sinner by nature and by choice.
5. Earnestly contends for the faith, which includes a militant defense and proclamation of the faith and separation from all forms of heresy, apostasy, unbelief, and inclusivism.
6. Is compelled by love to expose error, within and without the household of faith.

78.02 REGARDING THE ECUMENICAL MOVEMENT

The Fundamental Baptist Fellowship declares that the ecumenical movement as represented by the National and World Council of Churches is Satanic in origin and objective, and calls on all regenerate believers to separate from this apostasy. (II Cor. 6:14-18)

78.03 REGARDING NEW EVANGELICALISM

The Fundamental Baptist Fellowship believes that the religious movement known as new evangelicalism, which encourages disobedience to the Biblical commands concerning separation from unbelief and apostasy, is to be rejected by Fundamentalists. This includes ecumenical evangelism as practiced by Billy Graham; new evangelical institutions such as Wheaton College and Fuller Theological Seminary; campus movements such as Campus Crusade and Intervarsity Fellowship; and magazines such as *Christian Life*, *Christianity Today* and *Inspiration*. (Rom. 16:17)

78.04 REGARDING PSEUDO-FUNDAMENTALISM

The Fundamental Baptist Fellowship deplores the movement known as pseudo-fundamentalism; defines pseudo-fundamentalism as a movement that violates the doctrine of Scriptural separation; sees pseudo-fundamentalism as new evangelicalism in embryonic form; believes that pseudo-fundamentalism is



destructive of true Biblical fundamentalism; calls upon all local Bible believing churches to reject such pseudo-fundamental activities as those of the Jerry Falwell ministries. (I Thess. 5:21-22-II Thess. 3:6)

78.05 REGARDING THE CHARISMATIC MOVEMENT

The Fundamental Baptist Fellowship exposes the modern-day charismatic movement as unbiblical, a counterfeit of true Christianity, the catalyst for the formation of the coming one world church of the antichrist; and, furthermore, denounces the practice of ecstatic speech called "unknown tongues" as unscriptural, deceptive and completely unrelated to the Holy Spirit, who is the Spirit of truth. (I John 4:1; I Cor. 13:8; I Tim. 4:1)

78.06 REGARDING WOMEN IN SCRIPTURE

The Fundamental Baptist Fellowship opposes the Equal Rights Amendment and furthermore urges our legislators to stand firmly against the passage of this amendment or an extension of time to ratify the E.R.A. Furthermore, we oppose the ordination of women to the gospel ministry. (I Tim. 3:2; 2:12)

78.07 REGARDING CAPITAL PUNISHMENT

The Fundamental Baptist Fellowship favors the Biblical doctrine of capital punishment as a deterrent to crime, a means of preserving life, and of restoring respect for law and order; and appeals to our Supreme Court to restore it to the legal process of our nation. (Gen. 9:6; Ex. 21:12-14)

78.08 REGARDING PARENTAL AUTHORITY

The Fundamental Baptist Fellowship views with alarm the increasing attempt by the government to invade the privacy of the home and supersede parental authority, by cries of "Child Abuse" and opposes any legislation that would restrict the autonomy of the American home. (Psa. 127:3; Eph. 6:1)

78.09 REGARDING MORAL DEVIATION

The Fundamental Baptist Fellowship believes that homosexuality including lesbianism are perversions of the God-given sexual drives and encourages all Bible-believing Christians to vigorously oppose all attempts being made to condition the American public to accept this perversion as "normal." (Rom 1:24-24; I Cor. 6:9-11)

78.10 REGARDING CHURCH PROMOTION

The Fundamental Baptist Fellowship opposes the widespread use of carnal "Madison Avenue" methods of church promotion that have replaced the Biblical methods of preaching, praying, and witnessing, and urges a return to Biblical methodology in church building. (I Cor. 1:21; Psa. 127:1; I Cor. 10:31)

78.11 REGARDING COMMUNISM

The Fundamental Baptist Fellowship condemns Communism as a Satanic system, does not believe that true religious freedom exists in Communistic countries, and deplores attempts to make Christianity and Communism compatible. (Acts 5:29; II Thess. 3:10)



78.12 REGARDING OUR DEFENSE POSTURE

The Fundamental Baptist Fellowship deplors what appears to be the systematic dismantling of our military establishment and the strengthening of the enemies of this Republic through SALT talks, and calls upon our government to maintain a position of military superiority on the world scene to cope with any eventuality (Psa. 18:34; Luke 22:36)

78.13 REGARDING THE FUNDAMENTAL BAPTIST CONGRESS

The Fundamental Baptist Fellowship commends the World Congress of Fundamentalists meeting in Manila, Philippines, in November 10-14, 1980, as a worthy expression of true Fundamentalism and urges a wide an attendance as possible. (Psa. 133:1)

78.14 REGARDING WORLD EVANGELIZATION

The Fundamental Baptist Fellowship affirms its belief in the urgency of personal witnessing and world evangelization and challenges all fundamentalists to intensify all efforts consistent with Biblical standards in this direction. (Mt. 8:19-20)

78.15 REGARDING CHRISTIAN EDUCATION

The Fundamental Baptist Fellowship commends the burgeoning private Christian school movement, urges all such schools to operate from a philosophy of theism rather, than secular humanism, and to resist all attempts for governmental control of private education. (Prov 4:14-16; Prov. 19:21; Rom. 12:1-2)

78.16 REGARDING MUSIC

The Fundamental Baptist Fellowship rejects the sensual religious music of today because the unsound doctrine in music contradicts sound doctrine in the pulpit. We oppose the superficial and carnal fruit produced by this music in the lives of those exposed to it. We speak specifically of the music typified by the compositions of Bill Gaither, Andrae Crouch, and other charismatics. (Eph. 5:19; Col. 3:16; Psa. 150)

78.17 REGARDING CHURCH AND STATE

Be it resolved that this fellowship seeks to honor those who are in authority and recognizes government as being ordained of God: however, we firmly believe that Church and government can best work to achieve their purpose if each is separate from the other and therefore favor a complete separation of Church and State as set forth in the First Amendment to the Constitution of the United States. (Matt> 22:21)

The Fundamental Baptist Fellowship wishes to extend its thanks to the people, Pastor, and staff of the Calvary Baptist Church of Normal, Illinois, for their hospitality.

Respectfully submitted,

Dallas Ainsley
Allen Dickerson

Wayne Van Gelderen
Bob Jones III

Archer Weniger
James Singleton, Chairman



1979 RESOLUTIONS

RESOLUTIONS TO BE CONSIDERED BY THE FUNDAMENTAL BAPTIST FELLOWSHIP AT SOUTH SHERIDAN BAPTIST CHURCH, DENVER, COLORADO

June 12-14, 1979

79.01 REGARDING FUNDAMENTALISM

A Fundamentalist is a genuine believer in the Person, Work, and Doctrine of the Lord Jesus Christ who:

1. Regards the Bible, both Old and New Testaments, as the verbally inspired, inerrant, and infallible Word of God.
2. Recognizes the Bible as the authoritative Voice of God on all issues pertaining to life—civil, social, and spiritual.
3. Endeavors to practice Biblical conduct in all areas of his life.
4. Believes in all the foundational truths of historic Christianity, including:
 - a. The inspiration of the Bible
 - b. The virgin birth of the Lord Jesus Christ
 - c. The Deity of Christ
 - d. The bodily resurrection, ascension, and literal return of the Lord Jesus Christ
 - e. Salvation by grace through faith and regeneration by the Holy Spirit
 - f. The eternal destinies of Heaven or Hell
 - g. Man is a sinner by nature and by choice.
5. Earnestly contends for the faith, which includes a militant defense and proclamation of the faith and separation from all forms of heresy, apostasy, unbelief, and inclusivism, direct or indirect.
6. Is compelled by love to expose error, within and without the household of faith.

79.02 REGARDING THE ECUMENICAL MOVEMENT

The Fundamental Baptist Fellowship believes that all attempts for church union as represented by the National and World Councils of Churches, the recent Jesus '79 gatherings, and accommodations with the Roman Church are Satanic in origin and objectives and calls upon all regenerate believers to separate from this apostasy that is condemned by the Word of God.

79.03 REGARDING NEW EVANGELICALISM

The Fundamental Baptist Fellowship believes that the religious movement known as New Evangelicalism has encouraged disobedience to the plain teachings of Scripture concerning separation and that it has changed the message, mood, methods, morals, and music of those who formerly were known as fundamentalists, and that it is to be rejected by true fundamentalists. This would include, but not be limited to, new evangelicalism in evangelism as practiced by the Billy Graham crusades; new evangelicalism in education as illustrated by Wheaton College, Fuller Theological Seminary, California Graduate School of Theology; new evangelicalism in campus movements such as Campus Crusade, Young Life, Youth for Christ, and Intervarsity Fellowship; new evangelicalism in publications such as Christian Life and Christianity Today; and new evangelicalism in missions such as Wycliffe Translators.



79.04 REGARDING PSEUDO-FUNDAMENTALISM

The Fundamental Baptist Fellowship recognizes the danger of the movement known as pseudo-fundamentalism, sees it as new evangelicalism in embryonic form, and calls upon all local Bible-believing churches to reject pseudo-fundamental activities as those of the Jerry Falwell ministries.

79.05 REGARDING THE CHARISMATIC MOVEMENT

The Fundamental Baptist Fellowship exposes the modern-day charismatic movement as a counterfeit of true Christianity and as the catalytic agent for a one-world church of Antichrist; condemns it as subjective and experience-centered rather than objective and Scripture-centered; it warns Bible believers against charismatic ministries such as Pat Robertson and the 700 Club, the PTL Club, LOGOS publishers, Melodyland School of Theology, and the Full Gospel Business Men's Organization.

79.06 REGARDING OUR DEFENSE POSTURE

The Fundamental Baptist Fellowship deplores what appears to be a systematic and diabolical unilateral disarmament of our military establishment while at the same time the Soviet Union continues a massive arms buildup; and since the terms of SALT II provide for further curtailment of our military and the expansion of Soviet power, we go on record as opposing the ratification of the SALT II Disarmament Treaty.

79.07 REGARDING HISTORIC FUNDAMENTALISM

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

79.08 REGARDING THE LOCAL CHURCH

The Fundamental Baptist Fellowship affirms its belief in the primacy of the local church, declares it to be the only Biblically mandated institution for the propagation of the Gospel and edifying of the saints, commends local church-planting to all fundamental Baptists, declares its belief that the so-called "elect church" as a para-church is a poor substitute for the church that Christ established, and admonishes our people to support their own local church and cease support of vast egocentric radio and television empires.

79.09 REGARDING SEPARATION

The Fundamental Baptist Fellowship believes that the historical doctrine of Biblical separation is a fundamental doctrine, that true Bible-believers are to be separate from all types of apostasy, liberalism, and new evangelicalism, and deplores the attempt made by those who call themselves fundamentalists to hide their "soft" position under the condemnation of secondary separation.

79.10 REGARDING THE SEPARATION OF CHURCH AND STATE

The Fundamental Baptist Fellowship abhors the intrusion of the bureaucracy into the affairs of the local church, condemns recent attempts by the IRS to regulate policies of private schools through the threat of the loss of a tax-exempt status, and believes that attempts to force unemployment compensation and



other taxes upon churches and private schools is clearly unconstitutional and gives the federal government a tool to control, regulate, or to destroy Christian institutions.

79.11 REGARDING MUSIC

The Fundamental Baptist Fellowship rejects the sensual trend of the religious music of today because it contradicts and nullifies the spiritual emphasis of the preaching and teaching ministries of the church. We oppose the superficial and carnal fruit produced by this music in the lives of both those who perform it and those who are exposed to it. We speak specifically of religious music which is overtly rock, country, and "pop" in style. Such music is basically rhythmic, sentimental, and emotional in character and the text generally emanates from a weak or distorted interpretation of the doctrines of Scripture. This above-described music is typified by the publications of Bill and Gloria Gaither, Benson Publishing House, Andrae Crouch, and other ecumenical and charismatic musicians who base fellowship and cooperation upon things other than the truth of God's Word. We oppose this music that incorrectly places the emphasis upon the physical instead of the spiritual and that has roots in the world instead of the Bible.

79.12 REGARDING THE WORLD CONGRESS OF FUNDAMENTALISTS

The Fundamental Baptist Fellowship commends the World Congress of Fundamentalists meeting in Manila, Philippines, November 10-18, 1980, as a worthy expression of true fundamentalism, and urges as wide attendance as possible.

79.13 REGARDING CHRISTIAN EDUCATION

The Fundamental Baptist Fellowship commends the burgeoning Christian school movements, but recommends caution in uniting with organizations, both local and national, which are new evangelical in sympathy or those who include charismatics. It urges all schools to be discerning and to operate from a philosophy of theism rather than secular humanism. We condemn schools seeking secular state, regional, or federal accreditation.

79.14 REGARDING HYPER-CALVINISM

While recognizing that great pastors, missionaries, evangelists, and revivalists such as Charles Haddon Spurgeon, William Carey, George Whitefield, and Jonathan Edwards have aligned themselves with the theological system known as Calvinism, yet we reject in this day a hyper-Calvinism which negates or eliminates human responsibility in either the proclamation or reception of the Gospel message as destructive to a Biblical evangelism which would offer the Gospel freely to all men.

79.15 REGARDING PROMOTION

The Fundamental Baptist Fellowship rejects the trend to gimmickry as a means of promoting the Gospel ministry, the desire for "bigness," the justifying of every method so long as souls are saved, and urges a return to seeking God's glory, the convicting work of the Holy Spirit, and genuine repentance and conversion, lest our churches be filled with a "mixed multitude" with carnal appetites rather than a hungering and thirsting for righteousness.



79.16 REGARDING THE SCRIPTURES

The Fundamental Baptist Fellowship affirms its belief in the Bible, both Old and New Testaments (66 canonical books) as the verbally and plenary inspired, inerrant, and infallible Word of God in the autographs, and rejects the books known as the Apocrypha as the inspired Word of God. We condemn paraphrases such as Living Letters and Good News for Modern Man and the products of unbelieving and liberal scholarship such as the Revised Standard Version, and recognize the unique and special place of the Authorized (King James) Version in the English-speaking world.

79.17 RESOLUTION ON THE BIBLICAL MANUSCRIPTS CONTROVERSY

The Fundamental Baptist Fellowship recognizes that discussion and debate concerning the Biblical manuscripts has begun to attract national attention. In the process there has developed considerable confusion and misunderstanding as to the actual issues in the controversy, causing some fundamentalists on the one hand to take a "don't get me involved in that fanatical sidetrack" approach and some, on the other hand, to break fellowship with otherwise good men with whom they disagree on the subject.

We recognize that any issue involving the eternal Word of God is of necessity important and should be dealt with carefully, intelligently, and prayerfully.

Therefore, we resolve that this fellowship denounce the bitter, divisive tactics on the part of some in this country who resort to violent, unfounded accusations, vicious name-calling and destructive campaigns in order to propagate their position.

We further resolve that this fellowship take note of the large number of good men-pastors, educators, evangelists-on both sides of the debate and that we encourage these men and schools in further scholarly discussion and publication so long as they do so with courtesy and consideration for the godly, fundamental men with whom they disagree.

79.18 REGARDING WOMEN IN SCRIPTURE

The Fundamental Baptist Fellowship opposes the Equal Rights Amendment and urges our legislators not to capitulate to the attempts made to pass this amendment. Furthermore, we oppose the ordination of women to the Gospel ministry as being unscriptural.

79.19 RESOLUTION ON NUCLEAR POWER

Inasmuch as the liberty we enjoy for the propagation of the Gospel both at home and abroad depends to a large extent on the human level on a free and strong America, and in view of the high priority the radical left and the ecumenical movement have assigned in the next few years for the destruction of our nuclear capabilities and generating plants, we call on our legislative and congressional leaders to go "full steam" ahead in the development of nuclear power, consistent with strict safety and security regulations, as well as of developing alternative sources of energy from the vast stores of coal, shale, solar, and geothermal potential with which God has stocked this good land. We moreover call for the death penalty for anyone found guilty of sabotage of any of our nuclear facilities.

79.20 REGARDING OUR HOSTS

The Fundamental Baptist Fellowship wishes to extend its thanks to Pastor Ed Nelson and the people and staff of the South Sheridan Baptist Church for their gracious western hospitality.



Homer Massey
Wendell Mullen

Dave Sproul
Russell Stolp

Wayne Van Gelderen
Archer Weniger

James Singleton, Chairman



1980 RESOLUTIONS

RESOLUTIONS ADOPTED BY THE FUNDAMENTAL BAPTIST FELLOWSHIP MEETING AT TABERNACLE BAPTIST CHURCH GREENVILLE, SOUTH CAROLINA

June 10-12, 1980

80.01 REGARDING FUNDAMENTALISM

A fundamentalist is a genuine believer in the Person, Work, and Doctrine of the Lord Jesus Christ who:

1. Regards the Bible, both Old and New Testaments, as the verbally inspired, inerrant, and infallible Word of God.
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4. Believes in all the foundational truths of historic Christianity, including:
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 - b. The virgin birth of the Lord Jesus Christ
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 - f. The eternal destinies of Heaven or Hell
 - g. Man is a sinner by nature and by choice.
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80.02 REGARDING "HISTORIC" FUNDAMENTALISM

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

80.03 REGARDING THE ECUMENICAL MOVEMENT

The Fundamental Baptist Fellowship believes that all attempts for church union as represented by the National and World Councils of Churches, the Jesus '79 gatherings, the recent Washington for Jesus Rally, the National Convocation for Christian leaders at Stanford University, and accommodations with the Roman Church are Satanic in origin and objectives and calls upon all regenerate believers to separate from this apostasy that is condemned by the Word of God.

80.04 REGARDING NEW EVANGELICALISM

The Fundamental Baptist Fellowship believes that the religious movement known as New Evangelicalism has encouraged disobedience to the plain teachings of Scripture concerning separation and that it has changed the message, mood, methods, morals, and music of those who formerly were known as Fundamentalists; and that it is to be rejected by true Fundamentalists. This would include, but not be limited to, new evangelicalism in evangelism as practiced by the Billy Graham, James Robison



and Luis Palau crusades; new evangelicalism in education as illustrated by Wheaton College, Fuller Theological Seminary, California Graduate School of Theology; new evangelicalism in campus movements such as Campus Crusade, Young Life, Youth for Christ, and InterVarsity Fellowship; now evangelicalism in publications such as *Christian Life* and *Christianity Today*; New Evangelicalism in missions such as Wycliffe Translators, and new evangelicalism in the pastorate such as W. A. Criswell. It is questionable whether some of the above, such as Billy Graham and Fuller Seminary can still be considered merely as New Evangelicals since by their continuing compromises they move toward complete apostasy.

80.05 REGARDING PSEUDO-FUNDAMENTALISM

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

80.06 REGARDING THE CHARISMATIC MOVEMENT

The Fundamental Baptist Fellowship exposes the modern-day charismatic movement as a counterfeit of true Christianity and as the catalytic agent for a one-world church of antiChrist; condemns it as subjective and experience-oriented rather than objective and Christ-centered; it warns Bible-believers against charismatic ministries such as Pat Robertson and The 700 Club, the PTL Club, Trinity Broadcasting Network, Jimmy Swaggart, LOGOS publishers, Melodyland School of Theology, the Full Gospel Businessmen's Organization, and the Oral Roberts' ministries.

80.07 REGARDING OUR NATIONAL DEFENSE POSTURE

The Fundamental Baptist Fellowship deploras what appears to be a systematic and diabolical unilateral disarmament of our military establishment while at the same time the Soviet Union continues a massive arms buildup; and since the terms of SALT II provide for further curtailment of our military and the expansion of Soviet power, we go on record as opposing the ratification of the SALT II Disarmament Treaty.

80.08 REGARDING THE MORAL MAJORITY

The Fundamental Baptist Fellowship believes that government was ordained by God for the purpose of protecting the innocent and punishing the guilty, that good government is the will of God, and that Christians have a responsibility to be active in governmental matters as the salt of the earth, but views with alarm movements such as the Moral Majority which are a subtle ecumenicity in which Catholics, Jews, liberal Protestants, Pseudo-fundamentalists, and Fundamentalists are drawn together in a quasi-political union; we believe that the saving of America's morals is a mere cosmetic treatment of the deeper problem of sin, that correcting the nation's morals gives the false impression that America's ills would be solved if her morality were reformed, that moral reformation is not the mission of the Church but, instead, the preaching of the saving grace of Christ which takes care of man's sin problem whereby man's morals become correct; therefore, we repudiate the false impression and the ecumenical union being promoted by the Moral Majority as unscriptural and therefore unworthy of consideration and cooperation by Bible-believing people.



80.09 REGARDING THE LOCAL CHURCH

The Fundamental Baptist Fellowship affirms its belief in the primacy of the local church, declares it to be the only Biblically mandated institution for the propagation of the Gospel and edifying of the saints, commends local church-planting to all fundamental Baptists, declares its belief that the so-called "electric church" as a para-church is a poor substitute for the church that Christ established, and admonishes our people to support their own local church and cease support of vast egocentric radio and television empires.

80.10 REGARDING THE BIBLICAL DOCTRINE OF SEPARATION

The Fundamental Baptist Fellowship believes that the historical doctrine of Biblical separation is a fundamental doctrine, that true Bible-believers are to be directly and indirectly separate from all types of apostasy, liberalism, new evangelicalism, and pseudo-fundamentalism, and deplores the attempt made by those who call themselves Fundamentalists to hide their "soft" position under the condemnation of secondary separation and continue to operate under the wholly unbiblical course of action of being "tolerant of believers who are tolerant of unbelievers."

80.11 REGARDING THE SEPARATION OF THE CHURCH AND STATE

The Fundamental Baptist Fellowship abhors the intrusion of the bureaucracy into the affairs of the local church, condemns attempts by the IRS to regulate policies of private schools through the threat of the loss of a tax-exempt status, and believes that attempts to force unemployment compensation and other taxes upon churches and private schools is clearly unconstitutional and gives the federal government a tool to control, regulate, or to destroy Christian institutions.

80.12 REGARDING MUSIC

The Fundamental Baptist Fellowship rejects the sensual trend of the religious music of today because it contradicts and nullifies the spiritual emphasis of the preaching and teaching ministries of the church. We oppose the superficial and carnal fruit produced by this music in the lives of both those who perform it and those who are exposed to it. We speak specifically of religious music which is overtly rock, country, and "pop" in style. Such music is basically rhythmic, sentimental, and emotional in character and the text generally emanates from a weak or distorted interpretation of the doctrines of Scripture. This above-described music is typified by the publications of Bill and Gloria Gaither, Benson Publishing House, Andrae Crouch, and other ecumenical and charismatic musicians who base fellowship and cooperation upon things other than the truth of God's Word. We oppose this music that incorrectly places the emphasis upon the physical instead of the spiritual and that has roots in the world instead of the Bible.

80.13 REGARDING EXCELLENCE IN GOD'S WORK

The Fundamental Baptist Fellowship believes that the current climate in America is characterized by and promotive of slovenliness, carelessness, mediocrity, and catering to the slothful, base, and indifferent qualities of man's fallen nature, and therefore goes on record as desiring to encourage those churches and schools that are satisfied with the good at the expense of the best and who scorn spiritual, academic, social, and cultural excellence are depriving their people of practical results of Christianity and are robbing God of the glory due to His Name.



80.14 REGARDING THE WORLD CONGRESS OF FUNDAMENTALISTS

The Fundamental Baptist Fellowship commends the World Congress of Fundamentalists meeting in Manila, Philippines and Singapore, November 12-13, 1980, as a worthy expression of true Fundamentalism and urges as wide attendance as possible.

80.15 REGARDING CHRISTIAN EDUCATION

The Fundamental Baptist Fellowship commends the burgeoning Christian school movements, but recommends caution in uniting with organizations, both local and national, which are new evangelical in sympathy or those who include charismatics. It urges all schools to be discerning and to operate from a philosophy of theism rather than secular humanism. We condemn schools seeking secular, state, regional, or federal accreditation.

80.16 REGARDING HYPER-CALVINISM

While recognizing that great pastors, missionaries, evangelists, and revivalists such as Charles Haddon Spurgeon, William Carey, George Whitefield, and Jonathan Edwards have aligned themselves with the theological system known as Calvinism, yet we reject in this day a hyper-Calvinism which negates or eliminates human responsibility in either the proclamation or reception of the gospel message as destructive to a Biblical evangelism which would offer the gospel freely to all men.

80.17 REGARDING PROMOTION

The Fundamental Baptist Fellowship rejects the trend to gimmickry as a means of promoting the gospel ministry, the desire for "bigness," the justifying of every method so long as souls are saved, and urges a return to seeking God's glory, the convicting work of the Holy Spirit, and genuine repentance and conversion, lest our churches be filled with a "mixed multitude" with carnal appetites rather than a hungering and thirsting for righteousness.

80.18 REGARDING HUMANISM

The Fundamental Baptist Fellowship believes that humanism as set forth in the Humanist Manifesto of 1933 and 1973 constitutes a new religion in America, that humanism believes that traditional, dogmatic, and authoritarian religions place the revelation of God above human needs and experiences do a disservice to the human species; that humanism begins with humans, not God; nature, not deity, and considers promises of immortal salvation or fear of eternal damnation both illusionary and harmful; that the Supreme Court has ruled humanism to be a religion, that this religion forms the basis for current social appeal in America which looks favorably upon abortion, divorce, and free sexual expression including the rights of individuals to pursue their sexual proclivities, including homosexuality; that it considers man's commitment to humankind the highest calling of which man is capable, making deity irrelevant and man central and autonomous; and that we therefore pledge ourselves to do everything possible to expose and oppose humanism in whatever form it takes, realizing that humanism is perhaps the greatest affront to Biblical Christianity in our generation because it is a religion deifying man and dethroning God and is essentially atheistic; that we call upon Christians everywhere to be intolerant of the acceptance of the religion of humanism in the public schools while the religion of Christianity is excluded from public schools; that the spread and support of the religion of humanism in the public school system at taxpayers' expense is both intolerable and unconstitutional, and that we lend our moral support to any testing of the issue that might come before the courts.



80.19 REGARDING INDEPENDENT BAPTISTS AND SOUTHERN BAPTISTS

The Fundamental Baptist Fellowship sees as dangerous the growing rapprochement between fundamental independent Baptists and groups such as the Southern Baptist Convention through pulpit exchanges, speaking together in evangelistic conclaves, and through promotion of Southern Baptist leaders in periodicals; since the Southern Baptist Convention is riddled with and controlled by neo-orthodoxy and liberalism in its theological seminaries, colleges, and seminaries, and since all attempts at reform are simply cosmetic with no leader having the ecclesiastical, intestinal fortitude to strongly contend against these aberrations, we call upon fundamental Baptists to shun association with this group which daily goes deeper into apostasy.

80.20 REGARDING THE SCRIPTURES

The Fundamental Baptist Fellowship affirms its belief in the Bible, both Old and New Testaments (66 canonical books) as the verbally and plenary inspired, inerrant and infallible Word of God in the autographs, rejects as fallacious any theory of double or triple inspiration and rejects the books known as the Apocrypha as the inspired Word of God. We condemn paraphrases such as the *Living Bible* and *Good News for Modern Man* and the products of unbelieving and liberal scholarship such as the *Revised Standard Version* and recognize the unique and special place of the "Authorized" (King James) Version in the English-speaking world.

80.21 REGARDING THE BIBLICAL MANUSCRIPTS CONTROVERSY

The Fundamental Baptist fellowship recognizes that discussion and debate concerning the Biblical manuscripts has begun to attract national attention. In the process there has developed considerable confusion and misunderstanding as to the actual issues in the controversy, causing some Fundamentalists on the one hand to take a "don't get me involved in that fanatical sidetrack" approach and some on the other hand to break fellowship with otherwise good men with whom they disagree on the subject.

We recognize that any issue involving the eternal Word of God is of necessity important and should be dealt with carefully, intelligently, and prayerfully.

Therefore we resolve that this Fellowship denounce the bitter, divisive tactics on the part of some in this country who resort to violent, unfounded accusations, vicious name-calling, and destructive campaigns in order to propagate their position.

We further resolve that this fellowship take note of the large number of good men; pastors, educators, evangelists; on both sides of the debate and that we encourage these men and schools in further scholarly discussion and publication so long as they do so with courtesy and consideration for the godly, fundamental men with whom they disagree.

80.22 REGARDING WOMEN IN SCRIPTURE

The Fundamental Baptist Fellowship opposes the Equal Rights Amendment and urges our legislators not to capitulate to the attempts made to pass this amendment. Furthermore, we oppose the ordination of women to the gospel ministry as being unscriptural.



80.23 REGARDING NUCLEAR POWER

Inasmuch as the liberty we enjoy for the propagation of the gospel both at home and abroad depends to a large extent on the human level on a free and strong America, and in view of the high priority the radical left and the ecumenical movement have assigned in the next few years for the destruction of our nuclear capabilities and generating plants, we call on our legislative and congressional leaders to go "full steam" ahead in the development of nuclear power consistent with strict safety and security regulations as well as of developing alternative sources of energy from the vast stores of coal, shale, solar, and geothermal potential with which God has stocked this good land. We moreover call for the death penalty for anyone found guilty of sabotage of any of our nuclear facilities.

80.24 REGARDING MISSIONS

The Fundamental Baptist Fellowship believes that world evangelism is divinely mandated and calls upon all Fundamentalists to intensify their efforts to reaching all peoples with the gospel message; realizing that liberalism, New Evangelicalism, and pseudo-fundamentalism are not confined to the United States, we call upon Fundamentalists to carefully investigate even the old-line mission boards for evidences of these theological deviations.

80.25 REGARDING SEXUAL DEVIATIONS

The Fundamental Baptist Fellowship views homosexuality and lesbianism as sexual perversions rather than as alternative life styles, sins that bring the condemnation and wrath of a Holy God upon a community or nation in which they are tolerated, and calls upon fundamentalists to strongly denounce these evils. We are aware of the rising tide of militancy among the homosexuals in our country and the effect this can have on our churches. On the one hand there will be increasing pressure for non-discrimination in hiring them and accepting them into our schools and, on the other hand, harassment and even violence against churches and leaders who oppose them. We must persistently inform our own people well as public officials as to the Biblical, moral principles against homosexuality, through not only clear writing and teaching, but also fervent preaching.

80.26 REGARDING THE WHITE HOUSE CONFERENCE ON FAMILIES

The White House Conference on Families, purporting to be a grass-roots consensus redefining the family, is both unnecessary and farcical inasmuch as the family is clearly defined in the Word of God, and because this is a loaded panel consisting of government employees promoting statist control over families.

80.27 REGARDING OUR HOSTS

The Fundamental Baptist Fellowship wished to extend its thanks to Pastor Harold Sightler and the people and staff of Tabernacle Baptist Church for their gracious southern hospitality.

Bob Jones III
Homer Massey

Wendell Mullen
Dave Sproul

Archer Weniger
James Singleton, Chairman



1981 RESOLUTIONS

RESOLUTIONS ADOPTED BY THE FUNDAMENTAL BAPTIST FELLOWSHIP AT TABERNACLE BAPTIST CHURCH VIRGINIA BEACH, VIRGINIA

81.01 REGARDING FUNDAMENTALISM

The FBF believes that there is a subtle undermining of historic fundamentalism by definition; that a true fundamentalist not only believes in such fundamentals of the faith as the infallibility and inerrancy of Scripture, the incarnation, virgin birth, substitutionary atonement, bodily resurrection and glorious ascension and second coming of the Lord Jesus Christ, the new birth through regeneration by the Holy Spirit, the resurrection of the ungodly to final judgment and eternal death, and resurrection of saints to eternal life, but also exposes and separates from all ecclesiastical denial of that faith and refuses to be tolerant of believers who are tolerant of unbelievers; we believe that those who hide their "soft" stand on separation by hiding behind what they term "the modern fad of secondary separation" espouse a position that will eventually destroy historic fundamentalism.

81.02 REGARDING THE SOUTHERN BAPTIST CONVENTION

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

81.03 REGARDING ROMAN CATHOLICISM

The FBF deplors the confusion and compromise caused by those who are seeking to erase or minimize the differences between fundamental Biblical truth and Roman Catholicism; denounces statements such as made by David Wells, professor at Gordon-Conwell Theological Seminary claiming that Romanism has the best potential for fulfilling Christ's prayer for "unity," while admitting that Rome's views about Mary have not changed; denounces Inter-varsity for stating in its magazine that Romanism is a "legitimate form of Christianity"; denounces Gordon College for having a Roman Catholic Archbishop for Convocation; denounces Wheaton College and Campus Crusade for promoting Dr. Charles Malik, who while a member of the Greek Orthodox Church, is a faculty member at the Catholic University of America, declares that the Roman Church is a perversion of the Christian faith and that its central doctrine of the host is a hideous blasphemy of the finished work of Christ on the cross; encourages Biblical fundamentalists to intensify their efforts to evangelize Roman Catholics; insists that we teach members of the Roman faith to abandon the Roman Catholic Church when they profess to be regenerated by the Spirit of God.



81.04 REGARDING THE EQUAL RIGHTS MOVEMENT

The FBF continues to oppose the Equal Rights Movement as being unnecessary and a further tool in the hands of Satan for undermining of the American home.

81.05 REGARDING HOMOSEXUALITY

The FBF continues to denounce homosexuality as "against nature" (Romans 1:26) and those who practice it as the "unrighteous" who "shall not inherit the kingdom of God" (I Cor. 6:9-11); views as totally unbiblical the Pentecost Coalition for Human Rights which encourages local churches to accept the "legitimate claims" of gay rights, while differing with Logos magazine on its charismatic emphasis, nevertheless commends the rebuke issued by managing editor Harold Hostetler that this coalition "has transgressed the bounds of biblical decency."

81.06 REGARDING NEW EVANGELICALISM

The FBF records its opposition to new evangelicalism, the theological movement of neutralism which changes the Biblical command of separation to one of infiltration, and views with increasing concern the actions of new evangelicals, such as the conference on preaching at the Graham Center in Wheaton in June 1981, in which Dr. Charles Allen, First Methodist, Houston; Dr. S. M. Lockridge, Calvary Baptist Church, San Diego; Dr. Stephen Olford, Encounter Ministries, Dr. Oswald Hoffman, the Lutheran Hour, and Dr. T. W. Wilson, Billy Graham Association, were brought together on the same platform: and the American Festival of Evangelism to take place in Kansas City, July 27-30.

81.07 REGARDING ORAL ROBERTS

The FBF commends Dr. S. Duane Bruce, Methodist minister, who denounced Oral Roberts' assertion that he saw a 900-foot image of Jesus stand before him as "fabrication" and stated that "the United Methodist Church has no business giving encouragement to this man (Roberts) and this empire. . . ."; we commend Nebraska Bishop Monk Bryan who said that "Mr. Roberts is an entrepreneur in religion and has built around his name and his person quite a considerable enterprise there in Tulsa" and called upon Methodists not to give encouragement to "anyone who bases his ministry on vision."

81.08 REGARDING THE MINISTRY OF THE SWORD OF THE LORD

The FBF acknowledges the tremendous contributions that *The Sword of the Lord* has made to evangelism and personal soul winning over several decades, commends the new editor for refusing to appear at a religious meeting with a Roman Catholic; but views with great dismay the current editorial policy of stoutly defending the New Evangelical practices of the Jerry Falwell ministries and the religious ecumenism of the Moral Majority; and urges a return to the editorial policy when rebuking Billy Graham, denouncing the lack of separation of the new evangelicals, and "Weniger's Words of Warning" were normal fare.

81.08 REGARDING THE CHARISMATIC MOVEMENT

The FBF exposes the modern day charismatic movement as a counterfeit of true Biblical Christianity and as the catalytic agent for a one-world church of Antichrist; condemns it as subjective and experience-centered rather than objective and Scripture-centered, and warns Bible believers against



charismatic ministries such as Pat Robertson and the 700 Club, LOGOS publishers, Melodyland School of Theology, and the Full Gospel Business Men's Organization.

81.09 REGARDING EXCELLENCE IN GOD'S WORK

The FBF believes that the current climate in America is characterized by and promotive of slovenliness, carelessness, mediocrity, and caters to the base and indifferent qualities of man's fallen nature; and therefore goes on record as encouraging those engaged in the work of God in churches and schools that they seek for the excellence that is worthy of the King of Kings and the Lord of Lords whom we serve.

81.10 REGARDING LIBERATION THEOLOGY

The FBF identifies with the oppressed and downtrodden of the world, but rejects so-called liberation theology as operating in a thought-world totally opposed to that of Biblical Christianity and that it has been developed in association with Marxist revolutionary movements.

81.11 REGARDING CRITICISM

The FBF believes that we should speak the truth in love and that we should exercise caution in accusing brethren, but views as unscriptural the attitude that we should never criticize another "Fundamentalist," since today many parade under the banner of Fundamentalism who are not truly fundamentalists and because of the example of Paul who challenged Peter publicly. (Galatians 2:14)

81.12 REGARDING A. C. E.

The FBF views with alarm the A.C.E. school program throughout the nation, in that they have become affiliated with charismatics, New Evangelicals, and other non-separatist elements in their regional rallies, and commends those using A.C.E. materials, who seek to maintain a separatist posture.

81.13 REGARDING MUSIC

The FBF rejects the sensual trends of the religious music of today because it contradicts and nullifies the spiritual emphasis of preaching and teaching ministries of the church; opposes the superficial and carnal fruit produced by this music; opposes all such music that incorrectly places the emphasis upon the physical instead of the spiritual and that has roots in the world instead of the Bible.

81.14 REGARDING EVANGELISM

The FBF believes that every Christian is commissioned by the risen Christ to be a witness to the Gospel of Christ to lost men everywhere and to plant New Testament churches; calls for increased concern and compassion for the lost; urges every individual and

church to work for world evangelization; but deplores the attitude of covering a lack of Scriptural separation under the guise of "winning souls."

81.15 REGARDING THE JERRY FALWELL MINISTRIES

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



Southern Baptists and representatives of new-evangelical Campus Crusade on the platforms of Falwell's church and educational institutions.

81.16 REGARDING BASIC YOUTH CONFLICTS

The FBF expresses concern over the ministry of Bill Gothard and Basic Youth Conflicts and calls upon Fundamentalists to exercise caution in condoning or cooperating with a ministry that has never identified with the cause of Biblical separatism.

81.17 REGARDING CHRISTIANS IN GOVERNMENT

The FBF believes that government as ordained by God for the purpose of protecting the innocent and punishing the guilty, that good government is the will of God, and the Christians have a responsibility to be active in governmental matters as the salt of the earth, but continues to view with alarm movements such as the Moral Majority which while disclaiming to be religious confuses the fundamentals of the faith in the minds of the general public by bringing together Catholics, Jews, liberal Protestants, Mormons and Bible believers in a quasi-political union, we believe that the saving of America's morals is a mere cosmetic treatment of the deeper problem of sin; of correcting the nation's morals gives the false impression that America's ills would be solved if her morality were reformed; that moral reformation is not the mission of the churches, but, instead, the preaching of the saving grace of Christ which takes care of man's sin problem by which man's morals become correct; we, therefore, repudiate the false impression and the ecumenical union being promoted by the Moral Majority as unscriptural and therefore unworthy of consideration and cooperation by Bible-believing people.

81.18 REGARDING THE NATIONAL MILITARY POSTURE

The FBF is on record as to being supportive of President Ronald Reagan's plans to restore to our nation the military capability to cope with any international crisis that may arise at any time at any place and to maintain our military superiority in our place of leadership in the free world.

81.19 REGARDING THE RESTORATION OF ECONOMIC SANITY

The FBF is on record as being supportive of President Ronald Reagan's curtailment of giveaways of the liberal, social welfare state and the restoration of individual responsibility and the dignity of the initiative to work, while he is endeavoring to restore economic sanity to our nation.

81.20 REGARDING HANDGUN OWNERS RIGHTS

The FBF is opposed to the mass hysteria that is engendered by the liberal communications media with regard to the ownership of handguns by decent, law-abiding citizens for recreation, hunting and the protection of property, possessions and family and as a deterrent to crime; that we call upon the courts to hand out much stronger sentences for criminal offenses. We feel that handgun control would be another step in the systematic dismantling of our Constitution.

81.21 REGARDING IMMORALITY IN POLITICAL LEADERSHIP

The FBF is on record as deploring the political graft, the immoral lifestyle and the total lack of statesmanship that has been demonstrated in the lives of a number of our state and national legislators, many of these disgraceful situations having been carried before our nation in the public press and the communications media, and realizes that we have arrived at a dangerous day when the destiny of our



nation is influenced by the thinking and the decisions of some who are nothing more than political "playboys."

81.22 REGARDING THE SCRIPTURES

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

81.23 REGARDING THE CALIFORNIA GRADUATE SCHOOL OF THEOLOGY

The FBF deplores the continuing program of ecumenicity carried on by the California Graduate School of Theology through their seminars and summer sessions, where they regularly bring together leaders from the American and Southern Baptist Conventions, the United Methodist Church, promoters of the Billy Graham Crusades and other new-evangelical leaders, such as in the 1981 Summer Session where two of Dr. Jerry Falwell's associates are listed on the faculty along with the pastor of the largest church in the American Baptist Convention and the Executive Director of the Robert Schuller Institute for Successful Church Leadership.

81.24 REGARDING DR. G. ARCHER WENIGER

The FBF sends its prayers and greetings to Dr. G. Archer Weniger, long-time President and currently Research Secretary of the FBF, who is unable to attend this meeting due to illness.

81.25 REGARDING OUR HOSTS

The FBF wishes to extend its thanks to the people, Pastor, and staff of the Tabernacle Baptist Church for their wonderful hospitality.

Respectfully submitted,

James Singleton, Chairman
Rod Bell
B. Myron Cedarholm
Al Dickerson
Homer Massey
Wayne Van Gelderen



1982 RESOLUTIONS

RESOLUTIONS TO BE CONSIDERED BY THE FUNDAMENTAL BAPTIST FELLOWSHIP AT TRI-CITY BAPTIST CHURCH, TEMPE, ARIZONA JUNE 15-17, 1982

82.01 REGARDING THE IMPLEMENTATION OF OUR 62nd ANNUAL FELLOWSHIP THEME: "Building & Battling"

The FBF believes that the theme for its 62nd annual fellowship is a timely needed truth for fundamental Baptists. It acknowledges the Scriptural responsibility both to establish and "build" New Testament churches through extensive evangelistic endeavors, as well as the need to "battle" for the Faith by intensive exposure of all Scriptural adversaries.

It recognizes the human tendency to emphasize one of these ministries while neglecting or ignoring the other. Since both are Scriptural imperatives, it exhorts the individuals, institutions and churches represented at this fellowship to seek a Scriptural balance in the fulfillment of these commands, manifesting a fervent "compassionate heart" with a firm "contending hide."

It also encourages those gathered at this conference to implement in their ministries upon their return the theme of this year's

conference, thus confirming the spiritual value of this year's annual fellowship. It urges Fundamentalists everywhere to join in the fulfillment of these Scripturally mandated ministries, recognizing that they are both divine obligations, not human options.

82.02 REGARDING "BAPTIST FUNDAMENTALISM 84"

The FBF believes that the nationwide meeting known as "Baptist Fundamentalism 84" planned for April 22-24, 1984, in Washington, D.C., co-chaired by Dr. Jerry Falwell and Dr. John Rawlings, is unworthy of the endorsement of true Fundamentalists since it is obvious that the co-chairman, Dr. Jerry Falwell, has moved out of the Fundamentalist orbit and firmly pitched his religious tent in the camp of the compromising New Evangelicals.

We call upon obedient Fundamentalists everywhere to disavow and repudiate any connection with this compromising venture. Since Dr. Falwell's feet are now firmly planted in the New Evangelical camp and since he continues to move further in that direction with each passing year, we would warn those who sponsor and support "Baptist Fundamentalism 84" to be aware of the direction in which they will be moving, believing that this is an effort to capture the name "fundamentalism" for a new inclusivism that repudiates the Biblical separatist position.

82.03 REGARDING THE RELATIONSHIP OF THE CHARISMATIC MOVEMENT, THE APOSTATE ONE WORLD ECUMENICAL CHURCH MOVEMENT AND THE CATHOLIC CHARISMATIC RENEWAL TO EACH OTHER

The FBF exposes the modern-day charismatic movement as a counterfeit of true Biblical Christianity and as the catalytic event for a one-world church of anti-christ and condemns his movement for its subjective experience-centered emphasis rather than an objective Scripture-centered foundation.



It cites as specific instances of this ecumenical fusing the forthcoming Pentecostal World Conference, September 14-19 in Nairobi, Kenya, where a professor from the radical left-wing apostate Union Theological Seminary in New York City is scheduled to be a main speaker and the statement by charismatic Lutheran pastor Larry Christenson that "from the beginning the charismatic renewal has had a strong ecumenical thrust" with an "obligation of unity" hovering over this movement.

The FBF also exposes the Roman Catholic charismatic renewal as an intricate part of this ecumenical conspiracy and religious apostasy since one of its leading spokesmen, Kevin Ranagham, openly admits in the current June 1982 issue of *Charisma* magazine that "The (Catholic charismatic) renewal has been the channel of the most significant grassroots ecumenical movement to date"; and since he also freely indicates that as a result of the Catholic charismatic renewal, Catholics involved in this movement have been "awakened to the richness of the mass, the sacraments and a new understanding of the place of Mary and the saints"; and since he declares in other recent articles that for the Catholic charismatic renewal Pope John Paul II is a "true prophet" and God's authentic spokesman" and that the voice of the Pope is the present Word of God for this age; since this same Pope John Paul II exalts the Virgin Mary, making the Marian cult a cornerstone of his papacy, praying before her image and kissing her statue and openly stating that he places all his actions "in the hands of Mary" and thus his plea for world evangelization to "Christ" MUST BE interpreted in this light; and since Mr. Ranaghan declares in another article that "the church of Christ subsists in the Catholic Church and that SHE (the Roman Catholic Church) possesses in UNIQUE FULLNESS BOTH THE REVELATION AND THE MEANS OF SALVATION" and that the experience of Catholic charismatics MUST be placed "in this context" as listed above and in the "company of Mary and the saints"; the FBF condemns these movements, recognizing that the ecumenical pilgrimage is a journey back to the positions, practices and beliefs of the pagan Roman harlot. It exhorts all who designate themselves as Bible believing Christians to recognize the true nature of the charismatic movement and the ecumenical thrust behind it and to voice their protest concerning it.

82.04 REGARDING THE NATURE OF HISTORIC FUNDAMENTALISM

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

82.05 REGARDING BIBLICAL SEPARATION

The FBF rejects the concept of "secondary" or "Degree" separation, believing that there are no degrees of obedience declared in the Word of God. The FBF believes that according to the Word of God believers are commanded to be equally separated both from disobedient believers as well as from religious apostates, and it affirms the Biblical truth that "partial" obedience is disobedience. In these



days of increasing compromise, it calls upon Biblical Fundamentalists to draw clear lines of spiritual distinction between Biblical truth and religious error in obedience to God's Word.

82.06 REGARDING MUSIC

The FBF recognizes the important place that music plays in the worship, fellowship and instruction of God's saints. It also realizes the influential power that music exercises for evil or for good. It recognizes that in order to properly fulfill these functions the melody, harmony and rhythm should complement the words and there fore views with dismay the deteriorating quality in so-called "sacred" music through the influence of contemporary nightclub dance band sounds that are sensual and worldly in nature, "fleshly-oriented," and based on diluted jargon that not only indicates a lack of reverence and respect for a holy God, but also disregard for the conventional traditions of grammatical speech.

The FBF rejects as unscriptural and unwholesome that type of music which imitates the sound of the world while claiming to be a song of the Word, where the emphasis is placed on sensual entertainment rather than spiritual edification. It also warns against the use of that type of music where the same lyrics and words are equally adaptable with little or no change to a sensual nightclub atmosphere, a secular choral appearance and a religious activity.

It strongly warns against an ecumenically based music that can be utilized with little or no adaptation by ecumenists, charismatics, worldly compromising New Evangelicals and fundamentalist churches alike, noting that such ecumenical music is now infiltrating and penetrating some of the new hymnals that are being published for use in regular church services as well as songbooks for use in Christian Day schools and views with great concern the increasing use of such music within the orbit of true fundamentalist circles.

In view of these alarming trends, the FBF encourages all believers, churches and Fundamentalist institutions to exercise great discernment in the choice, performance and performers of all music; and particularly urges that Christian families and local churches keep a Biblical standard of music in their homes and all church activities and that we use music that is Biblical in content, edifying in message, and glorifying to God in intent.

82.07 REGARDING THE ECUMENICAL MOVEMENT

The FBF believes that all attempts for church union as represented by the World Council of Churches and the National Council of Churches, the 1982 "America for Jesus" rallies, the Bill Gaither Praise Gatherings, the forthcoming Billy Graham sponsored congress for evangelists, and all accommodations with the Roman Catholic church are satanic in origin and objectives, and calls upon all regenerate believers to separate from this apostasy that is condemned by the Word of God. It also warns believers to beware of the dual ecumenical strategy: the official formal merger attempts, as well as the more subtle informal method which ecumenical advocates are now terming "spiritual ecumenism", examples of such "spiritual" ecumenism being small joint prayer groups among members of various apostate denominations, informal "cell" Bible study units which are ecumenically slanted, ecumenically sponsored "marriage encounter" seminars, the use of ecumenically based "music", and ecumenically sponsored joint Bible translation committees.



82.08 REGARDING THE BETRAYAL OF RUSSIAN BAPTISTS BY BILLY GRAHAM

The FBF exposes and repudiates the treacherous betrayal of Baptist brethren and others by Evangelist Billy Graham who speaking at a Communist-controlled anti-nuclear conference in Moscow reported that he saw little evidence of religious repression in Russia. We stand with the persecuted and imprisoned brethren who are being "drawn unto death, and . . . are ready to be slain" (Proverbs 23:11, 12) because of refusal to compromise their faith, in contrast to others whose churches are "registered" with the state.

82.09 REGARDING THE ANTI-NUCLEAR PEACE MOVEMENT

The FBF deplores nuclear war and desires to be peacemakers. It believes that the modern day anti-nuclear movement gives great comfort to Russia, encourages unilateral disarmament of the West, brings divisiveness into our NATO alliance, destroys the will of the American people to arm themselves militarily, limits administrative choices, would permanently freeze the United States in a position of nuclear inferiority, invites nuclear attack, and espouses a fallacious philosophy of negotiating from weakness rather than strength.

82.10 REGARDING INTERNAL REVENUE SERVICE HARRASSMENT OF CHRISTIAN SCHOOLS

The FBF unites in decrying the outrageous action of the Internal Revenue Service in continually harassing Christian schools and organizations and violating their First Amendment rights through its own fiat decrees.

82.11 REGARDING THE JERRY FALWELL MINISTRIES

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

82.12 REGARDING THE SOUTHERN BAPTIST CONVENTION

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

82.13 REGARDING THE A.C.E.

The FBF views with alarm the compromise of the A.C.E. school program through their affiliation with charismatics, New Evangelicals, and other non-separatist groups in their regional rallies; it views with further alarm the deteriorating compromise and inconsistency of the A.C.E. headquarters in permitting heretical non-trinitarian cultic groups such as the United Pentecostal denomination to qualify for the



A.C.E. program when this group proclaims such unbiblical doctrines as the denial of the Trinity, baptismal regeneration, and speaking in tongues as the initial evidence of salvation; while claiming that A.C.E. "will not enter into contract with any organization" other than a "local incorporated Bible-believing New Testament Church."

It cites as an example of this compromise the removal of the word "Trinity" from all future new A.C.F. curriculum material under the guise that in the future the A.C.E. program will use only "Biblical terminology" in its curriculum, leaving it to "pastors to identify" such "terminology and definitions" like "Godhead" "to their people." It also cites the appearance of the A.C.E. president at a building dedication service of an A.C.E. school building within the United Pentecostal Church on December 14, 1980, in Nashville, Tennessee.

82.14 REGARDING DR. IAN PAISLEY AND NORTHERN IRELAND

The FBF deplores the unjust action by our State Department against its citizens and Dr. Ian Paisley in denying to this minister of the gospel, member of the British Parliament and European Parliaments, a visa to visit the United States. It views this action as sectarianism, religious bigotry of the worst sort, and as Roman Catholic pressure to keep the peoples of the United States from learning the true facts about the situation in Northern Ireland. The FBF requests that a visa be granted immediately to Dr. Paisley.

82.15 REGARDING LIBERATION THEOLOGY

The FBF identifies with the oppressed and downtrodden of the world, but rejects the so-called "Liberation Theology" as operating in a thought world totally opposed to Biblical Christianity. The FBF believes that the term "Liberation Theology" is a deceptive term, not being "theology" in any proper sense of the word, but in reality nothing less than communistic Marxism under the guise of religious terminology and that its real purpose is used by the communist system to deceive and exploit the masses that they might be fomenters of violence in order to overthrow the existing religious, sociological, and political structures, and enslave the masses under a communistic system.

The FBF exposes the World Council of Churches for its promotion of this "Liberation Theology" and its collaboration with Marxist revolutionaries. It also exposes the Latin American Mission, an EFMA and IFMA affiliated mission agency, for its sympathetic entertainment of this insidious theology. It urges all Bible-believing Christian, indigenous churches and missionary organizations, particularly within the Latin American countries, to become aware of the purpose of this vicious theology and to expose its Marxist foundation.

82.16 REGARDING THE BIBLICAL MANUSCRIPTS CONTROVERSY

The FBF recognizes that discussion and debate concerning the Biblical manuscripts continue to attract national attention. In the process there has developed considerable confusion and misunderstanding as to the actual issues in the controversy, causing some Fundamentalists on the one hand to take a "don't get me involved in that fanatical sidetrack" approach and some, on the other hand, to break fellowship with otherwise militant separatists with whom they disagree on the subject.

We recognize that any issue involving the eternal World of God is of necessity important and should be dealt with carefully, intelligently and prayerfully. Therefore, we resolve that this fellowship denounce the bitter, divisive tactics on the part of some who resort to violent, unfounded accusations, vicious name-calling, and destruction campaigns in order to propagate their position.



We further resolve that this fellowship take note of the large number of good men-pastors, educators, evangelists-on both sides of the debate and that we encourage these men and schools in further scholarly discussion and publication so long as they do so with courtesy and consideration for the godly, fundamental men with who they disagree.

82.17 REGARDING BASIC YOUTH CONFLICTS

The FBF expresses its concern over the ministry of Bill Gothard and the Institute in Basic Youth Conflicts organization due to its continued silence with regard to making a clear cut stand for Biblical Fundamentalism as opposed to New Evangelicalism after several years of patient personal and private counsel by numerous Fundamentalist leaders, and calls upon Fundamentalists to exercise caution in condoning or cooperating with a ministry that has never identified with the cause of Biblical separatism. While expressing these concerns and reservations, it lovingly entreats Mr. Gothard and the IBYC ministry to take such a stand for true Fundamentalism and to declare such position both in its printed manuals and live-taped seminars in fulfillment of its Biblical responsibility of obedience to Scriptural authority.

82.18 REGARDING OUR HOSTS & COORDINATORS

The FBF extends its thanks to Pastor James Singleton and the people and staff of the Tri-City Baptist Church for their splendid southwestern "desert" hospitality. It also expresses its gratefulness to Rev. C. E. Cofty, National FBF Coordinator, and Rev. Gary Emory who served as local coordinator for their excellent labors in the organization of this year's fellowship meeting.



1984 RESOLUTIONS

RESOLUTIONS ADOPTED BY THE FUNDAMENTAL BAPTIST FELLOWSHIP AT MARANATHA BAPTIST BIBLE COLLEGE

June 12-14, 1984

84.01 REGARDING THE ECUMENICAL MOVEMENT

The FBF believes that all attempts for church union as represented by the World Council of Churches and the National Council of Churches, the 1982 "America for Jesus" rallies, the Bill Gaither Praise Gatherings, and all accommodations with the Roman Catholic Church are satanic in origin and objectives, and calls upon all regenerate believers to separate from this apostasy that is condemned by the Word of God. It also warns believers to beware of the dual ecumenical strategy: the official formal merger attempts, as well as the more subtle informal method which ecumenical advocates are now terming "spiritual ecumenism," examples of such "spiritual" ecumenism being small joint prayer groups among members of various apostate denominations, informal "cell" Bible study units which are ecumenically slanted, ecumenically sponsored "marriage encounter" seminars, the use of ecumenically based "music," and ecumenically sponsored joint Bible translation committees.

84.02 REGARDING THE SOUTHERN BAPTIST CONVENTION

The FBF recognizes as dangerous the growing rapprochement between fundamental independent Baptists and groups such as the Southern Baptist Convention through pulpit exchanges, speaking together in evangelistic conclaves, having Southern Baptists to speak at schools and colleges that profess to be fundamental; and believes that since the Southern Baptist Convention is filled with neo-orthodoxy and liberalism in its theological seminaries and colleges and that all movements within the Convention over "the battle for the Bible" are sham conflicts as long as those in the Convention continue to support the enemy with their gifts through the Cooperative Baptist Program. We call, therefore, upon fundamental Baptists to shun association with this group which daily goes deeper into the apostasy. While we commend the brethren within the SBC for their stand on the inerrancy of the Bible, we suggest that the solution is separation from those who do not believe in the inerrancy of the Bible.

84.03 REGARDING THE 1984 POLITICAL ELECTIONS

This Fellowship urges fundamental believers in America to take advantage of the "free" voting rights in political elections by going to the polls and voting. Likewise, we urge that they vote for those candidates whose political and social philosophy are according to biblical principles.

84.04 REGARDING LIBERATION THEOLOGY

The FBF identifies with the oppressed and downtrodden of the world, but rejects the so-called "Liberation Theology" as operating in a thought world totally opposed to Biblical Christianity. The FBF believes that the term "Liberation Theology" is a deceptive term, not being "theology" in any proper sense of the word, but in reality nothing less than communistic Marxism under the guise of religious terminology and that its real purpose is use by the communist system to deceive and exploit the masses that they might be fomenters of violence in order to overthrow the existing religious, sociological, and political structures, and enslave the masses under a communistic system.



84.05 REGARDING LIBERATION THEOLOGY (continued)

The FBF exposes the World Council of Churches for its promotion of this "Liberation Theology" and its collaboration with Marxist revolutionaries. It also exposes the Latin American Mission, an EFMA and IFMA affiliated mission agency, for its sympathetic entertainment of this insidious theology. It urges all Bible-believing Christians, indigenous churches and missionary organizations, particularly within the Latin American countries, to become aware of the purposes of this vicious theology and to expose its Marxist foundation.

84.06 REGARDING MUSIC

The FBF recognizes the important place that music plays in the worship, fellowship and instruction of God's saints. It also realizes the influential power that music exercises for evil or for good. It recognizes that in order to properly fulfill these functions the melody, harmony and rhythm should complement the words and therefore views with dismay the deteriorating quality in so-called "sacred" music through the influence of contemporary nightclub dance band sounds that are sensual and worldly in nature, "fleshly-oriented," and based on diluted jargon that not only indicate a lack of reverence and respect for a holy God, but also disregard for the conventional traditions of grammatical speech.

The FBF rejects as unscriptural and unwholesome that type of music which imitates the sound of the world while claiming to be a song of the Word, where the emphasis is placed on sensual entertainment rather than spiritual edification. It also warns against the use of that type of music where the same lyrics are equally adaptable with little or no change to a sensual nightclub atmosphere, a secular choral appearance and a religious activity.

It strongly warns against an ecumenically based music that can be utilized with little or no adaptation by ecumenists, charismatics, worldly compromising New Evangelicals and Fundamentalist churches alike, noting that such ecumenical music is now infiltrating and penetrating some of the new hymnals that are being published for use in regular church services as well as songbooks for use in Christian day schools and views with great concern the increasing use of such music within the orbit of true Fundamentalist circles.

In view of these alarming trends, the FBF encourages all believers, churches and fundamentalist institutions to exercise great discernment in the choice, performance and performers of all music; and particularly urges that Christian families and local churches keep a Biblical standard of music in their homes and all church activities and that we use music that is Biblical in content, edifying in message, and glorifying to God in intent.

84.07 REGARDING INTERNAL REVENUE SERVICE HARASSMENT OF CHRISTIAN SCHOOLS

The FBF unites in decrying the outrageous action of the Internal Revenue Service in continually harassing Christian schools and organizations and violating their First Amendment rights through its own fiat decrees.

84.08 REGARDING BIBLICAL SEPARATION

The FBF rejects the concept of secondary separation or degrees of separation. There are no degrees of obedience to the Word of God.



The FBF reaffirms its belief that the foundation of separation in the Bible is the holiness of God. God's holiness demands separation from false gods, or ecclesiastical separation (Lev. 19:2,4; II Cor. 6:14-7:1). It also produces an imitation of God's holiness in the believer's life, or personal separation (II Cor. 7:1; I Peter 1:15,16; I Thess. 4:3,7; I John 3:2). Scripture commands the separation of Christians from brethren in Christ who are disobedient to its teachings (II Thess. 2:15; 3:6,14,15).

Though we must separate from some in fellowship and service, we are commanded to do so in an attitude of love, compassion, and brotherly kindness (Eph. 4:14,15; Phil. 3:17-19; II Thess 3:14,15).

84.09 REGARDING THE A.C.E.

The FBF views with alarm the compromise of the A.C.E. school program through their affiliation with charismatics, New Evangelicals, and other non-separatist groups in their regional rallies; it views with further alarm the deteriorating compromise and inconsistency of the A.C.E. headquarters in permitting heretical non-trinitarian cultic groups such as the United Pentecostal denomination to qualify for the A.C.E. program when this group proclaims such unbiblical doctrines as the denial of the Trinity, baptismal regeneration, and speaking in tongues as the initial evidence of salvation; while claiming that A.C.E. "will not enter into contract with any organization" other than a "local incorporated Bible-believing New Testament Church."

It cites as an example of this compromise the removal of the word "Trinity" from all future new A.C.E. curriculum material under the guise that in the future the A.C.E. program will use only "Biblical terminology" in its curriculum, leaving it to "pastors to identify" such "terminology and definitions" like "Godhead to their people." It also cites the appearance of the A.C.E. president at a building dedication service of an A.C.E. school building within the United Pentecostal Church on December 14, 1980, in Nashville, Tennessee.

84.10 REGARDING THE SCRIPTURES

The FBF affirms that the Bible, both Old and New Testaments (66 canonical books), is the verbally and plenary inspired, inerrant, and infallible Word of God in the autographs.

We reject the books known as the Apocrypha as the inspired Word of God.

We condemn paraphrases such as The Living Bible and Good News for Modern Man and the products of unbelieving and liberal scholarship such as the Revised Standard Version and the New English Bible.

We deplore the rash of new versions which add to or delete from the Word of God, such as the New International Version, with special reference to those so-called "revisions" which by footnote additions undermine the text.

We recognize the unique and special place of the Authorized King James Version, providentially preserved by God in the English-speaking world.

We reject as heretical the concept that any translation of the Bible is given by inspiration, which has in our generation fostered a cult. We believe firmly that inspiration ceased upon the closure of the canon of Scripture in the original autographs. We likewise reject the practice of exalting any version or translation to the position held uniquely by the original writings.



84.11 REGARDING THE RELATIONSHIP OF THE CHARISMATIC MOVEMENT, THE APOSTATE ONE WORLD ECUMENICAL CHURCH MOVEMENT AND THE CATHOLIC CHARISMATIC RENEWAL TO EACH OTHER

The FBF exposes the modern-day charismatic movement as a counterfeit of true Biblical Christianity and as the catalytic agent for a one-world church of anti-christ and condemns this movement for its subjective experience-centered emphasis rather than an objective Scripture-centered foundation.

It cites as a specific instance of this ecumenical fusing the recent Pentecostal World Conference in Nairobi, Kenya, where a professor from the radical left-wing apostate Union Theological Seminary in New York City was a main speaker and the statement by charismatic Lutheran Pastor Larry Christenson that "from the beginning the charismatic renewal has had a strong ecumenical thrust" with an "obligation of unity" hovering over this movement.

The FBF also exposes the Roman Catholic charismatic renewal as an intricate part of this ecumenical conspiracy and religious apostasy since one of its leading spokesmen, Kevin Ranaghan, openly admits in the current June 1982 issue of Charisma magazine that "The (Catholic charismatic) renewal has been the channel of the most significant grassroots ecumenical movement to date"; and since he also freely indicates that as a result of the Catholic charismatic renewal, Catholics involved in this movement have been "awakened to the richness of the mass, the sacraments and a new understanding of the place of Mary and the saints"; and since he declares in other recent articles that for the Catholic charismatic renewal Pope John Paul II is a "true prophet" and "God's authentic spokesman" and that the voice of the Pope is the present Word of God for this age; since this same Pope John Paul II exalts the Virgin Mary, making the Marian cult a cornerstone of his papacy, praying before her image and kissing her statue and openly stating that he places all his actions "in the hands of Mary" and thus his plea for world evangelization to "Christ" MUST BE interpreted in this light;

and since Mr. Ranaghan declares in another article that "the church of Christ subsists in the Catholic Church and that SHE (the Roman Catholic Church) possesses in UNIQUE FULLNESS BOTH THE REVELATION AND THE MEANS OF SALVATION" and that the experience of Catholic charismatics MUST be placed "in this context" as listed above and in the "company of Mary and the saints." The FBF condemns these movements, recognizing that the ecumenical pilgrimage is a journey back to the positions, practices and beliefs of the pagan Roman harlot. It exhorts all who designate themselves as Bible-believing Christians to recognize the true nature of the charismatic movement and the ecumenical thrust behind it and to voice their protest concerning it.

84.12 REGARDING THE NATURE OF HISTORIC FUNDAMENTALISM

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



New Testament Fundamentalist church, and further urges those who wish to be identified with historic Fundamentalism to repudiate this pseudo-fundamentalist position.

84.13 REGARDING DEALING WITH THE GOVERNMENT

The FBF realizes that the future most likely holds more and more confrontation with local, state, and federal government agencies and that Fundamentalists must approach these confrontations with prayerful preparation. On the one hand, we must obey the Scriptural command, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God" (Romans 13:1). On the other hand, we realize that there comes a time when government may step outside its proper boundary and present a dilemma for God's men, and that then we must say with the apostles, "We must obey God rather than men" (Acts 5:29).

We view with great concern, however, the so-called "theology of resistance" which involves physical resistance to authorities when it comes to protecting one's church or school. We believe Fundamentalists should endeavor to change laws that encroach upon their religious liberty, then go to court to seek constitutional rulings on their plight, and failing those remedies, that they should peacefully go to jail, if necessary, rather than disobey the Scriptures.

84.14 REGARDING THE JERRY FALWELL MINISTRIES

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

84.15 REGARDING THE CIVIL RIGHTS BILL OF 1984

The FBF recognizes that Civil Rights has become both a god and a war cry to the courts and in the Congress, and that these entities are systematically destroying personal and religious freedom in our beloved America in the name of civil rights legislation and court order.

We further acknowledge that the liberal media cooperates with them by conspiring to give the public a blackout on information about proposed civil rights legislation which would be met by outspoken public opposition if known to freedom-loving people.

The FBF, therefore, declares its vehement opposition to the Civil Rights Bill of 1984 (S 2568) currently being considered by the U.S. Senate, because it extends the federal powers of control into every church, school and business in America by redefining the meaning of federal financial assistance. This act would redefine federal assistance in such an all-inclusive manner as to make every institution, no matter how small, no matter how religious, the recipient of federal aid and thus, answerable to every federal guideline guarding the sexes, the races, the aged and the handicapped against discrimination. Churches and Christian schools who receive police or fire protection, or who otherwise receive any service or payment through another party receiving federal funds, would themselves be judged as federally funded and could not exercise their religious beliefs which are in denial of someone's civil rights. For them to do so would be to forfeit all tax exemption and other benefits construed by the government as being their prerogative to withhold as punishment.



We further urge all people everywhere who regard religious and personal freedom to be essential to the American dream, to telephone their U. S. Senators immediately, urging them to vote against S. 2568 as being the most overreaching and deleterious piece of legislation ever yet devised to place the federal government in control of all private institutions including our churches.

84.16 REGARDING MARANATHA BAPTIST BIBLE COLLEGE

The Fundamental Baptist Fellowship wishes to express appreciation to Maranatha Baptist Bible College for its part in making the Fellowship's 1984 annual meeting a success.

Maranatha Baptist Bible College's president, Dr. Arno Q. Weniger, Jr., the chancellor, Dr. B. Myron Cedarholm, and their staff are to be commended for their hard work and fine hospitality.

These resolutions respectfully submitted by the Resolutions Committee,

Homer Massey, Chairman
Frank Bumpus

B. Myron Cedarholm
Fred Moritz

James Singleton
J. B. Williams



1985 RESOLUTIONS

RESOLUTIONS ADOPTED BY THE FUNDAMENTAL BAPTIST FELLOWSHIP AT PILLSBURY BAPTIST BIBLE COLLEGE JUNE 11-13, 1985

85.01 REGARDING AN AMBASSADOR TO THE VATICAN

The Fundamental Baptist Fellowship views, with alarm President Reagan's appointment of an ambassador to the Vatican as giving preferential treatment to a particular religious movement, one that has shown little tolerance for Baptists and Protestants when she has been in the majority.

85.02 REGARDING CAUSA

The Fundamental Baptist Fellowship views the movement known as CAUSA as dangerous to the cause of Bible-believing Christianity since it is a front for the Unification Church and deceives Fundamentalists by posing as simply an Anti-Communist group. Also, meetings such as the Assembly of World Religions (McFee, New Jersey, November 15-21, 1985), sponsored by the International Religious Foundation, Inc. (established by the Unification Church) are to be condemned as promoting a false ecumenical unity.

85.03 REGARDING CHRISTIAN RESISTANCE

The Fundamental Baptist Fellowship believes that Christians must strongly resist all attempts by government to erode our religious liberties, but cautions against ungodly and unbiblical alignments in this battle with unbelievers which dilute the Gospel of Christ before the world. Further, we caution against those movements which are unnecessarily provocative with government and seem to seek unnecessary confrontations. In addition, we caution against movements such as Christian reconstruction which are postmillennial in their eschatology.

85.04 REGARDING CHURCH PLANTING

The Fundamental Baptist Fellowship believes that the Bible teaches the practice of planting local, independent, separated, soul-winning churches, and encourages those who are presently planting such independent, separated, fundamental Baptist churches to continue to do so, and that we seek with the help of God to enlarge the practice of this Scriptural church planting ministry.

85.05 REGARDING FALWELLIAN FUNDAMENTALISM

The Fundamental Baptist Fellowship continues to warn true Fundamentalists against the deceptive "pseudo-fundamentalism" promoted by Jerry Falwell. This movement, which works to unite Fundamentalists and New Evangelicals, was given expression in *The Fundamentalist Phenomenon* (edited by Jerry Falwell) and continues with the recent *In Search of Unity* by Edward Dobson, Associate Pastor of Thomas Road Baptist Church.

The Fundamental Baptist Fellowship denounces all attempts to pave the way for unity between Roman Catholicism and Bible-believing Christianity, as exemplified in books such as *Catholic and Christian* (Servant books) and **A Tale of Two Churches** (subtitle: Can Protestants and Catholics Get Together?) published by Inter Varsity Press. It deplores the conversion to Roman Catholicism of Thomas Howard, well-known evangelical author and professor at Gordon College, and sees the "Race to Rome"



accelerated as Jerry Falwell attempts to unite Fundamentalists and Evangelicals, and Charismatics unite Roman Catholics and New Evangelicals, the product of these unions being a one-world ecumenical monstrosity condemned by the Word of God.

85.06 REGARDING THE WORLD CONGRESS OF FUNDAMENTALISTS

The Fundamental Baptist Fellowship commends the World Congress of Fundamentalists meeting in Greenville, South Carolina, August 4-8, 1986, as a worthy expression of true Fundamentalism and urges as wide an attendance as possible.

85.07 REGARDING HOLINESS

The Fundamental Baptist Fellowship recognizes a problem concerning personal holiness in the area of morality among preachers of our day. We deplore not only the sin of immorality and the lack of repentance but also the tendency of other preachers to avoid dealings with this sin. We believe that compassion should be displayed in restoring the errant preacher but caution a "go-slow" approach until fruits of repentance on his part have been clearly demonstrated. The Fundamental Baptist Fellowship warns preachers to guard against a growing trend of apathy toward the magnitude and gravity of such sin.

85.08 REGARDING LIBERATION THEOLOGY

The Fundamental Baptist Fellowship, while deploring the existence of oppression and poverty in the world, rejects Liberation Theology and its view that the solution to the problem lies in uniting nominal Christianity and Marxism for the purpose of the violent overthrow of repressive political structures. We reject their perverted teaching that salvation consists in liberation from oppression and injustice, that sin may be defined as man's inhumanity to man and that God is revealed only in human experience.

85.09 REGARDING NEW EVANGELICALISM

The Fundamental Baptist Fellowship emphasizes its opposition to New Evangelicalism and its effort to brand as legalist those who hold scriptural standards of separation. We are opposed to the recent New Evangelical emphasis away from confronting people with the gospel to a life-style or bridge type of evangelism. We do not believe any person who rejects the Biblical doctrine of separation is a true Biblicist; therefore, we reject John MacArthur, Jr., Charles Swindoll, and others of their like who are opposed to the fundamentalist position.

85.10 REGARDING SCRIPTURAL INERRANCY

The Fundamental Baptist Fellowship reaffirms its conviction that the original autographs of the sixty-six canonical books of the Bible are God's inspired Word. It is our conviction that the total inerrancy of the Scriptures is a necessary corollary of Divine inspiration. We believe when one points error of any kind to the Scripture, he impugns the Holy character of the Divine Author. We resolve to continue to expose the fallacies of the limited inerrancy position and to maintain a fellowship separate from those who espouse this unbiblical position.

85.11 REGARDING SOUL WINNING AND EVANGELISM

The Fundamental Baptist Fellowship, as separated Bible believers, encourages one another to be valiant defenders of the faith (Jude 3), speakers of the truth in love (Ephesians 4:15), and abhors that which is



evil (Romans 12:9). We also encourage one another to maintain a scripturally balanced ministry using Biblical soul winning methods and fervent soul winning practices both in our personal and local church ministries. We further believe in, endorse, and encourage the use of the office of evangelist in our churches (II Timothy 4:5). We further encourage one another to pray for a heaven sent, Holy Spirit empowered revival in our nation, in our

churches, and in our personal lives, and that we be found faithful in the carrying out of the great commission until we are called home by our Lord Jesus Christ whom we love and adore.

85.12 REGARDING SOUTH AFRICA

The Fundamental Baptist Fellowship while not approving of apartheid, regards as hypocritical the attempts made to force universities and governmental units to divest themselves from investments in South Africa, while at the same time failing to raise a strong protest against Communist aggression in Afghanistan and other parts of the world.

85.13 REGARDING THE SOUTHERN BAPTIST CONVENTION

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

85.14 REGARDING PILLSBURY BAPTIST BIBLE COLLEGE

The Fundamental Baptist Fellowship wishes to commend Pillsbury Baptist Bible College; its President, Dr. Joseph A. Rammel, and staff for their outstanding work in hosting this sixty-fifth annual meeting of the Fundamental Baptist Fellowship of America.

These resolutions respectfully submitted by the Resolutions Committee,

James Singleton, Chairman
Charles Baker
Frank Bumpus
Marion Fast
Greg McLaughlin



1987 RESOLUTIONS

Resolutions Passed at the 67th Annual Meeting of the Fundamental Baptist Fellowship

87.01 Regarding Thrifhaven Baptist Church

We would like to express our gratitude to Dr. Charles Britt, the host pastor, and to the staff and members of the Thrifhaven Baptist Church for their graciousness in hosting the 67th annual FBF meeting. Their hospitality, kindness, and attention to even the smallest details have contributed to making our stay in this city a pleasant and memorable experience.

We would also like to express our gratitude to our executive director, Dr. Chuck Cofty, and the local coordinator, Dr. Ernest Gambrell, for the manner in which they have so skillfully coordinated the organizational preparations connected with this meeting.

87.02 RESOLUTION REGARDING THE SPIRIT AND THRUST OF THE 67th ANNUAL FBF MEETING

We would like to express our appreciation for the messages delivered by the speakers at this conference. Their messages have been "on target" and relevant to the spiritual needs of our lives and current issues of the day.

We would also like to thank the brethren who presented the position papers in the "Cutting Edge" session for their arduous labors and factual information contained in these manuscripts. Having been given ample opportunity at the conclusion of the "Cutting Edge" session to register our reactions concerning the issues presented by the manuscript authors, we go on record as slating our agreement with the essential positions delineated in these papers.

As fundamental Baptists who are determined to retain this incisive "cutting edge" with regard to divine truth, we would remind ourselves, however, of the statement made by our national president that "our spirit is as important as our stand." It is our desire to glorify God both in our position and our disposition, and we pledge ourselves to maintain this important and delicate balance in our individual lives, our national fellowship, and our respective ministries. As we defend the "faith once delivered unto the saints" (Jude 3), we will make every attempt to fulfill the exhortation of the apostle Paul in Ephesians 4:15 about ". . . speaking the truth in love."

87.03 RESOLUTION REGARDING DR. JERRY FALWELL AND THE PTL

Whereas we believe that the modern charismatic movement is satanic in its origin and that so-called "tongues speaking" is unscriptural in nature; and whereas since the modern charismatic movement is (a) extra-biblical in its source, (b) ecumenical in its stand and (c) existential in its stress, we reject this movement in totality and warn true believers against its satanic deceptions and delusions.

And whereas Dr. Jerry Falwell once declared that tongues were "of the devil" and that the modern charismatic movement was of "satanic origin"; and whereas this same Dr. Jerry Falwell has now taken control of the charismatic PTL corporation, disregarding his former stated position and has indicated that "no one" at the PTL "will be restrained from worshipping the Lord as he or she pleases" and also



has declared that the PTL corporation is considering the addition of charismatics to the PTL board, be it resolved that we express our concern over Dr. Falwell's flagrant disobedience to the Word of God for involving himself in this charismatic "pottage."

And whereas since the PTL was built and paid for with the funds of thousands of adherents of the charismatic movement, we urge him to disengage himself completely from its control and operation and to return control to its rightful source—the charismatic movement.

We also urge Dr. Falwell to abandon his present new evangelical position and practice and to return to the historical, biblical, separatist, Fundamentalist position.

The FBF exposes the modern-day charismatic movement as a counterfeit of true biblical Christianity and as the catalytic agent for a one-world church of antichrist; condemns it as subjective and experience-centered rather than objective and Scripture-centered, and warns Bible believers against charismatic ministries such as Pat Robertson and the 700 Club, LOGOS publishers, Melodyland School of Theology, and the Full Gospel Business Men's Organization.



1988 RESOLUTIONS

RESOLUTION CONCERNING THE HOSTING OF OUR 68TH ANNUAL MEETING

88.01 Regarding Tri-City Baptist Church

We would like to express our appreciation to the Tri-City Baptist Church and its fine pastor, Dr. Carl Herbster, for their graciousness in hosting the 68th annual meeting of the Fundamental Baptist Fellowship. The combined efforts of the church staff and membership have contributed to making our stay in the "Heartland of America" an enjoyable and enriching experience.

We would also like to express our gratefulness, in particular, to Rev. Matt Williams, the local conference coordinator; to Miss Sarah Zoschke and Miss Beverly Oller, conference secretaries; to Jerry and Elaine Wass, conference musicians; and to many other unnamed individuals who labored quietly in the background. Their sacrificial ministry is greatly appreciated by the participants of this conference. We would also like to thank the Adams Mark Hotel management and staff for the lovely facilities provided for this conference.

88.02 RESOLUTION CONCERNING MORAL FIDELITY IN THE MINISTRY

WHEREAS, the Scripture predicts a definite decline in moral conditions in the "Last Days"; AND WHEREAS, statistical facts and obvious evidence abound to indicate that these conditions are prevalent in our society today, the Fundamental Baptist Fellowship expresses its deep concern over these unwholesome trends.

We further express our chagrin and embarrassment over certain noted electronic television preachers who are guilty of adultery and/or other grievous moral sins, yet who continue in the ministry in spite of their wicked conduct. Since such ungodly behavior has been exploited and widely reported in the national media, we would like to let the world know that this national fellowship of fundamental Baptists does not endorse or condone such sinful behavior. Such ungodly conduct is an embarrassment to scores of godly preachers who are attempting to maintain high standards of moral conduct before their people, and we believe the cause of Christ would be furthered by their withdrawal from the ministry.

AND WHEREAS, the national media has exploited the immoral conduct of certain noted charismatic electronic preachers, carelessly terming them as "Fundamentalists";

AND WHEREAS such careless use of terminology has created an incorrect impression to the general public that biblical Fundamentalists may hold similar theological views and also conduct themselves generally in a similar manner, thus casting an unfavorable and improper reflection upon the biblical fundamentalist movement, we urge the media to use accuracy in its reporting of events within the religious world.

We candidly admit, however, that the "sins of the flesh" so prevalent in society today, are beginning to affect the framework even of biblical Fundamentalist ranks, taking an increasing spiritual toll even among some of our own beloved brethren, and we express our grave concern over such defections, as well as deep disappointment with those brethren who have been unfaithful to their biblical vows concerning moral purity.



To our own brethren within the ranks of biblical fundamentalism who have been overtaken by the sins of the flesh and who have become spiritual dropouts in the ministry due to their moral default, we express our sincere prayers and earnest desires for their repentance, offering our compassion and assistance for their personal restoration to the joys of the Christian life, ever recognizing the difference between restoration of fellowship with the Lord and the local church and restoration to leadership.

To stem this increasing moral defection, we issue a plea for renewed holiness of character and conduct within our fundamentalist ministerial ranks. Since the Scriptures emphasize the importance of both moral purity in outward conduct and Christ likeness of character in the inner soul, we call upon fundamentalist brethren everywhere, ourselves included, to maintain the high standards for Christian conduct set forth in holy writ, refraining and restraining from the sins of the flesh. We also exhort all soldiers of the cross, ourselves included, to earnestly strive toward that inner sanctification of character and spirit through daily crucifixion of the sinful nature and by the faith of the Son of God Who loved us and gave Himself on our behalf.

Finally, we commend the hundreds of godly preachers who have not yielded to the immoral trends of our sin-cursed society, and whose lives exemplify the Gospel, maintaining and manifesting high biblical standards in their personal conduct, their families, and the ministries with which they are associated.



1989 RESOLUTIONS

Resolutions Adopted by the Fundamental Baptist Fellowship at Schaumburg, Illinois June 1989

89.01 RESOLUTION OF APPRECIATION (Bethel Baptist Church, Schaumburg, IL)

We, the participants in the 69th national meeting of the Fundamental Baptist Fellowship, meeting in Schaumburg, Illinois, June 13-15, 1989, would like to express our appreciation to the Bethel Baptist Church of Schaumburg, and its pastor, Dr. Frank Bumpus, for their excellent work in hosting this year's conference. We would also like to thank Rev. Bradley Smith for his sacrificial labors in skillfully coordinating the organizational details.

Dr. Bumpus, his church staff and congregation, have given themselves unreservedly to make our stay here a pleasant and enjoyable experience. We shall long treasure the memories of our sweet Christian fellowship together here in Schaumburg. Words cannot adequately express our gratitude for the lovely facilities provided, the superior services rendered, the excellent Christian hospitality extended and the careful attention to the most minute details to insure our maximum comfort and refreshment.

Thanks again Pastor Bumpus and congregation of the Bethel Baptist Church for a task well done!

89.02 RESOLUTION OF APPRECIATION (Dr. Rod Bell)

WHEREAS, Dr. Rod Bell has faithfully and fearlessly led the Fundamental Baptist Fellowship for over thirteen years, and has in recent months been through the deepest perils of life; we the participants in the FBF meeting in Schaumburg, Illinois, June 13-15, 1989, rejoice in the good hand of God upon Dr. Bell in preserving his life and restoring his physical strength and health. We further commend the Tabernacle Baptist Church of Virginia Beach, Virginia, for their sacrifice and support of the Fundamental Baptist Fellowship by sharing their pastor with this fellowship.

89.03 RESOLUTION OF APPRECIATION (Dr. Chester McCullough)

WHEREAS, Dr. Chester McCullough has faithfully served on the board of the Fundamental Baptist Fellowship for over thirty years, and

WHEREAS, he has also given many of those years in unheralded but dedicated labor as the FBF treasurer; and

WHEREAS, due to his physical condition he must now regretfully resign this position; We the participants in the FBF meeting in Schaumburg, Illinois, June 13-15, 1989, extend to our brother our sincere appreciation for his important and sacrificial contribution to the FBF ministry, and wish him God's richest blessings in accordance with the prayer of III John 2, "Beloved I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."



89.04 RESOLUTION REGARDING MANIFESTOES ON BIBLICAL SEPARATION & EVANGELISM

WHEREAS, the Fundamental Baptist Fellowship stands without apology for the inseparable twins of both biblical separation (personal and ecclesiastical) and evangelism, this position having already clearly been set forth in the resolutions originally adopted known as the "Manifesto on Biblical Separation" and the "Manifesto on Evangelism and Soul - Winning."

WE THEREFORE, the participants in the National Fundamental Baptist Fellowship meeting, Schaumburg, Illinois, June 13-15, 1989, do reaffirm the positions presented in these manifestoes and urge that they be implemented in our churches and ministries.

89.05 RESOLUTION REGARDING IMMORALITY

WHEREAS, the Scripture predicts a definite decline in moral conditions in the "last days"; and

WHEREAS evidence abounds that these conditions are prevalent today, we view with alarm the increase in immorality in government, business, society in general and church membership.

We also view with brokenness of heart the disrepute that is brought to the cause of Jesus Christ by the immorality of church leaders, deploring such actions as unworthy of those who claim leadership in our Savior's name; expressing our sincere prayers and earnest desires for repentance on their part; offering them our compassion and assistance for personal restoration to the joys of the Christian life, but ever recognizing the difference between restoration of fellowship with the Lord and the local church and restoration to leadership.

To stem this tide of moral infidelity, we urge our churches and Christian schools to exercise a greater role in teaching the biblical principles against immorality, exhorting them to insist on strict personal discipline to keep our morals and character at the highest Scriptural level. We also strongly warn of the vicious influence that pornography on television and in magazines has on the morals of our people.

89.06 RESOLUTION REGARDING EVANGELIST TIM LEE

WHEREAS, the Lord Jesus Christ commands us to "have no company" with disobedient brethren (II Thess. 3:14), and

WHEREAS, Tim Lee is practicing inclusivism which is contrary to the biblical doctrine of separation by including on his Conference on Revival and Evangelism platform (Sept. 11-14, 1989) W. A. Criswell and others who practice compromise,

WE THEREFORE, "admonish him as a brother" (II Thess. 3:15) to cease his compromise with those who are walking contrary to the biblical doctrine of separation, and exhort him to follow the practice of a biblically sound evangelism based on Scriptural obedience.

WE ALSO AFFIRM our responsibility and desire for true revival (Psalm 85:6) and spiritual unity (Eph. 4:1-3) on the basis of scriptural principles.



89.07 RESOLUTION REGARDING MUSIC

The Fundamental Baptist Fellowship recognizes the important place that music occupies in the worship, fellowship and instruction of God's saints; but we reject as unscriptural and unwholesome that type of religious music which seeks to imitate the world, and we also repudiate the adoption of contemporary sounds in Christian music as a viable means of reaching people.

We encourage all believers, churches and fundamentalist institutions to exercise careful discernment in the choice, performance and performers of all music. We also encourage Christian families and local churches to maintain a standard of music that is biblical in content, edifying in message and glorifying to God in rendition.

89.08 RESOLUTION REGARDING SEPARATION AND THE SOUTHERN BAPTIST CONVENTION

While we admire and appreciate the stand and actions of the groups within the convention which have been labeled "Fundamentalist," we must draw attention to several pertinent facts.

1. The issue in the Southern Baptist Convention at the present time is not the inspiration of Scripture; it has gone beyond this.
2. The issue in the convention is ecclesiastical separation.
3. True Biblical Fundamentalism demands a separation from both fellowship and identification with self-labeled "moderate liberals" or cooperation in any form of Christian service or worship with liberals.
4. True Biblical Fundamentalism also views as disobedient those who do not separate from liberalism or who cooperate with liberalism in any form in service or worship.
5. Many members of the Fundamental Baptist Fellowship withdrew from the Southern Baptist Convention and take note that the same doctrinal deviation, the unscriptural principles, policies and practices are still prevalent in the convention.

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

89.09 RESOLUTION ON TRUTH AND LOVE

Inasmuch as the Lord Jesus Christ declared Himself to be the Truth (John 14:6) and in His high priestly prayer (John 17:17) said to His Father "Thy word is truth," we hold that Jesus Christ is truth incarnate and the Bible is the infallible, inerrant written word of God.

Therefore be it resolved that we reaffirm our profound belief in these fundamental facts and that we dedicate ourselves to continue to declare them in love to all people.



89.10 RESOLUTION ON THE FORTHCOMING WORLD CONGRESS OF FUNDAMENTALISTS--LONDON

WHEREAS, the Fundamental Baptist Fellowship seeks to encourage separated fundamental Bible believers from various denominational and national backgrounds to earnestly contend for the faith, and

WHEREAS, we believe there is a need for a united testimony as to the power and authority of the Word of God before both the world and professing Christendom, and

WHEREAS, we believe those in leadership in the World Congress of Fundamentalists are endeavoring to promote these Scriptural objectives,

THEREFORE BE IT RESOLVED that the Fundamental Baptist Fellowship go on record as endorsing and encouraging this worthy endeavor, and to encourage those of our fellowship to attend the upcoming World Congress of Fundamentalist's gathering to be held in London, England, July 16-20, 1990.

Resolutions submitted by the Resolutions Committee:

Don Jasmin, Chairman

Tom Coleman

Marion Fast

Monroe Parker

Harvey Seidel

J.B. Williams



1991 RESOLUTION

RESOLUTION OF THE FUNDAMENTAL BAPTIST FELLOWSHIP

Adopted on June 13, 1991, at Denver, Colorado

91.01 RESOLUTION REGARDING MORAL PURITY IN PASTORS.

Believing that God is holy and that He purposes in salvation through the ministry of the indwelling Holy Spirit to bring every believer into a life of holiness conformed to the image of Christ, and believing that those who leave been divinely called to the gospel ministry are called to exemplify that holiness, and, further, being greatly concerned and burdened because of numerous moral defectors among those in the ministry,

Therefore be it resolved:

1. That the Fundamental Baptist Fellowship deplores and condemns the attitude of permissiveness that is currently espoused in certain quarters of professing Fundamentalism that would advise adulterous pastors to simply relocate away from the place where their sin was committed, and continue in the ministry elsewhere.
2. That in order to set a standard for moral purity in the ministry in the eyes of men, and to recognize the seriousness of marital infidelity in the eyes of God, we reaffirm our Biblical conviction that pastors who commit adultery should leave the pastoral ministry.
3. That we further condemn as wicked and ungodly the teaching emanating from some professing Fundamentalists that a holy God would have different moral standards for an adulterous minister having big numbers and many baptisms than for one who baptizes few.
4. That we strongly affirm that moral standards for the ministry should be universally applied without exception, and that personality must never be allowed to transcend principles.
5. That we call for a return to the Biblical pattern of repentance, submission to church discipline, restoration to fellowship within the local church, and disqualification from the pastoral ministry.
6. That we, the representatives of the Fundamental Baptist Fellowship meeting in Denver, Colorado, in June of 1991, call Fundamentalists back to a commitment to the moral integrity and spirituality of their ministry, rather than simply to success as measured by numbers and baptisms.



1992 RESOLUTIONS

RESOLUTIONS TO BE CONSIDERED BY THE FBF IN TROY, OHIO

JUNE 1992

FBF declares its opposition to the following forms of apostasy and/or compromise:

92.01 REGARDING LIBERALISM/MODERNISM

LIBERALISM/MODERNISM, that theological position which rejects any or all of the Bible as the Word of God, denies the supernatural elements of the Bible and the miraculous character of the person and work of Christ, magnifies the false doctrine of the universal Fatherhood of God and common brotherhood of man. We view liberalism/modern as not a variant form of Christianity, but as a false gospel, under the curse and condemnation of Almighty God.

92.02 REGARDING NEO-ORTHODOXY

That inconsistent and illogical contemporary movement of theological deception, also called Crisis Theology or Barthianism, a reaction to liberalism, but which constitutes a failure to return to the historic Christian faith; emphasizing a subjective authority of the Bible; using an evangelical terminology while embracing the destructive critical conclusions of liberalism with respect to the Bible.

92.03 NEW EVANGELICALISM

That movement of neutralism affecting orthodox Christianity, designed to close the gap between Fundamentalism and neo-orthodoxy, which changes the Biblical command of separation from apostasy to one of infiltration; which stays in various apostate denominations at the price of being identified with apostasy and unbelief; which is enamored of unbelieving scientific scholarship; and which is given to "dialogue" with unbelief rather than condemnation of and separation from it.

92.04 REGARDING ECUMENICAL EVANGELISM

The child of New Evangelicalism, which yokes believers and unbelievers in evangelistic endeavor, with the rationale that cooperative evangelism is necessary to reach the masses with the Gospel message. The foremost exponent of ecumenical evangelism in this century has been Billy Graham whose campaigns of an inclusive nature have diluted the faith once delivered to the saints.

92.05 REGARDING THE ECUMENICAL MOVEMENT

An attempt to bring together the various world religions, falsely applying to this amalgamation of truth and error the words of Christ, "that they all may be one" (John 17:21). We condemn the false unity as promoted by the World Council of Churches and the National Council of Churches.

92.06 REGARDING PSEUDO-FUNDAMENTALISM

Which is New Evangelicalism in embryonic form, and which was set forth in The Fundamentalist Phenomenon by Jerry Falwell with his proposal for both new evangelicals and Fundamentalists to eliminate their fringe elements and then to unite to save the nation and to evangelize the world. This appeal to restore historic Fundamentalism has been devastating to the cause of true Fundamentalism.



92.07 REGARDING THE CHARISMATIC MOVEMENT

Which through its emphasis on the experience of the baptism of the Holy Spirit has become the catalytic agent for a one world church of the antichrist; it is a movement that creeds toward being subjective and experience-centered rather than objective and Scripture-centered.

92.08 REGARDING LIBERATION THEOLOGY

A family of theologies which include the Latin American, black and feminist varieties as they respond to some type of oppression. While condemning the many expressions of liberation theology which legitimately expresses concern for the poor and oppressed but justifies a theology that leads to a gross distortion of Biblical Christianity, Fundamentalists must examine their own theology to see if they express concerns for these groups buttressed with Biblical solutions.

92.09 REGARDING ROMANISM

The FBF believes that the Roman Catholic Church is a Satanic counterfeit of the true church of Christ and calls upon all Fundamentalists to repudiate the current attempt to portray Roman Catholic doctrine as evangelical in nature.

92.10 REGARDING THE SOUTHERN BAPTIST CONVENTION

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

92.11 REGARDING CHRISTIAN EDUCATION

The FBF commends the Christian school movement as needed to train a generation of young people in the basic tenets of Biblical Christianity, but challenges these schools not to be content with the enforcement of a superficial code of conduct rather than a deep godliness and holiness. We caution Christian schools in their desire to imitate secular schools in athletics and in related activities not to compromise their spirituality and financial integrity. We call upon Christian schools to be a vital part of the local church and its program and its evangelistic thrust, and to create a product that will change the world for Christ.

92.12 REGARDING UNITY AND SEPARATION

The FBF recognizes that Scripture calls for unity among true believers in the Word of God and the Lord Jesus Christ, but at the same time demands separation from unbelief and apostasy. We call for all Fundamentalists to avoid unnecessary division and fragmentation and to "endeavor to keep the unity of the spirit in the bond of peace" (Ephesians 4:3). At the same time, we believe that it is always necessary to separate from unbelief and at times even to painfully separate from Christian brethren when the testimony of Christ and the purity of the gospel is involved.



92.13 REGARDING CHURCH PROMOTION

The FBF urges a return to Biblical methodology in church building. We deplore the "strange fires" (Leviticus 10:2) and "the end justifies the means" philosophy of gathering crowds to church services. We affirm that unless God builds our works that all is in vain (Psalm 127:1).

92.14 REGARDING WORLD EVANGELIZATION

The FBF recognizes the unprecedented opportunity of open doors around the world to present the claims of Christ and calls upon our pastors and churches to intensify their efforts in reaching multitudes for Christ.

92.15 REGARDING THE SCRIPTURES

The FBF affirms its belief in the Bible, both Old and New Testaments (sixty-six canonical books) as the inspired, inerrant and infallible Word of God as originally written. We believe in the verbal inspiration of the Scriptures, and affirm that the Bible is all of the Word of God and that all of it is the Word of God. At the same time, we reject as fallacious any theory of double inspiration.

92.16 REGARDING THE BIBLICAL MANUSCRIPTS CONTROVERSY

The FBF is aware of the debate concerning the matter of Biblical manuscripts and translations of the Bible. In this discussion there has often developed considerable confusion and misunderstanding as to the actual issues in the controversy, sometimes causing more heat than light. We denounce the bitter and divisive tactics often involved in this matter, which result in vicious name-calling and destructive campaigns in order to propagate a certain position. We urge scholarly discussion and publication on this issue with courtesy and consideration between godly fundamental brethren.

92.17 REGARDING THE MODERN SIGNS AND WONDERS MOVEMENT

The FBF believes in a God of miracles who is still active in the affairs of the world today, but cautions against the modern signs and wonders movement since Scripture is replete with warnings concerning its usage by Satan in the deception of mankind.

92.18. REGARDING CULTISM

The FBF condemns the development of cultism in some sections of Fundamentalism in which a leader is elevated to the status of an idol and a man is given the status of a god. God's judgment on this blasphemy is found in His treatment of Herod (Acts 12:21-23). This cancer in the body of historic Fundamentalism must be repudiated in the strongest terms.

92.19 REGARDING PASTORAL AUTHORITY

The FBF believes that God calls men to the gospel ministry and puts them in the position of local church pastors and that, therefore, they should be shown proper respect. We, however, utterly repudiate the prostituting of this position in which a pastor becomes a virtual dictator over his congregation with accountability to no individual. The Bible condemns those who would be "lords over God's heritage," and urges leadership to lead by being "examples to the flock" (I Peter 5:3).



92.20 REGARDING HOLINESS

The FBF recognizes that the fundamental requirement for those who would be church leaders is godliness (I Timothy 3:1-7), and challenges the current view which seems to emphasize that church size and baptisms are acceptable substitutes for morality and a lack of integrity in the gospel ministry.

92.21 REGARDING SCHOLARSHIP

The FBF deplores two tendencies in the modern religious world: the pride of intellect and the pride of ignorance. To avoid these extremes, it calls upon Fundamentalists to engage in scholarly research of the great issues of our day and the production of well researched and carefully thought-out writings while at the same time keeping human reason subordinate to divine revelation.

92.22 REGARDING ESCHATOLOGY

The FBF believes in the personal return of Christ to this earth, but calls upon Fundamentalists to avoid the dangers of speculation and date-setting as embarrassments to the blessed hope of the Christian.

92.23 REGARDING GOVERNMENT

The FBF believes that Christians should be actively engaged in pursuing laws that reflect Biblical convictions, but warns against the identifying of the Christian faith with any political party. It is our conviction that the Bible stands above all political movements and calls them to an accounting to God.

92.24 REGARDING JEWS AND ARABS

The FBF believes that while Israel has a unique place in the economy of God that this truth must not be perverted in a way that would not make the nation of Israel accountable for its actions or that fails to recognize that God also has a plan for the descendants of Ishmael (Genesis 17:20-21).

92.25 REGARDING NATIONAL SINS

The FBF urges the continued condemnation of the sins of abortion and homosexuality through preaching and writing, although this course of action becomes increasingly unpopular with the masses and difficult under the law.

92.26 REGARDING MUSIC

The FBF acknowledges diversity in Christian music, but recognizes that the sensual religious music of the day perverts the message of the gospel of Christ and creates a "strange fire" our midst. We believe that the music in our churches should minister to the spirit and not the flesh. We believe that the melody should not detract from the message with an overuse of ornaments and embellishments as is the trend in Contemporary Christian Music. We believe that the harmony in music be supportive of a creative melody and follow the harmonic principles of the great music of the past. We believe that the rhythm in music should not predominate over the other elements in the music.

92.27 REGARDING THE FBF

The FBF should retain its balance in Fundamentalism, neither compromising the gospel of Christ nor moving into a position that is tangential to the fundamentals of the faith. While some would see a



balanced position as softness and compromise, we affirm our belief in a Biblical and historic Fundamentalism that, while retaining the best of the past, would reach out a hard to a younger generation of Fundamentalists in understanding and cooperation in the task of world evangelization in a Biblical framework.

92.28 REGARDING OUR HOSTS

The FBF wishes to thank the Troy Baptist Temple and its pastor, Rick Arrowood, for its wonderful hospitality in hosting this meeting of the Fundamental Baptist Fellowship.

Respectfully presented,

Rick Arrowood
Marion Fast

Gary Jones
James Singleton, Chairman



1993 RESOLUTIONS

FUNDAMENTAL BAPTIST FELLOWSHIP SCHAUMBURG, ILLINOIS JUNE 15-17, 1993

93.01 RESOLUTION REGARDING ROMAN CATHOLICISM

The FBF continues to affirm its belief that the Roman Catholic Church, with its teaching of papal infallibility, transubstantiation, sacraments, auricular confession, and placing tradition on a par with Holy Scripture, is a counterfeit and perversion of true Biblical Christianity. We rejoice at any Romanists who are savingly converted to Christ and urge them to leave the apostate Roman Church. We deplore the attempts of charismatics and New Evangelicals to paint this great "whore" as a true expression of the Christian faith

and call upon Fundamentalists to not engage in any activities with the Roman Catholic Church that are religious in nature. We denounce the teaching that the Pope, who will be visiting the United States this year, is the vicar of Christ on earth.

93.02 REGARDING THE CLINTON ADMINISTRATION AND HOMOSEXUALITY

The FBF condemns in the strongest Biblical terms the actions of the Clinton administration in giving recognition and attempted legitimacy to the claims of the homosexual community since we believe that the Bible teaches that homosexuality and lesbianism are unnatural and perversions of God's creation order. We call upon our people to oppose by every legal means the overturning of the ban on homosexuals in our military forces.

93.03 REGARDING THE CLINTON ADMINISTRATION AND ABORTION

The FBF believes that abortion involves the taking of human life, and that the Clinton administration flies in the face of the Word of God by promoting abortions, and that using taxpayer dollars to fund abortion on demand in a health care package will be another nail in the coffin of the United States of America.

93.04 REGARDING PRAYER

The FBF believes that humility, prayer, seeking God's face and turning from our wicked ways is necessary if God is to hear from heaven, forgive our sin and heal our land (II Chronicles 7:14). We call upon all pastors to give priority in prayer in their personal ministries and to lead their churches to become "houses of prayer." We commend the promotion of prayer for one another in order that we may be kept pure and have the power of God upon our ministries in wicked days.

93.05 REGARDING THE HEALTH AND WEALTH MOVEMENT

The FBF believes that God supplies the needs of believers (Philippians 4:19) as they seek to put Him first in their lives (Matthew 6:33), but denies the health and wealth craze and the "name-it-and-claim-it" doctrine as promoted in charismatic circles. While not believing that poverty in itself has any virtue and that God sometimes gives believers large sums of monies to invest in the work of world evangelization, we question any doctrine of prosperity that is based upon "seed faith" or the metaphysical teaching on prosperity which teaches universal laws of prosperity that are activated by faith. We believe that much



of this teaching has more kinship with occultic philosophy than Biblical theology. We do not believe that God can be manipulated by our faith, but responds in each situation according to His sovereign plan.

93.06 REGARDING THE SOUTHERN BAPTIST CONVENTION

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

93.07 REGARDING PREACHING IN VARIOUS PULPITS

The FBF believes that the attitude currently promoted that a pastor can have anyone in his pulpit whom he pleases regardless of his doctrinal position and that he can preach in any pulpit irrespective of its stand on Biblical separation is foolish and ridiculous if we are to maintain Scriptural standards of separation. The history of religious movements shows that this policy always results in compromise and inclusivism.

93.08 REGARDING RADICAL FEMINISM

The FBF recognizes that there can be legitimate discussion and difference concerning the ministry of women in the local church, but would completely reject a radical feminism that has declared war not simply on what they see as inequality and discrimination, but on gender itself. This movement must be rejected since it focuses on the elimination of all distinctions between the sexes.

93.09 REGARDING DIVORCE AND REMARRIAGE

The FBF recognizes that there are divergent views among Bible believers on divorce and remarriage, but calls upon all Fundamentalists not to let these in any way weaken the sanctity of the marriage relationship. We affirm that God's ideal is for permanency in the marriage relationship and that divorce for any reason is an aberration of that ideal. We call upon all of our churches to help high school and college young people to understand the Biblical model of marriage, to give much attention to premarital counseling, and through pulpit messages and other teaching opportunities to hold high this Divine ideal which is under assault in the media. While strongly affirming the ideal, we call upon the churches to sympathetically and compassionately minister to those who have been through the trauma of divorce.

93.10 REGARDING THE CHARISMATIC MOVEMENT

The FBF would applaud the emphasis in the charismatic movement on Spirit-empowered living and world evangelism, but cannot identify or cooperate with the movement because of its false ideas of ecumenicity and its emphasis upon experience, mysticism, and illuminism. This ecumenicity leads the charismatic movement further into cooperation with Rome and groups such as the World Council of Churches. The experience-centeredness causes the movement to live on the edge of an illuminism with its claims to direct divine revelation.



93.11 REGARDING SPIRITUAL WARFARE

The FBF believes that we "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12) and that Christ in His victory on Calvary "spoiled principalities and powers" (Colossians 2:15), but views with concern the current application of these truths in attempting to overthrow the works of darkness. For example, we do not find Biblical examples in which Christians are to shout, "I rebuke you, Satan." We believe that a better Biblical model for resisting the Devil is found in James 4:7-8, where we are told to submit to God, draw near to God, cleanse our hands, and purify our hearts.

93.12 REGARDING LORDSHIP SALVATION

The FBF affirms that both sides in this discussion need to be concerned about extreme positions. Those who argue against "Lordship Salvation" can easily drift into a position of "cheap grace," forgetting that a grace that does not teach holiness and godliness is not from God (Titus 2:11-12). Those who argue for the position of Lordship can easily depart from the doctrine of justification by grace through faith and give the impression that a person must be "presanctified" before he can be declared justified.

93.13 REGARDING BIBLICAL SEPARATION

The FBF believes that every fundamental of the faith must be protected from dilution and destruction by a strong affirmation and practice of the Biblical doctrine of separation. We call upon all Fundamentalists to recommit themselves to a study of what the Bible says about separation and its applications in our modern world in order to avoid two extremes: (1) a drift into a soft position that characterizes those called New Evangelicals, and (2) a critical spirit that condemns all other Fundamentalists who do not agree on many details of the Christian.

93.14 REGARDING SPIRITUALITY

The FBF urges a renewed study of the Scriptures concerning the matters of spirituality and godliness which will help us to avoid a Phariseeism on the one hand and an antinomianism on the other. We believe that true Biblical separation must be the outworking of a genuine spirituality in the believer in Christ.

93.15 REGARDING THE CHRISTIAN AND SOCIETY

The FBF believes that while the Christian is not of this world that he, nevertheless, lives out his Christian faith in the world. To that end, he must be a responsible citizen, bringing to bear upon the problems of society his understanding of Biblical principles. We believe that while there is no "social gospel," that the Gospel has tremendous ramifications in society.

93.16 REGARDING REVIVAL

The FBF believes that the need of the hour is a genuine Divine visitation. It calls upon Fundamentalists to pray for revival and to study the Biblical teaching on revival and the history of great revivals in order to avoid counterfeit revivals and to know how to handle the power of God as it moves in our midst.



93.17 REGARDING WORLD EVANGELIZATION

The FBF believes that the churches glorify God as they engage in world evangelization. Realizing the burgeoning world population and the open doors, we call upon all of our churches to recommit themselves to the task of taking the Gospel to all peoples. This will be reflected in our praying, our giving, and our going.

93.18 REGARDING CHRISTIAN SCHOOLS

The FBF believes in the Christian school movement and urges our churches with schools to recommit themselves to an uncompromising stand in moral matters in a day in which the world and its standards increasingly war against even our Christian schools.

93.19 REGARDING MUSIC

The FBF realizes that the subject of music in the churches is very controversial and that there is a great revolution as many churches move toward contemporary music in order to attract and evangelize. We contend, however, that music is not amoral and that its main purpose is worship and edification. To this end, acceptable music must exalt Christ, minister to the spirit, and edify the believer. We do not believe that this is true of most contemporary music. We believe that the sensual religious music of the day perverts the message of the Gospel of Christ and creates a "strange fire."

93.20 REGARDING THE SCRIPTURES

The FBF affirms belief in the Bible, both Old and New Testaments (sixty-six canonical books) as the inspired, inerrant, and infallible Word of God as originally written. We believe in the verbal inspiration of the Scriptures and affirm that the Bible is all of the Word of God and that all of it is the Word of God. We believe that any version must reveal faithfulness in translating the best manuscripts. We reject as fallacious any theory of double inspiration. We are aware of the debate concerning the matter of Biblical manuscripts and translations of the Bible. This discussion has often developed considerable confusion and misunderstanding as to the actual issues in the controversy, sometimes causing more heat than light. We denounce the bitter and divisive tactics often involved in this matter which result in vicious name calling and destructive campaigns in order to propagate a certain position. We urge scholarly discussion and publication on this issue with courtesy and consideration between fundamental brethren.

93.21 REGARDING ECUMENICAL EVANGELISM

The FBF continues to strongly denounce the ecumenical evangelism of the Billy Graham type which, in the interests of winning people to Christ, brings on the same platform a strange mixture of liberals, charismatics, New Evangelicals, and Romanists. Even though Graham himself is fading from the scene due to age and health problems, others such as Luis Palau have taken up his mantle. We believe that this type of evangelism has been deadly in breaking down the barriers between belief and unbelief.

93.22 REGARDING SO-CALLED "CHRISTIAN" PSYCHOLOGY

The FBF warns against the psychologizing of Christianity that is inundating churches. Much of the theory behind this movement is simply secular techniques with a veneer of Christianity. We believe that the search for self-esteem within is the result of man's attempt to obliterate God from the realm of his universe. Thus, he must turn within to find a sense of worth. We believe that at best psychological



techniques and terminology are simply stepping stones to Christ in whom all fullness dwells and in whom we find our completeness (Colossians 2:9-10). At the same time, we believe that many fundamental churches have not seriously grappled with the problems that people have in living the Christian life and have either ignored them or oversimplified their solutions. This neglect has created a spiritual vacuum into which secular psychology has moved. To meet this need, churches must offer the truth of God's Word, the love of God to people with problems, and the power of God in the solution of problems.

93.23 REGARDING POWER EVANGELISM

The FBF realizes the need for the power of the Holy Spirit in proclaiming the Word of God, but has extreme concern with the modern signs-and-wonders movement since: (1) the Bible continually speaks of satanic manifestation in signs and wonders, and (2) miracles are not self-authenticating and need continual testing (I John 4:1) to avoid satanic deception.

93.24 REGARDING OUR HOSTS

The FBF expresses thanks to Dr. Frank Bumpus and the Bethel Baptist Church of Schaumburg, Illinois, in hosting this 73rd meeting of the Fundamental Baptist Fellowship. We appreciate their helpful spirit and the usage of their facilities, and pray for God's abundant blessings upon them as they go forward in their service for Christ.

Respectfully presented,

Charles Britt
Dave Innis

Walter Kirk
Bill Lincoln

James Singleton, Chairman



1994 RESOLUTIONS

FUNDAMENTAL BAPTIST FELLOWSHIP RESOLUTIONS

JUNE 14-16, 1994

Tri-City Baptist Church, Tempe, Arizona

94.01 Regarding Ecumenical Evangelism

The FBF continues to voice its opposition to ecumenical evangelism. Under the guise of winning people to Christ, individuals and groups who reject the doctrine of Biblical inspiration and espouse sacramental salvation are together on the same platform with those who insist upon the authoritative Word of God and salvation by grace through faith. Typical of this unscriptural type of evangelism has been Billy Graham, who in his commendation of the National and World Councils of Churches and refusal to condemn the false gospel preached by Roman Catholics, has deceived multitudes. Roman Catholic involvement in the Graham crusades has grown significantly over recent years. In the November 1993 "Moody Monthly," Graham Crusade director, Sterling Huston, admits this fact and says that some Roman Catholic leaders now serve as official representatives on the crusade planning committees. Roman Catholics are also welcomed as ushers, choir members, and counselors. We believe that embracing practicing Roman Catholics in the planning and carrying out of an evangelistic crusade is a betrayal of the Great Commission and makes a mockery of the true Gospel of the grace of God, which the Roman Catholic Church hates and opposes.

Over the last 40 years Billy Graham has insinuated himself into the corridors of power, both ecclesiastical and political; and today he, more than any other man, seems to be in a position to bring the various divisions of apostate Christianity into a position of cooperation with each other and an acceptance of unbiblical alliances and a willingness to sacrifice the things of God to the control of civil authority, which is becoming more and more virulent in its attacks upon Christian principles of righteousness and morality and those who hold to such principles. We decry the fact that Billy Graham does not use his influence against this mounting evil, but by his silence and unwillingness to speak out in some cases and in others by his tacit approval of these trends is helping forward the preparation for antichrist and opening the doors to persecution of the godly and Biblical Christians.

94.02 Regarding the Charismatic Movement

The FBF opposes the current charismatic movement because it continues to serve as a catalytic agent for the one-world church of the antichrist. This ecumenical spirit is caused by an emphasis on a subjective experience that overshadows reliance on the objective Word of God. It is experience-centeredness causes the movement to move more and more into a false mysticism and to live on the edge of an illuminism with its claims to direct divine revelation.

94.03 Regarding the Jerry Falwell Ministries

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



led to his fiasco with Jim Bakker and the charismatic movement. We agree with Barry Lynn (September 13, "Christianity Today" who said, "Falwell clearly has compromised the Christian character of Liberty University in an effort to retain public funding." Fundamentalists repudiated Falwell's brand of compromise while he claimed to be a Fundamentalist. His refusal to be governed by Scriptural commands of separation is evidenced today in Falwell's participation in Tim Lee's CORE conferences, in the convention speakers on the platform of Liberty University, and the appearance of Franklin Graham, Billy Graham's son and heir apparent, on Falwell's platform recently.

94.04 Regarding Secondary Separation

The FBF believes that the attacks on so-called "secondary separation" are really an attack on first degree or primary separation and come from sources that do not understand the meaning of Biblical separation. We do not believe that the word of the Psalmist (119:63), "I am a companion of all them that fear thee, and of them that keep thy precepts," can be used to express tolerance toward those who, while sound in the faith themselves, express tolerance and cooperation toward those who deviate from the faith. We believe that the Scriptures do command separation from those who aid and encourage compromise with infidelity.

94.05 Regarding the Biblical Manuscripts Controversy

The FBF recognizes that discussion and debate concerning the biblical manuscripts continues to attract national attention. The FBF affirms belief in the Bible, both Old and New Testaments (66 canonical books), as the inspired, inerrant, and infallible Word of God as originally written. We believe in the verbal inspiration of the Scriptures. We believe that any version must reveal faithfulness in translating the best manuscripts. We reject as fallacious any theory of double inspiration. We reject the concept that a translation can be used to correct the autographs, or that the Holy Spirit so superintended a particular translation as to make it infallible. We recognize that any issue involving the Word of God is, of necessity, important and should be dealt with carefully, intelligently, and prayerfully. We resolve that this Fellowship take note of the large number of men who love the Lord and are faithful to the Scriptures on both sides of the debate and that we encourage these men and schools in further scholarly discussion and publication in a spirit of courtesy and consideration for the godly, fundamental men with whom they disagree.

94.06 Regarding Evangelicals and Catholics Together

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



94.07 Regarding the Southern Baptist Convention

While applauding the attempts of conservatives in the Southern Baptist Convention to reemphasize the doctrine of the infallibility and inerrancy of Scripture, we do not believe that these men are "fundamental" Southern Baptists. Our reasoning is twofold: first, they still accept the ecumenical evangelism of Billy Graham which makes them New Evangelicals; and second, they do not desire to be known as Fundamentalists. Writing in "The Church God Approves," James Draper, conservative in the Southern Baptist Convention, condemns Fundamentalists for their divisiveness, bigotry and unfairness; and says that they have a wholly negative approach and show little love and compassion. Those who call for cooperation in pulpit ministries between Fundamentalists and Southern Baptists either misread the nature of the conservative movement in the Convention, or themselves have compromised the cause of Biblical separation.

94.08 Regarding Missions and Evangelism

The FBF believes that world evangelism and the taking of the Gospel message concerning Christ to the entire globe, beginning at our Jerusalem, must remain paramount in the agenda of fundamental churches. While we continue to contend against false doctrine and ecumenical compromises, we must not be deterred from our responsibility to point men to Christ as their only Savior.

Regarding the World Council of Churches the FBF condemns the World Council of Churches in its continued march into paganism as witnessed by the fact that the last two general assemblies of the WCC (1983 in Vancouver, British Columbia, and 1991 in Canberra, Australia), featured speakers from heathen religions. In the Vancouver meeting, North American Indians were invited to build an altar, toss offerings on it for their nature gods and then dance around the altar. The meeting in Australia was opened by Australian aborigines who built a heathen fire and danced around it. We call upon all Fundamentalists to alert their people to the apostasy of the World Council of Churches.

94.09 Regarding Tim Lee and the CORE Ministries

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

94.10 Regarding Christian School Associations

The FBF believes that the Christian school movement is a positive influence for genuine Biblical Christianity in our nation, but warns local Christian schools and state and national associations of the danger of having on their educational platforms those who are not firmly committed to the principles and practices of Biblical separation. We believe that it is possible to have New Evangelicalism slip in through the back door of our Christian education associations while guarding the front door of our churches from this danger. We challenge Christian schools to give attention to developing a distinctively Christian world view and to avoid the development of a ghetto mentality that keeps us from impacting our society for Christ.



94.11 Regarding the Jack Van Impe Ministries

The FBF regrets that Jack Van Impe, who once proclaimed that he was a Fundamentalist, has continued his declension from that position ever since the publication of his book, "Heart Disease in Christ's Body." Recent indications are his commendation of Billy Graham and his ecumenical evangelism and Van Impe's recent video release entitled "Startling Revelations: Pope John Paul II," in which he gives the impression that the Pope is a genuine Christian, that the Roman Church is only now beginning to go apostate and that Pope John Paul is attempting to stem the tide of error. We believe that his thesis is incorrect and is evidence of Van Impe's further departure from true Biblical separation.

94.12 Regarding Fundamentalism and its Fight

The FBF is concerned with a trend in certain quarters of professing Fundamentalism that would attempt to maintain the fundamentals of the faith without any fight. We do not believe that a position of Fundamentalism can be maintained without contending publicly for the Faith. While affirming that we should "speak the truth in love" (Ephesians 4:15), we argue that truth should not be sacrificed on the altar of love. Scripture teaches that the wisdom from above is first pure, then peaceable (James 3:17). We remember that we gather not around love, but around the truth of God in love. We believe that love obeys the truth (John 14:15, 21, 23, 24) and corrects error (Matthew 18:15-17). In I Corinthians 15:33, the apostle declares, "Be not deceived; evil communications corrupt good manners." A good doctrine is always contaminated by a bad environment or bad associations. The FBF calls upon Fundamentalists to recognize this truth, to alert themselves to the inroads of apostasy and compromise in the religious world, and to warn their people of these dangers, using names to identify a position when the need arises.

94.13 Regarding Morality and Ministry

The FBF believes that as the morals of modern-day society are fast approaching the depths of Sodom and Gomorrah, this same attitude has produced among men a greater tolerance for wickedness in the pulpit. This has resulted in self-proclaimed Fundamentalists encouraging fallen men toward relocation rather than repentance and aiding them in recycling rather than removal from the ministry. The FBF resolves to uphold the Biblically sound position that opposes any tolerance of immorality in the lives of church leaders, demanding instead their removal from places of leadership. We believe that the local church is within its boundaries of Scripture to withhold fellowship from the immoral brother until heartfelt repentance is demonstrated, at which time the brother can be lovingly restored to the body of believers, but not to the pastoral ministry.

94.14 Regarding Revival

The FBF continues to believe that the need of the hour is a genuine Divine visitation. It calls upon Fundamentalists to study Scripture on revival and to read widely in the history of revivals in order to prepare ourselves and our people for this visitation from God and to learn how to handle revival when it comes.

94.15 Regarding the Clinton Administration

The FBF condemns in the strongest terms the callous disregard of the Clinton administration to the Biblical positions on abortion, homosexuality, and righteousness. We believe that this attitude hastens



the judgment of Almighty God on a wicked and sinful nation. Without getting involved in partisan politics, we believe that these sins must be condemned publicly from our pulpits.

94.16 Regarding Euthanasia

The FBF holds human life sacred and is in opposition to "assisted suicide" and other "death with dignity" practices. The "right to die" position is ungodly, unscriptural, and essentially humanistic. The ultimate claim to our lives belongs not to ourselves or the state, but to God.

94.17 Regarding Hollywood

The FBF decries the moral laxness in our land today, due in part to the aggressive stance of the media industry opposing the Christian ethic in our culture. Recognizing that films and television have neither successfully regulated themselves nor reformed their standards, the FBF calls upon all Christians to exercise great discernment in viewing entertainment and gathering information. Most Hollywood productions are no more acceptable today, regardless of the format, than they ever were. Psalm 101:3 is still a good Biblical standard.

94.18 Regarding National Health Care

The FBF stands fully opposed to a mandatory and universal government-controlled health "care" program. Not only is socialized medicine contrary to our Christian principles and American values, but it will lead our country in the wrong direction. The expansion of a humanistic, central government over the personal lives of its citizens is not in the best interest of the nation. It is neither the business nor the right of government to decide who or what shall or shall not be covered; these issues are the responsibility of the individual and family. Furthermore, Christians should not be financially liable for the medical treatment necessary to accommodate lifestyle choices of the ungodly. We encourage healthy debate on insurance reform, and issues such as overuse of elective procedures, malpractice claims and coverage, but it all must remain in the free market system. The solution has never been and should never be in governmental control and regulation. May our Lord provide us with wisdom as we seek His will to help others.

94.19 Regarding Dealing with the Government

The FBF realizes that the future most likely holds more and more confrontation with local, state, and federal governmental agencies and the Fundamentalists must approach these confrontations with prayerful preparation. On the one hand, we must obey the Scriptural command, "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God" (Romans 13:1). On the other hand, we realize that there comes a time when government may step outside its proper boundary and present a dilemma for God's men, and that then we must say with the apostles, "We must obey God rather than men" (Acts 5:29).

94.20 Regarding Dealing with Homosexuality

The FBF views homosexuality and lesbianism as sexual perversions rather than alternative lifestyles, sins that bring the condemnation and wrath of a Holy God upon a community or nation in which they are tolerated, and calls upon Fundamentalists to strongly denounce these evils. We are aware of the rising tide of militancy among the homosexuals in our country and the influence this can have on our churches. On the one hand, there will be increasing pressure for non-discrimination in hiring them and



accepting them into our schools and, on the other hand, harassment and even violence against churches and leaders who oppose them. We must persistently inform our own people as well as public officials as to the Biblical and moral principles against homosexuality.

94.21 Regarding Church Marketing Methods

The FBF is committed to excellence in our churches and schools without compromise of Biblical convictions. Attempts in recent years to "market the ministry" (such as the Willow Creek model) are an affront to true, Biblical Christianity. The blueprint for church building and growth patterns comes from the Word of God and not from the opinion polls of men; giving people what they want has rarely been compatible with giving people what they need. Read with discernment the literature being published today on church growth.

94.22 Regarding Improper Allegations of Legalism

The FBF rejoicingly acknowledges that the New Testament believer, as a participant in the dispensation of grace, is free from the law (Romans 6:14). Yet we stand in firm opposition to modern attempts to promote libertinism as liberty under the guise of "grace" living. We reject all forms of legalism which rise up to threaten the doctrine of justification by faith, but wholeheartedly challenge the careless and inaccurate use of the term legalism by New Evangelical writers such as Charles Swindoll ("Grace Awakening") in reference to any attempt to establish standards for godly living based on Biblical principles. We affirm the Biblical emphasis that grace, rather than freeing us to live in whatever manner we choose, teaches us "that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:12). A Biblical understanding of grace and the pursuit of godliness demands that we carefully apply Biblical principles to our culture, not retreat behind the convenient wall of cultural relativism and careless living.

94.23 Regarding the Preeminence of Doctrine Within Fundamentalism

The FBF acknowledges that the core of historic Fundamentalism is its commitment to matters of doctrine. Though modern sociology and psychology continue to make repeated attempts to reducing Fundamentalism as a cultural trend which seeks to reject modernity, we reaffirm that Biblical Fundamentalism is a theological movement governed by its commitment to the absolute authority of God's inspired and inerrant Word. It is this theological commitment which formed the historical impetus of the movement in its battle against theological liberalism, and it has been at the heart of its stand against every form of New Evangelicalism. The lifeblood of Fundamentalism is not its commitment to "old-fashionedness," but its commitment to "earnestly contending for the faith which was once delivered unto the saints" (Jude 3). We, therefore, reaffirm our commitment to our doctrinal heritage and urge a renewed emphasis on the theological foundations of Fundamentalism.

94.24 Regarding Revival

The FBF applauds efforts to help sincere believers be Christlike and to faithfully apply Biblical principles to every facet of life, but we stand firmly against teachings which mix together the pure authoritative Word of God with the tainted conjectures of psychology. Of particular concern are the teachings of Lawrence J. Crabb, in that they seriously undermine both the sufficiency of the Bible to enable a believer to grow to spiritual maturity (II Timothy 3:16-17) and the pastoral task of perfecting the saints (Ephesians 4:11-16, Colossians 1:28). Whereas, Dr. Crabb's writings repeatedly malign the local church's ability to help people genuinely change, the pastor's responsibility and ability to offer



substantive spiritual counsel, and the sincere efforts of godly parents to raise their children to lead lives of holiness, we urge great caution in the use and recommendation of Lawrence J. Crabb's counseling materials. In addition, we warn against well-known integrationists such as Gary Collins, James Dobson, Paul Meier, Frank Minirth, Gary Smalley, and Bruce and Clyde Narramore.

94.25 Regarding Church Planting

The FBF believes that the local church is God's ordained institution for ministry in the present dispensation and that the fulfillment of the Great Commission demands the establishment of local assemblies where new believers are to be baptized and disciplined. We sound the call for Fundamentalists to sharpen their commitment to church planting as the core of New Testament worldwide missions.

94.26 Regarding Balance

The FBF believes that a viable faith must avoid two extremes: one is enculturation in which the values of a pagan society are brought into the church and are "baptized" as Christian; the other is a cultural isolationism within our own subculture and a perceived irrelevance and hypocrisy to the broader culture. The challenge is to be "in the world" and not "of the world." On the left of Biblical Fundamentalism are those who would accommodate the church to the music, styles, and general philosophy of a worldly system; on the right are those who see any deviation in church program, such as times of services, as equivalent to compromising the Gospel. The FBF rejects both of these extremes.

94.27 Regarding Music

The FBF recognizes that the subject of acceptable music in our churches is one of the most controversial areas faced today. While affirming that the message of the music in our churches should honor and exalt Christ and that the vehicle which brings this message to us is not amoral but should reflect the message, we believe that our stance must reflect sound Biblical exegesis and avoid elevating preferences to principles.

94.28 Regarding the FBF Stance

The FBF reaffirms its commitment to a sane, sensible, Biblical and militant position in matters of the faith. We reaffirm our commitment to Biblical separation in both personal and ecclesiastical matters.

94.29 Regarding Personal Responsibility

The FBF emphasizes the need for personal responsibility in a day of irresponsibility. We believe that men are responsible for their own sins and cannot make society a scapegoat. We believe that individuals are responsible for the deeds they incur and cannot pass that responsibility to human government. We believe that Psalm 127: 1 teaches both Divine sovereignty and human responsibility. We believe that there is an urgent need today for self-discipline since Scripture teaches that "he that hath no rule over his own spirit is like a city that is broken down, and without walls" (Proverbs 25:28).

94.30 Regarding our Hosts

The FBF expresses thanks to Dr. James Singleton and the Tri-City Baptist Church of Tempe, Arizona, in hosting this 74th meeting of the Fundamental Baptist Fellowship. We appreciate their helpful spirit and the usage of their facilities, and pray for God's abundant blessings upon them as they go forward in their service for Christ.



Respectfully Submitted,

Dave Doran

Brad Smith

James. E. Singleton

Bruce Hamilton

J. B. Williams



1995 RESOLUTIONS

INTRODUCTION

In every generation the faithful Church has been and must be Militant: contending for the faith and the purity of the doctrines of God's Word, exposing Error, and denouncing Heresy. The errors do not wear the same masks from generation to generation. The heresies take on different forms, and the war is not always fought on the same battlefield and under the same conditions; but the battle is always one of Truth against Error. The true Fundamentalist must, therefore, contend for the Faith against its enemies as they manifest themselves in each generation; and he must press the battle with the Sword of the Spirit, which is the Word of God. The battle is always against Satan and his hosts. No man can rightly call himself a Fundamentalist, therefore, if he is not Militant and a Contender; and our generation should beware lest we fall from our own steadfastness (II Peter 3:17).

95.01 REGARDING EVANGELICALS AND CATHOLICS TOGETHER

The FBF considers as treason to the cause of Biblical Christianity the document known as "Evangelicals and Catholics Together: Mission In the Third Millennium," which calls for cooperation between the two groups in order to withstand the tides of secularism and a rising Islamic influence. While recognizing the dangers of these two movements, the FBF believes that men who signed the document, such as Charles Colson, Bill Bright, J. I. Packer, and Pat Robertson betray the cause of Christ by minimizing the chasm between the orthodox Christian faith and Roman Catholicism.

95.02 REGARDING POPE JOHN PAUL II

The FBF recognizes the stand taken by Pope John Paul II against homosexuality, lesbianism, and abortion, but deplores those who exalt him as a great spiritual leader who is in agreement with the five fundamentals of the faith. The claim of John Paul to be the vicar of Christ on earth who has full and supreme power of jurisdiction, not only in matters of faith and morals, but also in those which concern the discipline and governance of the Church dispersed through the world, is blasphemy. This Pope continues to encourage devotion to and the veneration of Mary. He increasingly builds bridges with non-Christian religions. We disagree with Billy Graham that the Pope is one of the world's great evangelists but rather look upon him as a deceiver and antichrist.

95.03 REGARDING MARKETING THE CHURCH

The FBF recognizes the need for planting and building strong churches but sees great danger in the concept of a market-driven, user-friendly church that minimizes a strong Gospel message in favor of messages that cater to people's felt needs. We believe that the real problem behind poor self-images, fear, loneliness, and co-dependency is man's human depravity which can only be solved by an acceptance of the finished work of Christ on Calvary and the power of the indwelling Holy Spirit. This market-driven church growth emphasis has resulted in men-pleasers in the pulpit who cater to felt needs rather than men who faithfully call upon people to repent and turn to Christ. We believe that the Lord Jesus Christ is not a product to be hawked, but the sovereign King of the universe, King of Kings and Lord of Lords, before whom every knee must bow and every tongue confess that He is Lord to the glory of God the Father.



95.04 REGARDING EVANGELISM

The FBF affirms the necessity of evangelism, but deplores the cheap emphasis in much modern evangelism that pictures God simply as a cosmic psychiatrist, that offers a plan of salvation without a strong commitment to the claims of Christ on a life, and that gives an easy assurance of salvation when there is little or no evidence in the life of the working of the indwelling Holy Spirit.

95.05 REGARDING INTEGRITY

The FBF calls upon all those who minister the Word of God to exemplify in their daily lives and dealings the truth of the truths that they proclaim. This would include purity in moral matters and honesty in financial dealings.

95.06 REGARDING SUCCESS

The FBF believes that success is in the fulfillment of God's will for your life. To that end, we believe that we should declare a moratorium on Christian competition. We believe that the emphasis on who has the largest church, the biggest budget, and who baptizes the most converts has contributed to the fall of many servants of God.

95.07 REGARDING THE "LAUGHING REVIVAL"

The FBF considers the so-called laughing revival that is the rage in charismatic circles as a Satanic deception and a substitute for true revival in which there is conviction, repentance, and confession of sin and a renewed emphasis on the might and majesty of Almighty God. We believe it to be further evidence of the subjectivity and mysticism which permeates the charismatic movement and makes it a catalytic agent for the one-world church of the antichrist.

95.08 REGARDING PASTORAL AUTHORITY

The FBF believes that God calls men to the Gospel ministry and puts them in the position of local church pastors and that, therefore, they should be shown proper respect, but utterly repudiates the prostituting of this position which would make the pastor a virtual dictator over his congregation with accountability to no individuals. The Bible condemns those who would be "lords over God's heritage," and urges leadership to lead by being "examples to the flock" (I Peter 5:3).

95.09 REGARDING CHRISTIAN SCHOOLS

The FBF continues to emphasize the importance of Christian education in our church schools and calls upon all Christian educators to emphasize the product of a spiritually minded young person who is committed to doing God's will. We continue to caution against Christian schools overshadowing the local church of which they are a part and an extreme emphasis on a sports program which many times has the same philosophy as that of the world.

95.10 REGARDING THE JERRY FALWELL MINISTRIES

The FBF some years ago defined Jerry Falwell and his ministries as being pseudo-fundamental, which was said to be New Evangelicalism in embryonic form. It was our contention then that when the baby was finally delivered it would be New Evangelical. With some sadness, we have seen the prophecy come true. Falwell's recent invitation to host a Promise Keepers rally at Liberty University's Vine Center



at which 10,000 men are expected is but another step away from the Fundamentalism which he once professed to believe and practice. In this connection, we are concerned that leaders in the BBF such as John Rawlings and Jim Combs, for some years editors of the *Baptist Bible Tribune*, have joined forces with Falwell. Further drift of these ministries is reflected in a recent article in Falwell's *National Liberty Journal* which promoted Billy Graham's "Global Mission" crusade and praised his "remarkable career."

95.11 REGARDING THE SOUTHERN BAPTIST CONVENTION

The FBF applauds those in the Southern Baptist Convention who fought a battle for the inerrancy of Scripture, but disagree with Jerry Falwell and Tim Lee who attempt to convince followers that the SBC conservatives are Fundamentalists. At best, conservative Southern Baptists are New Evangelicals who cooperate with and promote the ecumenical evangelism ministry of Billy Graham. The Southern Baptist Convention dialogue with the Roman Catholic Church, the two Southern Baptist leaders who signed the 1994 ecumenical Evangelicals and Catholics Together agreement (the furor created caused them later to ask to have their names removed), and statements made by Convention leaders embracing charismatics indicate dangerous drifts in the SBC.

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

95.12 REGARDING LUIS PALAU

The FBF condemns the ecumenical evangelism of Luis Palau as it did that of Billy Graham. With age and health problems curtailing his ministry, Graham's position now seems to be taken by Palau, who practices the same type of compromises as did Graham. It is sad, therefore, to see that when Palau comes to Chicago in 1996 for a crusade that Moody Bible Institute President Joseph Stowell will serve in a "Leadership Chair" and says, "Since the time of D. L. Moody, God has raised up godly and effective evangelists who without compromise share the commitment to reach the world for Jesus Christ. Our friend, Luis Palau, is among them." The meeting also has the commendation of megachurch pastor Bill Hybels.

95.13 REGARDING MILITANCY

The FBF believes that across America we are witnessing a tremendous growth in many churches, but at the same time an erosion and compromise of truth. We call on the preachers of our nation to boldly contend for the faith, and not compromise our militancy because some have displayed a wrong disposition in practicing it. We understand that we shall never be called loving for doing so, but it is a necessary part of our preaching and ministry. Our love must include a love for the truth. It is imperative that we contend for that which we love.



95.14 REGARDING PROMISE KEEPERS

While acknowledging that God's will is for Christlike men to provide Biblical leadership in the home and church, the FBF stands opposed to the ecumenical men's movement associated with the Promise Keepers ministry. Promise Keepers has unfortunately mixed noble goals with the dangerous theology of the signs and wonders movement through the writing and participation of men such as Jack Hayford, James Ryle, and the leadership of Randy Phillips and Bill McCartney. Promise Keepers also endangers the doctrines of justification by faith alone and the sufficiency of Christ's atonement by its official recognition of Catholic beliefs and sacraments.

Promise Keepers undermines the sufficiency of Scripture through the acknowledgement of those who advocate new revelation from God (e.g. Hayford and Ryle) and those who are replacing Biblical truth about man with secular psychological theories (e.g. Larry Crabb, Gary Smalley, Robert Hicks). Promise Keepers poses a threat to the health of local churches by building a network of men whose express purpose is to minimize the doctrinal distinctiveness of the churches and whose intense loyalty is won primarily through

the experience of the Promise Keepers' rally, not its doctrinal beliefs. Promise Keepers radically advocates the spirit and practice of an ecumenism which clearly contradicts God's Word (Galatians 1:7-9; II John 9-11; Romans 16:17-18).

95.15 REGARDING EXPOSITIONAL PREACHING

Because the highest calling of the local church pastor is the prayerful ministry of God's Word (Acts 6:4; I Timothy 3:2, 4:6, 5:17; II Timothy 4:2), and the FBF believes that the inspired Word of God is fully sufficient to meet all of man's spiritual needs, we call on fundamental pastors to renew their commitment to feed the flock which God has entrusted to their oversight (I Peter 5:2). The doctrine of verbal plenary inspiration demands that the preacher base his messages on the Biblical text, proclaiming and applying to God's people only what God has already said (II Timothy 2:15; 3:16-17). Preaching which ignores the original meaning of Scripture or replaces God's truth with man's thoughts is not worthy of a Fundamentalist pulpit. The key to genuine awakening in our churches and communities has always been, and remains, the grace of God poured out upon the forceful and careful exposition of Scripture (cf. Nehemiah 8) as it is proclaimed in the power of the Holy Spirit (I Corinthians 2:1-5). This is the great need of our day, and we should earnestly pray that the Word of the Lord would spread rapidly and be glorified as it did in the first century and whenever God's men took seriously the task of Spirit-empowered preaching (II Thessalonians 3:1).

95.16 REGARDING TRANSLATIONS

The FBF, while recognizing that God has used the King James version of the Bible in a special way in the English speaking world, reaffirms its belief that the original manuscripts of Scripture are the documents which are inspired by God and that Bible translations may be considered trustworthy only if they accurately reflect the original manuscripts (II Timothy 3:16). In light of the considerable discussion among Fundamentalists about the issue of manuscripts and textual theories, no particular belief about the best textual theory should be elevated to the place of becoming a core Fundamentalist belief. Fundamentalists may hold the doctrine of inspiration with equal strength without embracing the same belief about textual criticism. Additionally, proper evaluation of the doctrinal integrity of any particular English translation can only be done by examining its faithfulness to the original languages, not by comparing it to another English translation. While the process of comparing it with other translations



may be profitable for matters of clarity and readability, this process cannot pass as the test of doctrinal accuracy since it is illegitimate to check one copy by another, one must compare the copy to the original. In a day when translations abound, Fundamentalists must exercise careful discernment in both the selection and rejection of translations. Some professing Fundamentalists have wrongfully declared one translation to be the only inspired copy of God's Word in the English language and have sought to make this a test of Fundamentalism. Since no translation can genuinely claim what only may be said of the original, inspired writings, any attempt to make a particular English translation the only acceptable translation of Fundamentalism must be rejected.

95.17 REGARDING THE DIVISIVE TEACHING OF JACK HYLES ON THE "INCORRUPTIBLE SEED" AS THE KING JAMES VERSION OF THE BIBLE

The Fundamental Baptist Fellowship exposes and rebukes the heretical teaching of Jack Hyles associated with his peculiar interpretation of I Peter 1:23 in which he asserts that "incorruptible seed" means an "uncorruptible translation" and insists that the only "incorruptible seed is the King James Version of the Bible. Hyles has publicly taught that: (1) no one is saved apart from the King James Version of the Bible; (2) if a soul winner uses any other version of the Bible he is using corruptible [*sic*] seed; and (3) if a person, in fact, is born again through this other version he is "born again as a child of the devil." These assertions are absurd and unbiblical.

Whereas this peculiar teaching is causing division by the promotion of it through his followers in other fundamental Baptist churches, the FBF takes note that Jack Hyles is causing division by an unscriptural and self-serving false interpretation of Scripture. This divisiveness is not only causing faithful pastors to spend valuable time counteracting this teaching, but it stands clearly opposed to the biblical view of inspiration held by Fundamentalists. The FBF further encourages true Fundamentalists to have no company with Jack Hyles due to these divisive tactics and teachings. We further acknowledge that this unfortunate and disgraceful use of God's Word is the expected and logical consequence of a long-standing pattern of arrogant and dictatorial demands for unquestioning loyalty to himself and his teachings, rather than to the Word of God. The FBF holds such teaching as evidence of a cultic mentality that claims the name of Fundamentalism while actually being a mere caricature of true Biblical Fundamentalism.

95.18 REGARDING ECCLESIASTICAL SEPARATION AND PRAGMATISM

On this historic 75th anniversary of the Fundamental Baptist Fellowship, we affirm the Biblical doctrine of ecclesiastical separation and commit ourselves anew to its practice and proclamation. We must stand determined to be a voice for God in a day of apostasy regardless of the response from unbelievers and fearful brethren. We appeal to those among us who are still learning the practical

applications of ecclesiastical separation to give sufficient attention to this issue and avoid the tendency toward conciliation and "kindness" toward those who either do not believe in ecclesiastical separation or who refuse to practice it. The FBF affirms a recent statement on this issue, "If we repudiate the pragmatism of New Evangelicalism only to embrace a pragmatism which we choose to call Fundamentalism, we are becoming New Evangelicals ourselves."



95.19 REGARDING THE PREPARATION OF A WRITTEN HISTORY OF THE FUNDAMENTAL BAPTIST FELLOWSHIP

The FBF, recognizing the immense value of carefully studying the history of Fundamentalism and the importance of perpetuating the godly heritage of the Fundamental Baptist Fellowship, wholeheartedly endorses the on-going project of collecting and recording the history of the FBF on the occasion of its 75th anniversary. We believe that it is essential for the present and future generations to build upon the obedience of the past and to solidify the vision for the future on the hard-won victories of previous generations of separatists. To this end we exhort those who share our commitment to separatist Fundamentalism to lend energetic support of this project through

earnest prayer, financial assistance, and factual contributions. Every knowledgeable separatist is concerned that we do not drift from our moorings and that we correct our tendencies to drift through ignorance or immaturity. Unless we understand why our forebears began the FBF, we are in danger of losing the resolve to keep it strong.

95.20 REGARDING "ORLANDO 95"

The FBF condemns the type of ecumenicity portrayed by Orlando '95 in July 1995 in which thousands of charismatics representing both Catholic and Protestant groups will gather in this Florida city for a celebration of unity. Sponsored by the North American Renewal Service Committee and organized by Vinson Synan, the meeting features scheduled speakers such as Catholic bishop Sam Jacobs; Foursquare pastor Jack Hayford; healing evangelist Benny Hinn; Pope John Paul II's personal preacher, Raneiro Cantalamessa; and broadcaster Pat Robertson. We believe meetings of this type are not of the Holy Spirit and foster the development of a one-world church of the antichrist.

95.21 REGARDING HOMOSEXUALITY

The FBF disagrees with the position being advocated by elements of our society, and sadly gaining acceptance among many New Evangelicals, that homosexuals are born homosexuals since it is in their genes. We believe that homosexuality is a perversion of the God-given sexual drive in individuals and falls under the curse and condemnation of Almighty God (Romans 1:24-27). At the same time, we believe that the grace of God is sufficient to regenerate and deliver homosexuals from their evil ways (I Corinthians 6:9-11).

95.22 REGARDING JOHN MACARTHUR

The FBF appreciates John MacArthur's expositional ministry of the Bible, but believes that his trumpet would give a more certain sound if he separated himself from speaking in places such as Moody Bible Institute, which has given support to past Billy Graham crusades and puts its stamp of approval on an upcoming Luis Palau crusade, and at Southern Baptist meetings in which he is on the same platform as Charles Colson, whose leadership in the movement known as Evangelicals and Catholics Together represents a betrayal of the doctrine of justification by grace through faith alone. We differ with the evaluation made by James Stitzinger, faculty member at Master's Seminary, in a recent book *Rediscovering Pastoral Ministry*, in which he portrays MacArthur as being in the tradition of a Charles Spurgeon in the Downgrade Controversy since in all article written in 1888 as to why he separated from the compromising London Baptist Association the "prince of preachers" contended that the only complete protest was separation. While contending for the truth, MacArthur continues to associate with those who by their actions and associations aid those who dilute and destroy the truth. We believe that



those who follow the MacArthur line of reasoning and practice will produce a second generation of New Evangelicals.

95.23 REGARDING SCRIPTURAL UNITY

The FBF endeavors to practice Biblical separation, but at the same time recognizes that Scripture equally emphasizes the need for true unity among believers in the Lord Jesus Christ. Created by God through the indwelling of the Holy Spirit, it is the responsibility of each believer to zealously guard and maintain this unity (Ephesians 4:3). We believe that visible unity should not be disturbed by personal ambition (I Corinthians 12:18), personalities (I Corinthians 1-4), or disputes over doubtful things (Romans 14:1-13). As our Lord prayed for unity (John 17) among His followers, so should we pray for a true Biblical unity. We believe that the Scriptural teaching concerning the Person and work of the Lord Jesus Christ should be the center of our unity.

95.24 REGARDING WORLD EVANGELIZATION

The FBF emphasized the need for world evangelization and urges a renewal of our Divine mandate to reach every person in the world with the Gospel of Christ.

95.25 REGARDING OUR HOSTS

The FBF expresses thanks to Pastor John Vaughn, his fine staff, and the Faith Baptist Church for hosting this 75th meeting of the Fundamental Baptist Fellowship. We appreciate their fine spirit and the usage of their facilities, and pray for God's abundant blessings upon them as they go forward in their service for Christ.

95.26 Regarding the *Asahi Shimbun*

WHEREAS, the *Asahi Shimbun*, a respected Japanese newspaper of large circulation, in a recent article about a Japanese cult charged with terrorism, violence, and multiple murders, sought to make it appear that Christian Fundamentalists constituted a similar cult.

THEREFORE, BE IT RESOLVED, that the Fundamental Baptist Fellowship at its annual meeting on June 13-15, 1995, unanimously goes on record as protesting and rejecting these misrepresentations in the *Asahi Shimbun* article. Christian Fundamentalism is the simplest and purest form of Biblical Christianity—strongly opposed to terrorism of any sort, believing in and seeking to practice the teachings of Jesus Christ, Who commanded His followers to love their enemies and do good unto all men.

The hearts of fundamental Christians go out to those anywhere in the world who suffer from acts of violence and terrorism, and we sympathize with them in the loss of their loved ones who are the victims of terrorism. We request that the *Asahi Shimbun* repudiate the unwarranted charges against Biblical Fundamentalists as recorded in that article.

Respectfully Submitted,

Rod Bell
Dave Doran

Tim Jordan
Matt Olson

John Vaughn
James Singleton, Chairman



1996 RESOLUTIONS

96.01 REGARDING RESOLUTIONS

In a day of religious confusion the FBF believes that resolutions are needed in order to define issues and to articulate the positions of our movement; therefore, the FBF will continue to present resolutions on issues of the day.

96.02 REGARDING FUNDAMENTALISM AND ITS BELIEFS

The FBF believes that a Fundamentalist is a genuine believer in the Person, work, and doctrine of the Lord Jesus Christ who: Regards the Bible, both the Old and New Testaments, in the original writings as the verbally inspired, inerrant, and infallible Word of God; Recognizes the Bible as the authoritative voice of God on all issues pertaining to life: civil, social, and spiritual; Endeavors to practice biblical conduct in all areas of his life; Believes in all the foundational truths of historic Christianity, including the inspiration of Scripture in the autographs; the virgin birth of the Lord Jesus Christ; the deity of Christ; the bodily resurrection, ascension, and literal return of the Lord Jesus Christ; salvation by grace through faith; regeneration by the Holy Spirit; and the eternal destinies of heaven or hell; Earnestly contends for the Faith, which includes a militant defense and proclamation of the faith and separation from all forms of heresy, apostasy, unbelief, and inclusivism—direct or indirect.

96.03 REGARDING THE BLOOD OF CHRIST

The FBF affirms its belief that Christ was the Lamb slain from the foundation of the world (Revelation 13:8), that the blood of Christ cleanses from all sin (I John 1:7), that without shedding of blood there is no remission of sin (Hebrews 9:22), and that the blood of Christ is precious (I Peter 1:18).

96.04 REGARDING PROMISE KEEPERS

The FBF continues to oppose the burgeoning movement known as Promise Keepers, seeing in this "grassroots ecumenism" one of the gravest dangers to the cause of the true biblical separation in this generation. A recent example of this was in the 1996 Clergy Conference for Men held in Atlanta, Georgia, February 13-15, where Bill McCartney, leader of Promise Keepers, said, "It is exciting to see the denominational barriers come down as we have Protestants and Roman Catholics together. The purpose of this meeting is to have the unity of the church. " While giving lip service to Jesus Christ, Promise Keepers, in its attempt to break down denominational walls, sends out a confusing message concerning doctrinal walls that God sets up in His Word as essential to Biblical Christianity.

96.05 REGARDING ECUMENICAL TRENDS

The FBF believes that truth demands confrontation and calls upon all fundamental pastors to continually teach their people the dangers of New Evangelicalism, Roman Catholicism, ecumenical evangelism, Promise Keepers, and such movements that blur and threaten to destroy the Faith once delivered to the saints.

96.06 REGARDING THE ROMAN CATHOLIC CHURCH

The FBF continues to repudiate the Roman Catholic Church as apostate in spite of its wide acceptance by many groups. We do not believe that Rome with its exaltation of the Pope, masses, and sacramental



salvation is a true representation of Biblical Christianity. We believe that all changes in Romanism are superficial and fail to deal with the blasphemy of the mass, the primacy of Peter as the first Pope, and justification through the works of the sacraments.

96.07 REGARDING JACK VAN IMPE

The FBF continues to look with amazement at Jack Van Impe's exaltation of the Pope and calls upon fundamental pastors to alert their people to the dangers of his ministry. For many years Van Impe practiced a strong stance on Biblical separation, but in recent years he has moved to a non-separatist and New Evangelical position rather than a scriptural position on separation. Van Impe's radical change reinforces the Scriptural teaching that in the latter times men give heed to seducing spirits and doctrines of devils (I Timothy 4:1).

96.08 REGARDING EVANGELICALS AND CATHOLICS TOGETHER

The FBF rejects satanic strategies for diluting and thereby destroying the Gospel of Christ through movements such as "Evangelicals and Roman Catholics Together: The Christian Mission in the Third Millennium." Both groups admit that there exists no full agreement between them on basic biblical doctrines; nevertheless, they are seeking to bridge the theological gap and bring together their constituencies by dialogue and consensus in order to fight common enemies such as Islam, secularism, and moral societal breakdown. Current attempts to unify these radically diverse groups are based on expediency, producing a mixing of truth with error. Experience, not biblical truth, is exalted as the touchstone of unity. We look with suspicion upon these attempts to work together with the Roman Catholic Church, believing that Romanism with its perversion of scriptural truth is an enemy as equally dangerous as the secular humanism we are seeking to combat. We are convinced that these efforts at unity will result in a breaking down of the fundamental distinctions between biblical Christianity and Rome's perversion of the Gospel. The FBF further rejects all kinds of charismatic, Roman Catholic, and evangelical "bonding," believing that it will produce mass confusion and contribute to laying the foundation for the one-world church of the antichrist.

96.09 REGARDING BIBLE TRANSLATIONS AND HERESIES

The FBF rejects the heresy that the King James Version contains "advanced revelation" not available in the Hebrew and Greek manuscripts and the heresy that salvation is possible only through the incorruptible seed of the King James Version being planted in an unbeliever.

96.10 REGARDING CHARISMATIC DEVIATIONS

The FBF rejects the current charismatic craze of being "slain in the Spirit" and the "laughing revival" as having no biblical precedent and does not believe that these unusual occurrences are evidences of revival since they lack the profound sense of the awesome holiness of God and piercing awareness of sin which are always present in a genuine revival of Christian spirituality.

96.11 REGARDING FUNDAMENTALISM AND MILITANCY

The FBF believes that the maintenance of a strong Biblical position requires a militancy about articulating Biblical doctrine, the refutation of unbiblical doctrines, the refusal to cooperate with unbelief and compromise, and, when necessary, the separation from the same. While affirming that



battles need to be fought from the viewpoint of personal integrity and honesty, we contend that it was the lack of militancy that produced the group that came to be known as New Evangelicals.

96.12 REGARDING ORGANIZATIONS PROFITING FROM FALSE DIVISIONS

While the FBF applauds all who are seeking to defend the Faith and to practice Biblical separation, it is concerned about the multiplying number of organizations which exist solely for the purpose of critiquing preachers, churches, and other ministries. Some of these appear to be creating doctrinal controversy in order to sustain themselves through the sale of tapes, booklets, and other materials. Any organization which perpetuates itself economically by the sale of materials which expose errors in other ministries leaves itself open to the temptation to "find" error in order to multiply sales and keep itself alive. The demand for money and the potential of financial gain raise serious questions about the credibility of such organizations. The Bible clearly identifies the local church as the "pillar and ground of the truth" (I Timothy 3:15) and also warns against those who teach divisive doctrines for personal advantage (Romans 16:16-17). The mission of the local church is perpetuated by proclamation of the Gospel. The defense of the Faith is often a costly matter for a church. The proclamation of the Gospel maintains balance in a church, and the coastlines of the fight purifies its motives. Organizations which exist solely for the purpose of exposing error often lack balance, and those which expose error for profit certainly have impure motives. Fundamentalism needs to speak with a clear voice and untainted motives. The FBF calls upon Fundamentalists to urge those who have been perpetuating themselves by promoting division among us to repent (Titus 3:9-11).

96.13 REGARDING THE SOUTHERN BAPTIST CONVENTION AND ECUMENICITY

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

96.14 REGARDING PERVERSIONS OF GRACE

The FBF condemns the current emphasis on a "grace" that makes room for social drinking and the use of any type of music, including rock songs with non-antibiblical words. We see this as a license that further adds to the confusion of a deteriorating moral situation both in the world and in the churches.

96.15 REGARDING FALSE CHURCH UNITY

The FBF believes that all attempts for church unity as represented by the National and World Councils of Churches, the Jesus gatherings, the Washington for Jesus Rally, the national Convocation for Christian Leaders at Stanford University, and accommodations with the Roman Church are satanic in origin and objectives and calls upon all regenerate believers to separate from this apostasy that is condemned by the Word of God.

96.16 REGARDING UNITY IN NON-ESSENTIALS

The FBF condemns a false ecumenism; however, we urge all Fundamentalists to practice a true biblical unity with those who hold without compromise those doctrines that are essential to Fundamentalism. In those areas which are not essential we should allow latitude and differences in a spirit of goodwill.



96.17 REGARDING HOMOSEXUAL MARRIAGE

The FBF is alarmed at the rapid pace at which the homosexual agenda- including homosexual marriage-; is making inroads and finding acceptance in our society. It appears that the Supreme Court of Hawaii will soon mandate the recognition of homosexual marriages in that state which, in turn, will then be recognized by most of the other states. The FBF deplors the spiritual, social, and economical disaster that would soon follow. Homosexual couples would have adoption rights, Social Security benefits, and pension rights. Businesses would be forced to pay health insurance, retirement, and death benefits to homosexual spouses. Schools would be required to change their curricula to reflect homosexual marriage as a normal and healthy lifestyle choice. Textbooks would be required to reflect the change in social norms. Churches would ultimately be required to recognize and accept homosexual marriages and would face charges of discrimination or even hate crimes if they preached against homosexuality or homosexual marriage- or resisted performing homosexual marriages. The FBF stands without apology for God's created order concerning marriage and sexual conduct as it is revealed in the Word of God. The tragic unnecessary loss of over 600,000 lives directly attributable to homosexual sins over the past 15 years here in the U.S.A. irrefutably confirms the wisdom of God's plan and design for man and woman. If America's pulpits do not provide true moral leadership, there will be none at all. We challenge every pastor and evangelist to be a moral leader. We call for an informed, compassionate, uncompromising exposition of truth from the pulpit, a call to repentance, and a clear public articulation and defense of the wisdom of God's created order.

96.18 REGARDING SEPARATIST FUNDAMENTALISM

The FBF reaffirms its commitment to separatist Fundamentalism. This title, separatist Fundamentalism, is a clear statement of our distinctive character. "Fundamentalist" identifies us as a group committed to orthodox Christianity and distinguishes us from groups which have deviated from the fundamental doctrines of the Christian faith. "Separatist" identifies us as a group which believes that we can have no fellowship and engage in no cooperative ministry with apostates (II John 9:11; II Corinthians 6:14-18). It further distinguishes us from other orthodox Christians who refuse to acknowledge and obey the biblical command of separation from apostasy (II Thessalonians 3:6-15). As Separatist Fundamentalists we believe that separation on both fronts, from apostates and disobedient brothers, is essential to the preservation of God's truth. On the basis of our separatist commitment, we believe it is necessary to limit the scope of our fellowship in ministry to those men, churches, and ministries which likewise agree with and practice separation from those who deny the fundamental doctrines of the Faith and from those who deny the doctrine of separation from disobedient believers.

96.19 REGARDING APPRECIATION TO THE HOST CHURCH

The FBF expresses its appreciation to the Bethel Baptist Church of Schaumburg, Illinois, and its pastor, Frank Bumpus, for their work in hosting this 76th meeting of the Fundamental Baptist Fellowship. We pray God's blessings upon them in the days ahead as they stand for the testimony of Christ in the greater Chicago area.

Respectfully Submitted,

Resolutions Committee:

Rod Bell

Dave Innes

James Singleton, Chairman

Dave Doran

Arno Weniger



1997 RESOLUTIONS

Resolutions for the Fundamental Baptist Fellowship 77th Annual National Meeting Colonial Hills Baptist Church Indianapolis, Indiana June 10-12, 1997

CONCERNING RESOLUTIONS:

97.01 Regarding the FBF's Right to Autonomy in its Resolutions:

Recognizing that the FBF cannot address every issue of concern every year, it reaffirms its resolutions of previous years that are to be included in a forthcoming history of the FBF. Critics of the FBF should note that its position on previously addressed issues stands and the FBF cannot be distracted by an insistence that every issue of current interest in every circle be addressed in a reactive rather than proactive stance. The FBF regrets unnecessary loss of fellowship from its detractors, but refuses to be drawn into a redundant defense of its Fundamentalist identity demanded by embittered critics. Certain issues will be restated in these resolutions and some issues previously not addressed will be included. The FBF affirms the absurdity of claiming as "drift" its practical selection of subjects for discussion and resolution at its annual meetings that do not always restate matters on which the FBF position is well documented.

97.02 Regarding the FBF's Continued Use of Resolutions:

The FBF believes that annual resolutions are both necessary and helpful in clarifying and documenting its position on certain issues. Resolutions also serve as a much needed stimulus to further education for the benefit of its friends and as a scripturally required rebuke of the enemies of the Bible. The view that resolutions are unnecessarily divisive and/or provocative is rooted in a lack of understanding for the need for a resolute militance in an age of neutralism born of weakness. To whatever degree Fundamentalist affirmations are offensive to those who claim to be Fundamentalists, it is incumbent on both the authors and the opponents of those affirmations to maintain a truly Biblical response. Both a refusal to affirm the truth, as well as arrogant expressions of the truth, tend toward corruption. Resolution of Christian character and resolutions of practical positions are needed. For these reasons, the FBF will continue to use written resolutions to state its positions and appeal for continued fidelity or return to the truth of the Word of God.

CONCERNING FUNDAMENTALISM AND EARNESTLY CONTENDING FOR THE FAITH:

97.03 Regarding Allegiance to Truth:

The FBF affirms the truthfulness, authority, integrity, infallibility, inerrancy, and sufficiency of Scripture in an age in which truth is relative, where all lifestyles, religions and world views have equal validity, where political correctness is the order of the day and where reality exists only in the eye of the beholder. Under the guise of "pluralism," both secular humanism and so-called "New Age" theology have virtually outlawed fundamental truth as exclusive and intolerant. This mind set must be aggressively exposed and opposed through the bold exposition of the Word of God.



97.04 Regarding Commitment to Prayer and Study:

While recognizing the benefit of careful study of "postmodern thought" and a good understanding of the error fundamental pastors must strive to correct, the FBF believes that the proper position of a true Fundamentalist is maintained through unwavering commitment to earnest prayer and diligent study of the Word of God. Fundamentalists must strive to be powerful in prayer, expert in exposition, clear in communication, and militant in maintaining their personal and ecclesiastical separation. The FBF affirms that there is no substitute, biblical or practical, for prayer and study. Earnestly contending for the Faith must begin with earnestly seeking to understand and live the Faith.

97.05 Regarding Separation:

The FBF asserts that there can be no true Biblical Fundamentalism without a Biblical doctrine of separation, and that it is not sufficient to hold to the "fundamentals of the Faith" without a commitment to "earnestly contend for the Faith" (Jude 3) and to separate from those who deny that Faith outright, or refuse to obey it in practice. That which calls itself Fundamentalism that does not insist on obedience to the Bible is a "form which true Fundamentalists must separate. The notion that so-called "degrees" of separation exist is fallacious. Some have suggested that the man that holds hands with the heretic is a compromiser from whom we must separate just as we would the heretic, but that the man that holds hands with the compromiser is merely 'questionable.' We believe that if the so-called "questionable" man is holding hands in disobedience, there is no difference in his disobedience than that of the man who is clearly a compromiser. If he is "questionable," we say, "Ask your questions." The answers given will shortly reveal whether a man is disobedient or simply ignorant of the issues at stake. If he can be restored in a spirit of meekness, he should be; if not, separation is the Biblical response. This is not so-called "second-degree" separation, it is obedience.

97.06 Regarding the Continued Slander of Biblical Fundamentalism:

Whereas the word "Fundamentalism" was coined to describe Biblical Christianity in the early part of this century, and whereas some modernist and compromising scholars who know this have deliberately contributed to or catered to the redefinition of Fundamentalism," while other basically orthodox believers foolishly participate in this confusion by using terms such as "Islamic fundamentalists" and the like, the FBF makes no apology for its continued adherence to the correct use of the term. Believing that what is actually under attack is the faithful adherence to Biblical Christianity and that attack will never diminish or abate in this dispensation, the FBF affirms that is both unnecessary and unworkable to seek to avoid confusion and misunderstanding by desiring or promoting some other term whereby fundamental Baptists may be identified. Our task is to demonstrate what true Fundamentalism is by our Godliness, and to refuse to allow our enemies to set the agenda for our ministries. We emphatically deny that Fundamentalism includes any other religion (such as Islam), cult (such as the so-called "Heaven's Gate" cult), or those aberrations of Christianity that neither believe nor obey the whole truth of the Bible (such as charismatics). We deplore-but are not surprised by-the incessant slander of Fundamentalism as nothing more than the predicted slander of Christ's true disciples (John 15:20, 2 Tim. 3:12). As the FBF has repeatedly stated, "the core of historic Fundamentalism is its commitment to matters of doctrine. . . . Fundamentalism is a theological movement governed by its commitment to the absolute authority of God's inspired and inerrant Word."



CONCERNING TRENDS AND ISSUES IN THE MINISTRY:

97.07 Regarding Ecumenical Evangelism, Jerry Falwell, and Billy Graham:

The FBF reaffirms its many previous warnings against the errors of ecumenical evangelism. We point to the logical consequence of the direction of Jerry Falwell set long ago in his recent recognition of Billy Graham at Liberty University. Separatists are often accused of being unloving or even of raising our hand against "God's anointed" when we cry out against the dangers of such men and their methods. We argue that they are not only doing little to correct the woes of the godless society to which they so sweetly minister a neutralized gospel, but that they should be properly held responsible for having produced it in large measure. Had Neo-evangelicalism not cut the authority out from under the pulpits of America, there would have been a greater army of prophets to speak against the rock and roll rebellion that began in the 50s, the sexual revolution of the 60's, the drug culture of the 70s, the hedonism of the 80's, and the theological retardation of the 90s. Neo-evangelicalism has prevailed for over a generation in its "infiltration" of ecclesiastical society and the results are what we see.

97.08 Regarding the Charismatic Movement:

In addition to our affirmations about the errors and confusion of the charismatic movement stated previously, we adamantly oppose the folly of the so-called 'laughing revival,' the proliferation of gaudy and ungodly charismatic television programs with their entertainment format and heretical teaching. This movement has long since gone from being either a nuisance or a mere drain on the money and manpower of local churches to a well-organized cult with a deceived membership ready to follow the Antichrist so long as he will satisfy their growing appetite for ecstatic religious experience.

97.09 Regarding the NIV:

The position of the FBF on the textual/translation issue is well documented, but we must now condemn the recent offering of a "gender-neutral" NIV by Zondervan and warn all Fundamentalists to beware the direction of this unscriptural, profit-driven decision by this "religious arm" of a large secular publishing firm. Although, under pressure Zondervan has backed down on an American release of this recent version, its distribution in Great Britain seems to be a clear indication of a dangerous intent.

97.10 Regarding a Commitment to Godly, Christ-honoring Music:

The FBF rejects the notion that music is not a matter of separation. Clearly, we would separate from a pastor or church that used rock music either to attract a crowd or-God forbid-in worship. Therefore, we recognize that it is a separation issue. The encroachment of "CCM" or Contemporary Christian Music as a musical genre has been ignored too long. It is wrong to judge motives subjectively, but it is essential to discern the implications of methods, particularly in music. Fundamentalists should be able to agree that we must be committed to Godly, Christ-honoring music. With sufficient prayerful discussion with Fundamentalist musicians, and necessary study of the subject by our preachers we will be able to move toward a consensus of what is meant by 'Christ-honoring' music in practice. We call for Fundamentalists to cease defending tastes in music as a matter of "preference" and begin to expound the principles whereby those who need guidance on this issue can be truly helped. We assert that those who boast of their "balance" and "objectivity" while rejecting the teaching of biblical principles concerning music are compromising the means whereby this issue can be resolved. Neither tradition nor taste are the issue. The Bible communicates principles of music that is acceptable to God that can and should be known and taught.



97.11 Regarding the Preeminence of Christ:

The FBF believes that in our age which both subtly and overtly detracts from the Person and work of Christ, that we must again emphasize "that in all things He might have the preeminence" (Colossians 1:18). The modern tendency toward the syncretism of the Christian faith and world religions and the minimization and the lowering of standards of personal holiness under the guise of promoting "grace" can both be traced back to a failure to exalt and appreciate the true Biblical teaching on the person and work of Christ. We recommend that every believer in Christ carefully study the book of Colossians, and that pastors consider teaching its relevant truths to the people for whom they are responsible.

97.12 Regarding Servant-Leadership:

The FBF rejoices in the recent emphasis on servant-leadership at conferences, colleges, and in an increasing amount of our writing. We believe that servant-leadership is the Biblical model for pastors and people and is in no way incompatible with militant Fundamentalism. For too long an emphasis on servant hood seemed to be overshadowed by the desperate need for leadership in Biblical Christianity which was being led astray by Neo-evangelicalism. We recognize that a renewed focus on servant hood is essential for the correction of our pride and self-reliance while holding firmly to our conviction that we do, in fact, lead-we must lead men to Christ and lead Christians to obedience.

97.13 Regarding a Commitment to Evangelism:

The FBF believes that "dead orthodoxy" is not Fundamentalism. We have never believed, as some historians have suggested, that true militance means compelling men by the authority of the state to pledge allegiance to the church, but we do believe that militance and evangelism are inseparable. We cannot truly defend the Faith that demands proclamation unless we also proclaim it, nor can we effectively proclaim it without defending it. He is deceived who considers himself a Fundamentalist who thinks he believes but does not obey. It is as absurd to insist that we are earnestly contending for the faith while neglecting soul winning as it is to insist that soul winning is more important than contending for the faith. Obedience in practicing separation does not excuse disobedience in proclaiming salvation.

97.14 Regarding Repentance:

The FBF rejects the idea that preaching repentance is legalistic or the equivalent of requiring sinless perfection. The term "Lordship Salvation" had meaning a generation ago that is lost on the present generation. To equate a strong emphasis on repentance with the previous error of "Lordship Salvation" is to fail to understand the temporal context of the earlier controversy. We believe that a man is not saved by accepting Christ as Savior while consciously rejecting Him as Lord. We believe that repentance means that a man must turn from his self-reliance and the sin that expresses it, and turn to Christ as his only hope of salvation. We do not believe that a man must necessarily understand the extent of his depravity to accept the fact of it, nor that he must, or even can, understand at that point the degree to which Christ will become Lord of his life as he grows in his understanding and knowledge of the Lord and His Word after he is saved. Repentance is clearly a biblical aspect of salvation. We call on evangelists and pastors to be clear in their teaching and if they mention controversies, past or present, to be informed and to be careful not to assume their listeners are aware of or well- taught on the controversy. As always, preach the truth in power and error will be much easier to expose.



CONCERNING TRENDS AND ISSUES IN SOCIETY:

97.15 Regarding the Family:

The FBF deplors the current trend to redefine the family to include practically any group of people living in often bizarre circumstances and appeals for consistent and compassionate preaching on Biblical principles addressing the home, marriage, and parenting. Fundamentalists must provide leadership and clear exposition on the will of God in these areas. Pastors must promote church programs that strengthen rather than compete with the family and Christian schools must seek to work closely with families not only to remediate, but to prevent family conflict. The local church must provide a family context for the support of broken families and single Christians while giving primary emphasis to the importance of the Christian home as the training ground of the next generation.

97.16 Regarding the Entertainment Industry:

Whereas American culture has become obsessed with entertainment and amusement while fascination with immorality, violence, and irreverent foolishness preoccupy the minds of most who are in the industry, and whereas the effects of television, movies, and the widespread presence of facilities for amusement that divides families rather than building them, the FBF rejects the lustful, hedonistic lifestyle that characterizes much of our society and calls on churches and Christians back to Biblical obedience and personal separation from the world. Many who properly stood against the movie theater have fallen silent about the VCR, which brings the same messengers of evil into the home. Christians must not depend on the rating systems of Hollywood or the television industry to determine what is suitable for their homes. These rating systems are hopelessly flawed, rooted in a false philosophy, undependable at best, and deceptive. The TV rating system, like the film rating system before it has no doubt opened the door for even more immorality, anti-family values and unbiblical teaching to reach America's children and families through the medium of television. At the very least, Christians should not allow the people in these media to entertain or instruct their children electronically where they would not allow them to do so in person. While we are thankful for legitimate recreational and family building activities, we urge pastors and parents to find wholesome activities that reinforce their teaching to youth rather than feeding their carnal appetites by sponsoring trips to worldly amusement parks and the like. Pastors must teach the practical application of biblical principles without fear of accusations of "legalism."

97.17 Regarding the Disney Corporation in Particular:

The FBF questions whether the Disney corporation ever was the wholesome, family oriented American asset that many Christians claim that it was, but it certainly has become a liability and reproach to the family with its promotion of homosexuality and New Age deception. We call for believers to avoid the Disney corporations productions, products and parks both to protect families from its influence and to protect its promotion of ungodly philosophies and practices.

97.18 Regarding Psychology and False Science:

The FBF condemns the approach of psychotherapy in solving spiritual problems, realizing that behavioral therapy can deal only with surface problems and fail to deal with the real problem of man's rebellion against God. Both Humanism and the New Age Movement which has filled the spiritual void left in the wake of the atheism of Secular Humanism are products of this rebellion and depend on the false science of evolution and psychotherapy for their "respectability." Evolution has provided an



alternative to accountability to God and psychotherapy provides an alternative for biblical answers to the problems rooted in sin; thus God is eliminated and man is encouraged. The Bible is sufficient for man's problems and fundamentalists must be prepared to teach the truth that the carnal mind is enmity against God, that confession of personal responsibility of sin rather than blaming others (which began immediately with the fall of Adam) is essential, and that our only hope of deliverance from sin is in a reliance upon the Holy Spirit rather than self or self-designed religion. We deplore the supplanting of Bible truth by that which is not true science nor true religion but rather a wicked philosophy of Antichrist.

97.19 Regarding Modern Culture and the Degeneration of Society:

Professing themselves wise, men have become fools indeed in modern culture and society. The satanic attack on the home and the local church, reinforced by the unreasonable elevation of government education and the hedonistic lifestyle of modern culture have contributed to the cancer of corruption that must necessarily be the expression of human depravity when unrestrained by the salt and light of Christians in strong homes and churches where Christ is loved and honored. Neo-evangelical inventions such as "Promise Keepers" which diminish the importance of doctrine-the basis of all spiritual reproof, correction and instruction- while promoting ecumenism which renders all world views equally invalid, including the Biblical world view, by combining them into one humanistic world view, and which offer para-church alternatives that give rise to anti-church sentiments have not and cannot correct the problem.

Compromised Christianity appears anemic and pathetic when trying to speak out against the evil arrogance of issues such as cloning or euthanasia. Public discourse on ethics now ignores the Word of God. The so-called user-friendly, market-driven approach to the ministry is a futile attempt to compensate for the anti-church attitude that Neo-evangelicalism has produced. A degenerate church will encourage a degenerate society. Although, as premillennialists, we do not accept the salvaging of society as our primary mission in distinction to the salvaging of the souls of men, we accept the challenge as defenders of the truth to be the salt and light our degenerate society desperately needs.

97.20 Regarding Government and the Clinton Administration:

Whereas the Bible plainly teaches that Christians are to render due honor to all those who are in authority over them, including and especially all political authorities, and that it is a sign of this evil age that people feel no qualms about speaking and acting in an unscripturally disrespectful manner toward political leaders with whom they disagree, nevertheless, we are scripturally obligated as representatives of the Lord Jesus Christ to speak the truth regarding righteousness and sin. We dare not disregard our charge to be messengers to cry out against the sin of both the people and their leaders. In light of this charge, the FBF, with heaviness of heart, states that the Clinton administration's continued disregard of the biblically moral and humane teaching regarding abortion, homosexuality, immorality, and honesty will only hasten the judgment of Almighty God upon a wicked and sinful nation. The FBF calls upon all Fundamentalists and Bible-believing Christians to repent of unscriptural attitudes of rebellion toward civil authority and neglect of obedience in prayer that God will open the eyes of those in authority to the truth concerning social and private evil in an attitude of submission to God.

97.21 Regarding Homosexuality:

It appears that not only modernists, but many neo-evangelicals and so-called 'conservatives' have caved in to the denial that the Bible condemns homosexuality as an abomination to God. The FBF believes that denying the clear teaching of the Bible on this perversion is not compassion for those trapped in sin,



but a blasphemous denial of Bible truth. The essence of perversion is perversion of the truth. We ourselves must remember that "a false balance is an abomination" and we are powerless to confront the perversion of truth in others while hiding it within our own hearts. Our message is not merely external morality, but spiritual regeneration. Any sinner who will acknowledge his sin and will receive the forgiveness of Jesus Christ will be forgiven and can be delivered from not only the penalty of his sin, but also from its power.

97.22 REGARDING OUR HOSTS:

The FBF expresses its sincere appreciation to Dr. Bob Taylor and the people of the Colonial Hills Baptist Church of Indianapolis, Indiana, in hosting the 77th annual meeting of the Fundamental Baptist Fellowship. We praise the Lord for their servant's hearts and for the gracious way in which they have made their facilities and personal services available to us for these days. We pray for God's richest blessings on them.

1997 Resolutions Committee

Dr. John C. Vaughn, Chairman
Dr. Collins Glen

Dr. Matt Olson
Dr. Jim Singleton

Dr. Bob Taylor
Dr. J.B. Williams



1998 RESOLUTIONS

Fundamental Baptist Fellowship 78th Annual National Meeting Bethel Baptist Church, Schaumburg, Illinois June 9-13, 1998

Concerning Matters of Doctrine:

98.01 REGARDING THE SO-CALLED "OPEN VIEW" OF GOD:

The FBF believes that one of the most dangerous trends today is that of man creating God in his own image. Whereas Scripture teaches that man was made in the image of God, modern man has returned the favor and is busy making a God who is little more than a mere man. This is seen not only in a cult such as Mormonism with its doctrine of the eternal progression of man into a god, but also in so-called evangelical theology in "neotheism" which radically departs from the God of the Bible and traditional Christian theology. We affirm that God is unchanging, all-powerful, all-knowing, and absolutely sovereign, and reject the view that has been called "freewill theism" or the "open view" of God as articulated by Clark Pinnock.

98.02 THE REALITY OF JUDGMENT:

The FBF reaffirms the belief that God is holy, that men have sinful natures, that salvation is found only in the finished work of God, that an acceptance before God requires a conscious belief in Christ, that death ends any opportunity for accepting salvation, and that those who do not believe in Christ spend eternity in hell. We reject pluralism that affirms that there are many ways of salvation and that all religions are the same, that there is salvation through a knowledge of God gained from general revelation, that there is a postmortem encounter in which those who have not heard the gospel in this life will be given an opportunity following death, or that those who do not come to a saving faith in Christ will simply cease to exist.

98.03 THE LACK OF DOCTRINE IN CURRENT MUSIC:

The FBF believes that this weakening of the Biblical doctrine of the nature of God is reflected in much popular Christian music in which there is little emphasis upon God's holiness and wrath and judgment upon those who reject Him. While there is an emphasis upon God's care and provision for His children, an emphasis on the necessity of confession of sin, repentance, and the need for forgiveness is often muted. A corrective emphasis from the "horizontal" manward orientation to a more Biblical, "vertical" orientation toward God is sorely needed.

98.04 THE NEED FOR CLEAR PREACHING ON SIN AND SALVATION:

The FBF sees as weakness the change in preaching and evangelism which often picture man's plight as not being aligned with his nature, rather than being out of conformity with the will of God. We believe that selfishness is the root of sin and, therefore, condemn the modern movement toward self-esteem that finds man's significance within himself, rather than in a right relationship to his Creator God. We reject the Pelagianism which views man as born neutral in regard to sin and affirm the view of total depravity which teaches that every part of man's being has been corrupted and contaminated by sin. We believe



that preaching that simply invites people to come to Christ to have needs met and that negates the need for repentance will cause the call to discipleship to be voided in the life of the average professor. We believe that a true evangelism calls for a radical change of life.

98.05 THE PRE-WRATH RAPTURE THEORY:

Whereas the pre-wrath theory which has been introduced primarily by Marvin Rosenthal and Walter Vankampen has departed from a traditional and historical dispensational position, has caused brothers in arms to divide, and the debate has led to confusion and conflict, be it resolved that the FBF cautions students of the Scripture to enter into the study of this eschatological interpretation with great caution, and reaffirms the FBF doctrinal statement that "we believe in our Lord's return-a personal, visible, imminent, pre-tribulation rapture, and subsequent millennial enthronement, in fulfillment of His promise."

Concerning Trends/Issues in Society:

98.06 CONCERNING COMPROMISE WITHIN THE "CHRISTIAN RIGHT":

The FBF believes that the Christian Right, in its zeal to restore the foundations of our Nation, often identifies the Kingdom of God with a particular political party and confuses morality and righteousness. We believe that often groups get caught up in the cause of civil righteousness and ignore or minimize the spiritual nature of the church which involves the proclamation of the gospel and reaching people for Christ. We also deplore the fact that in fighting moral battles that often the Christian Right brings together a plethora of doctrinal beliefs under the umbrella of "Christianity." This results in complete confusion as to the true nature of Christianity.

98.07 CONCERNING MORALITY IN AMERICA:

Whereas there is a severe and disgraceful degeneration of morals in America, exemplified in the highest office in the land, the FBF calls on all Fundamentalist Christians to pray earnestly for public officials and citizens of America to turn from their wickedness in repentance, to seek God's forgiveness, and to dedicate themselves to purity and principle, and to pray for revival in and God's mercy on an increasingly evil and immoral society.

98.8 CONCERNING SOCIAL ISSUES AND ETHICS:

While denying the existence of a "social gospel" in Scripture and warning that emphasis on social issues carries with it the danger of distracting God's people from the work of evangelism and discipleship, we recognize the necessity of Fundamentalists to clearly define the ethical implications of the gospel for personal Christian living. Therefore, we encourage gifted and Holy Spirit-led Fundamentalist leaders to evaluate modern societal conditions on the basis of Scripture; to boldly speak out concerning sin, wherever it may be found; to recognize and encourage the prophetic role preachers must play in their society at large; to impress upon all believers, as part of their love for God and love for others as themselves, the personal responsibility to live ethically in the world; to encourage all believers to honest and reasonable participation in government as good stewards of the freedoms allowed them by God; to strive to provide pastors the information necessary to shepherd their flocks with Scriptural wisdom and an updated understanding of the medical, technological, social, and civil conditions in which that wisdom must be applied; to diligently seek revival with prayer and fasting as the only true means of widespread social change.



Concerning Trends/Issues in the Ministry:

98.09 CONCERNING THE "GOSPEL OF SELF-ESTEEM":

The FBF condemns the continued slide of the religious world into a gospel of self-esteem which changes the Biblical message of how a holy God accepts depraved humanity into an emphasis of how good people accept themselves. This perversion has severely distorted the true gospel of Christ and has produced a generation devoted to hedonism (pleasure is the principal good in life) and narcissism (an infatuation with self). This has resulted in an "entitlement ethic" rather than a work ethic that has moved beyond simply wanting something into a feeling that we deserve it.

98.10 CONCERNING THE CHURCH GROWTH MOVEMENT:

The FBF expresses concern for the loss of Biblical authority in the church growth movement with a consequent emphasis upon pragmatism in the ministry. This is seen in articles that draw heavily from the behavioral sciences instead of Biblical and theological materials. While lauding the church growth movement for its desire to propagate the gospel and multiply churches, we believe that the term "growth" needs to be defined in terms of Biblical holiness among believers, rather than simply size and numbers. We believe that the church growth movement must continue to analyze itself and be certain that its methodology flows from proper theology.

98.11 CONCERNING "EVANGELICALS AND CATHOLICS TOGETHER":

The FBF resolves to continue its opposition to the ecumenical confusion begun and perpetuated by the absurd and hopeless attempts to reconcile the gospel with the false doctrine of Rome in the "Evangelicals and Catholics Together" dialog. The latest installment, particularly in its inability to agree on a definition of "The Gift of Salvation," demonstrates the futility of trying to heal the breach rightly brought by the Reformation between the Truth and its Enemy. The FBF takes the simple view that "evangelicals" will have to become essentially "Catholics" if they are to get "together," whereas the gospel, if believed, would make Christians out of Catholics. The "gift of salvation" is fundamental; it does not need to be defined by compromisers, but received by sinners, both "Evangelicals" and "Catholics" together.

98.12 ON SACRIFICING TO AVOID DENOMINATIONALISM:

Whereas intra-church fellowship and communication necessitates strong leadership for mission boards, quality publications, planning and scheduling of conferences, coordination of financing, and the innumerable details usually looked after by a denominational headquarters or by its paid employees, the FBF resolves to maintain its "undenominational" structure and encourages pastors and churches to understand and teach the critical importance of these responsibilities. Busy pastors must, in addition to caring for their own congregations, tend to these additional duties in order to prevent the rise of denominationalism and all its attendant compromises. The FBF expresses its sincere appreciation to those who understand and support the need for already overburdened men to serve in these ways and calls on others to get under the load, voluntarily, and lift.

98.13 CONCERNING "PSEUDO-FUNDAMENTALISM":

The FBF in the late 1970's looked with suspicion at Jerry Falwell's "pseudo-fundamentalism," explaining it as new evangelicalism in embryonic form and declaring that unless drastic changes were



made in his direction that the baby born would be new evangelical. The delivery that soon took place confirmed this and Falwell's continued compromise denies him any claim to Biblical Fundamentalism. Those faithful to the cause of Christ, the authority of the Bible and Biblical separatism should continue to warn those over whom they have indigence in order to avoid their deception.

98.14 CONCERNING BIBLICAL COUNSELING FOR HIRE:

Whereas the Word of God mandates that true ministers are readily available to "labor night and day" (1 Thess. 2:9) and are forbidden the practice of ministry "for filthy lucre" (1 Pet. 5:3), and whereas it is a sin to "make merchandise" of the Lord's work (2 Peter 2:3) and whereas 1 Cor. 9:18 teaches that charging fees for gospel ministry is an abuse of power, be it therefore resolved that the FBF opposes the contemporary Christian Counseling practice of pastors charging for counseling services.

98.15 CONCERNING REVIVAL:

The FBF believes in true revival but recognizes that Satan can falsify the genuine with strange fire. We commend the study of Scripture and church history to ascertain the nature of genuine revival and to determine the distinguishing marks of a genuine work of God.

98.16 CONCERNING "SIGNS AND WONDERS":

The FBF rejects signs and wonders as taught and promoted by the so called "Third Wave" movement. We believe that when the emphasis is on the unusual phenomena of signs and wonders rather than on the rational content of the gospel itself that the result is doctrinal confusion and ambiguity.

98.17 CONCERNING ROMAN CATHOLICISM:

The FBF continues to affirm that Roman Catholicism is not Biblical Christianity, but rather perverts the Word of God with its doctrines of papal infallibility, the sacraments, the place given to tradition, and auricular confession to a Roman priest who absolves sin in the name of the Roman Catholic Church. Further, we condemn all attempts made by ecumenical groups such as the World Council of Churches, the National Council of Churches, Promise Keepers, and the document issued as "Evangelicals and Catholics Together" to gloss over these differences and present the Roman Catholic Church as falling within the parameters of Biblical Christianity.

98.18 CONCERNING VERSIONS AND TRANSLATIONS:

The FBF deplores the attempts being made unnecessarily to divide fundamentalists over the matter of versions and translations. We reaffirm our previous resolutions on this matter and the historic fundamental position that infallibility, inspiration, and inerrancy are posited only in the autographa and are not to be ascribed to any manuscript or version of the Holy Scriptures. We deplore translation attempts by those not committed to the integrity of Scripture. At the same time, we condemn those who, in an attempt to defend a particular translation, resort to perverting and misusing statements of those whom they consider their opponents in this debate. We recommit ourselves to living truths of Scripture as well as defending them.



Concerning Our Friendships:

98.19 REGARDING THE PASSING OF DR. BOB JONES:

Whereas Dr. Bob Jones championed the cause of Christ-honoring Fundamentalism in over 70 years of fruitful ministry, the Fundamental Baptist Fellowship resolves to praise the Lord for our friend, mentor, and fellow in arms and to honor his memory and legacy by our continued stand for the "faith once delivered" that "Dr. Bob" counted so dear. As preacher, evangelist, poet, author, educator, administrator, spokesman, actor, connoisseur of the arts, teacher and friend, Dr. Bob stood apart from the multitudes as a man without equal. Yet, in true humility of service, Dr. Bob ministered to ministers and shared the gospel whether the place was large or small, opulent or obscure. We resolve to honor and uphold the memory of Dr. Bob Jones as the friend of this organization and the cause of Christ and Fundamentalism throughout the world.

98.20 CONCERNING OUR HOSTS:

The FBF expresses its sincere appreciation to Dr. Frank Bumpus and the people of Bethel Baptist Church of Schaumburg, Illinois, for hosting the 78th Annual Meeting of the Fundamental Baptist Fellowship. Having shouldered a great responsibility for FBF National Meetings and having set the standard of quality for Frontline magazine, both at great expense to its own ministry, this church has shown itself to be a real friend of the Fundamental Baptist Fellowship and an example to others in making its lovely facilities and excellent staff so readily available for our use and edification. We thank them sincerely and pray God's richest blessings on them.

98.21 CONCERNING AWANA CLUBS INTERNATIONAL:

The FBF recognizes the valuable contribution made by AWANA Clubs International in the evangelization and discipleship of children and youth. It appreciates the benefits of Scripture memory in the many churches whose pastors are identified with the FBF. According to its own documents and published correspondence, the AWANA Charter, prior to 1995, was "not available to churches affiliated with denominations that (were) members of the National Council of Churches (USA only) and/or the World Council of Churches." By its own admission, NCC churches, such as those in the American Baptist Convention, were chartered since 1963. When the American Council of Christian Churches pointed out this contradiction, AWANA changed its policy to state that "the AWANA Charter is not available to churches that are supportive of the National Council of Churches." The FBF affirms its agreement with the ACCC in its concern over this significant weakening of the AWANA policy. Whereas AWANA should have enforced its original policy, it changed its policy to state more directly its own contradictory practice. The FBF calls on the AWANA Clubs International to correct this unscriptural compromise with the NCC and declares its conviction that there can be no NCC member that is not in de facto support of its unscriptural mission.

1998 Resolutions Committee

Dr. John C. Vaughn, Chairman
Dr. Jim Singleton
Dr. Mark Simmons

Rev. Jeff Musgrave
Rev. Earl Barnett

Dr. Kevin Schaal
Dr. Chuck Phelps



FUNDAMENTAL BAPTIST FELLOWSHIP 2000 STANDING RESOLUTIONS

The following standing resolutions were presented at the 80th Annual National Meeting June 13-15, 2000, at Faith Baptist Church, Taylors, South Carolina:

00.01 On the Fundamental Baptist Fellowship

The FBF reaffirms its commitment to be true to the fundamentals of the faith as expressed in the updated FBF Constitution approved at the 2000 National Meeting, to remain Baptist, and to continue as a fellowship of individuals. Although the FBF has seen many changes in its 80-year history as it developed from the Fundamental Baptist Fellowship of Northern Baptists, to the Conservative Baptist Fellowship, to the Fundamental Baptist Fellowship, as it enters a new millennium the FBF is still:

Fundamental—basic, essential, or foundational. Fundamentalism is defined by *Webster's* as "religious beliefs based on literal interpretation of everything in the Bible regarded as fundamental to the Christian faith and morals."

Baptist—those holding that baptism should be given only to believers after confession of faith and by immersion. The Bible teaches that water baptism is a physical picture of a spiritual fact; that Christians are those who have been "immersed" by the Holy Spirit into the death, burial, and resurrection of Jesus Christ. Immersion is the only way to picture death, burial, and resurrection using water, and we believe that the Bible makes it clear that baptism pictures belief; it is not a substitute for it.

Fellowship—defined by *Webster's* as "companionship; friendly association; a mutual sharing, as of experience, activity, interest, etc. A group of people with the same interests; company; brotherhood."

The FBF is resolved to continue to be a company of Bible-believing Baptists in friendly association with one another.

00.02 On Inspiration and Inerrancy

The FBF reaffirms its commitment to engage in the militant defense of the Bible as the verbally, plenary inspired Word of God in the Old and New Testaments, without error in the original writings, and the sole authority of faith and practice, providentially preserved as God's eternal word (2 Tim. 3:16-17; 2 Pet. 2:20-21; 2 Sam. 23:2; Matt. 24:35).

Furthermore, the FBF reaffirms its commitment to interpret that Word accurately, preach its principles and precepts clearly and boldly, present its message of salvation to all men tirelessly, live obediently under its authority in all areas of life and faith, and to study so as to rightly divide its contents so that we may be approved workmen unto God (2 Tim. 2:15, 4:2).

The FBF reaffirms its commitment to stand against those who would deny the orthodox position of inspiration and inerrancy (Jude 3) as articulated in the FBF Constitution. The FBF rejects the notion that Baptists have "soul liberty" to adjust plain statements of Scripture to accommodate transient cultural trends as some Southern Baptist churches are doing in ordaining women.



00.03 On the Virgin Birth and Deity of Jesus Christ:

The FBF reaffirms its commitment to the Biblical doctrines of the virgin birth and deity of Jesus Christ. We affirm that the Lord Jesus Christ is the Son of God (Mark 1:1, John 3:16), one with the Father and the Spirit in essence, attributes, and glory, yet distinct as an eternal and uncreated Person (John 1:1-3, Col. 1:16-17, Heb. 1:8). We reject all forms of doctrine which deny that Jesus Christ is fully God or deny that He exists eternally as a Person distinct from the Father and the Spirit (Matt. 28:19, 2 Cor. 13:14). We affirm the Biblical teaching regarding the virgin conception and birth of Jesus Christ, that a child was conceived in the womb of Mary by the power of the Holy Spirit while she remained a virgin as had been prophesied in the Scriptures (Isa. 7:14, Matt. 1:18-23, Luke 1:34). We reject any approach to the Scriptures that denies the truthfulness, accuracy, and importance of the Gospel records of the virgin birth. We affirm the full and genuine humanity of Jesus Christ, that He was made like us in all points except sin (Heb. 2:14, 17; 4:15). We reject as heretical all attempts to deny the full humanity of Jesus Christ (1 John 4:2). We affirm that through the virgin birth and

incarnation the Son of God exists as one Person with two natures, divine and human, and that these natures remain distinct from each other although united in one person (Rom. 1:3-4, 9:5). We reject as false those teachings that divide the Person of Christ into two persons, one being divine and the other being human, or that mingle the two natures of Christ into each other to form a divine-human hybrid. We affirm with the Scriptures that denial of these doctrines is a rejection of Jesus Christ which excludes one from fellowship with God, and we affirm that believers must not fellowship with those who deny the Biblical doctrines about Christ (2 John 9-11). We reject all attempts to accommodate or compromise with the unbelief of apostates, or to soften the militancy with which we must articulate and defend the doctrine of Jesus Christ.

00.04 On the Vicarious Atonement and Bodily Resurrection

The FBF reaffirms its commitment to the Biblical doctrines of the vicarious atonement and bodily resurrection of the Lord Jesus Christ. We believe that the Lord Jesus died as a substitutionary sacrifice for the sins of men according to the Scriptures, and all who receive Him are justified on the grounds of His shed blood (1 Cor. 15:3; 2 Cor. 5:21; Rom. 3:21-26; Heb. 2:9; 1 John 2:2). Since we believe in the resurrection of the crucified body of our Lord Jesus Christ, in His bodily ascension into Heaven, and in His present life the assurance that we will never pay for any sin, although we are eternally indebted to Jesus Christ who paid for them all. We rest in the confidence that our enemy, death, has been defeated and that as Christ rose so shall we. This glorious truth infuses every act of obedience, every moment of service, and every sacrifice in His name, with purpose and promise. It is not in vain (1 Cor. 15:55-58).

00.05 On the Supernatural and the Sensational

The FBF reaffirms its commitment to belief in the miracles of the Bible (Psa. 77:14) while denying the claims of the modern miracle movement. The Fundamental Baptist Fellowship stands to defend the Bible as a supernatural book (2 Tim. 3:16) and is intolerant of any who doubt the veracity of the Biblical record in matters of faith, history, or science. We believe that every supernatural event recorded in the Bible happened as the Bible said it happened and refuse to adopt any allegorical or less-than-literal interpretation. The FBF recognizes that God is sovereign and may choose to show himself in miraculous fashion. The FBF rejects the "Power-Evangelism" philosophy of the Third Wave Movement. We believe that Biblical miracles were used to validate the messengers of God (Ex. 4; 2 Cor. 12:12) and to identify the Messiah of promise (Matt. 11:2-6). Unlike the Third Wave proponents and the charismatics, we do



not believe that miracles are or were God's most effective weapons to bring the gospel to the lost (John 12:37; Rom. 10:17).

00.06 On the Biblical Mandate for Separation

The FBF reaffirms its commitment to the Biblical doctrines of personal separation from worldliness and ecclesiastical separation from unbelief and compromise (1 John 2:15-17; 2 Cor. 6:14-18; 2 Thess. 3:6; Rom. 16:17). Fundamental Baptists cannot cooperate with New Evangelicals because they disobey the clear commands of Scripture, thereby rejecting the Bible as their final authority. Instead of separation, they favor a philosophy and practice of dialogue and infiltration. New Evangelicals desire to have the commendation of the customs and conventions of our culture (the world), in violation of Scriptures such as 1 John 2:15-16. Instead of influencing a corrupt culture, they are instead corrupted by it. New Evangelicals are more concerned with man's needs than with God's commands.

Furthermore, the Biblical doctrine of separation requires that the FBF go on record in opposition to a meeting in May 2000 in Toronto. Twenty-six Anglican and Catholic bishops from 13 countries agreed to create a commission to study how to unite the two churches after a 466-year rift. Last year, the joint Anglican-Roman Catholic International Commission declared that Christians should accept the authority of the Catholic pope as a "gift to be received by all churches." The FBF membership supports wholeheartedly those who led a May 15 protest of the Anglican "betrayal of the Protestant faith."

00.07 On Our Host

The FBF expresses its sincere appreciation to Dr. John Vaughn and the people of Faith Baptist Church of Taylors, South Carolina, for hosting the 80th Annual Meeting of the Fundamental Baptist Fellowship. This church has shown itself a real friend of the ministry of the Fundamental Baptist Fellowship. We thank the Lord for the servant's heart of their excellent staff and for graciously making their facilities available to us. We pray God's richest blessings on them.

2000 Resolutions Committee

Ken Connolly
Sam Horn
Chuck Phelps

Bob Whitmore
David M. Doran

Timothy Jordan
John C. Vaughn, Chairman



FUNDAMENTAL BAPTIST FELLOWSHIP 2001 STANDING RESOLUTIONS

The following standing resolutions were presented at the 81st Annual National Meeting June 12-14, 2001, at the First Baptist Church of Troy, Troy, Michigan:

01.01 Concerning Baptist World Mission

On Sept. 15, 2001, Baptist World Mission will mark its 40th anniversary. The FBFI recalls the close fellowship our two organizations have enjoyed over the years. In 1961, calls came from around the country to convene a meeting at the old Marquette Manor Baptist Church at 60th and California on the South Side of Chicago. Among those who called for this meeting were Drs. Ed Nelson and Wayne Van Gelderen, Sr. of the Conservative Baptist Fellowship from Colorado, and Drs. Monroe Parker, Ernest Pickering, and Richard V. Clearwaters from Minnesota. The FBFI convened the meeting, where a provisional organization was formed and two or three committees were set up. By early 1962, a constitution was drafted, a board was elected, and George Mensik was appointed as the first missionary. Although there has been no organic relationship between the FBFI and BWM, the roots of these two organizations are the same and the fraternal relationship has been a blessing to both. The FBFI commends BWM on its 40th anniversary for its continued stand for the Fundamentals of the Faith, for its separatist stand, and its wide influence for the cause of Christ around the world.

01.02 Concerning AWANA:

Having passed resolutions in the past regarding our concern for the direction of AWANA and having appealed for relief from the compromised position of having to join an association with disobedient brethren in order to use the AWANA materials, the FBFI recognizes the effort to resolve this problem by ending the requirement for membership and charter fees to purchase materials. We are concerned, however, that although under the new arrangement, local churches will be able to purchase the materials without placing their ministries under the aegis of the AWANA organization, this accommodation of independent local churches will likely increase the misuse of orthodox materials by those who misrepresent their ministries as agreeing with the doctrinal position represented in AWANA publications. While there is increased recognition from AWANA of the autonomy of the local church, there is now decreased accountability from AWANA to local churches in maintaining doctrinal purity. We call on AWANA to guard against any deviation from orthodoxy and accommodation to the charismatic movement, and National Council of Churches in particular. We further call on fundamental churches to separate themselves from any AWANA-related camps, youth activities, Bible quizzing, and "Olympics" that put them into direct religious union with neo-evangelicals and other forms of compromise.

01.03 On the Ethical Implications of the Human Genome Project

The FBFI recognizes the immense medical potential represented by the information in the human genome sequence. We recognize further that genomic information is emerging in a profound moral and ethical vacuum. We encourage mature Christians with appropriate technical training to participate in the discussion of what is biblically proper in 'genomics-based health care.' For the present, we declare that while gene therapy may be the most effective medical intervention for children and adults suffering from serious genetic defects, gene therapy on germ cells (egg and sperm) involves unacceptable risks for future



generations. We also urge a moratorium on human gene patenting. Finally, we believe that using genetic information to discriminate against individuals, including the unborn, is morally repugnant.

01.04 Regarding President George W. Bush

The Fundamental Baptist Fellowship commends U.S. President George W. Bush for his courageous Christian viewpoints, in stark contrast to his predecessor. The men and women of the FBFI are united in their support for this God-fearing man, and vow their prayerful support for his cabinet, and the Congress with whom he will work. We pray that he will promote laws that enable God's people to lead quiet and peaceable lives. We pray that he will succeed in enacting policies that protect the traditional family, unborn children, newborns, and all those who are dependent on others for their daily needs. We also pray that the Lord would close the mouths of those who would seek to destroy him and the values he upholds. We pledge ourselves to pray for both wisdom and strength for the President as he seeks to serve our country as a steward of God's authority.

01.05 Regarding Schismatic "Brethren"

In light of the public attacks and false accusations upon the FBFI, its leaders, and other like-minded Fundamentalist institutions regarding their respective positions on the text of Scripture and translations, we reaffirm that within the historic orthodox doctrine of Bibliology these are matters of soul-liberty and should not be a test of fellowship for Fundamentalists. Since not all professors or pastors have expertise in the field of textual studies, disagreements regarding text or translation should be resolved by honest discussion as opposed to libelous contention. Those who repeatedly attempt to unnecessarily divide Fundamentalists over this issue and refuse to repent should be regarded as schismatics who must be rejected as the Word of God instructs (Romans 16:17-18; Titus 3:9-11; I Corinthians 3:10-17).

01.06 Regarding the Southern Baptist Convention

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

01.07 Resolution Concerning Praise Choruses

The FBFI recognizes that the modern "Praise and Worship" movement (which includes related music publishers and recordings) is a by-product of the Charismatic movement, with a similarly dangerous emphasis of promoting emotion over reason. We therefore urge discernment and caution in using Praise Choruses in any ministry of our churches. While we understand that **simplicity** and **repetition** have legitimate use as teaching tools, we note that they form the foundation for hypnosis as well. Since Christians are clearly instructed in Scripture to worship God in Spirit and in truth, we must avoid what Jesus called "the vain repetition of the heathen" (Matthew 6:7). The modern Praise Chorus uses bald repetition as a mantra-like phrase repeated over and over again for emotional incitement, not for



instruction. We do not condemn all choruses per se, but appeal that choruses accompanied by appropriate music be used which teach truth rather than emotionally inciting the audience.

01.08 Concerning the Lord's Day

At this time in history when society is relentlessly pressuring believers to forgo worship for work on the first day of the week as well as seductively alluring them away from its spiritual refreshment to every sort of carnal amusement, the Fundamental Baptist Fellowship resolves to keep this day uniquely separate from the other days of the week. This resolve is justified in that Scripture reveals the first day of the week to have been of the Lord's making for our heightened spiritual joy over the fact that on it He raised His Son from the dead (Psalm 118:22-24). This resolve is also justified by the New Testament church's example of assembling for its weekly corporate worship on this day (Acts 20:7; I Corinthians 16:1-2). And further, it is justified by the fact that this day is distinguished from the other days of the week by being designated "the Lord's day," that is, the day uniquely "the Lord's possession" (Revelation 1:10). In light then of these considerations, we resolve to encourage the Lord's people to keep the Lord's Day for the Lord.

01.09 On the Supremacy of God

(Because of the theme of the 2001 National Meeting and the importance of this subject, we have waived the limitation on length.)

Fundamentalism needs a fresh glimpse of the supremacy of the one true and living God. We have lost sight of His majesty, holiness, greatness, and incomprehensibility. Many people mistakenly envision God as soft, easy-going, and user-friendly. Unfortunately, some seek an undue familiarity with God, whereby He becomes servant instead of sovereign. In essence, the roles have been reversed: God has been temporalized and the creature eternalized.

We reaffirm, therefore, that God is absolutely sovereign. The living God has planned the universe (all that is not God) down to the last detail. There are no loose ends in God's universe. He not only designed it, but He made it, and upholds it with all its laws and properties. There is nothing outside the pervasive word and will of God.

Furthermore, we affirm the following essential truths about God: God is all knowing. He has not learned anything from all eternity, nor has He forgotten anything from all eternity. God is infinite in His knowledge. He knows everything, past, present, and future, in one simultaneous act of divine intuition. He confers with no one and no one adds or contributes to His knowledge. We are, therefore, opposed to the heretical idea that God's knowledge is actually expanding based on human contingency. Since God has planned the future, nothing happens by sheer, blind, accidental chance. There is no degree of randomness in God's universe.

God is also independent; that is, He is self-sustaining. Nothing external to Himself contributes to His being. There is no lack, void, or vacuum in God that He needed anyone to fill. He is both transcendent and immanent, the uncaused I AM whose very nature is to exist from Himself and for Himself. Therefore, everything God does is for His own glory. The excellencies and majesties of God are the highest standards which compose the absolute perfection of His being and activity. Consequently, when everything in this world has finally run its course, when human history has been laid into the tomb of time, when the Kingdom of God has supplanted the kingdoms of this world, when all the rebels against God's justice and holiness are finally incarcerated in God's eternal death house, and the last enemy has



been put under the feet of our Lord, God will have vindicated Himself to be all in all, the supreme ruler of the universe.

We, therefore, repudiate the idolatry of supplanting the sovereign God with human autonomy. An idol is anything that supplants the lordship of the one living and true God in the person of Jesus Christ. Since mankind is incurably idolatrous, we concur that man will not bow to the most high God without an act of regenerating grace. He needs the efficacious power of Almighty God for the salvation of his soul. The supremacy of God, we assert, is an article of faith that demands unreserved fidelity (Isaiah 40; John 5:22-23; I John 5:20).

01.10 On Our Host

The FBFI expresses its sincere appreciation to Dr. Mike Harding and the people of First Baptist Church of Troy of Troy, Michigan, for hosting the 81st National Meeting of the Fundamental Baptist Fellowship. We appreciate their making their facilities available to us, and we thank the Lord for the attitude of service manifested by the people and staff. We pray for God's continued blessing on this ministry.

2001 Resolutions Committee:

Dr. Rod Bell Dr. Mark Minnick Dr. Randy Shaylor Dr. John C. Vaughn, Chairman
Dr. Mike Harding Dr. Kevin Schaal Rev. Bradley Smith Rev. Bob Whitmore

01.11 Resolution regarding Chaplaincy and Seminary Accreditation – [RESCINDED in 06.09](#)

(Standing Resolution 99.1, as adopted at the Winter Board Meeting, February, 1999, and updated for National FBFI Board Meeting, June, 2001)

The FBFI adopts the following guidelines and procedures for the FBFI Commission on Military Chaplains: *President:* Dr. Rod Bell; *Chairman of Commission:* CAPT Wayne A. Bley; *Committee:* Dr. Rod Bell, CAPT Wayne A. Bley, Dr. Walt Coles, Dr. Tom Knauf, Dr. James Singleton, Dr. John Vaughn

- I. The Fundamental Baptist Fellowship International (FBFI) is an official military chaplain ecclesiastical endorsing agency recognized by the Armed Forces Chaplains= Board (AFCB), Washington, DC.
 - A. FBFI is the endorsing agency.
 - B. The FBFI president is the president of the Endorsing Agency. The executive vice president may sign for the FBFI on chaplaincy matter as necessary.
 - C. The chairman of the commission is the Endorser.

- II. Major Services and Organizations:
 - A. Services:
 - US Army, US Navy, and US Air Force
 - Army National Guard and Air National Guard
 - Civil Air Patrol
 - VA Hospital System
 - Other local agencies: Prisons, hospitals, police and fire departments, etc.



- B. Armed Forces Chaplains= Board (AFCB) is composed of a chaplain from each of the branches of service (active). It determines who can be an endorser, makes policies and regulations, advises and makes recommendations to the various Chiefs of Chaplains.
- C. National Conference on Ministry to the Armed Forces (NCMAF) makes up more than 250 religious bodies/denominations that are the endorsers for chaplains. NCMAF, with its endorsers, meets annually in Arlington, VA, usually during the first week of December. Chairman (and vice chairman, if any) to attend.

III. Basic Procedures in applying for the Chaplaincy:

- A. An interested individual contacts the FBFI Home Office.
- B. The FBFI provides basic information regarding qualifying requirements for chaplaincy.
- C. If he appears to meet the FBFI, military, or other agency qualifications, the individual contacts the branch or agency desired.
- D. Prior to being granted ecclesiastical endorsement from FBFI, the applicant will be properly interviewed by the FBFI Chairman of the Chaplains= Commission or by another representative. Upon submission of the DD Form 2088, or other form, the agency will send an application package to the applicant.
 - 1. Applicant must be a member of the FBFI.
 - 2. Applicant must be a member in good standing of an independent, Fundamental, Baptist church, and have a letter of recommendation from his pastor (or a deacon, if applicant is the pastor).
 - 3. Applicant must agree and support the FBFI's doctrinal position.
 - 4. Neither husband nor wife having been divorced. (I Timothy 3 qualifications.)
 - 5. If unmarried, plans for marriage will be considered.
- E. If accepted by one of the agencies, the appointed chaplain is required to:
 - 1. Send semi-annual reports of his ministry to his endorser, March and September.
 - 2. Attend FBFI's annual meeting, and, when possible, regional and satellite meetings in his area.
 - 3. Be interviewed annually by the Commission's Chairman or by an appointed representative.

IV. Operational Procedures for the FBFI Chaplain's Commission:

- A. Meetings: The Chaplain's Commission will meet at least once a year, preferably during the FBFI annual meeting and will appoint from the Commission a secretary to record the minutes. The FBFI President or Executive Vice President will preside.
- B. Financial Matters: The Chairman may be supported as a missionary and develop his personal support and work funds. Officers of the Commission do not receive a salary from the Commission or the FBFI.
 - 1. Operational expenses shall be paid from the FBFI Chaplaincy Commission Work Fund as approved by the FBFI President, Executive Vice President, or FBFI annual budget.
 - 2. Secretarial support will be provided by the FBFI as approved by the FBFI Executive Vice President.
 - 3. Timely accounting of expenditures and reimbursable receipts will be made available to the Commission.
 - 4. Any honoraria or love offerings should be made payable to the Fundamental Baptist Fellowship International (FBFI). Funds will be deposited to the Chairman's AWorking



Fund@ with the FBFI, and the FBFI will provide receipts to the donors. All receipts will be submitted for review.

5. Receipts will be required to substantiate all requests for expense reimbursement. The receipts will be submitted to the FBFI for review and disbursement.
6. All financial policies and procedures will be reviewed or audited by an outside accountant who will submit an annual report to the FBFI Board as a part of the FBFI Annual Financial report.

V. Regarding Seminary Accreditation:

- A. Recognizing that accreditation is neither prohibited nor proscribed in Scripture, we encourage each institution to independently consider this decision. At the same time, we exhort each institution to maintain the highest of standards academically and theologically.
- B. It is imperative that our fundamental, separatist institutions of higher learning remain true to the Bible and maintain a strong position on the fundamentals of the faith and ecclesiastical and personal separation.
- C. Thus, as an organization, we neither approve or disapprove of regional or programmatic accreditation and do not intend for accreditation to be a test of fellowship.
- D. The FBFI will work with all graduates of Fundamental Christian Colleges, Universities and Seminaries regardless of accreditation to secure appointment to the chaplaincy if they are otherwise qualified, with due consideration for DOD requirements for accreditation and/or equivalency.



FUNDAMENTAL BAPTIST FELLOWSHIP INTERNATIONAL 2002 STANDING RESOLUTIONS

The following standing resolutions were presented at the 82nd Annual National Meeting of the Fundamental Baptist Fellowship International on June 11 – 13, 2002, at the Bethel Baptist Church of Schaumburg, Illinois.

02.01 CONCERNING HOMOSEXUALITY

The Fundamental Baptist Fellowship International affirms the view that homosexual and lesbian practices originate through sinful

human choices and the rejection of God's divine truth and ultimately incur God's judgment upon those who deny and reject God Himself (Romans 1:24-27). Furthermore, these sins are perversions of God's creative sexual design intended for a husband and wife to

enjoy within the bonds of holy matrimony. In addition, the Fundamental Baptist Fellowship International believes that the gospel of Jesus Christ has power to deliver individuals living in sexual perversion from the power and penalty of their sin (1 Corinthians 6:9-11).

02.02 CONCERNING ISLAM

The Fundamental Baptist Fellowship International opposes the religion of Islam, which contradicts the Word of God, rejects the Deity of Jesus Christ, and denies that eternal salvation is the free gift of God. As a man-made religion, Islam holds its devotees in spiritual bondage and blindness. Further, we condemn the recent attempts made by ecumenical groups (such as the National Council of Churches) to blur the distinctions between Christianity and Islam. In addition, we denounce the murderous violence being carried out by some sects within Islam and its ongoing persecution of Christians, Jews, and other ethnic and religious groups.

02.03 CONCERNING ECUMENISM AND PATRIOTISM

The Fundamental Baptist Fellowship International reaffirms the historic position of Baptists concerning the separation of Church and State, although a pluralistic society must defend every American's freedom to worship according to conscience and to proclaim publicly his faith without restraint. We hold precious the opportunity to teach truth and win souls in a free society. These freedoms are gifts of God. Sadly, as a result of the September 11 attack, some religious and secular leaders have equated ecumenism theologically with patriotism nationally. We reject this idea. Neither pluralism nor patriotism demand ecumenism. We love our country, and we are unashamedly patriotic. We consider the bold defense of biblical truth and the practice of biblical, ecclesiastical separation as proper stewardship of our freedoms as Americans and of our responsibilities as Christians.

02.04 CONCERNING NEW EVANGELICALISM IN FUNDAMENTALISM

Realizing that significant numbers of professing Fundamentalists continue to drift into New Evangelicalism, we grieve over this departure from Biblical separation and call for an unwavering commitment to a bold, militant defense of truth. As Fundamentalists, we must be willing to point out error



and deal with it honestly, and when necessary, to separate from New Evangelicalism posing as Fundamentalism. We reaffirm our beliefs and practices concerning ecclesiastical and personal separation, and resolve to model Biblical love, intellectual honesty, diligent study, Scriptural preaching, appropriate debate, Holy Spirit dependence, joyful endurance, pure character, and gentleness of spirit, but deplore and forsake hypocrisy, unapproachableness, rashness, reactionism, contentiousness, and unteachableness.

02.05 CONCERNING THE HIJACKING OF THE TERM “FUNDAMENTALISM”

The names “Fundamentalism” and “Fundamentalist” have served as honorable terms identifying those who hold unshakably and defend militantly the irreducible foundational teachings of the Bible. Even liberals acknowledge, “There is no mystery as to what the term meant when it was first coined.” Yet the news media have “co-opted” the term and identified terrorists of all types: Muslim extremists, rebellious militia groups, so-called Christian identity groups, abortion clinic bombers, and murderers, as “Fundamentalists.” Religious groups which have departed from orthodox Christian doctrine: Charismatics, faith healers, health-wealth preachers, and various cults, are called “Fundamentalists” by print and broadcast media. Corruption has resulted from misuse by some who call themselves Fundamentalists, claiming orthodox doctrine but rejecting the separation taught by Scripture, or adding their own interpretations and extreme positions claiming that all who do not agree with them have apostatized, identifying themselves as the only true Fundamentalists. The Fundamental Baptist Fellowship International decries this “hijacking” of the term and appeals to the media to learn the true meaning and cease this misappropriation. We appeal to those who are adding to the foundational doctrines of Biblical Christianity to cease attacking those who do not agree with their narrow views and to recognize that apart from the Biblical Fundamentals there is room for brotherly differences. At the same time we urge all true Fundamentalists to teach carefully the true meaning and history of the term. The Fundamental Baptist Fellowship International will continue to defend aggressively the foundational doctrines of our faith no matter by what name they may be known.

02.06 CONCERNING FUNDAMENTALISM AND THE CHAPLAINCY

The Fundamental Baptist Fellowship International rejoices that the Constitution provides the protection of free exercise of religion and believes that serving as a Chaplain in the US military neither causes nor requires a man to compromise. The decision to compromise is a work of the heart and mind and is not necessarily a function of any ministry, where clear principles of separation are not violated. We believe the Chaplain’s accountability to the Fundamental Baptist Fellowship International Chaplaincy Endorsing Agency and his own Fundamental Baptist church on matters of personal and ecclesiastical separation and on matters of faith and practice, make it possible for a Chaplain to serve as a Biblical Fundamentalist without compromise.

02.07 CONCERNING CONDOLENCES TO VICTIMS OF TERRORIST ATTACKS ON SEPTEMBER 11

The men and women of the Fundamental Baptist Fellowship International wish to express their deepest condolences for our fellow citizens who lost life and property on American soil in the various attacks of September 11. We pray that the God of all comfort will sustain these victims of terrorism, by using this event to draw many people to Himself. We applaud the unswerving leadership of President Bush as he has skillfully guided his own nation and the free world through these troublesome times. We pledge our continued prayer for all those in authority over us, both secular and sacred, that we might truly "lead quiet and peaceable lives in all godliness and honesty."



02.08 CONCERNING GENDER-NEUTRAL TRANSLATIONS OF THE BIBLE

The Fundamental Baptist Fellowship International believes that the only view of the Bible that is consistent with the Sovereign God of Truth who has revealed Himself in written Word; with what that Scripture teaches; with consistent reason; and with historic orthodox theology is that of inerrant, plenary (full), verbal inspiration. In order to retain that inspired, inerrant message in languages other than the one in which the revelation was given, translations must accurately convey the meaning and “nuances” expressed in the very words of the original languages of Scripture. The current rush to produce translations which satisfy contemporary ideas about gender give evidence of the influence of a philosophy that is contrary to Biblical teaching—radical feminism. Rejection of the Bible’s distinctions in gender leads to rejection of the Bible’s authority and ultimately God’s authority. Attempts at gender-neutral (also called gender-inclusive or gender-accurate) translations provide an opportunity for the translators to inject personal ideas and interpretations into translation, obscuring or changing the meaning of the words of the Bible and depriving Christians of the opportunity of reading God’s word as it was given and of being guided by the Holy Spirit in their interpretation and application.

The Fundamental Baptist Fellowship International calls on all Bible believers to reject translations and philosophies of translation that violate principles of accuracy and Biblical authority in favor of a politically correct language and to warn others of the dangers inherent in such a philosophy. We further call upon Bible publishers to resist the appeal of “concerns of the modern audience” as motivation to produce Bible translations that are unfaithful to the original languages in wording and meaning. Current Gender-Neutral Translations include: NRSV New Revised Standard Version (1989); NCV New Century Version (1987, 1991); GNB Good News Bible: Today's English Version Second Edition (1992); CEV Contemporary English Version (1995); GW God's Word (1995) NIrV(1995); New International Reader's Version (1995); NIVI New International Version Inclusive Language Edition (1995, 1996); NLT New Living Translation (1996); NLT revised edition New Living Translation (1996); Today’s International Version (New Testament, 2001).

02.09 CONCERNING PERVERSION IN THE CATHOLIC PRIESTHOOD

The Fundamental Baptist Fellowship International condemns the perversion of the Roman Catholic priesthood that has recently become undeniable and widely known. We express outrage at any official hindrances to prosecution and hesitancy to dismiss from leadership not only those who are guilty of these sins and crimes, but also those who harbor them, regardless of the group responsible. Within the system of Romanism, we find many of the characteristics of the seducing spirits identified in I Timothy 4:1-3. We condemn such a corrupt and heretical system that fosters this abuse, and call professing believers to obey the command of 2 Corinthians 6:14-18.

02.10 CONCERNING OUR HOST

The Fundamental Baptist Fellowship International expresses its sincere appreciate to Rev. Brad Smith and the people of Bethel Baptist Church of Schaumburg, Illinois, for hosting the 82nd National Meeting of the Fundamental Baptist Fellowship International. We appreciate their making their facilities available to us, and we thank the Lord for the attitude of service manifested by the people and staff. We pray for God’s continued blessing on this ministry.



02.11 CONCERNING THE ESTABLISHMENT OF AN ADVISORY BOARD – RESCINDED IN 06.09

In light of the advancing age and increasing inconvenience in attending every meeting of the Board of Directors of the FBFI by some members, and since some Board members are no longer serving in the ministry full time as pastors or ministry leaders, leaving them with limited resources to participate in FBFI business, in accordance with the FBFI constitution, Article VI – Standing Resolutions, the FBFI hereby establishes an Advisory Board on which former members of the Board of Directors may serve at the President’s discretion.

2002 RESOLUTIONS COMMITTEE

Dr. Rod Bell
Chap. Wayne A. Bley
Dr. Gordon Dickson
Dr. Mike Harding

Dr. John C. Mincy
Dr. Mark Minnick
Dr. Dave Pennington
Dr. Kevin E. Schaal

Dr. Randy Shaylor
Rev. Bradley M.. Smith
Dr. John C. Vaughn, Chairman



FUNDAMENTAL BAPTIST FELLOWSHIP INTERNATIONAL 2003 STANDING RESOLUTIONS

The following standing resolutions were presented at the 83rd Annual National Meeting of the Fundamental Baptist Fellowship International on June 17 – 19, 2003, at the Trinity Baptist Church of Concord, New Hampshire.

03.01: THE FELLOWSHIP PRINCIPLE

The FBFI reaffirms its identity as a fellowship of individuals who hold to the Statement of Purpose and Statement of Faith in the FBFI constitution. We believe that this Fellowship is vital for the encouragement of godly men worldwide. As we move forward and face new battles, it is essential for us to be guided by the Spirit and Scripture in correctly identifying both friend and foe. We urge the leadership of the FBFI, both now and in the future, to carefully seek God's face in knowing what issues are essential to our movement, and what issues are those on which godly men can agree to disagree. We must hold the concepts of unity and purity in dynamic tension. The spirit of our meetings must be gracious in areas where we legitimately disagree, yet bold in the defense of those foundational doctrines that bind us together. Through the ministries of the FBFI, we will always seek to encourage and strengthen the hands of God's faithful servants. We appreciate the example of our President, Dr. Rod Bell, Sr., as he has taught and modeled the "Fellowship Principle," and commit ourselves to upholding this standard as we face the challenges of the future holding a thoroughly biblical position with a thoroughly biblical disposition.

03.02: CONCERNING OUR HOST

The FBFI expresses sincere appreciation to Dr. Chuck Phelps and the people of Trinity Baptist Church of Concord, New Hampshire, for hosting the National Meeting of the Fellowship, June 17-19, 2003. Their hospitality and servants' hearts are exemplary, and their kindness to the Fellowship a great blessing.



FUNDAMENTAL BAPTIST FELLOWSHIP INTERNATIONAL 2004 STANDING RESOLUTIONS

The following standing resolutions were presented at the 84th Annual National Meeting of the Fundamental Baptist Fellowship International on June 15 – 17, 2004, at the Bethel Baptist Church of Schaumburg, Illinois.

04.01: Concerning Dr. Rod Bell (approved at Winter Board Meeting; hand delivered to Dr. Bell on March 1 2004)

Meeting in Atlanta, Georgia on February 9-10, 2004, the Executive Board of the FBFI received a letter from Dr. Rod Bell, dated January 26, 2004. This tender expression of full responsibility for the actions and events that led to Dr. Bell's resignation from the Presidency of the FBFI on November 22, 2003, was a sincere request for forgiveness. Everyone in attendance was touched by the spirit and outstanding example of the letter. There were many supportive comments offered to verify Dr. Bell's consistent, biblical response. This response, especially as expressed in his letter, and his accountability to his local church, is an exemplary demonstration of the great ministry he has had to us. After a season of prayer for the Bell family, the Board of the FBFI unanimously and humbly expresses forgiveness and continued love to our dear friend, Dr. Rod Bell, and resolves to build faithfully on the foundation he was used of God to provide during his near thirty years of leadership.

04.02: Concerning Dr. J.B. Williams

In recognition of the Christ-honoring ministry of Dr. J. B. Williams, a faithful servant of God, an expositor, a careful translator of the Word of God, and missionary statesman in the Great Commission whose leadership has influenced a generation of men to follow the Lord, we, the Fundamental Baptist Fellowship International, express our love, condolences and prayers for his family in this time of grief at his passing. We further resolve to thank the Lord for Dr. Williams and his family and to emulate the example of this wonderful man of God.

04.03: Concerning the Inter-faith Movement and our Insistence for the Gospel of Jesus Christ

Encroaching liberalism in the early 20th Century gave rise to the initial protests of Christian Fundamentalism. At that time, Baptist Fundamentalists were particularly concerned about the Ecumenical Movement that followed the liberal infection of the Protestant denominations. Later, New Evangelicalism weakened even the Baptists, making clear the need for a strong, separatist Baptist Fundamentalism. In the early 21st Century, a new danger lurks in the so-called "Interfaith Movement." Assemblies of professing Christians (including Roman Catholics), Hindus, Buddhists, Muslims, and other false religions meet in defiance of Christ's clear statement in John 14:6 that He is the only way of salvation. The FBFI stands firmly against this disobedience and the cultural calls for "tolerance" of false religions when they deny the right of Christian evangelism. The claim that evangelism is a precursor to "terrorism" is absurd. This new movement is not the way to peace, but to the One-world Church of Antichrist. Peace is only in Jesus Christ, whom we must preach regardless of "political correctness."

04.04: Concerning the Sanctity of Marriage and Judicial Activism for the Homosexual Agenda

The Fundamental Baptist Fellowship International decries the unlawful use of the bench to destroy the benchmark of the Bible in regards to marriage. Marriage is not a secular institution, but rather one that



is ordained and created sacred by God. Though God has granted government the authority to put some limitations upon marriage, eternal truths and principles are not subject to either change or the rulings of human courts. Given and defined by God from the very beginning, marriage is a holy and honorable union between one man and one woman for life. The specific language of Scripture allows for nothing other than for a man to leave his father and his mother, and to cleave unto his wife, and for the two of them to become "one flesh." This human relationship is basic to the common good of a governed society, the church, and the home. Therefore, the FBFI supports the national and state efforts to amend their constitutions in order to reflect and protect the perfect design and will of God.

04.05: Concerning our Identification as “Fundamentalists” in Light of Media Abuse of the Term

The Fundamental Baptist Fellowship International recognizes that the media has, at times, abused the term “fundamentalist”. In the minds of some, the term has been equated with “terrorist.” In recent usage, however, the term has returned to its historic meaning of “one who adheres to the basics or core values” by appealing to the original source. This usage recognizes that the “tolerance ethic” is incorrect because the clash in values goes to the very root of those values. Thus the media has begun to use terms such as “investing fundamentalist”, “secular fundamentalists”, and “religious fundamentalists” to show that fundamentalists act upon their core values. With this in mind, the Fundamental Baptist Fellowship International continues to identify ourselves as “Biblical fundamentalists” to demonstrate that we are appealing to the Bible as the basis for our values and core beliefs.

04.06: Concerning an Appeal for Young Leaders to be Strong

The Fundamental Baptist Fellowship International calls upon younger preachers to embrace and advance our Fundamental Baptist Heritage. While it readily recognizes that issues and trends change from generation to generation, it also acknowledges the need for doctrinal teaching that clearly enunciates the Biblical principles of ecclesiastical and personal separation existing in this day. Therefore, it urges young men to reject any temptation to lower biblical standards in order to gain acceptance of those in the world or among theologically accommodating Christian movements. It encourages younger fundamentalists to reject the tangential issues that unnecessarily divide fundamentalism and to base their faith and practice upon the perfectly balanced Word of God. The FBFI also appeals to younger preachers to maintain a two-pronged ministry emphasis of aggressive evangelism and solid biblical discipleship. It further urges younger and older preachers alike to provide biblically-based preaching with warm-hearted passion.

04.07: Concerning Unity in the Essentials

Historic fundamentalism exercised great latitude among the brethren regarding convictions over which good men disagree. Therefore, we must not so restrict this latitude in our day by narrowing our fellowship exclusively to those brethren with whom we agree on all points and thereby hinder the greater cause of Christ. We must continue to study, know, and defend the essentials and to agree to disagree, if necessary, on those which are not (such as philosophy of youth work, pastoral authority, political involvement, versions, certain aspects of Calvinism, dating, divorce, evangelism/discipleship methodology, etc.). As Baptists we certainly wish to practice the doctrine of individual soul liberty and allow others to do so, but we need to pursue unity in every biblical way that we can, especially in a day when there is much division over things not essential. Within the fundamental Baptist movement we must prioritize an active love for our brethren, so that we demonstrate a biblically-based tolerance towards those with whom we disagree.



04.08: Concerning our Chaplains and Troops

The Fundamental Baptist Fellowship International commends FBFI chaplains for being faithful to the fundamentals of the faith, for being in the world, but not of the world, and for boldly proclaiming the true Gospel of our Lord Jesus Christ. Their steadfastness to the task during the Iraq War has been exemplary. They have touched the lives of American troops who are in constant danger because of terrorists and thugs. Further, the FBFI commends the United States military for their tireless effort in Iraq. The troops have demonstrated true American courage and compassion while making the greatest sacrifice. The FBFI extends its condolences to the families who have lost relatives in this conflict. We pledge ourselves to pray for the FBFI chaplains and US military who continue to put their lives on the line in an effort to protect our country and free another strategic country so that its people can live in peace and enjoy the inalienable right of true religious freedom.

04.09: Concerning our Host

The FBFI expresses sincere appreciation to Rev. Bradley Smith and the people of Bethel Baptist Church of Schaumburg, Illinois, for hosting the National Meeting of the Fellowship, June 15-17, 2004. We are well aware that Bethel Baptist has taken on this responsibility many times and continues to demonstrate an exemplary spirit of servant-leadership and sacrifice. We are deeply indebted to Bethel and its leadership for their consistent and regular blessings to the FBFI.

04.10: Concerning Recent Loss of Life at Christian Colleges

During the recent academic year, two tragedies at Christian colleges led to multiple deaths. The untimely loss of any potential Christian leader is painful and grievous, but these two accidents which caused the deaths of five students from Crown College and two students from Northland Baptist Bible College, brought unusual sorrow and loss. The FBFI wishes to express its deepest sympathies and Christian love to the students' families, friends, and teachers as they face this time of loss. We regret this loss of life, and the great loss of potential future leaders and servants among Biblical fundamentalists, but we trust the Providential God of heaven even in this difficulty. May the God of all comfort be your sure foundation in this time.

2004 Resolutions Committee

Dr. John C. Mincy, Acting Chairman
Dr. Gordon Dickson
Dr. Mike Harding
Dr. David Pennington
Dr. Kevin Schaal, Chairman
Rev. Bradley M. Smith
Dr. John C. Vaughn



2005 RESOLUTIONS

05.01: Concerning Rick Warren and the Purpose Driven Life Movement:

Although the discerning Christian can find helpful ideas and challenging thoughts in his books, Rick Warren and his Purpose Driven Life movement represents an incomplete gospel, a negligent carelessness in the use of scripture paraphrases, extreme pragmatism, and a disdain for biblical separatism. The FBFI rejects and warns against such a philosophy of ministry.

05.02: On the Ministry of John Piper

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

05.03: Concerning the Reseeding of America Through Fundamental Baptist Church Planting

The Fundamental Baptist Fellowship International appreciates the recent surge in church planting in America and commends the church planters and their supporting churches. The population explosion in America, the loss of sound churches to a wrong philosophy of ministry, and the need to replenish and maintain our base of support for foreign missionary efforts forces the FBFI to believe the reseeded of our home land with Fundamental Baptist churches is necessary. In that "churches start churches" and that "healthy churches should be reproducing other churches," we encourage all fundamental Baptist churches to be directly involved in church planting. We urge soul-loving, vision-minded, faith-living, optimistic, entrepreneurial young preachers to consider the call to church planting. God is able, the need is alarming, and the adventure is waiting.

05.04: Concerning the Emerging Church Movement

While the FBFI applauds the desire of individuals and churches involved in the Emerging Church Movement to reach the younger generation with the gospel of Jesus Christ, it also offers caution to those involved or influenced by this movement because of its man-centered emphasis upon religious form, emotional experience, and popular appeal. While Bible believers need to be fervent in proclaiming to the lost the saving gospel of Jesus Christ, the presentation of the gospel message must be clearly based upon the Word of God, rather than the desires of man. It is a concern of the FBFI that the Emerging Church Movement is simply another passing wave of evangelicalism that will leave the younger generation empty and disillusioned with the things of God.

05.05: Concerning our Host

The membership of the FBFI wishes to express its utmost gratitude to the staff and volunteers of Faith Baptist Church for their warm, gracious and sacrificial hospitality in the 2005 annual fellowship. In



addition, we wish to express to the people of Faith Baptist Church our sincere thanks for allowing your pastor to be our president, to share his time and your church resources so that this fellowship can exist. Your sacrifice and loving service is accomplishing much more than you know. Thank you.

2005 Resolutions Committee

Dr. Kevin Schaal, Chairman

Dr. Mike Harding

Dr. John Mincy

Dr. David Pennington

Dr. Wayne Van Gelderen



2006 RESOLUTIONS

06.01: Concerning the Internet and Blogs

The FBFI realizes the great tool for ministry and discipleship the Internet can be, and we encourage those that do advance this tool to do so with New Testament principles in mind.

Use it wisely, considering the temptations and shipwreck that can be made through unfiltered and unaccountable Internet use.

Use it personally, avoiding the anonymity that often abandons the decorum that is Biblically appropriate between real people—such things as respect for age and elders, discretion with minors and children, consideration of position and wisdom.

Use it with restraint, avoiding the “knee-jerk” reactions and unbridled speech that commonly accompany private discussion. Remember that the whole world can see what is being written.

Use it with conviction, taking a stand for the things that are true and right and avoiding softness toward worldliness and compromise.

Many new technologies produce ethical challenges not envisioned by previous generations. We are confident that the ethical principles given us by the Word of God will guide us through this new ground. But we must be careful to apply those principles diligently. We encourage those who are involved in the use of the Internet for ministry to eagerly grapple with these issues from a Biblical perspective for the sake of the Kingdom and generations to come.

06.02: Concerning the New Perspective on Paul

The New Perspective on Paul (NPP), fathered by E. P. Sanders, developed by James D. G. Dunn, and popularized by N. T. Wright, is not only erroneous exegetically, but more importantly is heretical theologically as a nonevangelical understanding of the apostle Paul and the soteriological teachings of the New Testament.

1. NPP reverses the Reformation’s proper understanding of Jewish legalism and its close analogy to the works-righteousness semi-Pelagianism of the Roman Catholic Church.
2. NPP misinterprets Paul’s transformation on the Damascus road as a calling instead of a conversion from Judaism to Christianity.
3. NPP sees justification as a secondary and sociological doctrine in Paul with no concept of the imputation of Christ’s righteousness to the believer resulting in a once-for-all acceptable standing before God.
4. NPP declares that “Justification is not how someone becomes a Christian” (Wright, *What Saint Paul Really Said*, p. 125) and that the gospel is not about how one gets saved, rather, it is “an announcement about Jesus”(Ibid., p. 60).
5. NPP proclaims that “Justification, at the last, will be based on performance, not possession” (Wright, “Romans,” p. 440).

The FBFI affirms its doctrinal position that Paul rejected the Law as a means of salvation, not primarily because it was a barrier between Gentiles and Jews, as NPP argues, but because of our inability to keep



it (Gal 3:10). Therefore, all who rely on the “works of the Law” to be saved are cursed (Gal 3:10a; Rom 3:20).

06.03: Concerning the Integrated Church Movement

While recognizing that the family is under attack in our nation and in many churches today, and recognizing that choice to have (or not have) age-graded ministries is the prerogative of individual local churches as God directs them, the FBFI denounces the doctrinally errant and schismatic teaching characteristic of the Integrated Church movement for the following reasons:

- It encourages schisms in local church bodies by encouraging its adherents to change the theology and philosophy of the churches of which they are members.
- It does violence to local church authority, calling on local church members to leave their churches when the church does not bow to the philosophical demands of the movement.
- It espouses an ecclesiology based upon the family that is not based upon the New Testament but rather is an adaptation of Old Testament patriarchy.
- It falsely lays the claim that the destruction of the family in the US is the solely the fault of age-graded ministries in local churches. We contend that this is a simplistic and therefore false accusation.
- It espouses a postmillennial theology that is contradictory to a dispensational understanding of Scripture.
- It is oddly inclusive, basing fellowship on a particular philosophy of ministry rather than the great fundamentals of the faith.

This movement is most prominently represented by Doug Phillips (Vision Forum) and R.C. Sproul Jr., among others.

06.04: Concerning Global Warming and the Environment

Fundamentalists have always believed that we must apply the principles of Scripture to all areas of life. This would include applying Biblical principles to the stewardship of the planet on which dwell. We urge all Fundamentalists to teach and model clear Biblical ethics that include:

- Biblical principles of stewardship—recognizing that this world belongs to God and not us.
- Principles of love for God and our fellow man—recognizing that we do not have the right to dishonor God by wantonly destroying what belongs to Him or abuse our neighbor for the sake of our own personal comfort.
- Principles of wise planning—looking into the future and considering the consequences of our actions.
- Principles of truth—setting aside the political and emotional rhetoric in order to understand what is true and make right choices.

We urge Fundamentalists to avoid getting swept up in the emotional, political, and often sensational debate concerning the issue of global warming but rather to apply clear Biblical principles to all areas of everyday life for the glory of God. We believe it is unwise and irresponsible to take one side or the other in the scientific debate surrounding this issue, and, therefore, the FBFI refuses to do so.



06.05: Concerning Praying in Jesus' Name

Be it resolved that the membership of FBFI calls upon all genuine Bible-believing Christians, including its chaplaincy, to exercise daily their God-given and constitutional rights to pray public and private prayers in the name of Jesus Christ.

06.06: Concerning our Host

The membership of the Fundamental Baptist Fellowship International wishes to express its gratitude and appreciation to Dr. David Innes, the members of Hamilton Square Baptist Church in San Francisco, and to the many volunteers from Northern California for their hard work, spiritual service, and Christian hospitality while hosting the 2006 national meeting. Your godly determination to be "a light shining in the darkness" in the midst of a great mission field of adversity has been an encouragement to us all. May the Lord multiply your efforts throughout the entire West.

06.07: Resolution on the FBFI Advisory Board and Board Members Emeritus

By vote of the Board of Directors of the FBFI at the Winter Board Meeting in Atlanta, February 14, 2005, Resolution 02.11 (Advisory Board) was rescinded and a non-voting Advisory Board of new, younger men was established; members of the former Advisory Board and former members of the Executive Board were named as non-voting Board Members Emeritus. Board Members Emeritus shall be appointed without expiration of term while they are members in good standing of the FBFI or until resignation. Each Advisory Board member shall be a member in good standing of an independent, fundamental, separate Baptist church. They shall be elected a three-year term. At the end of the three-year term, they shall be eligible for re-election for one additional term or nominated for the Board of Directors by unanimous consent of the Executive Committee.

06.08: Resolution on the Executive Director of the FBFI

The FBFI establishes the staff position of Executive Director, who shall serve as the Chief Operating Officer of the Fellowship and serving as its representative. He shall be a self-employed Baptist preacher authorized to raise his own support and conduct his own ministry, scheduling meetings in which he will promote the Fellowship, *FrontLine* Magazine, and the FBFI Chaplaincy. He shall be responsible to perform, delegate, and/or oversee all duties listed in a current job description prepared by the Executive Committee of the Fellowship. The Board of Directors shall work diligently toward the financial support of the Executive Director which the home office of the Fellowship shall receive and disburse. Until the position has full financial support, the Executive Director shall have liberty to retain all offerings/honoraria received in his personally scheduled meetings that are not specifically designated for the Fellowship or its ministries. If the position is filled by a man currently receiving ministry support that he has personally raised, that support may be received and disbursed by the FBFI, but shall continue to be the personal support of that man. In no case shall he raise personal support beyond the amount established by the Executive Committee. To be effective, he will need to raise support beyond his own personal support to fund the general expenses of the fellowship.

06.09: Resolution on the FBFI Commission on Chaplains

The FBFI rescinds Standing Resolution 01.11 and adopts the following guidelines and procedures for the FBFI Commission on Chaplains:



The Chairman of the Chaplaincy Commission shall serve as the Endorser. He and the Commission members shall be appointed by the Executive Board in accord with the FBFI Constitution, Article IV, Section 3, Paragraph (8), sub-paragraph (a). The FBFI recognizes the recommendation of the Armed Forces Chaplains Board (AFCB), and DoD regulations that the Endorser should be the Chief Executive Officer of the Endorsing Agency, or a duly elected and qualified Endorser who has served as a military chaplain for twenty years, no longer on Active Duty.

- I. The Fundamental Baptist Fellowship International (FBFI) is an official military chaplain ecclesiastical endorsing agency recognized by the Armed Forces Chaplains' Board (AFCB), Washington, DC, and other National, State and Local Agencies.
 - A. The FBFI is authorized to endorse qualified chaplains for the major Armed Services: US Army, US Navy (including Marines), US Coast Guard, and US Air Force, including their Reserves.
 - B. The FBFI is authorized to endorse qualified chaplains for the Army National Guard and Air National Guard.
 - C. The FBFI is authorized to endorse qualified chaplains for the Civil Air Patrol, and the VA Hospital System.
 - D. The FBFI is authorized to endorse qualified chaplains for local and state agencies to include hospitals, law enforcement agencies and correctional facilities, emergency services including, but not limited to EMS and fire departments.
- II. The Fundamental Baptist Fellowship works in concert with DoD related agencies
- III. The Armed Forces Chaplains' Board (AFCB) is composed of a chaplain from each branch of the Armed Forces and holds DoD authority to grant endorser status. It sets policy and makes regulations, and advises the Chiefs of Chaplains.
- IV. The National Conference on Ministry to the Armed Forces (NCMAF) makes up more than 250 religious bodies/denominations that are endorsers for chaplains. NCMAF, with its endorsers, meets annually in Arlington, VA, usually during the first week of December. The Endorser and/or Chaplaincy Representative to attend.
- V. Basic Procedures in applying for the Chaplaincy
 - A. An interested individual contacts the FBFI Home Office.
 - B. The FBFI provides basic information regarding qualifying requirements for chaplaincy.
 - C. If he appears to meet the FBFI, military, or other agency qualifications, the individual contacts the branch or agency desired.
 - D. Prior to being granted ecclesiastical endorsement from FBFI, the applicant will be properly interviewed by the FBFI Chaplains' Commission or its agent(s). Upon submission of the DD Form 2088, or other form, the agency will send an application package to the applicant.
 1. Applicant must be a member of the FBFI



2. Applicant must be a member in good standing of an independent, fundamental, separate baptist church, and have a letter of recommendation from his pastor (or deacon, if applicant is the pastor).
 3. Applicant must agree and support the FBFI's doctrinal position.
 4. Neither husband nor wife having been divorced, and in obedience to all qualifications from 1 Tim 3.
 5. If unmarried, plans for marriage will be considered.
- E. If accepted to serve as a chaplain, the appointed chaplain is required to:
1. Send semi-annual reports of his ministry to the endorser, March and September.
 2. Attend the FBFI's annual meeting and chaplains' training in accord with DoD regulations, except when stationed outside the US, and, when possible, regional and satellite meetings in his area.
 3. Remain in compliance with endorsement standards and current military regulations regarding chaplains (DoD Directive Number 1304.19, June 11, 2004 or its replacement).
 4. Support the Endorsing Agency financially as notified in accord with Board of Directors policy.
 5. Be interviewed annually by the Commission Chairman or appointed representative. Personal endorser visits are encouraged when feasible.
- VI. Operational Procedures for the FBFI Commission on Chaplains:
- A. Meetings: The Commission on Chaplains shall meet and keep minutes annually and shall communicate as necessary between meetings. The chairman, or in his absence, the FBFI President shall preside.
- B. Financial Matters: Officers of the Commission do not receive a salary from the Commission or the FBFI, except that the Endorser and Representative may serve as missionaries and raise support for their personal and work needs.
1. All expenditures for Chaplaincy shall be reported in the FBFI financial reports, which the chaplains shall receive. As an FBFI budget is developed, it shall include proposed expenditures for Chaplaincy. Accounting of all funds received and disbursed shall be made by the Home Office and included in the annual auditors review.
 2. Administrative assistance will be provided by the FBFI Home Office.
 3. Timely accounting of expenditures and reimbursable receipts will be made available to the Commission on request and receipts will be required to substantiate all requests for expense reimbursement.
- VII. Regarding Seminary Education and Accreditation



- A. Recognizing that accreditation is neither prohibited nor proscribed in Scripture, the FBFI encourages each institution to consider this decision independently. We exhort each institution to maintain the highest of standards academically and theologically, and to remain true to the Bible, holding a strong position on the fundamentals of the faith and ecclesiastical and personal separation.
- B. The FBFI neither approves nor disapproves of regional or programmatic accreditation and does not intend for accreditation to be a test of fellowship.
- C. The DoD sets the minimum standards for seminary education of Armed Forces chaplains. The FBFI holds high standards for all its chaplains and expects them to have the necessary education prior to endorsement and encourages them to take advantage of all continuing education opportunities.

2006 Resolutions Committee

Dr. Kevin Schaal, Chairman

Dr. David Burggraff

Dr. Mike Harding

Dr. John Mincy

Dr. David Pennington

Dr. Wayne Van Gelderen



2007 RESOLUTIONS

The following standing resolutions were presented at the 87th Annual National Meeting of the Fundamental Baptist Fellowship International on June 12-14, 2007, at the Burge Terrace Baptist Church, Indianapolis, Indiana.

07.01: Concerning Fundamentalism and “Social” Ministries.

The FBFI warns its members that history teaches us that many social programs have led to theological compromise or have ended up as all social and no Gospel. The singular purpose of the church is to glorify God through world wide evangelism and discipleship, and there is no social mandate for the organized church parallel to the gospel. Realizing that there is disagreement over the propriety of churches involving themselves in evangelistic outreach through social programs, and realizing that many Fundamentalist churches are reaching people for Christ through such programs, the FBFI encourages Christians and local churches to practice individual soul liberty and refrain from condemning each other unnecessarily over the application of these principles. We express our full confidence in the power of the gospel to transform individual lives and as society as a result.

07.02: Concerning Ministry to Illegal Immigrants.

Recognizing the New Testament church’s obligation to win and disciple the world, the FBFI acknowledges the responsibility of fundamental Baptist churches to reach the growing number of immigrants in our communities regardless of their legal status. We urge churches to avoid making legal status, in any way, a condition of evangelism. But we also urge churches to practice and teach submission to human governmental authority as an essential aspect of Christian growth. Churches should act consistently in the matter, not treating the legal status of an immigrant differently from other issues of equivalent moral and spiritual import in the lives of church members. We recognize the autonomy of each local church to implement these principles in harmony with its own understanding and application of church polity.

07.03: Concerning the Intelligent Design Movement

While commending sincere men of science for recognizing the beautiful, intelligent, and clear evidence of our creator in nature, the FBFI reiterates our commitment to the Bible as our ultimate authority in all matters—including creation and the origin of the universe. We readily acknowledge our commitment to evaluate matters of science through the lens of the Word of God. We also see the approach of the ID movement as, at best, an insufficient tool for evangelism because of its appeal to science and human intellect apart from scripture. The salvation of a soul is a supernatural event that cannot occur apart from the truth of the Word of God and the enlightening work of the Holy Spirit. The Intelligent Design movement acknowledges general revelation, but is not necessarily Christian.

07.04: Concerning the Doctrine of a Literal Hell

The FBFI declares without apology its commitment to the biblical, historical, and orthodox doctrine of a literal hell. Many who claim the name evangelical today deny the existence of a literal hell, and others who believe it are ignoring it in Bible preaching and teaching. We urge everyone who claims to be a Bible believer to continue to preach and teach this important doctrine so central to the teachings of Jesus



Christ Himself. Let us boldly urge the lost to avoid the fires of hell through personal faith in our Lord and Savior Jesus Christ.

07.05: Concerning Theonomy

The FBFI expresses its rejection of the doctrine called “Theonomy” for the following reasons: It fails to see the clear biblical distinction between the Church and Israel. It is the out-growth of a post-millennial view of the return of Christ, which we reject. It sees the role of the Church as significantly social, expanding the scope of the Great Commission far beyond its biblical evangelistic and church planting focus. It violates the historic Baptist distinctive of separation of State from Church. In its quest for a religious state, it has the potential of pitting believers against human governments that Romans 13 clearly indicates they must obey. Its view of the Old Testament Law fails to recognize the New Testament treatment of the law as being, not a means of grace or government, but as a standard of measure intended to demonstrate to man his own sinfulness and the insufficiency of his own righteousness.

2007 Resolutions Committee

Dr. Kevin Schaal, Chairman
Rev. Mark Bouslog
Dr. David Burggraaf

Dr. Mike Harding
Dr. John Mincy
Dr. David Pennington

Dr. David Shumate
Dr. Wayne Van Gelderen



2008 RESOLUTIONS

08.01: Loyalty to God and His Word: Resolution Affirming the Biblical View of Inspiration, Texts, and Translation

Whereas,

- The Bible claims that it is plenary and verbally inspired by the Holy Spirit in its original writings;
- The Bible claims that it will be preserved by God throughout the ages;
- The Bible claims that its Spirit-impelled readers will be illumined by the Holy Spirit as they read;
- The practice of translating the Scriptures into common languages was affirmed by the practice of Jesus Christ and the practice of the New Testament Church;
- The Bible makes no claim to the specific manner by which it would be preserved, or to further inspiration or perfection through any translators in any language;

The FBFI affirms the orthodox, historic, and, most importantly, Biblical doctrine of inspiration, affirming everything the Bible claims for itself, and rejecting, as a violation of Revelation 22:18–19, any so-called doctrine, teaching, or position concerning inspiration, preservation, or translation that goes beyond the specific claims of Scripture.

08.02: Balanced Biblical Discernment: Resolution on Being Salt and Light

Whereas,

- The United States is in an election year;
- Believers, and specifically Biblical Fundamentalists, not only have the right to vote, but have a stewardship entrusted to them because of that right;
- Evangelical leaders are sending mixed signals concerning the role Christians should have in the political process;
- Prominent leaders are calling on Christians to withhold their vote under certain circumstances;

The FBFI urges Biblical Fundamentalists to be good stewards of the votes entrusted to them by God through our Constitution and support candidates who will

- Honor Scripture concerning moral issues. Among these are the sanctity of life, the definition of marriage as between a man and woman, and the importance of the family;
- Honor the Baptist principle of religious liberty, protecting the freedom to worship, to preach the Word of God without censure, and to fulfill the Great Commission as commanded by Scripture;
- Appoint and approve judges who uphold these values.

08.03: Great Commission Leadership: Resolution Affirming the Legitimacy of the Sunday School

Whereas,

- The legitimacy of the Sunday school as a means of fulfilling the church's mission in this age has come under attack;
- The Sunday school has suffered from neglect and decline both in and outside of Fundamentalism;

The FBFI affirms the legitimacy of a Biblically principled, well-run Sunday School in the local church for the evangelism of the lost, the edification of believers and families, and the fulfillment of the



church's mission throughout the world. While the Sunday school as an institution is not a New Testament requirement, the legitimate goals of the Sunday school are indeed New Testament mandates. We encourage churches within Baptist Fundamentalism to recommit themselves to evaluate and rebuild Sunday school ministries and to aid one another in planning, developing, and implementing effective Sunday school ministries for the glory of our Lord Jesus Christ.

08.04: Uncompromising Fellowship: Resolution on the Importance of Fellowship

Whereas we believe

- That this Fellowship of individuals is vital for the encouragement of godly Christians worldwide;
- That one of our goals is to cultivate an atmosphere of Biblical fellowship in order to build one another up in the faith, even though we may differ in some of our convictions;
- That Scripture imposes upon us a theological imperative to promote Biblical unity as well as Biblical separation;
- We resolve
 - ✓ To promote fellowship among uncompromising believers;
 - ✓ To minister to all like-minded believers, whether or not they are members of the FBFI;
 - ✓ To strengthen the hands and hearts of God's faithful servants, while holding a thoroughly Biblical position with a thoroughly Biblical attitude, free from condescension and pride;
 - ✓ To encourage pastors with more resources to attend fellowships for the encouragement of others, and to also seek out and help others to participate in our local, state, regional, national, and international fellowships.

08.05: Vigilance for Religious Liberty: Resolution Concerning Muslim Favoritism

Whereas Baptists have tenaciously embraced the principle of separation of church and state, the Fundamental Baptist Fellowship International

- Calls upon all federal and state agencies to promote religious freedom in America by not restricting the free exercise of religious beliefs and practices;
- Calls upon the government to cease providing favored status to the Muslim community and to exercise impartiality to all religious groups;
- Calls upon the Christian community to awaken to the aggressive advancement of the Muslim faith in America and to proclaim clearly the teachings of God's Word and expose the errors of the Muslim faith and to resist politically the religious partiality extended by governmental agencies to the Muslim community.



2009 RESOLUTIONS

09.01: Regarding the Definition of the Gospel

We believe and boldly affirm that the “good news” of the Christian gospel is founded upon the bloody, sacrificial, vicarious, and substitutionary death of the Lord Jesus Christ on the cross for our sins, His burial, and His bodily resurrection. All who receive the Lord Jesus Christ as Savior by means of repentant faith are justified (declared righteous) solely on the grounds of His shed blood. Necessary implications of these truths include that all human beings are Hell-bound sinners; that they are incapable of atoning for their sins, meriting justification, or contributing to their salvation; and that apart from a personal unreserved trust in the theanthropic Christ (God-man) and His cross work, each of us will be eternally judged by God. Additional implications of the Christian gospel which cannot be denied are Christ’s miraculous virginal conception/birth and sinless life, as well as His absolute equality with the Father and distinctive personality in the Triune Godhead (John 1:12; 2 Cor. 15:1–3; 2 Cor. 5:21; Rom. 3:21–26; Heb. 2:9; 1 John 2:2; Phil. 2:5–11).

09.02: Regarding Fundamentalism and Culture

- Whereas true believers have always functioned actively within the culture in which they find themselves,
- And whereas Jesus Christ clearly indicated the true believers must live in the world but not of it,
- And whereas believers have been directed by God not to be lovers of the worldly system that surrounds them or to revisit the past sinful lifestyles from which they were saved,
- And whereas Scripture clearly defines the thoughts, values and behaviors associated with those lifestyles,
- And whereas sins previously not named among believers such as the use of alcohol as a beverage, premarital sex, adultery, homosexuality, profanity, vulgarity, immodesty, and much more are now not only viewed unashamedly by believers as entertainment but also practiced without shame among those who name Christ,
- And whereas present-day Fundamentalism has been dismissed as a product of the culture,
- The FBFI denies that Fundamentalism is simply a product of culture but affirms that it is the result of Biblical truth applied to culture. We assert that true believers must interact with culture while separating from its sinful values and practices. Such an interaction will demand a deep understanding of the Word of God, a true humility and submission to the Holy Spirit, and a willingness to sacrifice any object, habit, or affection that might displease or dishonor the Savior. Fundamentalists must guard against an anachronistic set of rules that fails to see the true intent of Scripture and creates a caricature of New Testament Christianity. At the same time, Fundamentalists must be honest with themselves about the presence of worldliness within our own churches and individual lives and not forsake true holiness under the guise of a false Christian liberty. We cannot have true revival without an attending holiness, and we will not truly reach the world without the power of God that accompanies true revival.

09.03: Regarding Limited Participation

- Whereas the Scripture admonishes believers generally to maintain fellowship with one another in the love of Christ and in the bond of peace,



- And whereas the Scripture also commands believers, individually and collectively, to separate themselves from professing believers who persist in disobedience to the clear teachings of the Word of God,
- And whereas Christian individuals and ministries that otherwise enjoy fellowship with one another in the Lord may still disagree over sincerely held convictions, over questions of ministry philosophy, and over judgment as to the prudence of various courses of action,
- And whereas such disagreements may be significant and may limit the degree to which individuals and ministries may participate together in various aspects of the work of the ministry,
- And whereas the Bible establishes the pattern of respect for the soul liberty and responsibility of individuals and local churches as to matters not clearly determined by Scripture,
- Now, therefore, the FBFI urges God's people:
- To respect the liberty of Christian individuals and ministries to limit their participation in projects or activities provided that the particular exercise of this liberty does not violate Scripture;
- To avoid labeling such limited participation as separation and to avoid giving the impression in its exercise that other believers or ministries are in sin or are spiritually inferior;
- To avoid limiting participation based solely on personal or group preferences as opposed to sincerely and reasonably held principles; and
- To practice diligently, forcefully, and lovingly the obligation to separate from believers and ministries that persist in disobedience to clear Biblical mandates or precepts.

09.04: Regarding Separatist Baptist Fundamentalism

- Whereas the history of the FBFI evidences clear and unbending commitment to the fundamentals of the faith without which New Testament Christianity cannot exist,
- And whereas the FBFI remains absolutely committed to its identity as Baptist both in doctrine and in practice,
- And whereas the practice of separation is a Biblically mandated response to unbelief and disobedience to the faith,
- And whereas these principles are based upon Scripture and are therefore normative, regardless of the surrounding culture or theological climate,
- The FBFI reaffirms its commitment to maintain and preserve separatist Baptist Fundamentalism both now and for as long as this fellowship shall exist.

09.05: Regarding Personal Holiness

- Whereas the Scripture consistently commands us to practice personal holiness,
- And whereas the nature of personal holiness grows out of the very nature and character of God,
- And whereas many professing believers have significantly departed from aspects of personal holiness commanded by the Scriptures and practiced by Bible believers for centuries,
- And whereas God calls us to be salt and light in the world,
- And whereas we recognize that failure in this area is a problem in our own lives and our own churches,
- We call on all who name the Name of Christ to recommit themselves to a life of purity and distinction from the sinfulness of the world. This purity must flow from a deep love for our Lord Jesus Christ and a gratitude for the great work He has done for us in salvation. Such holiness must not be corrupted by the excesses of false liberty or the arbitrary boundaries of a passionless



legalism. We must seek a deep and committed relationship with Jesus Christ that captivates every thought, dominates every activity, and brings every aspect of our lives under His loving Lordship.



2011 RESOLUTIONS

11.01: Regarding the Southern Baptist Convention

The FBFI reaffirms its position on the Southern Baptist Convention as stated in resolution 01.06, noting that the error of the “Evangelicals and Catholics Together” statement is now continued with the error of the “Manhattan Declaration”:

Resolution 01.06: The FBFI expresses gratitude to God for changes in the Southern Baptist Convention nationally since 1979. We commend the reaffirmation of inerrancy, now a confessional requirement for its agencies—the seminaries, mission boards, and its publishing arm. Furthermore, we applaud the repudiation of homosexuality and the confessional commitment to a Biblical role for women. However, we exhort our brethren to continue reformation by opposing the ecumenism of Billy Graham and the “Evangelicals and Catholics Together.” We also urge the perseverance at the state and local levels, purging the theological and moral decay. And, where purging is not possible, we urge Southern Baptists to withdraw and rebuild, showing fidelity to the Scripture. Until Southern Baptists fully recognize and repudiate the destruction of neo-Evangelicalism [repudiate the destructive New Evangelical philosophy espoused by Billy Graham, Carl Henry, Harold Ockenga, and others] that has weakened their churches and seminaries, the Scriptural response of Fundamental Baptists must continue to be separation.

11.02: Regarding Together for the Gospel (T4G)

Together for the Gospel (T4G) is an organization founded by a group of conservative Evangelical men (Mark Dever, J. Ligon Duncan III, C. J. Mahaney, and Albert Mohler) for the avowed purpose of defending and promoting the gospel against false doctrine and practice. T4G seeks to fulfill its purpose principally through holding biennial conferences, publicly disseminating its message through its website, and facilitating the creation of a loose network of local fellowships of likeminded pastors.

From the standpoint of separatist Baptist Fundamentalism, T4G is important for at least three reasons. First, it publicly states the position of prominent voices within conservative Evangelicalism. Second, it concerns itself with doctrinal issues that are at the core of the Christian faith and message. Third, it reaches a large audience both within Evangelicalism and Fundamentalism.

The Fundamental Baptist Fellowship International acknowledges that T4G is a serious attempt within Evangelicalism to contend for the gospel. This attempt is manifested in a number of ways, including: (1) The delineation of orthodox truth and militant exposure of error through a series of doctrinal affirmations and denials and through conference presentations; and (2) the inclusion under the rubric of the “gospel” many core doctrines of the Christian faith as indispensable to its propagation and defense.

We applaud and pray for the genuine success of all sincere efforts to maintain and promote Biblical truth and practice. Nevertheless, we are greatly concerned by the signal failure of T4G to articulate and stand for the clear and crucial Biblical mandate of ecclesiastical separation. This omission is evident both in the movement’s basic organizational documents and in the conference sessions.

Although separation is not the only practice involved in contending for the faith, it is impossible genuinely to contend for the faith without a willingness to separate over the faith. The defense and



confirmation of the gospel must include the proclamation and practice of separation because ecclesiastical cooperation with false teachers is both serious disobedience to the Scriptures and fatal to the long-term defense of the faith and purity of the church. History teaches that a great contributor to doctrinal error within Evangelicalism has come from the repudiation or disregard of the need for separation. Therefore, the failure to teach and promote this doctrine undermines T4G's purpose.

We appeal to the leaders and participants of T4G to promote and defend not only the fundamentals of the faith but also the Biblical doctrine of separation, which is a necessary corollary and a clear command of our Lord. Such a promotion and defense does not necessarily involve identifying oneself with any particular group of separatists or the adoption of their particular verbal formulation of the doctrine. It does, however, demand a serious engagement with the pertinent Biblical texts, a clear articulation of the Biblical doctrine, and a genuine commitment to Biblical obedience. We acknowledge that there is a great cost associated with moving to a separatist position, especially when it cuts across friendships, institutional loyalties, and apparent ministry opportunities. Therefore we pray that T4G leaders and participants would have both courage and discernment in the articulation and application of this doctrine.

We also appeal to those separatists sympathetic to T4G to avoid the serious error of obscuring or undermining Biblical separatism through an unqualified endorsement of T4G. Such an error produces two tragic consequences. First, it does great injury to conservative Evangelicals by depriving them of a clear and unified witness to the indispensability of separation. Second, it causes great confusion within Fundamentalist churches and institutions regarding the critical importance of this Biblical teaching. While we can hope for the ultimate success of any endeavor that faithfully seeks to clearly articulate the essence of the faith, we must not jettison or cripple separatism in the process.

11.03: Regarding Beverage Use of Alcohol

The FBFI recognizes that God's Word forbids believers to be brought under the power of that which skews judgment and is addictive; that modern alcohol is a far more toxic substance than anything known in Bible times because distillation was unknown in the Biblical world; and that exegetical arguments for allowing for the consumption of wine or grain alcohol cannot appropriately be applied to modern distilled beverages.

Socially, we understand that the consumption of alcohol and its increasing availability and acceptability is consistently tied to violent crimes; that driving drunk is a leading cause of highway deaths; that alcohol contributes frequently to moral indecency through loss of inhibitions; that alcohol distorts godly judgment; that alcoholism is a leading destroyer of the family; that alcohol is a great destroyer of college students; that Fundamentalist leaders of previous generations fought tenaciously against the trade and consumption of alcohol; that social drinking often leads to alcoholic addiction; and that modern science allows for a vast number of beverage choices that are enjoyable, healthful, and free from the harmful effects of alcohol. Therefore, the FBFI emphatically affirms our historical stand against the consumption of alcohol as a beverage.

11.04: Regarding "Associations" in Worship

The FBFI affirms the fact that God-focused corporate worship is a New Testament mandate and that man-centered worship is disobedience. We also affirm that in addition to the moral and doctrinal qualities of music or other worship tools the associations of any worship tool have the potential of drawing worshippers away from God, even when there is nothing intrinsically wrong with the tool itself.



These associations include but are not limited to media type, publishers, lyricists, composers, recording artists, prominent theological movements and groups, and specific songs. We acknowledge that local congregations differ, and the impact of those associations will vary from congregation to congregation. Association influences vary based upon time, distance, and circumstance. We also acknowledge that final applications must always be a matter of local church discernment. The FBFI urges pastors and worship planners to diligently research and consider the associations of the tools they use in worship and be willing to refrain from using anything that distracts God's people from obedient, faithful, sincere, and doctrinally sound worship of God.

11.05: Regarding the Importance of Faithful Exposition of Scripture

The Fundamental Baptist Fellowship International calls upon every independent Baptist pastor to passionately give himself to the faithful exposition of the Word of God. The goal of such exposition should be to interpret accurately, to explain clearly, and to apply practically God's Word to the people of God and the unsaved. Expository preaching is not limited to book studies but is an approach to Scripture that seeks to discern and proclaim the authorial intent of the Bible text. Rather than reading man's ideas or interpretations into the Bible (eisegesis), the faithful expositor must seek to exegete accurately and to proclaim practically what God communicates in the Bible. He, being guided and illumined by the Holy Spirit, must interpret the Bible from a normal, grammatical, historical, and contextual perspective. He must seek first to experience personal impact by the message of God's Word and then to proclaim faithfully the message of God's sacred texts to the congregation.

11.06: Regarding the FBFI and the Local Church

Given the fact that much of professing Christianity seems to be confused about the nature and duty of the local church, the FBFI encourages Fundamentalists to study and practice the New Testament teaching about the local church (including the distinction between the Church and Israel); to follow the model of the early church as revealed in Scripture; to emphasize the preeminence of the local church in God's program for this age; to remain untangled from denominations and conventions; and to humbly practice biblical discipline and, if necessary, separation.



2013 POSITION STATEMENTS

13.01: Concerning Marriage and Sexual Morality

The following statement regarding marriage and sexual morality reflects the clear and consistent Biblical teaching, the consistent historical position of Christianity in general and of Fundamental Baptists in particular and has always been and remains the unwavering theological conviction of the FBFI. Adherence to the clear teaching of Scripture on marriage and sexual morality is and has always been fundamental to obedient, Biblical Christianity.

Definition of Marriage:

1. Marriage is the exclusive God ordained institution between one man (husband) and one woman (wife) in a mutually consented “one-flesh” relationship, consisting of mutually supportive companionship and physical union (Gen. 1:27; 2:24; 1 Cor. 7:1-6; Rom. 1:26-27).
2. Marriage is a monogamous, heterosexual, covenant relationship between the man and the woman, which is intended to be lifelong and which is publicly entered into before God as witness and enforcer (Prov. 2:17; Mal. 2:16; Matt. 19:6) and recognized by God’s institution of human government (Deut. 22:13-17; Gen. 29:25-26; Rom. 13:1; Matt. 22:21).

Biblical Sexual Morality:

1. Sexual relations do not alone constitute a genuine marriage (John 4:17-18) due to the fact that sexual activity and relations outside the marriage bond as defined above are always considered to be sinful (Heb. 13:4; Matt. 19:9).
2. All other forms of sexual activity outside of monogamous, heterosexual marriage are forbidden in Scripture, including fornication (“any sexual activity outside of marriage” 1 Cor. 7:2; 1 Thess. 4:3), adultery (“with someone other than one’s own spouse” Exod. 20:14; Matt. 5:28), homosexuality (“any same-sex sexual activity” Gen. 19:5-7; Lev. 18:22; Rom. 1:27; 1 Cor. 6:9; 1 Tim. 1:10; Jude 7), incest (“sexual activity with family members or relatives” Lev. 20:11-21; 1 Cor. 5:1), obscenity (Eph. 5:3-4), pornography (Matt. 5:28; Mark 7:21-22; 1 Thess. 4:5; Rev. 18:9), prostitution (Prov. 5:1-23; 7:4-27; 1 Cor. 6:15-18), transvestitism (Deut. 22:5; 1 Cor. 11:4-15), criminal sexual behavior (rape, molestation, pedophilia, bestiality, necrophilia, pederasty, etc., Rom 13:1-6; Lev 18-22), and impurity (“moral filth in one’s heart and thoughts,” James 1:21; Rev 22:11; Rom 1:24; 2 Pet 2:10).

God’s Will for Sinners:

1. It is the clear will of God for all human beings made in the image of God to abstain from immorality. This is especially true for professing believers in Christ (1 Thess. 4:1-8). His image-bearers must abstain from immorality and refrain from approving immoral behavior (Rom. 1:31-32). The practice or approval of these sins is inconsistent with a sincere and genuine profession of faith (Eph. 5:3-5; cf. Gal. 5:19-21 and 1 Cor. 6:9-11).
2. Thankfully, God in His grace offers His gospel to all sinners. All human beings are sinners (Rom. 3:23). Though sexual sin carries severe consequences in this life and eternal judgment in the life to come, all sin, including sexual sin, can be forgiven *via* the grace of God available on



account of Christ's infinite atonement for sin applied to those who repent and trust in Jesus Christ alone for their eternal salvation (1 Cor. 6:9-11; Acts 17:30; 1 John 1:9; Rom. 6:1-7).

3. Because of human depravity, it is possible for anyone to commit any sin at any time. Therefore, we should humbly take every opportunity to help others by introducing them to Jesus Christ. In addition, we must help any professing Christian who is battling with sexual sin. We do so by accurately calling sin what it is and by encouraging genuine repentance in order to restore fellowship with Christ and the joy of one's salvation (Ps. 51).

13.02: Concerning Child Protection

1. The great evil of child sexual abuse has been much in the public consciousness in recent decades and particularly in the last few years. Much of value has been written and said from various sources, both secular and religious. Many individuals and groups have also provided advice and resources to facilitate a right response. Everyone should be horrified and appropriately angry over the revelations of the nature and extent of abuse, and should be committed to doing what we can to minister to past victims, rescue current victims and prevent future victims.
2. Child sexual abuse is a great evil in God's eyes for a number of clear reasons: First it victimizes those who are the most vulnerable among us (Matt. 19:14; see Jer. 23:1-3). Second, it violates the principle of trust that is essential to the adult/child relationship (Eph. 6:1-2; Prov. 23:26). Third, as a sexual sin it strikes at the victim in a very intimate and personally damaging way (See 2 Sam. 13:19). Fourth, it can greatly damage the victim's view of God and receptivity to spiritual truth (See Matt. 18:6). And fifth, if it occurs in connection with a church or other ministry, it can greatly damage the testimony of Jesus Christ (2 Sam. 12:14). To be sure it is not the only sin, but it is a very egregious one.
3. As a society we have been learning many things regarding child sexual abuse. These include the very common and widespread occurrence of child sexual abuse; the depth and extent of the damage that this sin does to victims and their loved ones; and the highly manipulative nature and "likeability" of many sexual predators; the natural reluctance of victims to tell what has happened to them, and the vulnerability of any institution that looks after children, including Bible-believing churches and families to the presence of sexual predators.
4. Therefore, we encourage all Bible-believing churches and other ministries to do the following:
 - a. Develop a Scriptural understanding of the issues involved, including God's hatred of abuse, the importance of protecting children, the nature of genuine repentance, and the real help that is available in Christ Jesus;
 - b. Educate themselves, their staff, and their members to the great need and key truths concerning this subject and the resources that are available to help;
 - c. Develop and implement an appropriate child protection policy that includes provisions for the screening and selection of workers, the organization and supervision of children's ministries, the establishing of reasonable boundary policies, procedures for reporting suspected abuse, appropriate safety procedures, and encouragement and counseling for victims and their families;



- d. Educate leaders and members to take seriously and respond appropriately to accusations or suspicion of abuse and to encourage victims and potential victims to tell if they have been treated in a way that is sexually inappropriate.

13.03: Concerning the Kingdom

Affirmations

1. The FBFI affirms both a universal kingdom and a mediatorial kingdom.
2. The FBFI affirms a present, universal kingdom of God, which is God's sovereignty over the world demonstrated providentially in His involvement in the affairs of mankind, politically in the raising up and putting down of kingdoms and spiritually in the lives of believers (Dan. 2:37-45; Psalm 45:6; 145:13; 1 Cor. 6:9-11).
3. The FBFI affirms a mediatorial kingdom demonstrated nationally in the rule of the kings over Israel and eschatologically in the reign of Christ in the millennium. Scripture teaches the reality of a future, literal, earthly reign of Christ. Based on the Davidic Covenant, Christ will sit on David's throne, in the city of Jerusalem, and rule and reign with a rod of iron for a thousand years. The FBFI acknowledges that some within the Fellowship also include a present spiritual aspect of the mediatorial kingdom (2 Sam. 7:8-16; Isa. 9:7; Rev. 19:11-16).
4. The FBFI affirms the Biblical teaching of the pretribulation rapture of the Church, which will be followed by the 70th Week of Daniel, at the end of which Christ will return to earth to establish the Millennial Kingdom. The FBFI affirms that the millennium will follow this glorious, visible return to Earth (Matt. 24:29-31; Titus 2:13; Eph. 1:18; 2 Tim. 4:1; Rev. 20:4).
5. The FBFI affirms that during the millennial kingdom the promises given in the Old Testament to the nation of Israel will be literally fulfilled. National Israel will serve their God, possess the land and receive the blessings promised to them in the Abrahamic Covenant and reaffirmed through the New Covenant (Jer. 31:29-33; Zech. 14:6-9; Matt. 19:28; Rom. 11:11-21).

Denials

1. The FBFI rejects the postmillennial teaching that Christ's kingdom will be inaugurated through the efforts of the church and that after the kingdom has been established, Christ will return.
2. The FBFI rejects the amillennial teaching that the promises of a kingdom made to Israel in the Old Testament are being fulfilled in the present-day church. Any assertion that the church is to be equated with Old Testament Israel or that it is a permanent replacement for Israel is contrary to the plain teaching of Scripture.



2015 POSITION STATEMENTS

15.01: The Importance of Prophecy

Although many believers avoid the study of Bible prophecy because of the misuse of prophetic passages and because of differences among interpreters, prophecy is a very important component of Biblical revelation and properly understood is a great blessing to God's people. We should preach the whole counsel of God, including prophetic portions. Promises and predictions of the future are an integral part of both Old and New Testament preaching.

Prophetic teaching serves as a warning to the unsaved. It is also profitable for the believer's life and ministry. The Scriptures promise a special blessing on those who study and apply prophetic teaching. Specific benefits include a greater appreciation for the glory and trustworthiness of God, a fuller understanding of the Person and work of the Lord Jesus Christ, the promotion of evangelistic zeal, a motivation for holy living and mutual exhortation, comfort in sorrow, encouragement in affliction, and a calming of fears.

15.02: Hermeneutics and Bible Prophecy

We advocate the grammatical/historical approach to hermeneutics. This is also called literal or plain sense. Covenant theology is ambivalent on hermeneutics, using literalism to interpret most Scripture but employing a form of allegorism or figurative interpretation on much of prophetic literature. This is done to uphold the generic unity and continuity of Israel and the church as the one people of God in the outworking of the one redemptive covenant of grace.

We reject the non-literal position and advocate a consistent hermeneutic for the following reasons. 1. Prophecy, indeed created language as a whole, was designed to convey a specific message. Without a consistent means of interpretation, there is no restraint on meaning. 2. The fulfillment of prophecies concerning Christ's first coming were literally fulfilled. 3. An ambivalent literal/non-literal hermeneutic robs the Old Testament of its real authority by denying to the people of the Old Testament the key to unlock its truths. If the meaning was allegorical all along, how could the prophecies have been genuinely meaningful to those who heard them? For the covenant theologian this key cannot be the self-contained meaning of the words themselves, so it must be an outside factor. For the dispensationalist, prophecy means in the New Testament what it meant in the Old Testament.

15.03: The Premillennial Return of Christ

We affirm the premillennial return of Christ, that is, His future literal and bodily return in glory and His subsequent thousand-year reign over all the nations of the earth. We also affirm that His return and reign will bring about the spiritual and physical salvation of the nation of Israel and the fulfillment of the kingdom promised to the house of David. We affirm premillennialism and reject amillennialism and postmillennialism based on a literal understanding of Bible prophecy.

15.04: The Pretribulational Rapture of the Church

We believe in the pretribulational rapture of the Church to meet the Lord in the air and be with Him forever. We believe that nothing remains to be fulfilled prior to the rapture thereby making it an imminent event. We believe that this view of the rapture is correct for several reasons including the following:



- 1) The Holy Spirit's influence through the church is removed prior to the 70th Week of Daniel and the Wicked One being revealed (2 Thess. 2);
- 2) The church will be kept from the time of wrath that is to come upon the earth (1 Thess. 5; Rev. 3:10);
- 3) The church is absent from the earth in Rev. 4-18; and
- 4) This view is consistent with the contextual Jewish messianic expectations and ancient marriage customs and language used by our Lord to describe the events surrounding His return (John 14).

15.05: Prophetic Views and Separation

Regarding the reality of the return of Christ: The doctrine of the second coming of Jesus Christ has always been considered one of the fundamentals of the faith. A denial of the return of Christ constitutes a denial of the veracity and faithfulness of Jesus Christ. We would call on all true Bible believers to separate ecclesiastically from anyone who denies the return of Christ.

Regarding views on the millennium: We are committed to a premillennial position on the second coming of Jesus Christ. Orthodoxy has made room for various positions on the millennium. Nevertheless, the difference in hermeneutic between the consistently literal approach of premillennialism and the partially allegorical approach of amillennialism and postmillennialism has an impact on ministry philosophy, cultural application and ecclesiology. Therefore, this difference limits the level of cooperation between those who hold to these two views and those who hold the premillennial position.

Regarding the views on the rapture: While faithful people, implementing a normal, literal hermeneutic, have come to different conclusions regarding the timing of the rapture, we affirm the doctrine of a pretribulational rapture. We believe there is clear and compelling biblical evidence that the rapture will occur prior to a literal seven-year tribulation period as described in Revelation 4-19.

Views on the millennium and rapture do not demand ecclesiastical separation but do limit cooperation. See Position Statement on limited participation (FBFI Resolution 09.03). We consider it legitimate for local churches, fellowships, and ministry institutions to include such a doctrine in their defining doctrinal statements as well as to make agreement on this doctrine a condition for membership or employment.



2016 POSITION STATEMENTS

16.01: On Creation

1. The Bible teaches six solar days of creation, as indicated by a plain reading of Genesis 1, Exodus 20:8–11, Luke 13:14, and several other passages that refer to the creation week. The Bible also affirms that God created by His miraculous, spoken word, not by any natural process. This precludes the change from one “kind” to another, although it allows for subsequent modifications within a “kind.”
2. The genre of Genesis 1–11 is the same as that of Genesis 12–50. Since Genesis 12–50 is taken as genuine history, then so should Genesis 1–11 be.
3. Humanity descends from a single pair of original humans, Adam and Eve (Gen. 1:27; Gen. 2:7, 21–23; Gen. 3:20; Luke 3:38; 1 Tim. 2:13). A literal, historical, grammatical interpretation of the Scriptures leads one to reject the concept that there were multiple evolutionary paths which led to multiple human ancestors.
4. The sin nature of all humanity is the result of the fall of Adam (Gen. 3:6–11; Rom. 5:12; 1 Cor. 15:22). If humanity today were merely the result of evolutionary processes and Adam and Eve were only symbols of early humanity, then what we call sin would only be the natural outworking of the evolutionary process. If God used evolution as His tool for creation, then sin would be a natural part of His work, not an aberration and affront to Him.
5. Death is the result of sin (Gen. 2:17; Gen. 3:19; Rom. 5:12–21; 1 Cor. 15:21–22). Death is not part of God’s creative design; neither is it a tool or a step on the way to a higher evolutionary plane. Rather it is the final enemy which God will destroy (1 Cor. 15:26).

16.02: On Gender

1. In the beginning God created Adam and Eve, male and female respectively, as taught by Genesis 1 and 2 and as affirmed by Jesus Christ (Matt. 19:4–5) and by the apostle Paul (1 Tim. 2:13). As with the rest of the created order, the nature of mankind as male and female is by the will of God and for the purpose of glorifying Him (Rev. 4:11).
2. The creation of mankind in two genders is especially important because it is a central aspect of the image of God in Man (Gen. 1:27–28; 5:1–2). As image-bearers, men and women are of equal worth and dignity (Exod. 21:28; 35:29; Prov. 31:30; Matt. 26:13), of equal moral responsibility before God (Lev. 20:27; Num. 5:6–7; Mark 10:11–12), and equally heirs of salvation and spiritual blessing in Christ Jesus (Luke 7:47–50; 2 Cor. 6:18; Gal. 3:28; 1 Pet. 3:7). However, God also made them different in strength, disposition, and function (1 Pet. 3:7; Isa. 49:15; 1 Cor. 11:7–12), and He intends that they interact harmoniously in a complementary fashion to glorify Him (Gen. 1:28; 2:18; Prov. 31:10–12; Eph. 5:22–33; Col. 3:18–19).



3. Gender distinctions are not a temporary expedient made necessary by the Fall but are the product of the creation of man and woman from the beginning (1 Cor. 11:8–9; Eph. 5:25–33; 1 Tim. 2:12–13). Therefore, these distinctions remain and are no less valid today than they were at the moment of Creation (Matt. 19:5–6; Mark 10:7–9). The Fall did not eliminate or change gender distinctions but rather provided the corrupt vehicle for the perversion of those distinctions (Rom. 1:18–32).

4. Gender is not an individual self-identification or a social construct; it is a divinely ordained reality. The Scriptures nowhere regard social gender as different from biological gender. Because gender distinction is integral to God’s creation, this distinction is naturally reflected in human societies (1 Cor. 11:14). It is a sin against God and His created order for individuals or societies to try to erase or reverse gender distinctions (1 Cor. 11:3–12). Therefore, gender neutralism and transgenderism in any form and expression are contrary to God’s will and are incompatible with a God-honoring Christian life.



2017 POSITION STATEMENT

“Whosoever Will” – The free offer of the Gospel and our responsibility to proclaim it.

God is the author and finisher of man’s salvation (Phil. 1:6; Heb. 12:2), which is the free gift of His grace alone (Acts 15:11; Rom. 11:5-6; Eph. 1:6-7; 2:5-8). God earnestly invites and commands all people to repent and believe the gospel of Jesus Christ (Isa. 45:22; 65:2; Matt. 9:13; 11:28; Acts 17:29-31; Rev. 22:17).

God desires and commands believers to preach the gospel and make disciples of all nations (Matt. 28:19-20; Mark 16:15; Luke 24:47-48). We must do this because his sovereign command compels us to duty (Matt. 28:18-19; Acts 5:29; 10:42) and his gracious redemption motivates us in love (2 Cor 5:14). He emboldens us to speak the gospel courageously (Acts 4:29-31; Phil. 1:19-20) and enables us to live the gospel in a worthy manner (Eph. 4:1; Phil 1:27).

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. (Rev. 22:17)

And the times of this ignorance God winked at; but now commandeth all men every where to repent. (Acts 17:30)



2018 POSITION STATEMENT

A Commitment to Pray for God's Working

As we observe current events touching on both the state of the church and of the world, we are again impressed by two great realities: the enormity of man's sin and the redemptive power of our God. Therefore, the Board of the FBFI thought it necessary to rededicate ourselves to earnest prayer for the reviving work of God's Spirit among His people and the consequent manifestation of His glory in the world.

David Shumate, Chairman

We acknowledge:

God, the all-wise, all-righteous Creator and Ruler of the universe, always demonstrates His greatness, goodness, and holiness in all His dealings with His creation and with us, His creatures.¹

The entire human race has rebelled against God and His rightful rule over our lives; we have forfeited any claim to the life and blessing found in God alone; and we are rightfully deserving of the full measure of God's righteous anger and the entire weight of His divine and eternal judgment.²

God continues throughout the world to convince individuals of their sin and rebellion; to bring them to faith in His Son and our Savior, Jesus Christ; to deliver them from the rule of sin; and to give them abundant and eternal life and blessing.³

Nevertheless, as those redeemed and forgiven by the grace of God in Christ Jesus, we must confess that we have often been unmindful of the gravity of sin, of its life-destroying power and of its offensiveness to our Holy God. We have failed to mourn for people all around us lost and undone, without Christ and without hope in the world. We have also frequently had our focus drawn away from the glory of Jesus Christ and the greatness of His salvation and have been entangled by the allurements of this world. Only God has the power to open our eyes to spiritual reality, to awaken and energize His servants to genuine love and holiness and to convince the lost ones of their great need and great danger.⁴ Only God through Jesus Christ has the power to save from sin and destruction and to redeem for Himself a treasured and special people, zealous for holiness and service.⁵

Therefore, we commit ourselves to humble and earnest prayer for the working of God:

First for ourselves: That we, by the Word and Spirit of God would have our understanding opened to the holiness of God, to the ugliness of sin, to the riches of God's mercy, and to our great privileges and responsibilities as children of God and as ambassadors for Christ.⁶ We pray that He would renew our love and gratitude toward Him, intensify our zeal to demonstrate His greatness and goodness to the world, and cause us to rejoice in His Son with joy unspeakable and full of glory.⁷

Second, for our churches: That God would cause the Word to be preached with genuine spiritual power and received in the heart so that it will produce spiritual fruit.⁸ We pray that God would open the eyes of those who profess to be Christians but do not have a genuine saving knowledge of Christ, bringing them to an acute awareness of their true condition and danger and moving them to repentance and faith.⁹ We pray that we would as local assemblies demonstrate the excellency of God by loving one another and by living in godliness and purity.¹⁰

Third, for our world: That the Holy Spirit would thrust out Christlike and Christ-empowered workers into His harvest.¹¹ We pray that the gospel would have free course and that many sinners would respond to the conviction of sin, righteousness, and judgment by the Holy Spirit and would be saved by grace through faith.¹²



In all this, we earnestly plead for God's providential control and sovereign intervention to protect His people from the attacks of the Evil One and to convert all opposition into opportunities to glorify God and spread the gospel.¹³

¹ Psalm 33:4–5; 119:137.

² Rom. 3:9–18; Eph. 2:1–3.

³ Isa. 45:22; John 3:16; Rev. 5:9; Col. 1:13.

⁴ Isa. 42:6–7; John 16:8–11.

⁵ Acts 26:15–18; Titus 2:14; 1 Peter 1:14–16.

⁶ Eph. 1:16–18; 2 Cor 5:20; 7:1.

⁷ Jude 20–21; 2 Cor. 5:14–15; Psalm 67:1–2; 1 Peter 1:8.

⁸ 1 Cor. 2:4; Luke 8:15.

⁹ 2 Cor. 13:5; Matt. 7:21; Eph. 5:14.

¹⁰ John 13:34–35; 15:17; 1 Pet. 1:13–16.

¹¹ Matt. 9:37–38.

¹² John 16:8–11; Acts 14:1; Rom. 4:16.

¹³ Matt. 6:13; John 17:15; Eph. 6:10–20; Phil. 1:12; 2 Thess. 3:1–3.



2020 POSITION STATEMENTS

20.01: New Perspective on Paul

The New Perspective on Paul, fathered by E. P. Sanders, developed by James D.G. Dunn, and popularized by N. T. Wright, is not only erroneous exegetically but more importantly is heretical theologically as a nonevangelical understanding of the apostle Paul and the soteriological teachings of the New Testament.

First, the New Perspective reverses the Reformation's proper understanding of Jewish legalism and its close analogy to the works-righteousness semi-Pelagianism of the Roman Catholic Church.

Second, the New Perspective misinterprets Paul's transformation on the Damascus road as a calling instead of a conversion from Judaism to Christianity.

Third, the New Perspective sees justification as a secondary and sociological doctrine in Paul's writings with no concept of the imputation of Christ's righteousness to the believer resulting in a once-for-all acceptable standing before God.

Fourth, the New Perspective declares that "justification is not how someone becomes a Christian" (Wright, *What Saint Paul Really Said*, p. 125) and that the gospel is not about how one gets saved; rather, it is "an announcement about Jesus" (ibid., p. 60).

And fifth, the New Perspective proclaims that "justification, at the last, will be based on performance, not possession" (Wright, "Romans," p. 440).

The FBFI affirms its doctrinal position that Paul rejected the Law as a means of salvation, not primarily because it was a barrier between Gentiles and Jews, as the New Perspective on Paul argues, but because of our inability to keep it (Gal. 3:10). Therefore, all who rely on the "works of the law" to be saved are cursed (Gal. 3:10a; Rom. 3:20), and only those who rely in biblical faith upon the sufficiency of the person and work of Jesus Christ are justified before God (Gal. 2:16; Rom. 1:17; 3:21).

20.02: Social Justice and the Gospel

The original social gospel of the nineteenth and twentieth centuries was the expression of the false theological idea of the universal fatherhood of God and brotherhood of man. The Bible teaches that the spiritual fatherhood of God extends only to those who are born again into His family by saving faith in Jesus Christ (John 1:12). Therefore, there is no spiritual brotherhood among all people but only among those in Christ.

Nevertheless, Christians can be said to be a part of the "neighborhood of man." Christ taught us to love our neighbor as ourselves, and that our neighbors include those who need our help and whom we can help (Luke 10:25–37).

This principle should also dictate the approach believers take toward the current debate over Social Justice. Social Justice advocates within the church promote an ideologically driven social transformation, which they argue is either part of the gospel or a necessary corollary to it. Although the gospel is often given initial priority over social involvement, eventually social involvement gains parity and finally replaces the gospel altogether.



Regardless of the merits of social programs or reforms, these are not Christ's commission to the New Testament church. His church is neither a political body nor a means for social justice. He created it to declare the whole truth of God revealed in His Word and to lead its members to believe and obey it in all aspects of their lives. As a consequence, believers will reflect their growing relationship with Christ as they fulfill their various civic responsibilities. Although both individuals and churches should strive to be good neighbors, their primary responsibility is spiritual and eternal rather than social and temporal.

Injustice exists because of sin, from which no individual or group is exempt. Therefore, the ultimate answer to all injustice is the gospel of Jesus Christ. In Christ we are one new people. Our ethnicity, biological gender, and position in life do not determine our worth before God, and they should not affect our brotherly love for each other.

Sadly, injustice will exist in the world until Christ returns. Until He reigns, our mission is to proclaim Him to the world, making disciples of all peoples, baptizing them and teaching them to be more and more like Him, and realizing that the ultimate solution to the injustice in our world is the unadulterated gospel of Jesus Christ.



2021 POSITION STATEMENTS

21:01: Regarding Christians and Civil Society

The FBFI affirms that in His wise administration of the fallen world, God has provided for the distribution of humanity into different languages, families, and nations in order to hinder human rebellion and to encourage people to seek Him (Genesis 11:1-9; Acts 17:24-28). He also ordained human government to restrain evil and to promote good (Genesis 9:6; Romans 13:1-4; 1 Peter 2:14).

Until the physical and glorious return of Jesus Christ at the end of the present age, God providentially governs the world through nations and their rulers (Psalm 22:28; Isaiah 37:16). Governmental authority is ordained by God, who raises up rulers and nations, directs their affairs and holds them accountable for their actions (Romans 13:1; Daniel 2:37-38; 4:17, 25, 32; Proverbs 21:1; Psalm 9:17).

Since all people are sinners, no human society, nation, or political system can be perfect or can merit God's favor. Nevertheless, in God's grace, nations can enjoy His blessing to the extent that they conform to His righteous principles (Proverbs 14:34).

The FBFI believes that Christians should be thankful to God when nations reflect godly virtue, and their governmental systems protect ordered liberty (Proverbs 14:34; 29:2; Romans 13:4; 1 Timothy 2:1-3). However, regardless of the blessings that their nations afford, believers' ultimate love and loyalty must be to the Christ (Matthew 10:37).

The FBFI holds that in countries where there is no ultimate human ruler, the "king," which believers should honor, is the network of laws, institutions, and officials that make up the system of government. In such cases, individual citizens do not have the sovereign right to interpret the law for themselves but must respect the institutions and procedures that have been established for resolving legal and political disputes (Romans 13:7; 1 Peter 2:13-14).

We further hold that it is legitimate for believers to participate in the political process and assert their legal and civil rights (Acts 16:37; 22:25-27; 25:10-11). However, they must do so as stewards of God and never in a way that violates biblical commands or principles or brings reproach on Christ or His Gospel (1 Corinthians 6:1-11; 2 Corinthians 6:3).

Believers are obligated to acknowledge and respect governmental authorities and to obey them except to the extent that doing so would mean disobeying God (Romans 13:1-8; Titus 3:1; 1 Peter 2:13-14, 17; Daniel 3:16-18; 6:10; Acts 4:19-20; 5:29). When there may be a conflict between the commands of God and the commands of government, believers should as much as possible fulfill their obligations to both, for example, by making wise and respectful appeals and recommendations and by seeking God's intervention (Matthew 22:21; Daniel 1:8-16).

Even where disobedience to human rulers is unavoidable due to a higher duty to Christ, believers must maintain a Christlike attitude and show respect for governmental authority, being willing to suffer for righteousness' sake rather than for evildoing or for a rebellious spirit (1 Peter 2:19-23).

The FBFI recognizes that in cases where there is tension between obedience to God and the government, it is sometimes difficult to determine when a governmental decree must be disobeyed in order to obey



God. We affirm, however, that when believers disagree with each other about this, they must do so in a kind and respectful manner, in the spirit of love and with deference toward one another. They must also respect the liberty of other believers and churches to follow belief and conscience, provided that this does not violate clear biblical commands or principles (Romans 14; Ephesians 4:1-3; Romans 12:10).

21:02: Regarding Christians, Race and Ethnicity

The FBFI believes that all people, whatever their skin color or physical characteristics, are equally the offspring of God's first created humans, Adam and Eve, and are thus made in the image of God (Genesis 1:26). We recognize that providentially God has allowed for great human diversity relating to individuals and ethnicities, establishing language groups (Genesis 11:1-9) and the "bounds" of men's "habitation" that they might seek Him (Acts 17:26-27). He has also provided for social relationships between persons, setting "the solitary in families" (Psalm 68:6) and allowing the development of many "kindreds," "tongues," "tribes," and "nations" (Revelation 7:9).

The FBFI rejects ethnic discrimination both past and present, affirming that while there is but one human family, race has historically been used inappropriately to create division and to abuse individuals from various ethnicities. The FBFI condemns any use of the Scriptures to justify discrimination and rejects any racial theory that elevates one ethnicity above all others or denigrates any ethnicity below another, recognizing that the sin of partiality (Leviticus 19:15; James 2:1-13) is rooted in man's sinful pride.

As descendants of Adam, all humans are born in sin and alienated from God (Romans 3:23; 1 Corinthians 15:22). Therefore, the FBFI rejects as unbiblical any social theory that denies universal, inherent human sinfulness, that views racism or ethnocentrism as the root of all social and personal evil or that denies that every person needs redemption from sin regardless of their perceived race or ethnic background.

Believing that man's standing before God is solely on the basis of his relationship with Jesus Christ (John 14:6), the FBFI affirms that the only biblical divide between humans relates directly to their standing before God (Galatians 3:28).



2022 POSITION STATEMENTS

22.01: Regarding Holiness, Worldliness, and Personal Separation

The FBFI affirms the biblical teaching on the holiness of God.

God is unique in His deity: there is no god beside Him (Dt 4:39; 32:39; 2 Sam 7:22; Isa 43:10; 44:6; 1 Cor 8:4). He is separated from and supreme over all of His creation (Ps 83:18; 97:9; Isa 6:1-3; 40:12-17). As the only true God, He is worthy of exclusive worship (Ex 20:3; Dt 5:7; Ps 81:9; Hos 13:4) and total devotion (Dt 6:5; 10:12; 11:13; Josh 22:5; Mat 22:37; Mk 12:30). He is also separate from all evil, loving and embracing all that is good (Ps 33:5; 37:28; 100:5; Jer 9:24; Js 1:17) and hating and rejecting all that is evil (Deut 31:18; Isa 59:2; Pro 3:32; 6:16; 11:1, 20; 15:9; Hab 1:13). He therefore must be worshipped and served, not according to human notions (Exod 20:4; Dt 12:29-32; Mt 15:9; Mk 7:7) but according to His Word (Dt 12:32).

Because God is holy and all men are born sinners, those who would enter into a relationship with Him must be made holy as well (Lev 11:44-45; 19:2; 20:26; 21:8; Eph 1:4; 5:27; 1 Pe 1:15-16). Believers are justified and positionally sanctified through faith in Christ alone (Acts 26:18; Rom 5:1; 1 Cor 6:11; Gal 2:16; Heb 10:10). However, it is also God's will that all believers live a life that is increasingly consecrated to Him (Rom 6:13; 12:1) and separate from evil (Job 28:28; Ps 34:14; Prov 16:17; 2 Cor 7:1; 1 Thes 4:3; 2 Tim 2:19-21). The desire for holiness is an essential mark of a true believer (Mat 5:8; 1 Jn 3:3). The practice of holiness is not legalism unless it is attempted in the power of the flesh (Gal 3:3; Col 2:23) or as a means of earning favor with God (Rom 3:20, 28; 4:4-5). Rather, practical holiness is a natural outgrowth of the work of the Holy Spirit and the believer's spiritual communion with God through His Word (1 Cor 6:19-20; 2 Cor 6:14-18).

The FBFI also affirms the biblical teaching on worldliness.

In the beginning, the entire creation was very good in God's eyes (Gen 1:31; Ecc 7:29). The fall of Adam, however, affected the physical world and humanity, subjecting both to the curse of death, decay and futility (Gen 3:17; Rom 8:20), which will not be remedied until the revelation in glory of the sons of God (Rom 8:19, 21) and the institution of the new heavens and the new earth (2 Pe 3:10-13). Therefore, the current physical world is not eternal but rather is passing away (1 Cor 7:31; 2 Pe 3:10; 1 Jn 2:17).

The world as the spiritually organized system of fallen humanity is hostile to God (Jn 15:18-19; 17:14; 1 Cor 2:12), under the control of Satan (Eph 2:2; 1 Jn 5:19) and under the condemnation of God (1 Cor 11:32; Eph 2:3). It is oriented toward the present arrangement of things (1 Jn 2:16), substituting the glory of perishable, created things for the glory of the omnipotent, eternal Divine Creator (Rom 1:23), and living for this world instead of the world to come (Ps 17:13-15; Lk 8:14; 12:21).

The FBFI affirms the obligation of the Christian to practice biblical separation from the world.

Christians are not of the world but have been chosen out of it (Jn 15:19; 17:14) and crucified to it with Christ (Gal 6:14). Inordinate love for the things of this life – the desire for sinful physical pleasure, the covetous desire for possessions, and the arrogant pride associated with this life – is antithetical to the love of God (James 4:4; 1 Jn 2:15-16).



Therefore, believers are commanded to separate themselves from worldliness, not in the sense that they are to seek to isolate themselves from the physical world or the people in it (1 Cor 5:10), but in the sense that they must not be conformed to its way of thinking and living (Rom 12:2; Eph 4:17-19). Believers are called upon by God to reject the seducing attraction of the world, to refuse to participate in its deceitful works of darkness and to reprove them (Eph 5:11-13).

The FBFI affirms the obligation of the Christian to recognize and respond Biblically to unregenerated culture and institutions.

While societies, like individuals, can partially reflect the image of God in various ways (Gen 9:6; James 3:9), human culture and institutions are products of fallen humanity and thus reflect human depravity (Gen 6:11-12; 13:13; 15:6; Ps 9:17; Eph 4:17; Tit 1:12-13). An attitude of worship or inordinate respect toward worldly institutions or people – including athletes, entertainers, politicians, and the “rich and famous” – is idolatry (Ps 118:8-9; Jer 17:5). The attempt to mix worldly values and practices with Christian worship or ministry is also idolatry (Dt 12:30-32; 2 Cor 6:14-18). There are many manifestations of worldliness in modern Western culture including materialism (1 Tim 6:10), self-indulgence (2 Tim 3:4), the desire for prestige (Rom 12:16), sensuality (Gal 5:19; Eph 5:3) and a proud, partisan spirit (1 Cor 1:12; 3:4). However, there are certain aspects of culture that are often treated within broader evangelicalism as innocuous or morally neutral, but which in reality have significant spiritual and moral dimensions and should be treated with discernment by believers who seek to live a holy life.

Entertainment: Entertainment by its essential nature captivates and holds people’s attention in a way that is pleasurable or fascinating. It is, therefore, a very powerful tool for teaching in that it opens the mind to receive what is being taught. Because entertainment (like other communicative activities) “supercharges” instruction, it is not morally neutral but may be used for good or evil. Christians must make entertainment choices that honor God, that reject evil, that reflect good stewardship of their time and energy and that contribute to spiritual growth and effective service.

Music: Music is a capacity and an activity of persons, beginning with God (Zeph 3:17), extending to the angels (Job 38:7) and including humans (Ps 96:1). Music has the capacity for great spiritual influence and even without words communicates within a given culture and context (1 Cor 14:7-8). Therefore, music is not neutral. In addition, music is an important part of culture and of subcultures and powerfully expresses and reinforces shared values and group identity. Therefore, musical choices are not amoral, but must be made to the glory of God (1 Cor 10:31). Believers should seek to avoid all that is worldly, and Christian families, churches, and other institutions have the right and the obligation to give instruction concerning music and to set musical standards where appropriate. Fallen cultures consistently promote values and lifestyles that are hostile to God and His holiness and such values and lifestyles should be rejected and opposed by believers.

Worship style: Worship of God, including the use of music in worship, must avoid worldliness. In addition, music used in worship must always glorify God by giving a right opinion of who He is (Num 20:12; Eph 5:19). It must exalt Him rather than the musician and seek to please Him primarily rather than the hearer. (A spiritual hearer will be pleased when God is pleased.) It should not be used primarily as a technique to influence people but to honor God, Who alone can change people’s hearts. Pragmatism and syncretism in worship must be rejected by sincere worshippers. The issue of worship styles is that of the holy versus the worldly.



Dress and adornment. Spirituality does not consist of, nor is it achieved by external behaviors (Gal 3:3). True adornment consists of a proper spirit and appropriate attitude more than an external appearance (1 Pe 3:4). Nevertheless, external appearance reflects and communicates attitudes and values (1 Tim 2:9). The main purpose of clothing is to cover human nakedness, which has been rendered shameful due to the Fall and the consciousness of guilt (Gen 3:7, 21; Rev 3:18). Dress styles that are revealing, sensual or suggestive violate this fundamental principle of modesty, as does the use of dress as a means of status or self-exaltation (1 Tim 2:9). In addition, dress, grooming, and adornment serve to maintain biblical gender distinctions (1 Cor 11:13-15), and therefore dress styles that reflect gender confusion are anti-biblical (Dt 22:5).

While cultural norms influence what dress communicates, this must never be an excuse for believers to blindly go along with whatever is acceptable in the larger culture (Eph 4:17-18). Instead, believers must practice biblically and spiritually informed discernment. Christians must also beware that popular culture, including the fashion industry, often promotes styles and trends that reflect ungodly and worldly values. Therefore, Christians should resist their attraction and be careful not to promote them.

22.02: Regarding Institutional Independence

The FBFI reaffirms its historic institutional independence as stated in its “Constitution, Section 2”:
“This fellowship shall be an independent and sovereign organization and as such, unrelated to any other organization or movement, but in fellowship with New Testament Fundamental Baptists everywhere. It shall exist to serve them.”

By way of implementation of this constitutional position and by way of governance, the FBFI continues to have no affiliation organizationally with any denomination, college, seminary, mission agency, or other religious institution.

22.03: Regarding Theological Deconstruction and Separation

The FBFI rejects the concept of theological deconstruction and affirms without question the authority of the Scriptures as the believer’s rule for faith and practice.

Separation and Evangelical Deconstruction. In a 2021 article on Proclaim & Defend, FBFI President Kevin Schaal quoted Jordan Steffaniak as defining evangelical deconstruction in the following way, “By deconstruction, I mean the practice of re-examining previous beliefs and ultimately rejecting them, and by evangelical, I mean those who have deconstructed from their previous evangelical beliefs.” Schaal declared, “This is happening in such volume among younger evangelicals that it now has its own terminology. The Gospel Coalition produced a book entitled *Before You Lose Your Faith* to address the issue.”

The Apostle Paul in 2 Timothy 3:10-15 charged Timothy as a Christian and a pastor to stand firmly on the Scriptures as the foundation of the faith.

The FBFI calls upon Baptist fundamentalist pastors to carefully exegete and teach the Scriptures and in so doing to provide answers to their people in every realm relating to the Christian’s hope (1 Peter 3:15), recognizing that true believers do not depart from the faith. Those who depart from the faith were never genuine believers (1 John 2:19).



Likewise, the FBFI rejects the spirit of deconstruction relating to practical holiness and reaffirms its historic resolutions and position statements on personal and ecclesiastical separation.

The FBFI calls upon Baptist fundamentalist pastors to give direction to their local congregations relating to personal holiness and testimony for Christ in such areas as dress, music, entertainment and other realms of Christian conduct.

In 2001 in Resolution 01.06, the FBFI expressed its concern that lack of biblical separation in the Southern Baptist Convention “has weakened their churches and seminaries,” and “the Scriptural response of Fundamental Baptists must continue to be separation.”

Separation and the Southern Baptist Convention. Quoting further from the 2001 Resolution 01.06, “The FBFI expresses gratitude to God for changes in the Southern Baptist Convention nationally since 1979. We commend the reaffirmation of inerrancy, now a confessional requirement for its agencies — the seminaries, mission boards, and its publishing arm. Furthermore, we applaud the repudiation of homosexuality and the confessional commitment to a Biblical role for women. However, we exhort our brethren to continue reformation by opposing ...ecumenism.... We also urge the perseverance at the state and local levels, purging the theological and moral decay. And, where purging is not possible, we urge Southern Baptists to withdraw and rebuild, showing fidelity to the Scripture.”

Dr. Larry Oats, FBFI board member and seminary professor, gave the following summary update in a 2019 presentation to the FBFI concerning the Southern Baptist Convention, “Another problem is an unwillingness to separate. Too often the SBC uses the doctrine of the autonomy of Baptist churches to justify heretical churches...and their convention loyalty keeps them funding ‘progressive’ organizations through the Cooperative Program...The primary issue for me, however, is lack of respect for Romans 16:15-17, ‘Mark them which cause divisions and offences contrary to the doctrine which ye have learned and avoid them.’ The SBC leadership has obeyed this partially, and I would suggest that they obey it selectively. So what does the SBC need to do? They need to increase their theological understanding of separation. Until then, the conservatives may maintain their political control, but they will continue to flounder theologically and promote or at least tolerate unbiblical theology and practices in their movement.”

Thus, the FBFI calls upon Baptist fundamentalist pastors to instruct their people in the doctrine of ecclesiastical separation and to lead the church corporately and the membership individually in consistently implementing separation in their conduct and associations.



2024 POSITION STATEMENTS

24.01: Christianity, Socialism, and Capitalism

Because socialism makes promises of a more equitable and less selfish utopian future, some believers think it is a better and more Christian economic system. Socialism, however, is inconsistent with a biblical worldview.

Socialism seeks to control business, industry, and individual wealth, primarily by taking from the wealthy and giving to the poor. This supplants individual responsibility and biblical stewardship. It discourages a biblical work ethic, undermines the family, and displaces generosity.

The Bible demonstrates the value it places on private property in every era (Gen. 4:2–4; 23:13–18; Job 1:1–3; Jer. 32:6–15; Mic. 4:4; Matt. 27:60; Luke 5:7, 10). Since God owns everything (Ps. 24:1; 50:10), people are accountable to Him for how they use their property (Luke 16:9–13). Under socialism, the state steps between an individual believer and his stewardship to God. Work is a gift from God (Gen. 2:15). It is only right that those who labor should enjoy its fruits (1 Tim. 5:18). There is no economic provision in Scripture for those who refuse to work (2 Thess. 3:10). Caring for the family and the needy is the responsibility of believing family members (1 Tim. 5:8). Under socialism, the government usurps this role. The sharing of goods in the early church was a voluntary act of love (Acts 4:34–35; 5:4). In a socialistic system, by contrast, coerced redistribution supplants voluntary generosity.

Although capitalism better reflects the biblical perspective on private property than socialism does, it can be cruel without the tempering influence of a Christian ethic. Love for others must control the bottom line. There are needs that cannot be met by the marketplace (Prov. 19:17). The Scriptures commend generosity (Prov. 14:31). Whereas socialism forces care of the poor upon all, Christians labor to give freely to the poor (Eph. 4:28).

See Kevin T. Bauder, “Is Socialism a Biblical Option?,” FrontLine magazine, vol. 33, no. 5 (Sept/Oct 2023), for a helpful article on the contrast between socialism and capitalism.

24.02: Gambling

Gambling has become a significant social, cultural, and financial problem in our society today. Commercial gambling is now legal in forty-eight states. Sports betting is legal in most states, and nearly every state sponsors a lottery. Advertising for gambling apps, websites, and casinos is ubiquitous.

Gambling is often motivated by covetousness, but Christians should be content with what God has given (1 Tim. 6:6–10; Heb. 13:5) and should be more zealous to give than to receive (Eph. 4:28). Gamblers can win only at another’s expense, but believers should love their neighbors and seek their good (Matt. 22:39). Gamblers can become addicted, but believers should be controlled only by God and His Word (1 Cor. 6:12). Even as gambling becomes increasingly acceptable culturally, believers should not allow the world to set their standards (1 John 2:15–16). The thrill of gambling is inseparable from the possibility of unnecessary and illicit risk and reward, but believers should find their joy in Christ (Phil. 4:11).

Therefore, the FBFI encourages believers to abstain from gambling and to resist the expansion of commercial and governmental gambling. The FBFI also encourages churches to teach biblical



stewardship, aid compulsive or addicted gamblers, and promote trust in God for the supply of our needs and generosity to supply the needs of others.

See FrontLine magazine, vol. 33, no. 5 (Sept/Oct 2023) for helpful articles on gambling.



2025 POSITION STATEMENTS

25.01: Pastoral Accountability

The primary purpose of church discipline and pastoral accountability is the glory of God through the purity of the church. The Bible emphasizes the importance of accountability for church leaders, especially pastors, focusing on their moral and spiritual conduct (1 Timothy 3:1-7, Titus 1:5-9, James 3:1). Pastors are held to a high standard (1 Timothy 3:1-7 and Titus 1:6-9) because they are spiritual role models (1 Timothy 4:12) and are called to reflect Christ's character (1 Peter 1:15-16). Trust and credibility are vital for maintaining community confidence (1 Timothy 3:2). The ethical stewardship of church resources is essential (2 Corinthians 8:20-21). Protecting the church's reputation is crucial (1 Timothy 3:7). Therefore, the moral failure of a pastor requires swift and just action to protect the congregation by following Paul's instructions in 1 Timothy 5:19-20 on addressing accusations against elders.

Matthew 18:15-17 establishes a process for church discipline. 1 Timothy 5:19-20 indicates that pastors should be disciplined publicly for the sake of the congregation. For instance, a pastor caught in a significant ongoing sin should not be allowed to claim that he repents and will not do it again to avoid public discipline. Sexual, financial, lifestyle, or theological sins which bring damage or disrepute on the church cannot be swept away with a quick repentance.

Galatians 6:1 encourages the restoration to church fellowship of those caught in sin, but only after genuine repentance and accountability measures. 2 Corinthians 7:8-13 indicates characteristics of genuine repentance; God-directed sorrow is shown by a carefulness of lifestyle, a clearing of one's testimony, an indignation toward the sin, a fear of falling back into old sinful patterns, a desire for victory, a zeal for godliness, and making things right for God's glory.

Pastors are rarely able to resume ministry in their church but may, except in the case of disqualifying sin, assume a new ministry elsewhere (Proverbs 6:32-33). As Charles Spurgeon said, "A man should not be restored to some form of pastoral ministry until his repentance is more widely known than his sin."

25.02: Marijuana and the Christian

Marijuana and other cannabis products are becoming increasingly accepted in our society. Christians should consider their response in light of their calling "to live soberly [prudently, with self-control], righteously, and godly in this present world" (Titus 2:12). The Bible does not speak specifically about marijuana use. However, it unequivocally and repeatedly condemns drunkenness (1 Corinthians 5:11; 6:10; Galatians 5:21; Ephesians 5:18; Romans 13:13-14). The Scriptures characterize drunkenness as "dissipation," that is, wastefulness or debauchery. It also prohibits similar conduct ("such like" and "such things," Galatians 5:21). As alcohol is intoxicating, so is marijuana. Cannabis impairs cognitive functions and damages mental health. It has been shown repeatedly to increase the risk of psychosis and psychotic behavior. It also significantly increases the risk of traffic accidents. The alarming increase in the potency of marijuana in recent decades intensifies its individual and social harms. God repeatedly urges Christians to exercise clear thinking and self-control (2 Timothy 1:7; Titus 2:2,6; 2 Peter 1:6), which are fundamental to our Christian identity (1 Thessalonians 5:6, 8), our walk in the Spirit, and our victory in the spiritual warfare (Galatians 5:16-23). Therefore, the "recreational" use of intoxicating or mind-altering substances is contrary to godliness.



In principle, there could be legitimate medicinal purposes for marijuana as there are for other strong drugs. But the therapeutic value of marijuana remains disputed and must not be used as a pretext for recreational use. Although certain marijuana derivatives, such as CBD, are not intoxicating, their use is not without problems. Normally CBD products are not regulated for purity and therefore may contain intoxicating substances. Christians should be careful to guard their testimony, especially when there is a close association between the products they are consuming and the drug culture. It is essential that believers show biblical and spiritual discernment in these questions (Philippians 1:9-11) and purpose to glorify God in their decisions (1 Corinthians 10:31).

Because of marijuana's serious spiritual, health, and social harms, Christians should avoid the use of marijuana and intoxicating marijuana derivatives, exercise great caution in using non-intoxicating marijuana derivatives, and oppose marijuana's legal and cultural acceptance.

¹ For support and elaboration of the technical claims made in this position statement, see David Shumate, "Why Marijuana is (Still) Wrong," *Frontline Magazine*, vol. 25: no. 2 (Mar/Apr), pp. 6–8, 36.



2026 POSITION STATEMENTS

26.01: True Biblical Spirituality

True biblical spirituality is the state and quality of life produced and governed by the Holy Spirit in a redeemed person. It is not a generic concern for a person's immaterial good but is inseparable from the work of the Third Person of the Trinity. It is grounded in allegiance to Christ, discernment between truth and error, and obedience to the authority of God's Word. It is a heart, soul, and mind controlled by the Spirit of God rather than human depravity, evidenced by disciplined conduct, moral integrity, and the fruit of the Spirit (Gal. 5:22-23; 2 Pet. 1:5-7). True biblical spirituality is therefore not self-defined or culturally constructed but objectively measured by conformity to Christ and submission to the Holy Spirit's rule in belief and behavior (John 3:1-8).

26.02: Christian Nationalism

- We reject Christian nationalism, defined as the belief that the government should impose the Christian religion. We also reject secularist ideologies that teach that religion is purely a private matter, that freedom of religion extends only to worship, or that people should not be allowed to influence public policy based on their theological and moral convictions.
- The proper attitude of believers toward nationalism depends on how the concept is defined.
 - If nationalism is defined as the belief that sovereignty is best vested in nation states rather than in empires or a world government, it is consistent with God's plan in dispersing and settling the peoples of the world and of restraining the growth of evil (See Gen. 10:5; Deut. 32:8; Acts 17:26-27).
 - If nationalism is used as a synonym for patriotism, that is, love for and loyalty to one's country, it is appropriate for believers provided that our ultimate loyalty is to Christ and His Word (1 Tim. 2:1-2; 1 Pet. 2:17).
 - If nationalism means belief in the superiority of one's ethnic group or the belief that one's nation is inherently superior to all others or enjoys a special relationship with God, then it is unscriptural (Ps. 2:1-3).
- God has ordained governmental authority. Rulers, whether believers or unbelievers, are ministers of God for the maintenance of peace and order and for the administration of justice (Prov. 29:4; Rom. 13:1-4; 1 Tim. 2:1-2).
- Although nations differ in righteousness and wickedness (Jer. 18:7-10), no nation in the Church Age is in a special covenant relationship with God and no nation is innately superior to all others.
- We are not now living in the millennial reign of Christ, nor can the church usher in Christ's earthly kingdom, either through political and social action or through the preaching of the Gospel and building Christian institutions (Zech. 14; Matt. 24:30; Rev. 19:11-16).
- The pattern of the New Testament and the nature of the church preclude either ecclesiastical control of the government or governmental control of the church. In this sense, Scripture supports the concept of "separation of church and state," although not the separation of God from the public square or godliness from government policy (Matt. 22:21; 1 Cor. 5:13; Eph. 1:22-23; 1 Pet. 2:13-17).



- Believers should give thanks for and pray for their nations and their rulers (1 Tim. 2:1-3), especially to the extent that they promote righteousness, ensure peace, and uphold religious liberty.
- In nations where political participation by citizens is allowed, believers should participate in the political process, which may include voting, holding office, and serving in the military, provided that such participation does not require them to violate their loyalty or obedience to Christ.

26.03: The Jewish People and Israel

Theological Foundations

- In His grace, for the sake of His glory, and to accomplish His redemptive and kingdom purposes, God chose Israel to be His representative people among the nations (Exod. 4:22; Lev. 20:26; Deut. 26:18-19) and made a covenant with them at Mount Sinai (Exod. 19–20; Deut. 5:1-2). Although Israel broke this covenant and God dispersed them among the nations, He has not repudiated, but rather has reiterated, His promise to restore and use them in the future (Lev. 26:44-45; Rom. 11:25-29).
- In the present age the majority of the Jewish people remain in unbelief, rejecting the gospel of Jesus the Messiah, although a remnant is being saved through the preaching of the gospel and faith in Christ (Rom. 11:1-6). They, along with believing Gentiles, are being incorporated into one spiritual body in Christ, His church (Eph. 2:14-18).
- The current unbelief of the majority of the Jewish people in the Messiah does not mean that God has repudiated His calling of them or annulled His promises to them (Rom. 11:1-2, 25-32). When Christ returns in glory, the Jewish people will acknowledge Jesus as their Messiah and will enter the millennial kingdom with Christ as their King (Jer. 30:9; 31:31-34; Zech. 12:10–13:1; Rom. 11:26). This will be a time of blessing for the Gentile nations as well, which will also become the people of the Lord (Gen. 12:3; Ps. 22:27-28; Isa. 19:23-25; Amos 9:12; Zech. 2:11).
- From the time of Pentecost until the rapture, the church is God’s ordained mediatorial institution in the world. Although the church shares in some of the blessings of the New Covenant promises that God made to Israel and exceeds Old Testament Israel in spiritual privileges, the church is neither a continuation of national Israel nor a replacement for Israel in God’s plan.

Antisemitism

- Antisemitism, hostility toward the Jewish people, is evil. God is not a respecter of persons. No one on account of his or her religious or ethnic background is precluded from the grace of God (Acts 10:34-35).
- Antisemitism has various motives, including religious, social, political, ideological, and racial. Throughout history, it has been reflected in bigotry, blood libel, conspiracy theories, pogroms, confiscation of property, and even genocide. Regardless of its manifestation, antisemitism ultimately is satanic in origin (Rev. 12:1-6; 13-17; 1 Chron. 21:1; Zech. 3:1-2).
- The reality and horrors of the Holocaust are among the best documented facts in modern history, and attempts to deny or minimize it are both historically indefensible and morally repugnant.



- Antisemitism is contrary to Scripture. Gentile believers are specifically admonished by God not to look down on the Jewish people (Rom. 11:13-18), rather they owe a great debt to Israel as the instrument through which God gave us His Word and His Christ (Rom. 3:1-2; 9:1-5; 15:27). Bible-believing Christians should be especially wary of false teachers that seek to justify antisemitism based on professed loyalty to Christianity or other alleged theological reasons.

Jewish Evangelism

- Everyone born into this world, Jewish and Gentile alike, is under the condemnation of God and needs salvation through Jesus Christ (Rom. 3:9). Christ loved and died for us all, and everyone who trusts in the Lord Jesus Christ will be saved. The good news of salvation in Jesus Christ is for Jews and Gentiles without distinction (Rom. 1:16).
- Jesus is the true Messiah (Matt. 16:16-17; John 20:31) and Suffering Servant (Isa. 52:13–53:12; Acts 8:35), who gave His life for His people (Matt. 1:21; John 11:49-52). Therefore, Jewish evangelism is not antisemitic, but rather, it is a manifestation of God's love for the Jewish people (John 3:16; Rom. 9:1-5; 10:1) and should be encouraged (Acts 20:21; 1 Cor. 9:19-20). As with all people, believers' interactions with the Jewish people should be culturally sensitive and avoid giving offence where truth and principle are not involved (1 Cor. 9:19-20;10:32).

The Mosaic Law and Jewish Customs

- The Scripture is clear that believers (whether Jew or Gentile) are not under the Law of Moses (Rom. 6:14; Gal. 3:23-25; 5:18). Old-covenant ceremonies are not binding on Jewish Christians, must not be imposed on the Gentiles, and may not be commended either as a condition for full fellowship with God or other believers or as a means of sanctification (Gal. 3:3; Col. 2:16-17; Heb. 10:1).

The Modern State of Israel

- Zionism, understood as the belief that the Jewish people should be able to live as a nation in their ancestral homeland, is not inconsistent with God's Word. The reestablishment of the nation of Israel in 1948 can reasonably be seen as a manifestation of God's electing love for ethnic Israel and as a token of His intention to fulfill his promises to them in the eschatological future.
- While affirming that God will bring His chosen people, Israel, back to their Jewish homeland in fulfillment of biblical end-time prophecy, we reject the idea that Jews must be in the land before the Lord can rapture the church. We believe that the next event on the prophetic calendar is the rapture.
- Meanwhile, there is no valid theological objection to Christian people supporting the right of the Jewish people to a homeland or the right of the modern State of Israel to exist.
- From the standpoint of geopolitics, the nation of Israel was created in 1948 in accordance with United Nations Resolution 181. Israel's legitimacy has been recognized by the majority of nations and by the United Nations, of which Israel has been a member state since 1949. Nevertheless, Israel's existence was opposed by the Arab leadership and allied states, which initiated wars against Israel and which fomented numerous terrorist acts against Israel and



Israelis, including the October 7, 2023, attack, a reprehensible act of state-sponsored terrorism against innocent civilians.

- Like other nations, Israel has the right to defend its people and its territorial integrity from invasion and terrorism. Also, like other nations, the policies of Israel's government are subject to criticism on political and moral grounds. While affirming that God blesses those who bless the Jewish people, we reject the idea that the political positions of the nation-state of Israel at any given time must be supported unconditionally.
- The suffering of innocent people as a result of terrorism and warfare is a tragic consequence of sin that should grieve God's people. However, in a fallen world, the responsibility of national self-defense is necessary for the protection of the people and the nation (Rom. 13:1-3; Isa. 1:17), and governments cannot be expected to abandon that responsibility in order to avoid all harm to the innocent.
- Christians should pray for all the people of the Middle East, for the success of the gospel there, and for the peace of Jerusalem (Ps. 122:6-9), recognizing that there will be no ultimate peace until the coming in glory of the Prince of Peace (Isa. 9:6).